(2011). Researching the Third Sector through Time: Methods, Ethics and Insights, University of Leeds. third sector
method: longitudinal analysis
method: qualitative
Method: life histories
methodology
ethics
policy
the future
planning
social Change
history
causality
timescape
Relevance: 2

> There is a growing interest in the use of qualitative longitudinal and life history methods in third sector research. Engaging qualitatively with time enables a more finely grained understanding of the dynamics of third sector organisations – their histories, their strategies for the future, and their journeys through a complex and rapidly changing policy landscape. This seminar will bring together a number of funded projects that are using such methods to produce distinctive forms of knowledge on the third sector. Some are using Qualitative longitudinal methods to chart and shed light on long term processes of support and transformation within the sector in times of increasing austerity and changes in public funding. These prospective tracking projects chart change in the making. They will be complemented with life history projects that look backwards in time, tracing changes historically and illustrating causality through the intersection of past and present.

> The broad aims of the event are to enable a detailed sharing of methodological and ethical issues arising from a qualitative engagement with time in third sector research, to reflect and share insights that are emerging from these varied studies and to consider the possibilities for data sharing and comparative analysis across these and similar projects. Speakers include Victoria Bell (Teeside), Sue Bond (Edinburgh Napier), Irene Hardill (Northumberland), David Lewis (LSE), and Rob Macmillan (Birmingham) and Zoe Munby (Home Start). The event is being hosted by the Timescapes Qualitative Longitudinal Initiative, in collaboration with the Third Sector Research Centre, with funding from the Economic and Social Research Council.

(2012). Solidarity, Memory and Identity: Interdisciplinary Conference, Gdańsk, Poland.
Memory
solidarity
identity
Forgetting

Postcommunism
Poland
Relevance: 3
History
philosophy
sociology

What is the phenomenon of solidarity in the current world? What is the sense to talk about it with the increase of violence around the globe? What is its role in shaping identities – of cultures, nations, individuals? Is it born from memory or from oblivion? Questions such as these gave rise to the idea of our interdisciplinary conference. It is going to be devoted to solidarity in all its multiple aspects, in the broadest contexts possible – historical, cultural, artistic, psychological, philosophical. In the age of rapid socio-political changes, with deepening ethic and religious conflicts on one hand, and, on the other hand, a diminishing feeling of identification with the community, there seems to exist a strong necessity for a reflection on the idea of solidarity. It would be difficult to think of a more inspiring place for such a reflection than the city of Gdańsk. It was here that in the 1980 "Solidarity" was born: a social movement which, in less than a decade, brought about the fall of the communist regime in Poland and played an important part in the historic changes in Middle-Eastern Europe. Yet we do not want to make Polish "Solidarity" the dominating theme of the conference or privilege it in any way. On the contrary, we intend to present as fully as possible the broad spectrum of solidarity-related themes. Thus, we heartily invite academics from all sides of the world, representing various research fields: anthropology, sociology, philosophy, history, psychology, cultural studies, literary studies, film studies, theater studies, memory studies, postcolonial studies, gender studies. Both experienced scholars and young academics at the start of their careers are most welcome. We also invite all persons interested in participating in the conference as listeners, without presenting their papers. We are sure that we will have important reflections and fruitful discussions about Solidarity, Memory and Identity.

Abbott, A. (2001). <u>Time Matters: On Theory and Method</u>. Chicago, University of Chicago Press.Sociology
History
methodology
Unpredictibility
events
causality
temporality of academic work
Relevance: 2
Turning points
assumptions about time obscuring x
Meaning
critique of discipline

What do variables really tell us? When exactly do inventions occur? Why do we

always miss turning points as they transpire? When does what doesn't happen mean as much, if not more, than what does? Andrew Abbott considers these fascinating questions in Time Matters, a diverse series of essays that constitutes the most extensive analysis of temporality in social science today. Ranging from abstract theoretical reflection to pointed methodological critique, Abbott demonstrates the inevitably theoretical character of any methodology. Time Matters focuses particularly on questions of time, events, and causality. Abbott grounds each essay in straightforward examinations of actual social scientific analyses. Throughout, he demonstrates the crucial assumptions we make about causes and events, about actors and interaction and about time and meaning every time we employ methods of social analysis, whether in academic disciplines, market research, public opinion polling, or even evaluation research. Turning current assumptions on their heads, Abbott not only outlines the theoretical orthodoxies of empirical social science, he sketches new alternatives, laying down foundations for a new body of social theory.

