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THEMATIC ARTICLE

Relearning how to decolonize more and recolonize less inside and outside the academy and the organization

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Abstract

This article presents action research about an action learning project developed in a government organization based in Brazil in cooperation with a business school. The project sought to undo the dynamics of the recolonizing managerialization of the field of development administration (DA) by the field of management ruled by the US-led project of neoliberalism as the only option for global development. The managerialization of southern dark administered developments that resurfaced in the 2000s with more importance than in the decolonizing and liberating 1950s-1960s reaffirms civilizational binarisms of racial/colonial capital, which differentiate humans and subhumans to combat the pathology of reverse development supposedly internalized by dark southern bodies. Through a dialogue between submerged Southern epistemes that challenge dehumanizing binaries with Northern action-epistemologies, this study embraces the perspective of a growing population of the wretched of the earth and women of color so that we relearn AD and action-epistemologies as dark bodies partially controlled by the neoliberal creolizing university. With the praxis of decolonizing more and recolonizing less, we learn and share the acting-reflecting-acting of undoing the managerialist expansion of colonial/racial capital and corresponding complicities within and around our dark/light bodies.

Keywords: Decolonial. Development Management. Neoliberalism. Praxis. Management and Organization Studies.

Reaprendendo a decolonizar (cada vez) mais e recolonizar (cada vez) menos dentro e fora da academia e da organização

Resumo

Compartilho com você, leitor, uma pesquisa-ação sobre um projeto de aprendizagem-ação construído em uma organização governamental sediada no Brasil, em cooperação com uma escola de administração, na qual tentamos desfazer dinâmicas da gerencialização recolonizante do campo da administração de desenvolvimento (AD) pelo campo da gestão governado pelo projeto de neoliberalismo como a única opção de desenvolvimento global. A gerencialização de desenvolvimentos sulistas escuros administrados que ressurgem nos anos 2000 com mais importância do que nas décadas 1950-1960 de descolonizações no Sul e no Norte reafirma binarismos civilizacionais da matriz colonial/racial do poder que diferenciam humanos e sub-humanos para combater a patologia do desenvolvimento reverso supostamente internalizada por corpos escuros sulistas como o meu. Por meio de um diálogo entre epistemes sulistas submersas que desafiam binarismos desumanizantes com epistemologias-ação nortistas, abraço a pespectiva de crescente população de condenados da terra e mulheres de cor para reaprendemos AD e epistemologias-ação como corpos escuros parcialmente controlados pela universidade neoliberal creolizante. Com a práxis de decolonizar mais e recolonizar menos, reaprendemos e compartilhamos o agir-refletir-agir do desfazimento da expansão gerencialista do capital colonial/racial e de cumplicidades correspondentes dentro e em torno de nossos corpos sulistas.

Palavras-chave: Aprendizagem-ação. Pesquisa-ação. Teoria Decolonial. Gestão do desenvolvimento. Estudos organizacionais.

Reaprender a descolonizar (cada vez) más y recolonizar (cada vez) menos dentro y fuera de la academia y de la organización

Resumen

Comparto con usted, lector, una investigación-acción sobre un proyecto de aprendizaje-acción en una organización gubernamental con sede en Brasil, en cooperación con una escuela de negocios, en la que intentamos deshacer dinámicas de gerencialización (re)colonizadora del campo de la administración del desarrollo (AD) por el campo de gestión gobernado por el proyecto del neoliberalismo como única opción para el desarrollo global. La gerencialización de desarrollos sureños oscuros que resurgen en la década de 2000 con más importancia que en los años 1950-1960 reafirma los binarismos civilizacionales de la matriz racial/colonial del poder que diferencian a humanos y subhumanos para combatir la patología del desarrollo inverso supuestamente internalizada por cuerpos sureños oscuros como el mío. A través de un diálogo entre epistemes sureñas sumergidas que desafían los binarismos deshumanizadores con las epistemologías-acción del norte, abrazo la perspectiva de una creciente población de condenados de la tierra y mujeres de color para que reaprendamos la AD y las epistemologías-acción como cuerpos oscuros parcialmente controlados por la universidad neoliberal criollizante. Con la praxis de descolonizar más y recolonizar menos, reaprendemos y compartimos el actuar-reflexionar-actuar de deshacer la expansión gerencialista del capital colonial/racial y las correspondientes complicidades dentro y alrededor de nuestros cuerpos sureños.

Palabras clave: Investigación-Acción. Aprendizaje en acción. Teoría decolonial. Gestión del desarrollo. Estudios organizacionales.

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INTRODUCTION

This decolonizing action research examines an action-learning project carried out in a development organization based in Brazil (here called DELTA to maintain anonymity). The project (AL4DA) was built in close collaboration with the management school (SCHOOL), where I work as a professor and researcher. A traditional institution, SCHOOL is part of a heterodox master's program that mobilizes action epistemologies (more specifically, action research and action learning). This master's program has been developed in a lasting partnership involving five management schools from different parts of the world since the mid-1990s. Our intention with AL4DA is to learn how to undo the recolonizing managerialization of the field of development administration (DA) by the field of management subordinated to the US regime of neoliberalism as the only option for development on a global scale (Cooke, 2003a; Cooke & Faria, 2013; Dar & Cooke, 2008; Dwivedi et al., 2007; Gulrajani, 2010; Motta & Schmitt, 2013; Ohemeng, 2020; Santos et al., 2018; Thomas, 2000).

The unilateral expansion of the field of management, administration, and related areas – accompanied by the managerialist recolonization of a DA from the South that reemerged in the 2000s with more faces, intensity, and degree of importance than in the decolonizing decades of 1950-1960 (Ohemeng, 2018, p. 3162) – is one of the priorities of global neoliberal governance driven by the radical expansion of racial/colonial capital (Jenkins & Leroy, 2021; Koshy et al., 2022). Since the 1970s, this governance regime has colonized minds on a global scale and co-opted privileged dark bodies like mine while combating and silencing dark peoples and nations that decolonized in the 1950s-1960s. These nations were pushed by managed "developments" from above and from below and by a vast submerged ecosystem of epistemes connected to Black Power liberation, pan-indigenism, anti-capitalism, anti-imperialism, and civil rights movements in the Americas, especially in the US (Bello et al., 1994; Dunbar-Ortiz, 2021; Getachew, 2019; Prashad, 2007).

Advocates of neoliberal governance argue that the resurgence of DA and its transformational epistemes in the context of the Asian Century – closely connected to multifaceted developments in Africa and Latin America (Fiori, 2020; Kaplinsky & Messner, 2008; Pieterse, 2017) – is driven by a global renewal of the "anti-imperial aspiration for an international order free from domination." (Getachew, 2019, p. 10). This 'dark' vision was shared in the 1950s and 1960s by Black leaders from Africa, the Caribbean, and Afro-America during interlinked processes of decolonization, (self)development, abolition, and liberation. It was pushed by "we, the (self)developed" – the dark wretched of the earth and women of color (of all shades) – moved by multiple consciousnesses, solidarity coalitions, and unfinished decolonial projects resisting multiple forms of dehumanizing oppressions (Anzaldúa, 2015; Grosfoguel, 2013a; Lugones, 2003; Maldonado-Torres, 2018). In response to this contemporary situation of resurgence, neoconservative and neoliberal leaders promoted the semi-official transformation of the US into a "whitening developmentalist state" in the aftermaths of the 2008 Wall Street-led global financial crisis (Block, 2008). This ultimate crisis of the West supposedly caused by the darkened "other" reinforced the colonial/racial regime of systematic underdevelopment of dark communities across the global civilizational line (Chakravartty & Silva, 2012; Jenkins & Leroy, 2021). The aim is to conceal this systematic regime of underdevelopment through the strict control of the expansion of the field of management-administration with a social responsibility face. Neoconservative and neoliberal leaders institutionalized the idea that the resurgence of the Global South represents the globalization of the "humanity deficit" across the civilizational color line (Chakravartty & Silva, 2012) by dark peoples embodying an irresolvable pathology of "reverse development" (Gopal, 2020; Polanah & Kachipande, 2023). In short, the managerial recolonization of DA is culturally instituted and subjectively experienced as necessary to counter the perceived threat of de-development of lighter/white peoples by sub-human underdeveloped darker-skinned peoples both in the Global South and the Global North. Individuals like me, from the Global South – viewed as not "sufficiently human" – internalize this reversalist pathology in their threatening dark bodies (Dawson, 2007; Dei, 2018, 2017; Wynter, 2003).

