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WEAVING HOPE IN THE MULTIVERSUM
Ernst Bloch's praxis philosophy, the limits of pluriversality and the non-contemporaneity of social struggles against and beyond the abstract universality of capital

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Introduction

In the past four decades, together with workers' protest and strikes, subjectivities other than the organized working class – including indigenous peoples' movements – have become stronger and more visible in the global struggle against global capitalism and for social, cognitive and environmental justice. These resistances are not only rejecting the present critical condition of the planet by demanding that the state act with urgency; these grassroots collectives, movements and community networks are also experimenting with alternative practices and social relations around issues of social reproduction of life amid a new global capitalist crisis deeply affecting the social reproduction of human and non-human life in the planet. Against a background of crisis and lack of horizons, prefiguring alternatives to capitalist social relations and life is no longer an option but a *necessity* (Monticelli, 2021). The long-term transformation in the radical agency has awoken global solidarity, but the significant differences among these collective struggles still deserve attention.

There is an implicit/explicit agreement among scholars, activists, and practitioners with the Zapatistas statement that 'the world we want is one where many worlds fit', but what does this mean? The proposal has been reaffirmed in the EZLN's *Declaration for Life* (January 2021) where the movement highlights two interconnected elements of contemporary global resistance: the global quality of both humanity and the destructive system, and the value of defending diversity and difference to fight destruction:

> 'a certainty that the fight for humanity is global. Just as the ongoing destruction does not recognize borders, nationalities, flags, languages, cultures, races; so, the fight for humanity is everywhere, all the time [and] the conviction that there are many worlds that live and fight within the world. And that any pretence of homogeneity and hegemony threatens the essence of the human being: freedom. The equality of humanity lies in the respect for difference. In its diversity resides its likeness' (Zapatistas, 2021)

A critical engagement with the process of creation of 'alternatives' begs the question of *how* to conceive difference in prefigurative struggles to grasp their political significance their global solidarity. Which are the clues to disrupt the universalising force of global capital by finding adequate ways of understanding *difference*?

One way of understanding difference is with the decolonial and post development idea of pluriversality (Escobar, 2018; Kothari et al., 2019). Decolonial authors contend that the world is 'pluriversal' (Conway and Singh, 2011: 702), suggesting that 'a truly universal decolonial perspective cannot be based on an abstract universal (one that promotes itself as universal global design), but would have to be the result of critical dialogue between diverse critical epistemic/ethical/political projects towards a pluriversal as opposed to a universal world'. (Grosfoguel, 2009). Pluriversality aims to account for the impossibility of a universal experience of oppression and of resistance by criticising Western modernity. The latter was instituted on the basis of the oppression of other possible paradigms of life that existed prior to the European conquest of the Americas but have been made invisible by the line traced by 'abyssal thinking' that creates

> 'two realms, the realm of "this side of the line" and the realm of "the other side of the line"'. The division is such that "the other side of the line" vanishes for its actuality becomes non-existent, it is indeed

produced as non-existent. Non-existent means no existing in any relevant or comprehensible way of being' (Santos, 2007b: 1).

Pluriversal -instead of universal- is an anti-oppressive term that aims to free diverse forms of doing, being, knowing, becoming in the world that have been obliterated, others oppressed and subsumed under one alleged universal form of knowledge and time: modernity. Rather than cultural relativism, Mignolo (2013; also 2000) asserts that

'pluriversality means an entanglement of several cosmologies connected today in a power differential. That power differential is the logic of coloniality covered up by the rhetorical narrative of modernity. Modernity is a fiction that carries in it the seed of Western pretence to universality' (Mignolo, 2013).

While I welcome bringing about diverse practices and cosmologies to the map of emancipatory praxis, I want to problematise (and criticise) the notion of pluriversality as a tool for the understanding of *difference*. For, I argue, fails to inform that *modernity* is inextricably connected to capitalism, that the universality of modernity is the *temporality of capital;* hence, it also fails to engage in a productive discussion about *emancipatory praxis,* situated *amidst, against and beyond capital.* It is here, in the critique of capitalism as a form of life, that we find the key to 'crack' capitalism (Holloway 2010). While pluriversality brings about diverse epistemic groundings and cosmologies (Kothari et al., 2019) and points at the significance of other forms of knowing, being in the world and, by extension, prefiguring alternatives, the analysis is not *situated* in the material and contradictory dynamics of global capital. As Moore (2022) suggests, the pluriversal becomes an abstract term for it rejects dialectical thinking. It does not enable us to recognise the totalising force of capital and the dialectics of subsumption of life in capital.