see particularly see Chapter 7 Temporality and Process in Social Life

Abrahams, R. G. (1977). "Time and Village Structure in Northern Unyamwezi: An Examination of Social and Ecological Factors Affecting the Development and Decline of Local Communities." Africa: Journal of the International African Institute **47**(4): 372-385.Tanzania
Africa
Rural communities
Development
Method: dynamic rather than static
Anthropology
change over time
Relevance: 3
community development
Social structure

> IN October 1974 I returned to the Kahama District of Tanzania for a further period of research in northern Unyamwezi where I had previously worked between late 1957 and early 1960. The present paper arises from a consideration of the implications of two facts which impressed me strongly on this second visit. The first of these was that a substantial number of the homestead heads who had been my neighbours in the village of Butumwa for the larger part of my first fieldwork were still alive though some of them had moved to other parts of the District and beyond. The second was that those who had remained, along with many others from surrounding villages, had been moved as part of the Tanzanian Government's national resettlement programme into a new large nucleated village shortly before my return there.2 These two facts have led me to pay further attention to the nature and functions of pre- I 974 settlement patterns and to examine the relation between these and the form of the new scheme. One of the main points which will emerge from my discussion is the need, in trying to understand these settlement patterns, to take careful account of how villages

change and develop over time as part of a complex combination of social and ecological processes. This processual aspect of village organization in the area has, I may add, not previously received sufficient attention in my own and other accounts of the situation there.

Aching, G. (2010). "Carnival time versus modern social life: a false distinction." <u>Social Identities: Journal for the Study of Race, Nation and Culture</u> **16**(4): 415-425.social time
events
break in time
modernity
temporal conflict
suspensions of everyday time
Dance
gender
Relevance: 2
temporal boundaries
carribean
mediation
Social coordination
Trinidad
Carribean

Closely examining the dance form of *winin'* ubiquitous in Trinidad and Tobago's carnival, this essay argues for the inextricability of carnival time and contemporary social life. In contrast to the notion that carnival constitutes interruptions or postponements of projects of modernity and, especially, that it invokes a temporality and social space where ideologies may be blissfully suspended, this study illustrates how this dance form articulates the status of and quest for personal freedoms in public spaces and contests a specific gender ideology. The essay describes and interrogates how *winin'*, mediates the relationship between competing pleasures – those of the state and of the carnival reveller respectively – and illustrates the extent to which the dance form's exaggerated and hypervisible practices constitute a demand for social engagement.

Adam, B. (1989). "Feminist social theory needs time: Reflections on the relation between feminist thought, social theory and time as an important parameter in social analysis." <u>Sociological Review</u> **37**(3): 458-473.methodology
feminist theory
social time
sociology
Adam
gender
critical temporalities
relevance: 2
Multiple temporalities
women's time

philosophy

    This paper explores the relation between feminist concerns, social theory and the multiple time aspects of social life. It is suggested that while feminist approaches have been located in classical political philosophy, the same imposed classification has not occurred with respect to social theory perspectives. Rather than seeing this as an academic gap that needs filling, it was taken as an opportunity to take note of the wide variety of feminist approaches to methodological and theoretical issues and to relate these to concerns arising from a focus on the time, temporality, and timing of social life. It is argued that a feminist social theory, as an understanding of the social world through the eyes of women, is not only complemented by such a focus on time but dependent on it for an opportunity to transcend the pervasive vision of the 'founding fathers'.

Adam, B. (1994). <u>Time and Social Theory</u>. Cambridge, Polity.Adam
Social theory
Sociology
social time
methodology
Critical temporalities
Standardisation
technology
Relevance: 2
Assumptions about time obscuring x
time as missing element
Newton
critique of discipline
philosophy

    Time is at the forefront of contemporary scholarly inquiry across the natural sciences and the humanities. Yet the social sciences have remained substantially isolated from time-related concerns. This book argues that time should be a key part of social theory and focuses concern upon issues which have emerged as central to an understanding of today's social world.Through her analysis of time Barbara Adam shows that our contemporary social theories are firmly embedded in Newtonian science and classical dualistic philosophy. She exposes these classical frameworks of thought as inadequate to the task of conceptualizing our contemporary world of standardized time, computers, nuclear power and global telecommunications.