This reflexive decolonial perspective attempts to move beyond theoretical perspectives that subalternize the imperfect and imprecise decolonizing practices and epistemes that we experience in academia and organization (Abdallah, 2024; Faria, 2024). I write not to celebrate the decolonial in the field of management and organizations as "the solution" (Banerjee, 2023) or to correct the misconceptions of the critical-decolonial literature that equates managed development with the postwar US neo-imperial project (Kumar, 2021). Nor do I write to advocate new discourses representing the governmental field of DA as a dynamic and flexible theoretical-practical body operating as a catalytic agent of transformational socioeconomic changes in the Global South and, therefore, superior to Northern management as a market-centric, static, and stagnant theoretical field that imposes and accepts neoliberal society as it is without providing any vision of a sustainable future (Rathod, 2010, p. 5). These arguments, driven by decolonial ideas of diverse origins and multiple interests, invert or distort the North-South

and light-dark binarisms imposed by the matrix of the coloniality of power (Quijano, 2007) and keep the deepest layers of coloniality virtually untouched (Ibarra-Colado, 2006). They mostly reaffirm, rather than undo, the expansion of racial/colonial capital supported by the growing complicity of the expanded field of management-administration (Araújo et al., 2023; Dar et al., 2020; Ibarra-Colado, 2006).

By aligning this decolonizing action research with claims from colleagues for socially responsible and impactful interventions for us to overcome major global issues in academia and organizations (Colombo, 2023; Kumar et al., 2024), I aim to recover, experience, and share rehumanizing ways of knowing, learning, managing, organizing, and developing, rather than prescribing a decolonial solution disengaged from experienced everyday praxis. Inspired by the liberatory desires of the 1950s and 1960s that seek to resurge within and beyond DELTA, SCHOOL, and our Southern bodies, I embrace the perspective of the growing collective of "we, the (self)developed" – the wretched of the earth and women of color whose submerged epistemologies persist (Anzaldúa, 2015; Gómez-Barris, 2017; Wynter, 2003). Their embodied voices resurface despite the (im)possibilities posed by contemporary dehumanizing pandemics as I write (Stovall, 2020). As a privileged, responsible and vulnerable action researcher from the South, I write to relearn transformational and liberatory capacities for acting and reflecting which move beyond the Eurocentric binarisms of North-South, mind-body, black-white, dark-light, theory-practice, superior-inferior that we internalize. I write so that we may continue to practice and theorize the everyday undoing of subordination of the expanded field of management-administration to the multiple oppressions of neoliberal, colonial, and racial capital, and to confront the complicities that surround and reside within us (Lorde, 2007; Maldonado-Torres, 2018; Sandoval, 2000).

In the next sessions, I share how we learned the acting-reflecting-acting of undoing the recolonizing managerialization of DA through the mobilization of Southern epistemes that nourish and rehumanize Northern epistemologies-of-action. These Southern epistemes embody the rehumanizing praxis of decolonizing (increasingly) more and recolonizing (increasingly) less mobilized by the wretched of the earth and women of color of all colors in multiple incomplete, imprecise, and imperfect decolonial projects (Maldonado-Torres, 2020).

CO-CONSTRUCTING THE AL4DA PROJECT DURING AN EMERGING ACTION RESEARCH

This decolonizing action research written in the first person is the fruit of collaboration with practitioners and scholars who both support and question a large project of action research/learning in DELTA that began ten years ago. I share this emergent action inquiry as an attempt to simultaneously transform exteriorities "in the world out there" and interiorities "in the world in here" (Coghlan, 2023; Nielsen, 2014) through the mobilization of practical knowledges (Kemmis, 2009) generated through non-linear processes in which we examine our own actions and learn about ourselves and our practices, understandings, and relationships (Vince & Reynolds, 2009). With this research carried out "*for* me, *for* us, and *for* them" (Marshall and Reason, 1994, p. 112, author's emphasis), we have created spaces for collaborative learning through which we attempted to promote and share creative transgressions and decolonizing insurgencies embodying contradictions and ambiguities (Faria et al., 2021; Pedler & Burgoyne, 2008). Through the formulation, implementation, and evaluation of "liberating actions through combining action and reflection in ongoing cycles of co-generative knowledge" (Shani & Coghlan, 2021, p. 520) we embrace ways of existing, knowing, and learning that go beyond what we know as knowledge and learning which are potentially useful for human flourishing and our everyday lives within and beyond the privileged worlds of academia and organization (Boava et al., 2002; Reason & Bradbury, 2010; 2013; Suddaby, 2019).

AL4DA is a collective project which evolved from a broader action-research project co-developed in close collaboration with SCHOOL – a traditional institution that is part of heterodox international Masters Program (PMG). Both projects have been pushed by the resurgence of DA and Southern developments from above and from below (Pieterse, 2018), by the rehumanizing, liberatory and anti-imperialism desires of the 1950s and 1960s that significantly challenged the order of things and knowledge (Getachew, 2019; Wynter, 2003), and by the expansion of racial/colonial capital boosted by the contemporary radicalization of post-1960s anti-development neoliberal governance (Blendsoe & Wright, 2019). Embracing the perspective of the dark "other" and respective epistemologies (Anzaldúa, 2015; Hurtado, 2003), I seek to decolonize through the creation of spaces for collaborative action-reflection-action that bridge the privileged worlds of academia and practice divided by hierarchical binarisms of Eurocentric modernity/coloniality that I internalize and often conveniently overlook (Mignolo, 2011).

First, I engage with Southern developers who practice and theorize DA in Brazil, both reproducing and challenging Northern anti-development theories prevalent in the expanded field of management-administration (Puppim-de-Oliveira, 2017). Abandoned by mainstream academia as well as by critical and decolonial strands of the field of management and organization studies (MOS), practitioners of DELTA and other development-oriented organizations, including SCHOOL – where we also experience the lasting processes of dispossession and recolonization of DA research and education – comply to and challenge the anti-development managerialism imposed by the "dark, decadent, and destructive" field of management (Clegg, 2014) and by the neoconservative institutions of New Public Management (Paula, 2005; Peci et al., 2008). This US-led managerialist project – driven by members of the transnational capitalist class seeking to control the expansion of the management-administration to shield the global economy from a darkened era of decolonization and empire (Rodney, 2019) – usurped the legitimate role of Southern developers in managing diverse forms of capitalism and their respective development organizations and systems (Thomas, 1992, 2000). Therefore, practitioners of DA at DELTA and in similar organizations navigate the tension between reproducing managerialist structures and subverting them through cautious yet significant acts of resistance embodying contradictions and ambiguities. They intuitively reclaim suppressed epistemologies and Southern theories/practices that challenged US neo-imperial dynamics in the 1950s and 1960s (McEwan, 2019; Prashad, 2007).

Second, I engage with decolonial and critical colleagues within MOS. Like me, they accumulate secondary privileges in business schools that contribute to the production of 'valid' knowledge through extractive methods and monist theories, which serve to expand, elitize, and hierarchize the field while distancing it from practical experiences and everyday life (Boava et al., 2020). Adhering to the counterrevolutionary rules imposed by Northern knowledge systems, we grapple daily with the challenge of "walking the talk" (Contu, 2018, p. 282) through the careful application of transformational theories and action-oriented epistemologies (Beatriz et al., 2023; Reynolds & Vince, 2004; Silva et al., 2022; Vince, 2022; Willmott, 1997; Zanoni et al., 2019). These theories emanating "from what we live, breathe, and experience in our everyday lives" (Hurtado, 2003, p. 2016) underpin the production of practical knowledges that are tested through individual, collective, and social transformations (Coghlan, 2023) to possibly counteract the pervasive expansion of colonial/racial capitalist modernity both around us and within us (Abdallah, 2024; Contu, 2019; Dar et al., 2020; Ibarra-Colado, 2006; Muzanenhamo & Chowdhury, 2023; Nkomo, 2020; Perriton & Reynolds, 2018; Vince et al., 2018; Yousfi, 2021).