I bring Bloch's notions of non-contemporaneity, also known as non-synchronicity or non-simultaneity, and the multiversum (Dinerstein 2022). As I show later, Bloch's philosophy of praxis constitutes a decolonising critique of capital. Bloch was interested in articulating a non-linear conceptualisation of time and history. I suggest that the most important feature of capitalism is *not* the incorporation into, or exclusion of workers from, the production process but the separation between producers and the product of their work, the commodification of labour power and the subordination of concrete labour into abstract labour. Capitalism is an extractive colonial and expansive system characterised by the subordination of human and non-human life to *money*. Through money, global capital creates a 'social synthesis' (Sohn-Rethel, 1978; Holloway, 2010; Trenkel, 2014; see Dinerstein and Pitts 2021, 2022). The 'weaving of capitalism' (Holloway 2010) is attained by means of three mechanisms: abstraction, homogenisation, and synchronisation. By engaging with Bloch's materialist philosophy of hope I advance an understanding of difference in prefigurative praxis as the multiversum, i.e., non-synchronous struggles that disrupts the 'abstract universality of capitalism' (Dietschy in Pineda Canabal and Diets Chy, 2018).

Capitalism: indifference, abstraction, homogenisation, and synchronisation

Capitalism is an expansive global system characterised by the subordination of human and non-human life to *money*. Money existed before capitalism. But in capitalism money is not *just* a means of exchange. It represents the 'power through which social reproduction is subordinated to the power of capital' (Clarke, 1988). To get rid of money will not takes us to a post-capitalist world. Money exists in dispossession, exploitation, accumulation, and value (Dinerstein and Pitts, 2021; 2022). In capitalism, concrete labour - wage labour, what we do for a living, matters to us and the employer who hires us. However, at a more systemic level, concrete labour is transformed (abstracted) into a measure of time called 'socially necessary labour time' or abstract labour, calculated at a particular level of technological development required to produce commodities. What counts for capital is not our 'concrete' labour but 'abstract' labour (Dinerstein and Pitts, 2021: 9). So, capital expands by transforming all specific forms of work into *abstract labour* thus `creating *indifference* 'toward any specific kind of labour [which] presupposes a very developed totality of real kinds of labour, of which no single one is any longer predominant' (*Grundrisse*: 103). Indifference, argues Cleaver, 'is not that of the workers, who may have very distinct preferences, but is that of capital ... It is this social dimension of work that is designated, at least in a part, by what Marx calls the 'substance of value' or 'abstract labour', is measured by socially necessary labour time and has the form of exchange. Thus, value is the conceptual tool for analysing human activities incorporated into capital as work.' (Cleaver, 2002: 14)

The expenditure of human energy in a commodified form does not creates social cohesion: it is abstract labour Abstract labour -social necessary labour time, is the social form in which labour exists and creates a 'social synthesis' (Holloway, 2010; Trenkel, 2014), and amounts to the 'weaving of capitalism' (Holloway, 2010), i.e., an abstract social synthesis wherein human practice is transformed into an abstract -universal- measure of time. Indifference to concrete work is essential to *homogenise* concrete labour and *their temporalities* into the socially necessary labour time. To Marx 'human labour power in its fluid state, or human labour, creates value, but it is not itself value. It becomes value in its coagulated state, in objective form' (Marx, 1990: 142). Abstract labour is not related to the natural property of the commodity but is about homogenised human labour time that acts as equivalence between commodities. Concrete labour is mediated by and becomes socially realised through its opposite – abstract labour – regardless of the concrete form of exploitation of labour. Abstract labour is the specific form of existence of human practice in capitalist society (Bonefeld, 1994). Trenkel writes

> '...the social synthesis by way of abstract labor constitutes the general frame of reference for all social relations in capitalism and determines its historical trajectory at the level of its basic dynamic. This does not mean that everything is determined by the logic of labor and commodities in the strict sense. Yet this reified mediation basically constitutes the form of social relations, creating hierarchies and relations of social domination'. (Trenkel 2014; see Dinerstein and Pitts, 2021: 10)

Making an iPhone, Lifewire.