Adam, B. (1995). <u>Timewatch: The Social Analysis of Time</u>. Cambridge, Polity Press.Social time
feminist theory
Adam
Social theory
sociology
methodology
embodiment

environment
experiential time
health
education
globalisation
Multiple temporalities
Critical temporalities
Relevance: 2
time as missing element
environment
Asynchrony
time as symbolic resource
time reckoning

> Time forms such an important part of our lives that it is rarely thought about. In this book the author moves beyond the time of clocks and calendars in order to study time as embedded in social interactions, structures, practices and knowledge, in artefacts, in the body, and in the environment. The author looks at the many different ways in which time is experienced, in relation to the various contexts and institutions of social life. Among the topics discussed are time in the areas of health, education, work, globalization and environmental change. Through focusing on the complexities of social time she explores ways of keeping together what social science traditions have taken apart, namely, time with reference to the personal-public, local-global and natural-cultural dimensions of social life. Barbara Adam's time-based approach engages with, yet differs from postmodernist writings. It suggests ways not merely to deconstruct but to reconstruct both common-sense and social science understanding.This book will be of interest to undergraduates, graduates and academics in the areas of sociology, social theory environmental/green issues, feminist theory, cultural studies, philosophy, peace studies, education, social policy and anthropology.

Adam, B. (1996). "Beyond the Present: Nature, Technology and the Democratic Ideal " Time & Society **5**(3): 319-338.Technology
Nature
Democracy
Politics
Political time
Globalisation
environment
Multiple temporalities
temporal conflict
time scarcity
conceptions of time
critical temporalities
Economics
Responsibility
temporally extended responsibilities

Science
Relevance: 2
temporal complexity
political time
time as symbolic resource
industrialisation
coordinating between different times
changing perceptions of time
Adam

> It is widely recognized that globalization, contemporary technologies and environmental hazards pose problems for the political ideal of democracy. An explicit focus on time gives us a new point of access to these debates. No longer understood in the singular as the implicit context within political processes take place, time in its complex, multiple expressions can serve as a tool for reconceptualization. In its single and conglomerate forms it is lived and negotiated in conflict. This is nowhere more apparent than in globalized socio-political processes with their varied ties to contemporary technology, most specifically when these are concerned with environmental hazards. In such situations the conflict is not merely between different scarcities of and needs for time, but between temporalities that operate to different principles: the variable. rhythmic temporality of nature and the cosmos, on the one hand, and the industrial times of the machine, the laboratory and economic considerations, on the other hand. It is between new configurations of actors past, present and future where concerns, rights and duties extend beyond the present to peoples long dead and those whose future present is constructed by our contemporary political and scientific actions. Together, these temporal features and complexities present crucial conceptual and political challenges for the next century.

Adam, B. (2010). "History of the future: Paradoxes and challenges." <u>Rethinking History: The Journal of Theory and Practice</u> **14**(3): 361 - 378.Future
Action
method: dynamic rather than static
History
Futurity
social theory
Relevance: 2
open future
open past
future orientation
imagined futures
Agency
time as missing element
Methodology
critique of discipline
Adam

what is not yet

Social action is performed in the temporal domain of open and fluid pasts and futures. It is both mindful of the recoverable and lived past and projectively oriented towards an intangible future. It sets processes in motion that ripple through the entire system, across space and time, to eventually emerge as facts. This futurity of action tends to get lost in analyses that concentrate primarily on empirically accessible, factual outcomes of plans, decisions, hopes and fears. To encompass this 'not yet' as the central component in the production of social facts requires historical knowledge of the future. The paper presents a broad-brush analysis of changing approaches to the future and ends with reflections on necessary changes to the logic of social inquiry in order that social futurity may be accorded its appropriate place in the study of social life.

Adam, B., C. Groves, et al. (2006). "In Pursuit of the Future." Retrieved 28th August 2011, 2011, from www.cardiff.ac.uk/socsi/futures/index.html.futurity
Adam
future
imagined futures
Technology
long-term perspectives
Unpredictibility
temporally extended responsibilities
knowledge
ethics
Responsibility
future generations
generations
social time
philosophy
social theory
future orientation
environment
Relevance: 2
policy

The Project
::Creating Futures
Societies are developing and investing in technological and scientific innovations that have ever longer-term consequences for human and non-human life. Current future-producing practices include biotechnologies, nanotechnologies, and nuclear technologies. Such developments unleash futures that we cannot predict, and set in motion processes that will affect untold generations to come.

:: Knowing Futures
So there is a disjunction between what we do, and what we can know; while we design and implement new technologies, we cannot know their future consequences. Predictions and foresight methods used in formulating policy rely on scientific

prediction, which builds up models of the future based on knowledge of the past. Where innovative technologies operating in contexts of complexity are concerned, this approach cannot help us.

::Minding Futures

This disjunction between knowing and doing creates a context for irresponsibility, in which all responsibility for that which cannot be seen, traced or detected in the present becomes displaced, and externalised for future generations to bear.

This project aims to address this contemporary disjunction between technological capacity and human understanding, together with the ethical problems it creates.

The research brings together isolated fields of enquiry in theory, practice, and ethics, and works towards a comprehensive, socially relevant theory of the future.

