

## **Law, Violence, Colonialism: Guardiola Abstract**

### **Title: The Time of Capital**

The aim of this paper is to argue in favour of introducing into our theoretical frameworks a notion of alteration that takes into account the possibility of real time-shifts and transformation with no relation to a previous programme or design. This includes taking into consideration the capacity of objects and elements to enter into and withdraw from given sets of relations. What does this entail, philosophically? It is argued here that the point is not to postulate *qualias* or attributes as secondary in relation to essence or being, that we should avoid starting from being as some sort of *terra nullius* –an uninhabited country- or the void in respect to all modes of being. In contrast, the emphasis must be on modes of being rather than on Being as general onto-critical equivalent. Similarly, when it comes to politics and economics the emphasis should be on the modes of establishing value rather than on Value as general equivalent. The paper develops this theme in relation to the study of capitalism in its global phase. It starts by noticing that the emphasis on Value makes all objects subordinate to value as general equivalent, interchangeable, and ultimately subordinate to an unreal image of the future. Then it argues that the subordination of the objects themselves to a legalized image of time has consequences: their actuality (the fact that they are always more than what they are) is replaced by an illusory notion of what they can be in the possible future. And since that future never comes, things are always emptied-out of their actual reality, obliterated and destroyed. From this perspective, the constant self-revolutionizing of capitalism appears deeply nihilistic. What does this mean? On the one hand, the co-dependence between the establishment of value and the positing of a de-realized image of the future as legality results in a form of economic theorization and practice that effectively enslaves the present to eternal debt, credit and prevention. On the other hand, the marriage between contemporary understandings of capitalism in its global phase and risk-prevention entail the reduction of politics to prevention policy. As a result, the present is not taken into account for what it is (its excessive actuality) but always counted as potentially ‘other’; a potentiality that remains always unrealised.