Since abstract labour is abstracted from concrete labour, there is a need to *synchronise* different work/human activities at a planetary scale. For example, an iPhone has many parts and components produced in diverse geographical locations, by diverse workers with a variety of cultures, livelihoods, with different forms of exploitation and labour regulation and experiences of work, and so on. If slavery co-exists with free labour and with technological development (Tomba, 2013) for the benefit of capitalist accumulation is because different temporalities 'are always re-synchronised through the state's violence' (2013: 405). The (re) synchronisation of difference is essential to the survival of capital and occurs via policy, (de)regulation, legislation, slave labour, human trafficking. This involves a life experience (work) that fosters a social synthesis that holds everything together: the weaving of capitalism (Holloway, 2010). Secondly, 'universalisation' of capital should not be coupled with 'homogenisation of power relations' as Subaltern Studies (Chibber, 2013: 150) suggest.

https://labourbehindthelabel.org/blog-19-year-old-frida-ottesen-visits-cambodia-to-report-on-sweatshop-conditions/

While capitalism universalises the subordination og life to money, it simultaneously promoted differences in power and agency for they are beneficial for the universal expansion of capital. Hence, specific form of politics, power, and class relations co-exist with the self-expansion of global capital as a universalising project. (Dinerstein, 2016: 216).

On Ernst Bloch's praxis philosophy and the *Principle of Hope*

Bloch is the philosopher of prefiguration *par excellence*. Rather than mystical, eschatological, or idealistic Bloch is philosopher of praxis with a concept of collective agency (Rehman, 2020). In his three-volume *Principle of Hope*, written within a context marked by profound political disappointment, war, the Jewish Holocaust and exile, Bloch articulated a meaning for 'hope' outside of the religious framework. He portrays hope as the most genuine feature of what makes us human. Hope is not fantasy, faith, optimism, or wish, but rather the strongest of all human emotions: an 'expectant counter-emotion against anxiety and fear' (1959/1986: 75).

Most importantly, hope possesses a utopian function, enabling us to engage with the 'Not-Yet' reality that inhabits the present awaiting to be realised. Collective actions can anticipate not yet realities. As Levitas (1997) highlights, hope is wilful rather than wishful; it informs people's concrete (individual and collective) endeavours to forge a better life. You cannot 'have' hope; you are moved by it; exercise it. Hope is a praxis-oriented emotion.

As a Marxist, Ernst Bloch was not fearful of theorising *possibility*. His critical philosophy *is about possibility*; We are compelled to move outwards and forwards by our own needs and lacks in search for their fulfilment. Far from the means of salvation or religion, hope is key for the revolutionary transformation of the world. Probability is different from possibility. Probable is something objectively expected: it is something that we know partially or expect due to scientific conditions: e.g., the probability of rain. However, something possible 'is everything whose conditions in the sphere of the object itself are not yet fully assembled, whether because they are still maturing or … because new conditions– arise for their entry into the real. (Bloch, 1959/1986: 196–197).

Bloch's idea of a revolutionary transformation is neither teleological nor eschatological: it is an uncertain concrete praxis, without transcendence. Bloch's treatment of possibility is found in his 'speculative materialism' (Moir, 2020), suggesting that reality is utopian as it contains the Not-Yet. People can be dreamers, but reality offers the opportunity to realise those dreams simply because the world is unfinished. We can anticipate and shape the Not-Yet reality that awaits us. The Not-Yet is not a creation of the mind, but it exists in the matter of the world. Bloch's philosophy transformed Heidegger's 'ontology of being' into an 'ontology of the 'Not-Yet being' or 'Becoming'. In addition to being, we are also becoming, and so is the world. The world is a massive experiment of its becoming (Thompson, 2015). Bloch calls this process *Experimentum Mundi*. Bloch critical theory is indissolubly connected with a *historical materialist conception of history* (Moir, 2020). The possibility of realising a concrete utopia lies in the *material* reality of the world. Matter, in Bloch's 'speculative materialism' (Moir 2020), means being-in-possibility. Bloch writes that 'Marx's work marks the turning-point in the process of concrete venturing beyond becoming conscious. But around this point deeply ingrained habits of thinking cling to a world without Front ... The desiderium, the only honest attribute of all men, is unexplored' (Bloch, 1986: 5). Driven by hope, we open paces of political possibility from where to enunciate (prefigure) new realities (Amsler ,2016). Finally, Bloch's materialist conception of history offers a decolonising reading of history (Dietschy, 2017; 2003; Hahn, 2007; Morfino, 2017; Preve, 1984; Tomba, 2019). While he did not investigate coloniality per se, Bloch's rejected the idea of progress (1970) and was interested in a non-linear conceptualisation of time and history: the multiversum.