In its first, main phase, the project is primarily focused on theoretical matters, such as how the future is known, theorized, conceptualized and minded across diverse academic fields and sectors. Accordingly, the main sources are philosophy and social theory.
The first series of questions guiding our research are as follows:

   How is the future theorised across diverse fields of knowledge?
   What are present and past means to 'know' the future?
   How is the future implicated in social science practice?
   What ethical approaches to long-term responsibility for the outcomes of current
      actions are available?

In the project's second phase, the focus shifts to more practical areas of inquiry. The second series of questions are as follows:

   How is daily life oriented towards the future: economically, environmentally, scientifically, religiously and politically?
   How are aspirations actualised?
   How is the future produced in daily practice?

More specifically, the research focuses on socio-environmental matters and the increasing gulf between the capacity to create damaging long-term futures and the inability to predict long-term impacts. In this part of the research programme, we are concerned directly with practical matters of accountability and responsibility in contexts of uncertainty. Some overarching questions related to ethical responses to futures in the making are as follows:

   How are unintended consequences handled economically, politically and scientifically?
   How are participants in the various domains of social practice held accountable and

responsible for future outcomes of their actions?
What conditions and circumstances exempt persons from being held accountable and responsible for future outcomes of their actions?

Adesanmi, P. (2004). "Of Postcolonial Entanglement and Durée: Reflections on the Francophone African Novel." <u>Comparative Literature</u> **56**(3): 227-242.literary theory
postcolonialism
Bergson
Africa
hope
open future
imagined futures
absence of future
perception of time
Development
time as symbolic
time as tool for political legitimation
continuity over time
Method: dynamic rather than static
invention of tradition
What might have been
Relevance: 2
Literature
Postcolonialism
Past in the present
history
heritage
shared past
Shared future
inclusion/exclusion
homogenising present
agency

Abstract not available - Introduction: Afropessimism and temporality One fundamental consequence of the tragic failure of the postcolonial nationstate in Africa has been the elaboration of discursive positions underpinned by sentiments of despair and hopelessness. With one developmentalist thesis after another crumbling under the weight of civil wars, famine, poverty, social inertia, and political stasis, it has become the norm in various Africanist disciplines to homogenize the continent's postcolonial space as one uniform site of dysfunctionality.' Underpinning the reasons often proffered for this pervasive Afropessimism is the belief that "the African condition"2 can only be understood from the perspective of what Simon Gikandi calls "the schemata of difference" (455), difference, that is, from the teleological ethos of the Occident. Thus, an entire discursive symbology has evolved to place the temporal frame of the African postcolony within a largely unproblematized sign of negativity. This is the difficulty of speaking "rationally" about Africa that Achille Mbembe evokes in the

introduction to On the Postcolony. In an effort to transcend both Afropessimist representations of the African condition and the Eurocentric paradigms that underlie some of them, Patrick Chabal and Jean-Pascal Daloz propose in Africa Works an analytical grid designed to reveal the "continuities in their historicity." Although their study focuses on articulations of agency in the informal infra-State contexts of African postcolonies,Chabal and Daloz are able to show that Afropessimism devolves from scholarly practices and discursive formations that are too often fixated on the tragedy of Africa's colonial past and the imperfect modernity of the nation-state it engendered. The trouble with such positions is that they often underestimate the dynamism of the present, subsuming its independent vitality within the causal instrumentality of a colonial past that is made to function as an exegetical grid for every aspect of the postcolonial condition. Chabal and Daloz, on the other hand, while acknowledging the significance of the past, do not downplay the vitality of a present marked by the interweaving of Africa's colonial and postcolonial realities. If the need to overcome the passe inclinations of Afropessimism also bespeaks a certain anxiety regarding temporality, as one clearly sees in Africa Works, it is because every attempt to privilege what Fredric Jameson calls "the ontology of the present" (215) carries the risk of unsettling altogether the authority of the African past. That is, if, asJameson suggests, "ontologies of the present demand archeologies of the future, not forecasts of the past"-the reference to Edouard Glissant's well-known notion of vision prophitique du passe ("the prophetic vision of the past") (227) is obvious-what then happens to the past of subject peoples, a past that requires precisely the sort of creative engagement that Jameson dismisses? How does one proceed to valorize this past without making the present its prisoner? This dilemma was largely responsible for the initially lukewarm attitude of African (ist) scholarship to postcolonial theory, a body of knowledge that has never quite been able to overcome the semantic import of its problematic prefix.3

Agamben, G. (1993). <u>The Coming Community</u>. Minneapolis, University of Minnesota.Philosophy
Continental Philosophy
non-homogeneous community
identity
futurity
ethics
Relevance: 2
Agamben
belonging
cinema
theology
Religion
Heidegger
Jean-Luc Nancy
christianity