Conducted through face-to-face sessions at DELTA and SCHOOL facilities starting in 2017, AL4DA engaged 150 DELTA managers and technicians from various hierarchical levels and areas of expertise across five action-learning groups. The project was inspired by the PMG and developmentalist capacity-building initiatives at DELTA, which had been gradually replaced since the late 1990s by neoliberal programs that contributed to the global recolonization of DA and dispossessed developers of responsibility to administer capitalism (Thomas, 2000). AL4DA was interrupted in 2019 in tandem with the escalation of anti-development policies imposed by the international far-right, which retook to itself the responsibility for managing organizations and racial/colonial capital expansion to the detriment of the majority and the planet (Pochmann, 2022).

Three DELTA senior managers launched the AL4DA project under the action leadership of a fourth member, MARC, a senior economist and developer who had held technical and managerial positions both within and outside the organization for two decades. These four PMG participants experienced the dismantling and subsequent recovery of developmentalist approaches in the 1990s and 2000s. From 2012 onward, they conducted action research projects under my supervision at PMG, and in 2014, pushed by the highly contested re-election of President Dilma Rousseff, we decided to establish an infrastructural initiative for transformational action learning at DELTA in collaboration with two Northern academics allied with the PMG. A total of 18 DELTA master's students participated in PMG: They contributed to non-managerial curricular transformations at SCHOOL and PMG through insurgent dialogues between DA and the expanded field of management-administration. While my primary emerging objective has been to learn how to practice and theorize the undoing of the dynamics of racial/colonial capital expansion and its associated complicities within and around me, these participants and leaders have focused on dismantling dimensions of the managerialist matrix that oppresses daily practices and colonizes DELTA and other development organizations.

The PMG is a master's program conducted through a partnership involving five schools across five countries around the globe. Since its founding in the mid-1990s, this heterodox program has sought to challenge the imperial forces of US-led globalization, managerialism, and the neoliberal university system, particularly its business schools. Operating within a globalized system of epistemic coloniality (Ibarra-Colado, 2006), PMG has adopted a cautiously progressive yet predominantly reformist Northern action-learning perspective (Gosling & Mintzberg, 2003, 2006). It is driven by progressive dialogues with schools and scholars from the Global South and East through mobilization of colonial/racial-blind notions of international development rooted in multicultural education within an industry of schools growingly colonized by US neoliberal governance. This governance

disempowers developers and development organizations while universalizing the managerialist matrix of anti-communism, anti-Blackness, and anti-Indigenism policies as the only development model on a global scale (Jenkins & Leroy, 2021). Inspired by Southern developments and Northern organizational theories focused on integration, interdependence, and the organic balance of social systems (Reed, 2006, p. 31), PMG's intellectual founders aim to recover, renew, and expand the human relations tradition in organizations and management which was dismantled in the 1970s by the US-led scientific/positivist professionalization of management education, in radical backlash against the rehumanizing movements of the 1950s–1960s (Khurana, 2007).

Until the early 2010s, PMG was led by three North Atlantic schools, in partnership with a Global South school in Asia and another in the North Pacific. SCHOOL joined this network in 2012, following PMG decision to embrace big emerging economies in the aftermath response to the great crisis of neoliberal capitalism. This 2007-2008 crisis commanded by Wall Street's whitened elites rearticulated the light-dark segregation line on a global scale (Chakravartty & Silva, 2012). In 2009, within an increasingly multipolar and non-white era of development (Pieterse, 2017), I was approached by members of two of the schools to discuss the possibility of SCHOOL replacing the third Northern school, which had removed PMG from its portfolio due to its modest financial performance and for its attachment to action epistemologies which were becoming increasingly marginalized by the hyper-ranked MBA system.

In the post-2008 context, Brazil was emerging as a major player in the capitalist world system, propelled by a neoliberal developmentalist agenda linked to the rising Global South and multifaceted post-neoliberal transformations in Latin America (Castelo, 2012). The field of management was expanded by impact-driven agendas focusing on social responsibility, yet it faced severe criticism for perpetuating economic inequality, supporting anti-democratic regimes, and fostering injustices, also against Northern citizens, particularly those with darker skin tones (Clegg, 2014; Fotaki & Prasad, 2015; Nkomo, 2020, 2021). This ecocidal evolving was facilitated by the institutionalization of a managerialist culture in teaching and research, which prioritizes self-interest, greed, and a short-term vision (Colombo, 2023). This neoconservative design of conformist education highly resistant to transformations (Ghoshal, 2005) intensified as the neoliberal regime of accumulation by racial/colonial dispossession escalated, triggered by authoritarian democracies and large corporations from the Global North. Transnational elites assumed covert control of the resurgent field of DA (Dar & Cooke, 2008) and fostered the whitening radicalization of the neo-imperial face of the field of management-administration. At the time, the field of management and organization studies was thus denounced by Latin American decolonial scholars pushed by the resurgent dark world as "one of the most important forms of epistemic coloniality of the last 150 years" (Ibarra-Colado, 2006, p. 464).

In Latin America, epistemic and material violence became normalized in the 1970s with the violent institutionalization of a managerialist rhetoric rooted in pragmatism, elitism, consumerism, and anti-development individualism, as propagated by the Chicago Boys inside and outside the militarized colonial university (Cotroneo & Costa, 2010). These recolonization dynamics underpinned the institutionalization in the North Atlantic of a conformist, neoconservative design of teaching, research, and work in the US, which was a little tolerant of action learning, and virtually intolerant of action research and critique (Pedler et al., 2005). This expansionist offensive severely restricted "different ways to live and imagine academic work, discouraging or forbidding alternative practices" (Ibarra-Colado, 2008, p. 933) and fueled the resurgence in Latin America of Southern developments and decolonial theorizing (Ibarra-Colado, 2006; Ibarra-Colado et al., 2010). When SCHOOL joined the PMG in the post-2008 context, Southern resurgences driven by developmental 'dark' states in the South and East (Fiori, 2020; Pieterse, 2018) faced increased opposition from neoconservative and neoliberal elites attempting to control the socially responsible expansion of an increasingly "dismal, destructive, and decadent" field of management-administration (Clegg, 2014, p. 574).

I have been working at PMG since 2011 as a coordinator, professor, and tutor for action research and action learning projects involving participants from various countries, predominantly from the Global South, including those from DELTA. PMG has seen a growing influx of dark-skinned developers-managers from the South and East who eagerly attempt to learn how to manage organizations and navigate different formations of capitalism. In this living context of resurging possibilities, I have inquiringly learned to mobilize praxical dialogues across the privileged worlds of academia and practice, employing actionable knowledges through which we strive to theorize and practice the resurgent DA and undo the radical expansion of racial/colonial capital within and around ourselves.

Relearning development administration in a complex resurgence context

In the complex context of post-2008 resurgences and radicalizations from below and from above, we experienced multiple processes and outcomes in the projects conducted at DELTA. We discovered new ways of generating practical knowledges from multiple experiences, learning about each other and our practices while testing innovative perspectives, approaches, and collaborative methods (Pedler, 2011). From 2013 onward, throughout multiple processes of knowledge co-generation, we increasingly shifted our focus from asking, "What is the best way to do this?" to stating, "This is what we should be doing?" (Vince & Reynolds, 2009, p. 92). Supported by the Northern literature on action research and action-learning that I incorporated into our everyday academic practices (Coghlan, 2023; Reason & Bradbury, 2010, 2013), we engaged in reflection and (un)learning experiences with a focus on undoing the managerialization of DA, DELTA, SCHOOL, and our lives both within and outside organization and academia. We explored each other's cycles of acting-reflecting-acting in specific projects, developing a growing sense of shared engagement with similar challenges (Zuber-Skerritt, 2011).