From abstract pluriversality to concrete multiversum

In *Heritage of our Times*, Bloch writes

> 'Not all people exist in the same Now. They do so only externally, through the fact that they can be seen today. However, they are thereby not yet living at the same time with others. They instead carry an earlier element with them.' (1991: 97).

Bloch used non-contemporaneity, also non-synchronicity, or non-simultaneity (Schwartz, 2005) to understand fascism. The Left did not understand fascism at the time because, according to Bloch, they could not realise that there were other overlapping contradictions to the usual antagonism between the bourgeois and proletariat, 'non-synchronous contradictions' in capitalist society, due to the co-existence of different temporalities sustained by old strata, giving rise to fascism. To Bloch Fascism was a combination of different temporalities forming 'a cultural synthesis' (Rabinbach, 2017). Bloch introduces the notion of the *multiversum* later by drawing on William James' psychological concept of the 'pluralistic universe' (Morfino, 2017), which helped him to create an 'explanatory model of plural temporality' to understand the formation of Nazism in Germany (Morfino, 2017: 137). In the 1950s when he deploys the notion Multiversum while thinking about the anti-colonial struggles of the time (Tomba, 2019), to offer an alternative historiographical paradigm: a

paragigm able to grasp 'the combination of a plurality of temporal strata in the violent synchronising dimension of modernity' (Tomba, 2013: 409-10). Bloch writes:

> 'Instead of the linearity, we need a broad, flexible, totally dynamic multiversum, a continuous and frequently linked counterpoint with historical voices. In this way, and to do justice to the gigantic extra-European material, it is no longer possible to work linearly, without sinuosity, in series (order), without a complex and new variety of time (...) Thus, we need a framework of a philosophy of the history of non-European cultures.' (Bloch, 1970, p. 143)

Composition: A photo of the Zapatista School, Oventic, Chiapas, Mexico & a robot
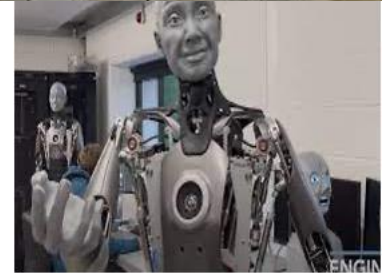
This idea is tuned with Marx's late work that suggests that non-capitalist socio-economic forms were not seen as residual to the capitalist ones but as contemporary forms of resistance (and agency?) with a specific temporality, containing the possibility of new forms of emancipation and liberation. Russian activist Vera Ivanovna Zasulich's question about the *obshchina* (do we have to wait?) triggered in Marx a reflection on the problem of the directionality of revolutionary change (see Hudis, 2018). The concern awoken by Vera was reflected in the 1882 Preface to the *Communist Manifesto*:

> 'The Communist Manifesto had as its object the proclamation of the inevitable impending dissolution of modern bourgeois property. However, in Russia, we find…more than half of the peasants owned in common. Now the question is 'can the Russian *obshchina*, though greatly undermined, yet a form of the primaeval common ownership of land, pass directly to the higher form of communist common ownership?' (Marx and Engels, Preface 1882, CM, 56).

Bloch's multiversum captures different temporalities coming together at once in one moment of insurgence so that we can regard history as the 'interweaving of temporalities that recombine in the moment of an insurgency' (Tomba 2019: 2). But more importantly, the multiversum also informs the co-existence of non-synchronous myriad of prefigurative struggles, insurgencies, processes, and collective endeavours, situated in a non-linear time. In Bloch's philosophy, past, present, and future are not simply brought into line in progressive stages but they are dialectically related. Future possibilities exist in a latent state in the present as undecided material. The future is not necessarily located ahead, but like in the case of some indigenous cosmologies, it could be situated in the 'past', because there is contingency, and the past contains unrealised possibilities. This is an important element of his materialist philosophy of hope.

Hence, the multiversum offers a critique of decolonial and post-development 'abstract pluriversality' (Moore, 2022) by bringing two interrelated elements to the dialectical analysis: first, it enables us to situate prefigurative struggles within, against and beyond capitalism. Second, it reveals the significance of non-contemporaneity for an understanding of prefigurative struggles against and beyond the 'abstract contemporaneity of capitalism' (Dietschy in Pineda Canabal and Dietschy, 2018) which is attained via violent synchronisation led by the capitalist state. If we regard history as a non-linear and non-synchronised multiversum and capitalism as the 'juxtaposition of a plurality of historical times, where slavery is contiguous to high-tech production' (Tomba, 2013, 409-410) prefigurative struggles are not simply about bringing other oppressed cosmologies to a world where many worlds can fit: they are about affirming non-synchronous temporalities that can disrupt and venture beyond the capitalist universalising project based on indifference, homogenisation, and synchronisation. Prefigurative struggle counterpose recognition to indifference, diversity to homogenisation, non-synchronicity to violent synchronisation Prefigurative struggles are non-synchronous and juxtaposed struggles, each of them giving form to the Not-Yet realities against the universalising reality of capitalism.