Unquestionably an influential thinker in Italy today, Giorgio Agamben has contributed to some of the most vital philosophical debates of our time. "The Coming Community" is an indispensable addition to the body of his work. How can we conceive a human community that lays no claim to identity - being American, being Muslim, being communist? How can a community be formed of singularities that refuse any criteria of belonging? Agamben draws on an eclectic and exciting set of sources to explore the status of human subjectivities outside of general identity. From St Thomas' analysis of halos to a stocking commercial shown in French cinemas, and from the Talmud's warning about entering paradise to the power of the multitude in Tiananmen Square, Agamben tracks down the singular subjectivity that is coming in the contemporary world and shaping the world to come. Agamben develops the concept of community and the social implications of his philosophical thought. "The Coming Community" offers both a philosophical mediation and the beginnings of a new foundation for ethics, one grounded beyond subjectivity, ideology, and the concepts of good and evil.

Agamben's exploration is, in part, a contemporary and creative response to the work of Heidegger, Wittgenstein, Blanchot, Jean-Luc Nancy, and, more historically, Plato, Spinoza, and medieval scholars and theorists of Judeo-Christian scriptures. This volume is the first in a new series that encourages transdisciplinary exploration and destabilizes traditional boundaries between disciplines, nations, genders, races, humans, and machines. Giorgio Agamben currently teaches philosophy at the College International de Philosophie in Paris and at the University of Macerata (Italy). He is the author of "Language and Death" (Minnesota, 1991) and "Stanzas" (Minnesota, 1992). This book is intended for those in the fields of cultural theory, literary theory, philosophy.

Agamben, G. (1993). Time and History: Critique of the Instant and the Continuum. Infancy and History: The Destruction of Experience. G. Agamben. London, Verso: 91-105.Knowledge
History
Critical temporalities
Benjamin
Philosophy
Continental Philosophy
Critical temporalities
Relevance: 2
social change
changing perceptions of time
modernity
communities in crisis
Adorno
Agamben
Anthropology
Husserl

Kant
Hegel
Marxism

Book description: How and why did experience and knowledge become separated? Is it possible to talk of an infancy of experience, a "dumb" experience? For Walter Benjamin, the "poverty of experience" was a characteristic of modernity, originating in the catastrophe of the First World War. For Giorgio Agamben, the Italian editor of Benjamin's complete works, the destruction of experience no longer needs catastrophes: daily life in any modern city will suffice. Agamben's profound and radical exploration of language, infancy, and everyday life traces concepts of experience through Kant, Hegel, Husserl and Benveniste. In doing so he elaborates a theory of infancy that throws new light on a number of major themes in contemporary thought: the anthropological opposition between nature and culture; the linguistic opposition between speech and language; the birth of the subject and the appearance of the unconscious. Agamben goes on to consider time and history; the Marxist notion of base and superstructure (via a careful reading of the famous Adorno-Benjamin correspondence on Baudelaire's Paris); and the difference between rituals and games. Beautifully written, erudite and provocative, these essays will be of great interest to students of philosophy, linguistics, anthropology and politics.

Agnew, J. (1996). "Time into Space: The Myth of 'Backward' Italy in Modern Europe " Time & Society **5**(1): 27-45.Italy
Europe
temporal distancing
social time
Method: dynamic rather than static
time and space
history
Anthropology
Coevalness
Relevance: 2
time as missing element
community development
time as symbolic resource

The understanding of the social character of time and space has suffered from the tendency to express one in terms of the other. Time has thus lost its dynamism when reduced to such two-fold categorizations of space as `backward' and `modern'. As a result, space is oversimplified into homogeneous blocks that have ideal-type temporal characteristics. This paper offers one view of how this has happened historically. The pervasiveness of the expression of time into space is then illustrated through an examination of some representations of Italy in contemporary historical and anthropological scholarship. A particular metaphor - that of backward Italy in modern Europe - has acquired mythic status in explaining the `nature' of Italy.

Ahmed, A. and E. Xing (2009). "Recovering time-varying networks of dependencies in social and biological studies." Proceedings of the National Academy of Sciences 106(29): 11878-11883.method: dynamic rather than static
method: social network analysis
methodology
method: longitudinal analysis
Relevance: 3
networks

> A plausible representation of the relational information among entities in dynamic systems such as a living cell or a social community is a stochastic network that is topologically rewiring and semantically evolving over time. Although there is a rich literature in modeling static or temporally invariant networks, little has been done toward recovering the network structure when the networks are not observable in a dynamic context. In this article, we present a machine learning method called TESLA, which builds on a temporally smoothed l1-regularized logistic regression formalism that can be cast as a standard convex-optimization problem and solved efficiently by using generic solvers scalable to large networks. We report promising results on recovering simulated time-varying networks and on reverse engineering the latent sequence of temporally rewiring political and academic social networks from longitudinal data, and the evolving gene networks over >4,000 genes during the life cycle of Drosophila melanogaster from a microarray time course at a resolution limited only by sample frequency.

