If Descartes Menstruated …: A Post-Beauvoirean Note

ABSTRACT

Menstrual temporality is unpredictable and unchartable. Fugue or fungus-like in its patterned intelligibility or legibility, its musical “lunarity,” its fugitive fluidity, is anything but punctual, although its rhythm works like a punctuation, one that makes one pause. How might a categorical focus on such F-sexed/gendered time deepen, broaden, our coalitional understanding of the dynamics of decolonial chronopolitics today? How does menstrual syncopation “occupy” time itself—or the movement of time generated, gendered, genealogized as such? The originary untimeliness of menstruality appears to materially allegorize the interstitial nuances of the non-dialectical third as in figures of “the third world woman” often caught up in, and yet also making their way through, the trafficking of their identities, literal or literary. Who is this one who comes too soon, or arrives too late, or is just on time in her own way, on her way to her post-Beauvoirean “third” world of the second sex? Well, in order to get there, we could deconstruct the very Cartesian ideal of well-coordinated subjectivity first perhaps; for I might still bleed, whether I am or not. Or rather, some being I would occasionally call "I" might precisely be in that pulsation of life.