On autonomous organising and *the art of organising hope*

There is an elective affinity between autonomous struggles and Ernst Bloch's philosophy for which I have named autonomous prefigurative struggles as 'the art of organising hope' (TAOH) (Dinerstein 2015). TAOH comprises four co-existent modes of autonomous organising with their own temporalities:

Negation: The collective No! indicates a moment of rejection not only of a specific situation, when a group of ordinary people/activists/citizens/ say 'Ya Basta', and mobilise, protest, expresses anger, occupy, cut the wire, but also against an oppressive 'system'. Negation relates to Bloch's claim that the world is unfinished, open. If it were not the case, nothing could be altered. At these moments, the 'objective' reality shows its violent nature. 'Objective' reality is always a temporary solidification of an ongoing struggle *over* the establishment of the objective reality. To prefigure means to contest the given objective reality and to struggle for an alternative demarcation of reality. Negation brings about the temporality of *disruption* that occurs when we say mobilise, protest, occupy. Here, following Holloway (2010), we challenge the 'time of domination' with the time of insubordination, and here the process of weaving is fast, robust, expands sideways, is strong and reaches out.

#Affirmation: The second mode of autonomous organising in the 'key of hope' is affirmation/creation: the moment of engagement with possibility. Negation makes it possible to engage with the new that is already on its way. In *The Spirit of Utopia*, Bloch writes: 'The No could not be strong if there were not among us, simultaneously, a dangerous and battle worthy Yes'. (1918/2000: 171). The difference between NO (*Niet*) and NOT (*Nitch*) in Bloch's work political. To Bloch, everything starts with a NOT (*Nicht*). If everything starts with the NOT, this means that the NOT-YET is right there from the beginning: We do not start with anger but with Not, i.e., hope: The Not [*Nicht*], with which everything starts up and begins, already contains the "Not-Yet" [*Noch Nicht*].(1986: 307). Politically, when we say 'NO' we have already in mind that we can create new realities: concrete utopias (Dinerstein, 2017). With critical creation, we find the *temporality of affirmation* in the creation of concrete utopias. Unlike ready-made abstract utopias, concrete utopias are an element of everyday collective praxis and enable affection, healing and listening, shaping, and giving forms to alternatives while keeping insubordination going. Bloch distinguishes between abstract and concrete utopia, where only the latter is conceived as a praxis-oriented activity (Levitas, 1997). Rather than abstract utopias fashioned in the mind of political leaders to guide us towards a better future, Bloch's 'concrete utopias' are an element of everyday praxis. 'Concrete utopias' are anticipations of a future that is lurking in the present. Concrete utopia is anticipatory and historically specific. Concrete utopia exists as contradictory collective movement towards the opening and organising of new horizons.

#Contradiction. Capitalism is a mediated system. Mediations are mediation of the social relation of capital: political, legal, economic, cultural, and social 'forms of existence' of capital. However, there are also 'subjective mediations' intervening in the process of struggle, which also bring about contradictions. For example, the trade union opposes the autonomous factory occupation because it negotiates benefits with the company and does not want to be considered rebellious. Both, objective and subjective mediations, are the guardians of capital. They

bring about multiple contradictions that intervene in the production of radical subjectivity. The contradictory mode of autonomy entails disappointment. In his inaugural lecture entitled 'Can Hope be Disappointed?' at the University of Tübingen in 1961 Bloch highlights: 'Hope must be unconditionally disappointable ... because it is open in a forward direction, in a future- oriented direction' (Bloch, 1998: 340). In other words, 'Hope is not confidence. If it could not be disappointable, it would not be hope … hope is critical and can be disappointed. However, hope still nails a flag on the mast, even in decline, in that the decline is not accepted, even when this decline is still very strong. ...' (Bloch, 1988: 16–17)While the capitalist state is present in all the stances of TAOH, it is here where we can observe it– represented by the government -'politically' and in action. The state is an essential (objective) 'mediation' that translates prefigurative struggles into something else, to integrate them into the order system.