Airaksinen, T. (1985). "Social Time and Place." Man and World 18(1): 99-105.Philosophy
social time
in/commensurability between times
Phenomenology
Continental Philosophy
ethics
Method: dynamic rather than static
social change
Relevance: 3
normativity
cultural variants of time
values
asynchrony
epistemology

> The degree of inherent relativism in normative ideas ranges from that of the ideas of ethics to that of the ideas of epistemology and science. Ideas like competence, justification, validity, acceptability and value are employed in the evaluation and in the prescription of conduct and of epistemic decisions. However, no such idea is persistent through changes of its cultural background. This is what we call cultural relativism. Questions about cultural relativism should be distinguished from questions about whether some normative arguments are

valid in such an ultimate truth-resembling sense that they are immune to change. That might be the case; nevertheless, the phenomenology of normative belief does not show any constancy but, on the contrary, a complicated pattern of flux around some ever recurring fuzzy pivot points.

My purpose is to study moral relativism, in the broad sense of the term "moral," emphasizing the relation of moral judgments to time and place, and especially to social time and place. I shall try to argue that without considering time and changes in time there is no relevant apparent change. My thesis is as follows: Moral ideas are seen as changing constantly and as displaying a noticeable variety between different cultures and periods of history. This phenomenology is not self-evident. Its emergence implies two necessary conditions: (1)The observer's point of view must be taken, by him, to be the present time, between the past and the future, and (2) it must also be taken, by him to be one of several actually existing simultaneous places. The first condition allows one to understand cultural and moral change, and the second to see the existence of change and diversity in these matters.

Akyol, Z. and D. R. Garrison (2008). "The Development of a Community of Inquiry over Time in an Online Course: Understanding the Progression and Integration of Social, Cognitive and Teaching Presence." Journal of Asynchronous Learning Networks **12**(3-4): 3-22.education
Asynchrony
synchronicity
method: textual analysis
method: surveys
communities of practice
online communities
Relevance: 3
change over time
presence
The internet

> The purpose of this study was to explore the dynamics of an online educational experience through the lens of the Community of Inquiry framework. Transcript analysis of online discussion postings and the Community of Inquiry survey were applied to understand the progression and integration of each of the Community of Inquiry presences. The results indicated significant change in teaching and social presence categories over time. Moreover, survey results yielded significant relationships among teaching presence, cognitive presence and social presence, and students' perceived learning and satisfaction in the course. The findings have important implications theoretically in terms of confirming the framework and practically by identifying the dynamics of each of the presences and their association with perceived learning and satisfaction.

Alexander, H. G., Ed. (1998). The Leibniz-Clarke correspondence: together with extracts from Newton's Principia and Optics. Manchester and New York, Manchester

University Press.Philosophy
Newton
Leibniz
science
technology
Relevance: 3
conceptions of time
changing perceptions of time
Relativity Theory
physical time
physics

> In 1715 Leibniz wrote to his friend the Princess of Wales to warn her of the dangers Newton's philosophy posed for natural religion. Seizing this chance of initiating an exchange between two of the greatest minds in Europe, the princess showed his letter to the eminent Newtonian scientist and natural theologian, Samuel Clarke. From his reply developed an exchange of papers which was published in 1717. The correspondence was immediately seen as a crucial discussion of the significance of the new science, and it became one of the most widely read philosophical works of its time. Kant developed his theory of space and time from the problems at issue, and the post-Newtonian physics of the twentieth century has brought a revival of interest in Leibniz's objections: some of the problems are still not finally resolved. In this edition an introduction outlines the historical background, and there is a valuable survey of the subsequent discussions of the problem of space and time in the philosophy of science. Significant references to the controversy in Leibniz's other correspondence have also been collected, and the relevant passages from Newton's Principiaand Opticksare appended

Alexander, J. N., Ed. (1990). <u>Time and Community. Studies in Liturgical History and Theology. In Honor of Thomas Julian Talley</u>. NPM Studies in Church Music and Liturgy. Washington, DC, The Pastoral Press.Relevance: 3
Religion
Commemorative events
social time
Theology
history
ritual
music

> Not available - from book review This Festschrift has been produced to mark the retirement of Thomas Talley from the post of Professor of Liturgies at General Theological Seminary, New York. Talley is probably best known in Britain for his history of the Church Year, but has also contributed many other scholarly studies on the early history of the

liturgy that have put liturgical scholars everywhere in his debt. The articles in this
> volume are divided into three sections; on Liturgical Time, Liturgical History, and Liturgical Theology.