These transformative experiences were not limited to DELTA participants, as often assumed by Northern literature, but were felt most profoundly by me. As a critical decolonial scholar undergoing unforeseen corporeal-epistemic transformations, I embraced these praxical experiences, typically marginalized by decolonial theorizing, to learn how to produce practical modes of decolonizing knowledge beyond academia. This process aimed to undo the expansion of racial/colonial capital both within and outside my own dark Southern body, fragmented by the white-over-black segregation that I biologically and narratively internalize (Wynter, 2003) and conveniently ignore (Mills, 2022b).

In mid-2014, the rise of the anti-development far right in Brazil, which had begun with the populist protests of 2013, gained social and political traction in the country, culminating in the impeachment of President Dilma Rousseff in 2016 (Singer, 2013). Relearning how to manage the radical expansion of racial/colonial capital within and around DELTA and other organizations in the development system became an urgent necessity. In response to expressions of conformist resistance and degenerative fear, we sought to reclaim, through more structural interventions, the capacity to manage this anti-developments crisis by engaging in simultaneous practices of self-management, self-organization, self-learning, and self-development. Our insurgent and unpaid efforts at DELTA and SCHOOL took on an unexpected and improbable intensity and scope, surpassing the action-learning dynamics typically tolerated by the neoliberal business school system (Pedler et al., 2005; Vince, 2008).

In this context I radically embraced the complex and marginalized world of action-epistemologies which, according to Northern authors, "have changed the world in far more positive ways than has conventional social science" (Reason & Bradbury, 2010, p. 3). Driven by resurgences from below that impacted our privileged lives and the lives of a growing majority of "others," and against my professional career interests in the increasingly colonized and colonizing neoliberal business school system, I learned – and continue to learn as I write and share this text – practices of acting-reflecting-acting in the co-production and sharing of actionable knowledges more often mobilized by the supposedly less-human or non-human dark other. By embracing a reflexive decolonial perspective from below, I was able to learn to unlearn the matrix of academic criticality based on the hegemony of theoretical-propositional knowledge as the best way which I assimilated when I gained my Ph.D. in management in the late 1990s in the Anglo-American world and that continues to subalternize my everyday practices. By relationally re-identifying myself with the wretched of the earth and dark women of all colors, I learned to practice the acting-reflecting-acting of Northern critical action-learning from a rehumanizing perspective in everyday processes of "understanding and changing interpersonal and institutional practices" (Willmott, 1997, p. 173) which occurred within and around me and the DELTA participants. Two major decolonizing-recolonizing interventions were triggered, as follows: (a) I expanded the use of action research as a reflective practice of relational living to monitor "how what I do relates to what I espouse, and to review this explicitly" within and outside of DELTA (Marshall, 1999, p. 159), and (b) I reduced the use of disengaged critical or decolonial theory in the practices of supervising individual action research papers.

From diverse perspectives and amidst daily political-emotional setbacks, we learned to transform simultaneously decolonizing and recolonizing experiences into creative spaces fueled by forces from below. In these supportive environments of collaborative work, our insurgencies – rooted in intrapersonal, interpersonal, and corporeal-epistemic differentiations and de-differentiations – became both possible and frequent. For instance, we occupied dark-light spaces of learning and mutual trust within DELTA, which we affectionately referred to as "spaces below the radar." My dark body experienced these fugitive spaces as remnant territories of quilombos, mocambos, or forms of "marronage," serving as areas of subsistence and self-development where

dark and light developers continue to foster the self-organized undoing of racial/colonial capitalist expansion (Bledsoe, 2018; Nascimento, 2021). We experienced anxiety, fear, and discomfort in these transformational spaces (Vince et al., 2018), while my dark body also experienced anger and resentment – emotions that were harnessed to turn potentially divisive setbacks into regenerative collective drivers (Lorde, 2007).

These embodied and political-emotional experiences that the Northern literature calls "paradoxical tensions" – i.e., tensions that stimulate and suppress critical reflections in organizations (Vince et al., 2017, p. 87) – both constrained and promoted our "creativity, innovation, and change through more strategic responses" (Lewis & Smith, 2014, p. 135). These experiences focused not only on organizational change but expressed a collective attempt to relearn how to manage the expansion of racial/colonial capital in an organization organically driven by self-development, practical knowledge, and developments from below that reproduced and disobeyed the matrix of dehumanizing coloniality.

Our individual and collective attempts to learn and change to undo the managerialist matrix in DELTA produced more paralysis and continuity than change and concrete action (Bradbury-Huang, 2010; Reynolds & Vince, 2009; Vince et al., 2018). Most practitioners in the organization reproduce the neoliberal design of conformist learning. Their subjective experiences reproduced the objectively instituted assumption that management academics and managers in managerialized organizations, private or government, are members of a privileged caste (Clegg, 2014). According to the managerialist matrix that institutionalizes a US-led "managerial identity sustained by white supremacist racism" (Cooke, 2003a, p. 1901) within and around ourselves, members of the managerialist elite like us assume the civilizational responsibility of protecting the free market and its unparalleled capacity for the continuous self-generation of freedom opportunities and reproduction of 'human' value on a global scale. This design of civilizational conformism teaches us that we are protagonists of a global revolution led by the United States as an indispensable nation for the maintenance of a global order of white ignorance (Mills, 2022a). Through this revolution, we subjectively assume the experienced responsibility of ridding the world of violence and oppressions generated by developmentalist communism and the dark pathology of reverse development internalized by Southern subpersons like me.

According to the curricular matrix behind this regime of white ignorance represented as knowledge that we internalize cognitively, affectively, and corporeally in business schools (Dar et al., 2020), the managerialized organizations that dispossess DA and Southern developers are 'the' truly developmental organizations. In the era of neoliberal capitalism that supposedly liberates us from dark pathologies embodied by subhumans or nonhumans, our organizations, and schools need to be led by accountable leaders who, in solidarity with members of the transnational capitalist class, monopolize the right to manage and protect capitalism from dark intruders on a global scale through socially impactful interventions. The corresponding over-represented and whitening conceptualizations of "free market," "managed organization," "accountability," "impact," and "leadership" are artifacts of this experienced sense of managerial superiority "without alternative" that informs the conformist design of Northern education and neoconservative dynamics of regulation and co-optation of Northern action-epistemologies that we faced in DELTA. This expanded regime of ignorance institutionalizes the civilizational discourse of the end of Eurocentric history inaugurated in 1492 and anti-development supremacist ideas in the 1970s. In short, the managerialist curriculum matrix teaches us that the expansion of this pinnacle of "human" freedom achieved by the US and its responsible leaders can no longer be hindered by Southern managed developments and dark developmental states, subordinated to the pathology of reverse development, much less by a growing dark population of "we, the self-developed" subhumans cursed by irresolvable reversalist pathologies and living "like a child, incapable of morally rational action – who, unlike the white man as adult – requires paternal guidance and control" (Singh, 2018, p. 2696).

In the post-2014, we have learned that the resurgent DA based on dynamics of conformity-disobedience (Thomas, 2000) is bio-culturally resisted by all of us because the idea of DA has been symbolically associated by white ignorance (Mills, 2022a) with dark nations lacking humanity in our minds and bodies within a "threatening" era of decolonization and empire (Rodney, 2019). DA is subjectively experienced as blackness, particularism, and premature death; management is subjectively experienced as whiteness, universalism, and longevity. In PMG and AL4DA, this design has been partially undone by transformational experiences under the radar with action-epistemologies reminiscent of the 1950s-1960s. These experiences helped undoing the matrix instituted design of civilizational conformity through the valorization of paradoxical tensions which induced transformative developments from above in DELTA triggered by developments from below produced by Southern communities and agents of all colors moved by a submerged epistemes and praxes.