#*'Margate Knot' © Anna Ray, Project knot,*

'Translation' refers to the processes, mechanisms, and dynamics through which autonomous organising is integrated into the logic of power, and through which what does not fit into this demarcation is invisibilised or politically obliterated. The *temporality of contradiction*. Emancipatory struggles are not outside capitalism. As we advance in the weaving process, we are confronted with the state and other *mediation* such as the law, the

police, regulations, institutions, ideology, media, policy, and the military. We have been there many times, when the state via direct repression or via the law tries to incorporate our struggles into the logic of power. The movement of the unemployed in Argentina risked being obliterated, side-lined, appropriated, incorporated, integrated, in short, i.e., *translated* into something else to fit the grammar of capitalism? Contradictions in the multiversum are multi-layered for the weaving of hope juxtaposes the weaving of capitalism: weaving versus weaving. There can be confusion, divisions, failures, and disappointment, which according to Bloch is a requirement of hope, that is hope must be disappointable.

#Excess: The 'problem of translation' (Dinerstein, 2017b) brings disappointment. Many movements 'feel' defeated, but is this the history of resistance repeating itself? Is autonomous organising an ongoing praxis of 'negation-creation-contradiction' that fluctuates between the possibility of insubordination and its integration into the logic of the state? Are there any elements that can resist appropriation and translation into the logic of the state? How do we capture them? In the 'key of hope, excess begs the question of how to anticipate and realise the undecided material of the world. The 'Not-Yet' constitutes an essential component of the present. Hope possesses a utopian function that helps us to engage with the reality of the not yet. My question is about *untranslatability*. Concerning the epistemic violence of modernity Rolando Vázquez, poses the following question: 'What is that which remains untranslatable, outside the scope of translation? What is excluded from its movement of incorporation?' (2011: 36). While Vázquez's is a different discussion altogether, his question helps me ask: 'What are the signs, ideas, horizons, practices, knowledge, dreams of the autonomous organising, which

remain untranslatable, indescribable, unorganised, uncategorised, beyond the parameters of legibility demarcated by capitalist, colonial, and patriarchal society? To grasp Not-Yet realities is almost impossible unless we challenge the parameters of legibility of imposed reality and demarcate another reality collectively. Surplus possibilities do not belong to the objective reality of the modern capitalist world. The challenge is to inhabit the time and space of excess, while simultaneously without getting lost in the muddles of political reality. It is essential to take the time to reflect on, recognise, name, and nurture those experiences, relations, and practices that were not destroyed or integrated into capitalist, patriarchal or colonial rationalities, language, and narratives. In TAOH, *excess* is collective and disrupts capital as well as gestures towards the new.

 # Collective mural, the art of organising hope summer school, CESDER, Zautla, July 2018

The *temporality of excess* is *untranslatable* into the time of domination: it weaves excess in the 'beyond zone' of moments emancipatory struggles. This weaving is multi-layered and creates *an alternative form of social cohesion* in a multi-layered process of interlacing, interconnecting, and interacting among diverse people,

activities, actions, and worlds, creating flexible yet relatively strong fabrics and tapestries. In the *Global Tapestry of Alternatives*, 'weaving' designates as a process of interlacing, interconnecting, and interacting diverse struggles, community actions, and movement organisations.
Textile © Hella Hongerius Lab, http://www.jongeriuslab.com - Weaving © Jette Melgren - https://www.jettemellgren.dk/artist-statement

Weaving overcomes the limitations of 'networking' which connects dots on the map creating a graphic that looks like a spider net but does not tell us about each dot. Weaving connects struggles, practices, ideas, and knowledge into the knitting of colourful compositions in multiple directions using 'interlacing threads' to enable an expression of each spatial-temporal singularity. Weaving in the multiversum connects diverse non-synchronous and juxtaposed prefigurative struggles to create international/global solidarity against and beyond the 'weaving of capitalism'. It is not enough to bring about *pluriversal* oppressed knowledge and practices to our analysis of

the prefigurative struggle. To understand *prefiguration*, we must challenge the process of indifference, homogenisation and synchronisation that are essential to create a universal temporality. This abstract universal temporality is challenged by our struggles weaving the *multiversum,* understood as a world of diverse temporalities of the art of organising hope connecting non-synchronous struggles against and beyond the abstract temporality of capitalism gesturing towards an alternative form of resisting and weaving. As Dietschy (2003) argues *'non-contemporaneity is a necessity of prefiguration*.'

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