Alexander, M. J. (2005). <u>Pedagogies of Crossing: Meditations on Feminism, Sexual Politics, Memory and the Sacred</u>. Durham, NC, Duke University Press.feminism; Sexuality; Memory; Religion; Queer theory; Colonialism; economics; race; modernity; spirituality; history; USA; Mexico; Canada; liberalism; Generations; non-homogeneous community; Critical temporalities; Relevance: 2; Transnational; feminist theory; Western imperialism; invention of tradition; Generations; imagined futures; carribean; liberalism; political economy; Social justice; politics

> M. Jacqui Alexander is one of the most important theorists of transnational feminism working today. Pedagogies of Crossing brings together essays she has written over the past decade, uniting her incisive critiques, which have had such a profound impact on feminist, queer, and critical race theories, with some of her more recent work. In this landmark interdisciplinary volume, Alexander points to a number of critical imperatives made all the more urgent by contemporary manifestations of neoimperialism and neocolonialism. Among these are the need for North American feminism and queer studies to take up transnational frameworks that foreground questions of colonialism, political economy, and racial formation; for a thorough re-conceptualization of modernity to account for the heteronormative regulatory practices of modern state formations; and for feminists to wrestle with the spiritual dimensions of experience and the meaning of sacred subjectivity.

In these meditations, Alexander deftly unites large, often contradictory, historical processes across time and space. She focuses on the criminalization of queer communities in both the United States and the Caribbean in ways that prompt us to rethink how modernity invents its own traditions; she juxtaposes the political organizing and consciousness of women workers in global factories in Mexico, the Caribbean, and Canada with the pressing need for those in the academic factory to teach for social justice; she reflects on the limits and failures of liberal pluralism; and she presents original and compelling arguments that show how and why transgenerational memory is an indispensable spiritual practice within differently constituted women-of-color communities as it operates as a powerful antidote to oppression. In this multifaceted, visionary book, Alexander maps the terrain of alternative histories and offers new forms of knowledge with which to mold alternative futures.

Allan, B. (2007). "Time to learn? E-learners' experiences of time in virtual learning communities." <u>Management Learning</u> **38**(5): 557-572.education
online communities
communities of practice
Management
Asynchrony
temporal conflict
Perception of time
time management
Relevance: 2

orientation within time

The internet

      This article argues that professional development mediated by a virtual learning community produces new temporal challenges for learners. The study explores the experiences of e-learners using a multi-method approach that includes time vision and metaphor analysis. The results suggest that e-learners develop and use different approaches to time, and this is linked to aspects of different time visions. Further, some e-learners reconstruct their approaches to time management at an early stage in their virtual experiences. They engage in reflective commentaries in their virtual learning communities and this helps them to adjust to the time demands of e-learning. This process of adaptation and change is reflected in the metaphors used by e-learners. It is proposed that if the issues of time are explored with newcomers to e-learning, as part of the explicit curriculum, then this will help e-learners benefit from the flexibility inherent in virtual learning communities.

Allen, C. J. (1984). "Patterned Time, The Mythic History of a Peruvian Community."
Journal of Latin American Lore **10**(2): 151-173.Peru
Latin America
Method: ethnography
anthropology
history
myth
Relevance: unknown
      not available

Allen, C. J. (1993-1994). "Time, Place and Narrative in an Andean Community."
SOCIÉTÉ SUISSE DES AMÉRICANISTES Bulletin **57-58**: 89-95.Peru
Latin America
narrative
environment
Perception of time
time and space
social time
Relevance: 2
time as symbolic resource
meaning
indigenous peoples

      None available - from the text: "In this paper I will explore the inter-relationship between place, time and narrative in an Andean community in order to better understand how contemporary Quechua-speaking peasants interpret their rugged environment. When people talk about the way things happen, they reveal an experience of time. Understanding a narrative tradition requires sensitivity to the experience of time that narrators themselves takes for granted. In teh pages that follow I will explore the expression of temporality implicit in the narrative tradition of a small Quechua-speaking community in the highlands of southern

Peru. Specifically, I will concentrate on the indigenous classification of these narratives into 'genres', and show that it is based on a concept of 'time, which is also localised and inseparable from 'place'.