Within and beyond PMG, DELTA, and SCHOOL, the resurgent DA, shaped by surface and deep dynamics of conformity and disobedience, has crossed our Southern bodies. It has revitalized the creolizing principle that "dark" Southern developers in development organizations – pushed by creative, agents of self-development from below who praxically act-reflec-act "on the conditions they face to change them" (Freire, 1970, p. 33) – are both responsible for and capable of managing organizations and capitalism amid everyday experiences marked by contradictions and ambiguities inherent to DA. We learned to overcome profound internal struggles to restore our capacities for intentional and procedural interventions aimed at undoing and redoing the expansion of racial/colonial capital through DA practices of self-learning, self-research, self-development, self-organization, and self-management. These processes evolved through a constitutive engagement with the "dark other" systematically denied by neoliberal managerialism and our existing systems of knowledge (Rahman, 1993; Thomas, 2000).

Under everyday conditions of risk, ambiguity, and confusion, the AL4DA project emerged as a creative space that facilitated surface-level and deep transformative experiences, particularly those occurring under the radar. We became increasingly driven away from whitening conceptualizations and conformist designs of inaction, and instead, we embraced transformational transgressions, insurgent (self)developments, and creolizing collective (re)learnings. Through this "dark" praxical design, we learned to co-produce and share practical knowledges aimed at creating conditions for us to manage the organization, capitalism, and our own lives inside and outside of DELTA. Throughout the project, more impactful transformational transgressions were chiefly experienced, reclaimed, and expressed by participants from the lower levels of the organizational power hierarchy.

This emerging bottom-up configuration became more tangible in the post-2016 context when we were confronted by the project of hyper-destruction of the Brazilian neoliberal developmentalism project initiated in 2002 during the first administration of President Luiz Inácio Lula da Silva. That anti-developments recolonizing project was propelled by the rising populist far-right in Brazil and beyond supported by a heterogeneous population of insurgent supremacists (Pinheiro-Machado & Freixo, 2019; Pochmann, 2016, 2022). In this context, we realized that the co-optable principles of action research can be mobilized by the global white ignorance and its learning algorithms for the unleashed promotion of radical neoconservatism, that "change people's practices, their understandings of their practices, and the conditions under which they practice" (Kemmis, 2009, p. 463) in not the service of human flourishing (Reason & Bradbury, 2013). Rehumanizing practices lived by the wretched of the earth and women of color crossed our bodies, especially as we witnessed systematic attacks by the media and the Federal Government against "developers" in academia and organizations. At this critical moment of dehumanizing radicalization of the neoliberal regime of accumulation by dispossession, our surface and deep experiences were shaped by paradoxical tensions and by the transformative capacity, resistance, and re-existence of those "wretched" and women of color in the face of extremist anti-developmentalism attacks in Brazil and across the Americas (Pochmann, 2021; Singer, 2013). Privileged and dispossessed 'others' mobilized a vast ecosystem of rehumanizing dark Southern epistemes for all (Hurtado, 2003; Santos, 2014) which moved beyond 'our' colonial/racial-blind Northern action-epistemologies – nourished by submerged dark Southern epistemes (Bell, 2006) –, and my decolonial theorizing that subalternize our praxical experiences, marked by multiple contradictions and ambiguities (Abdallah, 2024; Faria, 2024).

I unlearned the academic whitening arrogance by embracing the praxis of humility that often crosses the bodies of dark "others" like me – individuals who are biologically and narratively over-represented as incapable of self-determination, self-development, and "theoretical-conceptual" rational action-reflection due to their perceived subhuman condition and bodily malediction (Wynter, 2003). I hence realized that the DELTA projects continued unfinished struggles of long-standing solidarity, advocating for life and resisting the dehumanizing expansion of neoliberal racial/colonial capital, a system in which I became yet another antagonistic accomplice. From a participatory self-development perspective from below based on "collective processes of inquiry and action to solve problems with self-determined priorities" (Rahman, 1993), the AL4DA project emerged in DELTA as a collective-historical initiative to empower us to manage the undoing of the radical expansion of the post-2016 colonial/racial matrix both within and around ourselves.

Post-2018 Brazil was ruled by the anti-development far-right, driven by nationalist and anti-communist ideologies supported by populist decolonial discourses tied to the myth of racial democracy and benevolent colonization (Moura, 2019). These ideas were selectively mobilized for the supremacist objective of eliminating and "liberating" dark Southern bodies allegedly colonized or enslaved by irresolvable reverse pathologies. To confront this radical expansion of racial/colonial capital, I learned in DELTA to publicly share reflections on my condition as a vulnerable academic and antagonistic accomplice to the post-2016 policies aimed at combating the "darkening" of Brazil's middle class, driven by the resurgence of DA and Southern developments from above and from below (Pochmann, 2022b). From Brazil's first developmental state projects of the 1930s – rooted in other Southern dark colonial states driven by insurgent developments from below – against the

US-led anti-black Great Depression of 1929 (Dawson, 2007; Kumar, 2021), white mixed-race elites in Brazil and other Latin American countries have consistently practiced and conveniently ignored the historical co-optation of decolonizing insurgencies via benevolent discourses of 'decolonial' nativism. In other words, we mobilize whitening policies of internal colonialism with a decolonizing face, in the name of national or regional development, idealizing "good" Indigenous people while demonizing "bad" Indigenous people (Garfield, 2000), a cultural trait present in Latin Americanist decolonial theorizing (Grosfoguel, 2013b), while we deepen our subjectively experienced incapacity "to recognize, accept, and value the African and black roots of [our] own country" (Fiori, 2015, p. 252). These unforeseen transformations have driven insurgent, under-the-radar academic projects focusing increasingly less on celebrating Southern decolonial theorizing and increasingly more on praxis-based action investigations of decolonizing-recolonizing experiences in solidarity with other "others" all over (e.g., Araujo et al., 2023; Jammulamadaka et al., 2021; Jammulamadaka & Faria, 2023; Sauerbronn et al., 2023).

In public reflections inside and outside DELTA facilities, I gave credit to these radically liberating insights to the "lower rank" participants of AL4DA. They bravely and generously taught me that the AL4DA was particularly effective in healing the upper-echelons of a heteronormative design of colonial arrogance that permeates the country's development system. In fugitive spaces outside the radar, inside and outside DELTA, they echoed the relational expressions mobilized by a diverse and growing (self)organized community of wretched of the earth and women of color, who have inhabited interconnected submerged worlds of life since 1492. It was in the post-2018 context that these "other" agents of developments from below inspired and propelled us while they subsisted, re-existed, and resisted the anti-development necropolitics imposed by the international far right as the only alternative for global development (Pochmann, 2022a). They resurfaced daily through solidarity-based recovery and sharing of ordinary Southern epistemes – submerged or strategically concealed in interconnected worlds (Smith, 1999, p. 69). Most of us have increasingly understood that these epistemes were transformed into actionable, practical knowledge within our bodies and DELTA. I share with you, the reader, that they did inspire us to relearn how to continue post-1492 practices and theories aimed at undoing the expansion of racial/colonial capital that began in 1492, both within and beyond the organization, academia, and our individual selves. These relearning experiences took place through creolizing dialogues between marginalized Northern epistemologies and racialized Southern epistemes which together moved beyond dehumanizing Eurocentric binarisms that I internalize and often conveniently ignore.

Relearning Northern action-epistemologies from Southern epistemes

In these research/action-learning projects, we strive to practice deeper transformational action-reflection-action by reclaiming the perspective of *we*, the dark, erased, and subhumanized self-developers within existing systems of "human" knowledge – systems designed to protect the privileges and well-being of the Man-as-human (i.e., the Eurocentric white man) (Wynter, 2003). To shield us from the supposed unsolvable pathology of reverse development, which I internalize in my own dark Southern body desiring to be oppressive, white, and colonizer (Mills, 2022b), this anti-developments system, driven by the neoliberal expansion of racial/colonial capital, has institutionalized a design of managerialist conformity both in the interiority "in here" and the exteriority "out there." This system seeks to dispossess resurgent dark Southern bodies and their epistemes while (re)colonizing the multifaceted field of DA and attempting to control the socially responsible expansion of management-administration.

Educated with a vast colonial/racial-blind literature, action-learning scholars who challenge the conformist design in the field of management and organizations distinguish between *learning-in-action* – which results in a productive relationship between action-learning and effective practices – and *learning-inaction*, which happens in action-learning experiences where it becomes politically, emotionally, economically, and culturally convenient to conform and refrain from acting (Vince, 2008, 2010). These scholars argue that the individual experiences of learning-in-action and learning-inaction, also observed in action research practices, do not occur merely in the minds of individuals or in abstract classroom settings. Instead, they unfold in individual, relational, and collective experiences fraught with fear, discomfort, and anxiety within institutional and social contexts constraining and enabling such experiences through relations of power and meaning (Vince et al., 2018).

These scholars advocate for transformational learning-in-action informed by critical reflection on organizational practices of co-generation of practical knowledge but ignore structures of violence experienced by dark "others" who inhabit lifeworlds submerged by the racial/colonial matrix of extractive (re)differentiation that I internalize. As privileged individuals who inhabit organizational and academic spaces where ignorance is over-represented as knowledge, we forget that we deliberate and cultivate this and other expressions of ignorance (Sullivan & Tuana, 2007). Ignorance is not the mere absence or insufficiency of knowledge but rather the active production of specific types of knowledge that reaffirm the civilizational design of global

white ignorance (Mills, 2022a) in instituted dynamics of construction, expansion, and maintenance of white privilege (Sullivan & Tuana, 2007). In other words, we ignore and forget that the institutionalized design of learning-inaction, constituted by "defensive attitudes, conservatism and the destruction of new ideas as potentially threatening and subversive" (Gabriel & Griffits, 2002, p. 215) that we experienced in DELTA is ruled by epistemologies of ignorance cultivated by whiteness that I internalize and conveniently ignore (Mills, 2022b).

We ignore and forget that the institutionalization of anti-development neoliberal governance has naturalized corporeal-epistemic violence and the imposition of extractive (re)colonizing theories in militarized systems of managerial education in the Global South as the only option for global development in anti-dark anti-dark response to the rehumanizing transformations of the 1950s-1960s. In continuation to the post-1492 civilizational combat between humans and non-humans or sub-humans (Wynter, 2003), this ecocidal regime of neoliberal governance instituted the conformist design of learning-inaction in the Global North within and outside the creolizing neoliberal university "threatened" by dark Southern bodies and their respective epistemes and (self)developments.

By embracing Southern epistemes in an effort to undo epistemologies of ignorance fostered by white superiority during this "threatening" era of decolonization and empire, I learned that Northern epistemology-action comprises a heterogeneous light-dark body of practices and knowledges aimed at promoting the human flourishing of Man-as-human (Wynter, 2003). This understanding extends beyond the valid internal critique from the North, which notes that action research was co-opted by managerialist discourses of change in the US-led field of management which appropriated and silenced the reformist and revolutionary discourses and practices of the left-wing political spectrum (Cooke, 1999).

This contested and marginalized body reaffirms and challenges the matrix of epistemologies of ignorance institutionalized by neoliberal universities and the radical expansion of racial/colonial capital. It represents a body less 'light' than the dominant epistemologies of ignorance favored by existing systems of knowledge, which co-opts and dispossesses darker bodies in both the South and the North. It continues to dispossess, submerge, and whiten darkened Southern action-epistemes which, since 1492, have creolized, regenerated, and formed a virtually ungovernable light-dark ecosystem of (self)developments and unfinished and potentially rehumanizing decolonial projects (Abdallah, 2024; Faria, 2014; Maldonado-Torres, 2020).

This vast ecosystem of creolizing epistemes, transcending the matrix of dehumanization reproduced by existing systems of "human" knowledge, had an unexpected and unprecedented emergence in the 1950s-1960s across both the Third and First Worlds (Bell, 2006; Fals-Borda, 2006, 2009). It resurfaced with amplified intensity in the 2000s, particularly in the Global South, increasingly influencing an ever more heterogeneous, authoritarian, and unequal Global North. In interconnected, under-the-radar creolizing spaces, we learned that the extensive body of Northern transformational action-epistemologies represents the visible and whitened face of submerged Southern epistemes of survival, resistance, and re-existence that, even under conditions of impossibility, can rehumanize all. We discovered that Northern action-epistemologies enable and constrain the recovery and recognition of Southern epistemes, which underpin our core praxis of transgression, resistance, subsistence, recovery, and renewal — essential for the daily undoing of the managerialist expansion of racial/colonial capital.

Southern epistemes, dispossessed and submerged by this whitening body of Northern action-epistemologies, remain hidden and opaque, awaiting its mobilization by dark-light bodies in unlikely yet supportive creolizing experiences of self-development. These experiences are triggered by reflections and practical knowledge that are often appropriated and rebranded as experiential and "human" by Northern action theorists (Coghlan, 2023; Kemmis, 2009). Southern epistemes are doubly dispossessed and face a condition of double submersion: above the level of marginalized Northern action-epistemologies lies a dominant and whitening body of theories and methodologies favored by existing knowledge systems controlled by Man-as-human (Wynter, 2003). This dominant level conceals the dehumanizing binarisms of racial/colonial capital through the hypervisibility of internal binarisms of the colonial/racial matrix – such as mainstream-critical, positivist-interpretivist, and qualitative-quantitative – which restrict the ascension of Northern action-epistemologies (Gayá & Brydon-Miller, 2017; Greenwood, 2012).

Northern action-epistemologies form a heterogeneous body that has been theorized, owned, cultivated, and subsequently transformed by the anti-developmental, creolizing neoliberal university into a fragmented collection of "inferior" action-learning and action-research theories-methods (Fine & Torre, 2021; Reason & Bradbury, 2010, 2013). This marginalized body, which profoundly influenced us during the AL4DA experiences, continues to be systematically monitored, co-opted, and subjected to extractive practices, oscillating between varying degrees of submersion and emergence, while being maintained as a "strategic" asset of the neoliberal university (Herr & Anderson, 2015).

Next, I outline specific, unlikely experiences in which we learned to act-reflect-act, aiming to decolonize more and recolonize less. These efforts are driven by a subalternate dark-light body and doubly submerged Southern epistemes, which lie dormant, allowing for the emergence of a new form of humanization that moves beyond the dehumanizing binarism between humans and non-humans that we experience every day (Wynter, 2003).

Relearning to decolonize more and recolonize less every day

Throughout the learning/action-research projects, I have been awakened by the submerged Southern epistemes mobilized since 1492 in fugitive spaces by the wretched of the earth and women of color who (self)develop inside and outside the creolizing neoliberal university and underpin decolonizing-recolonizing experiences within and outside DELTA. I began to act-reflect-act in everyday research/learning-action practices not only with my critical-reflexive-decolonial consciousness socially constructed as an artifact of sociogenic superiority but especially through my dark, Southern, and creolizing body ordinarily willing to be white, Northern, and colonizing (Hooks, 2000; Lorde, 2007). Southern epistemes submerged, unlearned, and dispossessed by Northern colonial/racial-blind epistemologies, which also constitute the vast arsenal of epistemologies of ignorance (Sullivan & Tuana, 2007), emerged, crossed and healed my privileged body traumatized by the colonial/racial matrix. This submerged body of 'practical' ways of knowing and being awakened me to segregated and despised depths. It reminded us that the colonial/racial matrix rules who has the right to exist and belong, who is disposable and deportable, and who has the right to express their full humanity. The dysselected others are hence excluded toward domains of invisibility and dehumanization or subhumanization (Wynter, 2003).

The practical knowledges that we mobilized in AL4DA, in deep and surface interiorities and exteriorities, challenged the northern idea – hyper-narrated in our creolizing neoliberal universities – that "valid" knowledge is produced solely by professional scholars equipped with methods and theories deemed "superior" to investigations based on everyday experiences and incomplete, imprecise practical knowledge. These purist, whitening ideas suggest that the submerged worlds of life within and around us are inhabited by "inferior" dark Southern subpersons, supposedly driven by essentialist and impure ways of knowing and existing, and governed by reversalist pathologies (Smith, 1999). By embracing decolonial humility mobilized by the subhumanized "other," I bodily learned that the production of this decolonizing action research reproduces the colonial/racial matrix of power (Quijano, 2007). It generates and perpetuates dehumanizing privileges and oppressions while preserving and regenerating submerged liberatory possibilities, both within and outside my fragmented body.

I began to act-reflect-act and write away from the heteronormative instituted purpose of producing yet another "superior" piece of written research on how and why to decolonize fields of knowledge, organizations, universities, or business schools. In experiences marked by fear, anxiety, and discomfort – emotions that critical action-learning literature attributes to practitioners and students oppressed by the conformist inaction design of neoliberal university business schools (Vince et al., 2018) – I learned that decolonial theory, which advocates dismantling and delinking from the Eurocentric geopolitics of knowledge for the liberation of all (Mignolo, 2011a), also reaffirms and invisibilizes multiple oppressions around and within us (Grosfoguel, 2013b; Maldonado-Torres, 2018). By acknowledging the simultaneity of decolonizing and recolonizing processes as inherent to my ordinary experiences, I focused on producing and sharing practical knowledge, renewing capacities to create and disseminate actionable insights that reaffirm violence while also offering paths for healing from the dehumanizing traumas sustained by the colonial/racial matrix that I internalize and conveniently ignore. I continue striving to humbly and lovingly dismantle, within and outside the academy governed by the Mas-as-human, the instituted assumption that decoloniality represents a superior Southern knowledge (Faria, 2024) capable of delinking all from the grand narratives of the universalist Eurocentric matrix (Mignolo, 2011b) and liberating us from all the oppressions inherent in the colonial/racial matrix of power all over, within and around us (Maldonado-Torres, 2020).

In everyday decolonizing-recolonizing experiences marked by ordinary contradictions and ambiguities, I have sought to dismantle the life-research binarism that sustains whitening assumptions of superiority. I have done this through a the radical praxis of humility experienced as ordinary practical knowledge, testable in every present moment. This praxis reproduces and challenges the subalternization of dark Southern epistemes by the supposedly enlightening Northern "knowledge" that informs critical or decolonial research that remains disengaged from the worlds of ordinary living experiences. It has encouraged me to practice, as an insurgent student who exists not in superiority against, but in relation to, the dark 'other' of all colors, the everyday

undoing of the managerialization of DA and of recolonizing complicities within and outside myself with the expansion of racial/colonial capital. It has also encouraged me to undo and redo the writing about these lived practices as a sovereign critical-decolonial scholar equipped with theories that unintentionally contribute to divide, hierarchize, and dehumanize us.

Driven by anti-Black multiculturalism renewed by supposedly anti-essentialist discourses of diversity, certain decolonial theories have been tolerated and fostered the US-led the neoliberal university to co-opt dark bodies and silence dissenting voices (Hooks, 2000) while dismantling the potential resurgence of unfinished decolonial projects from the 1950s-1960s (Wynter, 2003). Users like me of decolonial theory as a "superior" monist theory that promises "liberation from all power organized as inequality, discrimination, exploitation, and as domination." (Quijano, 2007, p. 178), unintentionally reproduce and conceal the deep design of dehumanizing dispossessions and conformist inaction instituted by the civilizational neoliberal university. As supposedly sovereign scholars who research with theories disengaged from our ordinary lives marked by irresolvable contradictions and ambiguities, we ignore and forget that there is no hierarchy of oppressions in the subhuman lives of the wretched of the earth and women of color. By testing living theories they investigate-transform ordinary present moments, learning to act-reflect-act through their fragmented bodies while struggling with multiple consciousnesses against diverse oppressions and internal enemies in daily decolonizing-recolonizing practices marked by multiple contradictions and ambiguities (Anzaldúa, 2015; Hooks, 2000; Lorde, 2007; Sandoval, 2000).

In a creolizing colonial world shaped by racial/colonial capital of diverse faces and shades going far beyond white-people capitalism and what we know as capitalism itself (Koshy et al., 2022), privileged dark bodies like mine – also described as mulatto, mestizo, pardo, a man of color, woman of color, diaspora, mulatto – mobilize the praxis of remembering, while trying to forget, stories about "the decolonial" can be systematically de-memorized and submerged by existing systems of knowledge of the Man-as-human (Ahmed, 2023, p. 233). I need to recall and share, while trying to forget, that heteronormative Latin Americanist decolonial theorizing (Grosfoguel, 2013b; Lugones, 2007) embodies dynamics of internal colonialism and extractive dispossession that are fostered, and rendered invisible by established systems of "human" knowledge and US-led publications governed by multicultural and heteronormative anti-blackness and anti-indigenism policies (Cusicanqui, 2021). Decolonial theorizing challenges and reaffirms the deep design of neoconservative and conformist learning-inaction fostered by epistemologies of ignorance by, for instance, dispossessing and rejecting feminine decolonial praxis based on the "inferior" principle of decolonizing (increasingly) more and recolonizing (increasingly) less, through living mobilization of multiple theories and consciousnesses in border practices of *quilombagem* or "marronage" marked by ordinary contradictions and ambiguities, within and outside our southern bodies and the creolizing neoliberal university (Anzaldúa, 2015; Lugones, 2007; Vergès, 2021).

Inside and outside DELTA, I have embraced this submerged, dark, and tolerant perspective on contradictions and ambiguities experienced daily and ordinarily by the wretched of the earth and women of color (Anzaldúa, 2015; Lugones, 2007) to practice, from a non-revolutionary living perspective, the Southern praxis to move away from instituted heteronormativity focused on "acting on the conditions we face in order to change them" (Freire, 1970, p. 33). I then recall and share in writing what was more moved by this resurgent praxis of decolonizing (increasingly) more and recolonizing (increasingly) less than mobilized by me as a sovereign decolonial scholar equipped with 'valid' decolonial theory. I recall and share that this non-revolutionary praxis that has traversed my southern body has been mobilized since 1492 by "subpersons" who challenge the dehumanizing them-us and research-life binarisms while self-developing and practicing the organized undoing of the Eurocentric end-of-the-world project as the only alternative of development of "human" life by and for the Man-as-human (Krenak, 2020).

I recall and share, before I conveniently forget and erase, that "our end of the world" arrived in 2016, decreed by the extreme right in the Americas through ecocidal, genocidal, and epistemicidal policies and dehumanizing practices of populist radical differentiation (often called polarization) as the only developmental option. These policies have been experienced by practitioners in DELTA and other organizations in Brazil, who were also subjected to the criminalization of developers and the demonization of "dissident" or "leftist" academics connected to dark Southern developments (Pinheiro-Machado & Freixo, 2019). In this extreme context, the desire for living relational engagement with the dark, dehumanized "other" was awakened, crossing our fragmented bodies as we struggled to relearn how to possibly move beyond the inferior-superior binarism by recovering rehumanizing possibilities inaugurated in 1492 (Wynter, 2003).

While learning to postpone the end of the world (Krenak, 2019), I radically embraced the perspective of sub-people, discarded and submerged by the racial/colonial/patriarchal matrix and further subalternized by decolonial theory. These individuals continue to drive the self-organized dismantling of binarisms that fragment and hierarchize dark bodies while separating further and dehumanizing dark and light bodies (Lorde, 2007). This reemergence occurred under conditions of (im)possibility during the post-2016 epidemic of anti-development white supremacy, which was intensified by the COVID-19 pandemic (Stovall, 2020; Tonel, 2020). We sought to learn how to dismantle the radical expansion of the colonial/racial matrix of power both within and beyond DELTA, as well as within our traumatized bodies yearning for healing. This process involved embracing an ordinary perspective of living, knowing, being, and loving that transgresses rigid paradigmatic boundaries and promotes "the continual creative motion that keeps breaking down the unitary aspect of each new paradigm" (Anzaldúa, 1987, p. 80). Simultaneously, we allowed our dark Southern bodies to continue striving daily and effectively for "a [rehumanizing] value system based on the uprooting of dualistic/binarist thinking." It was through the daily action-reflection-action of collectively dismantling the ecocidal binarisms of the racial/colonial matrix which differentiate, dehumanize, and imprison us both inside and outside our fragmented bodies (Wynter, 2003), that these "stubborn, persevering, impenetrable as stone, yet possessing a malleability that renders us unbreakable" (Anzaldúa, 1987, pp. 63-64) sub-persons crossed my dark Southern body.

This Southern episteme reminds me every day that, beyond desiring to be white, oppressive, and colonizing, I am a contradictory accomplice to the extractive appropriations of the "decolonial" and to recolonizing distortions mobilized by racial/colonial capital in its many forms and tones, manifesting both within and beyond the capitalist university and my fragmented body (Grosfoguel, 2013a; Mignolo & Walsh, 2018; Ortega, 2017; Tuck & Yang, 2012). It also reminds me that the decolonial theorizing tolerated and distorted by the US neoliberal university has been mobilized and distorted by white nationalisms, Indigenous and Black elites, and far right neofascists in both the South and the North. Decolonial ideas mobilized by the Jim Crow regime in the US which were replicated in Germany by the architects of the Nazi Holocaust (Faria & Hemais, 2017) have resurfaced in the US during the Trumpist rise. They have been mobilized to justify intranational neo-extractivist recolonizations; anti-Black and anti-Indigenous genocides and epistemicides; militarized ecocidal re-occupations; and the radicalization of religious, nationalist, fascist, populist, and Indigenist nativisms necessary for the expansion of racial/colonial capital on a global scale (Caria & Domínguez, 2016; Geary et al., 2020; Grosfoguel, 2013b; Spektorowski, 2023; Zhang, 2023).

With the living praxis of decolonial humility (Grosfoguel, 2013a; Maldonado-Torres, 2018), decolonial theorizations – though inevitably tolerated, appropriated, and distorted by institutions of racial/colonial capital (Vergès, 2021) – can be reclaimed through everyday transformational action-reflection-action marked by increasingly complex contradictions and ambiguities. This way women of color and the wretched of the earth of all colors continue to renew this vast ecosystem of Southern epistemes and practical knowledges, aiming to relationally undo the expansion of racial/colonial capital both within and outside our bodies. They do so by taking "what they recognized as worthwhile in the ideas of the oppressors but turned these forms around to serve their goals of justice and dignity" (Vergès, 2015, p. 55). These de-memorized and inferiorized practices have pushed and continue to push a vast diversity of manageable (self)developments from below and from above across the Americas, North and South (Helleiner, 2014).

In fragmented worlds of interconnected, submerged lives that emerge and re-emerge through the decolonizing-recolonizing fissures of modernity/coloniality, this submerged praxis continues to be mobilized daily by dark Southern bodies. These bodies, often perceived as driven by pathologies that threaten humanity and our "human" knowledge systems, strive to undo the radical expansion of racial/colonial capital both within and beyond organizations and academia.

BRIEF DISCUSSION AND CONCLUDING REMARKS

I have shared with you, the reader, this action research on an action-learning project conducted within a development organization in Brazil aimed at attempting to learn how to resist the recolonizing managerialization of the multifaceted field of development administration by a field of management governed by the anti-developments neoliberal regime. This inherently anti-communist, anti-Black, and anti-Indigenous regime is subordinated to the radical expansion of the racial/colonial capital matrix – which I internalize and conveniently overlook. I write and share from my predominant positionality as a privileged dark Southern body, desiring to be white, oppressive, and colonizer, in order to feel knowledgeable, developed, and "human."

I do not write to prescribe the decolonization of fields of knowledge and business schools through another theoretical text that I produced as a professional academic. Instead, I engage with an action research project informed by a reflexive decolonial perspective. I have shared our rather improbable learning journey – the acting-reflecting-acting processes of undoing the recolonizing managerialization of DA – by fostering a possibly, rehumanizing dialogue between Southern epistemes and Northern action epistemologies, primarily from a living perspective of we-the-(self)developed wretched of the earth and women of color of all shades.

More specifically, this research engages with submerged lifeworlds, reclaiming the everyday praxis of decolonizing more and recolonizing less, marked by experiences of contradictions and ambiguities. The imprecise, incomplete study seeks to make our systematically unlearned, unmemorized, and submerged attempts to resist the managerial expansion of racial/colonial capital – both within and around us – "intelligible to ourselves and to each other" (Alexander, 2005, p. 21).

Although our mental lives have been colonized by the anti-development neoliberalism regime with an expanding arsenal of epistemologies of ignorance, our dark/light Southern bodies, pushed by developments from below and from above and supported by a vast ecosystem of submerged Southern epistemes, this study suggests that we are capable of relearning in a decolonizing-recolonizing way the multifaceted DA and Northern action epistemologies. We learned that DA and action epistemologies dispossess, embody and conceal an extensive ecosystem of unfinished decolonial projects and rehumanizing Southern epistemes, peaking in the 1950s-1960s but rooted since 1492.

When the racial/colonial matrix within and around us is significantly fractured – such as during the co-construction of the AL4DA project amid our post-2016 "end of the world" – experience the praxis of decolonizing more and recolonizing less has moved and transformed our light-dark living bodies, unlocking various rehumanizing possibilities across every domain. This has encouraged us to relearn and reclaim our DA forgotten capacities for the everyday management of capitalism and organizations through imperfect, imprecise experiences shaped by ordinary contradictions and ambiguities, guided by practical knowledges capable of generating surface and deep rehumanizing transformations.

We relearned the expanded field of management-administration as a nuanced, creolized entity composed of submerged and emerged layers, through which rehumanizing practices of everyday decolonization are possible, even if very unlikely, in academic and organizational settings. This under-researched field is pushed by historical forces of solidarity that move beyond the patriarchal/racial/colonial matrix. We have discovered that intentional and processual DA interventions are pushed by Southern epistemes and projects spearheaded by the self-developed Indigenous, Black, and dehumanized diaspora in quilombola/marronage solidarity with heterogeneous communities of light and dark-skinned individuals across the Americas (Allen, 2012; Moura, 2019).

I share these experienced learnings with you the reader as a matter of urgent solidarity. As I write this manuscript propelled by resurgent rehumanizing forces, Western leaders are responding to the growing "dark Southern threat" with genocidal, ecocidal, and epistemicidal re-westernizing offensives, backed by a concealed developmentalist mega state commanded by anti-Black/Indigenous neoconservative elites. They combat the resurgence of dark threats and corresponding reversalist pathologies amid the rise of the Asian Century (Zhao, 2021). While I write this piece of research warring elites of the seemingly endless American Century (Mahbubani, 2022) renew the civilizational belief that there is no alternative to global development. Their main justification lies on resurging Southern developments and DA, led by a resurgent Eurasia spearheaded by a rising China (Gabrielle & Jabbour, 2021) in a darkening era of decolonization and empire (Rodney, 2019). These elites supported by insurgent supremacists seek to radically control the expanded field of management-administration, an entity with multiple faces and shades, constituted by Northern anti-developmentalist theories that have been reproduced and challenged by a Southern epistemes and resurging praxis of decolonizing more and recolonizing less.

I share this text in the hope of collectively undoing the "necessary" transformation of 'our' field , for the preservation of the dehumanizing humanity of the Man-as-human, into a privileged accomplice of a new post-pandemic normal, characterized by the extremist radicalization of the anti-development neoliberal agenda, governed by the aggressive expansion of racial/colonial capital as the only option for global development (Bledsoe & Wright, 2019; Koshy et al., 2022). I write and share for us to learn from each other and in rehumanizing relation with the 'other other' how to continue resisting the transformation of 'our' field into the ultimate cure of the pathology of reverse development that I supposedly internalize in my dark Southern body cursed by irresolvable reversalist blackness.

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Alexandre Faria: Conceptualization (Lead); Data curation (Lead); Formal analysis (Lead); Investigation (Lead); Methodology (Lead); Project administration (Lead); Validation (Lead); Writing- original draft (Lead); Writing- review & editing (Lead).

DATA AVAILABILITY

The entire dataset supporting the results of this study was published in the article itself.

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