Allen, N. (2000). "The Times They Are A-Changing: The Influence of Railroad Technology on the Adoption of Standard Time Zones in 1883." <u>The History Teacher</u> **33**(2): 241-256.History
education
technology
transport technologies
Standardisation
Changing perceptions of time
industrialisation
Relevance: 2
history of changing perceptions of time
time zones

> Presents the story of the role railroad technology had in the adoption of Standard Time Zones in 1883 and also considers the influence of astronomers at the time. Includes the map of the standard railway time used by W. F. Allen and an annotated bibliography with primary and secondary sources. THE STORY OF THE ADOPTION of Standard Time in 1883 is an excellent example of what Henry Adams was describing in 1907 when he spoke of the impact of railroad technology after the Civil War. This story is not well known, but it illustrates how technology created new problems, caused people to view their world differently, and led to changes in everyday life that were unexpected then, and are taken for granted today. The growth of the railroads created a new time keeping problem, and it was the railroad companies that played the biggest part in solving this problem

Allen, T. (2005). "Clockwork Nation: Modern Time, Moral Perfectionism and American Identity in Catharine Beecher and Henry Thoreau." <u>Journal of American Studies</u> **39**(1): 65-86.modernity
ethics
USA
Thoreau
Technology
Changing perceptions of time
Market time
Multiple temporalities
clock time
Critical temporalities
Relevance: 2
coordinating between different times
time as resource
Asynchrony
temporal complexity

past in the present
Morality
counter modernity
capitalism

Abstract not available - from the article's intro: The present essay seeks to rethink this assumption about the relationship between technology and human actors in the creation of modern social and political worlds by uncovering some of the dissonant, heterogeneous ways individuals employed and remade time in the United States in the mid nineteenth century. Charles Sellers points to the changing significance of time for Americans in this period when he describes a ''new calculus '' taking hold in which ''countable time-units of alienated labor'' could be exchanged for ''countable money-units of capital...However, as the two quotations serving as epigraphs to this essay suggest, many of America's social and political thinkers in this protean period embraced market-oriented temporality only by imbricating it upon other forms of temporal experience, refusing to relegate those other forms to ''premodern'' oblivion, and in the process infusing the time of the market with values extrinsic to the demands of capitalist money-making. While clock time was central to the way Americans experienced the market revolution, it was also subject to trenchant contestation and creative appropriation by individuals who sought to play active roles in shaping the norms and values of the social world emerging along with the market.... Catharine Beecher and Henry Thoreau are important exemplars of this phenomenon not because they represent all of the thinking about time, capitalism, and modernity in the period, but because they illustrate one important strand of such thinking: the effort to envision a modern world committed not to economic or technological rationalism but instead to moral perfectionism.

Allen, T. M. (2008). A Republic in Time: Temporality and Social Imagination in Nineteenth-Century America. Chapel Hill, NC, University of North Carolina Press.USA
national time
history
Temporal vs spatial communities
imagined futures
perception of time
experiential time
democracy
nationalism
historical time
deep time
Chronology
clock time
technology
Relevance: 2
time as missing element
imagined futures
Shared future

changing perceptions of time

time reckoning

> The development of the American nation has typically been interpreted in terms of its expansion through space, specifically its growth westward. In this innovative study, Thomas Allen posits time, not space, as the most significant territory of the young nation. He argues that beginning in the nineteenth century, the actual geography of the nation became less important, as Americans imagined the future as their true national territory. Allen explores how transformations in the perception of time shaped American conceptions of democratic society and modern nationhood. He focuses on three ways of imagining time: the romantic historical time that prevailed at the outset of the nineteenth century, the geological "deep time" that arose as widely read scientific works displaced biblical chronology with a new scale of millions of years of natural history, and the technology-driven "clock time" that became central to American culture by century's end. Allen analyzes cultural artifacts ranging from clocks and scientific treatises to paintings and literary narratives to show how Americans made use of these diverse ideas about time to create competing visions of American nationhood.

Allenmand, E. (1975). "Quelques Aspects De La Theorie De La Conscience Selon Royce En Relation Avec Sa Philosophie Sociale." <u>Revue Philosophique de Louvain</u> **73**: 34-55.Josiah Royce

Religion

Relevance: 2

Philosophy

phenomenology

Pragmatism

christianity

perception of time

> Josiah Royce admitted that he had been preoccupied with the problem of the community during his entire philosophical career. the question, therefore, of the development of the social consciousness is central to royce's thought. the present article is an attempt at a kind of phenomenology of the growth of the social consciousness in the works where he explicitly treats of the subject. these consist in a number of significant articles of his early career, in his last work "the problem of christianity" and in an article written for the "encyclopedia of religion and ethics". the early articles develop the emergence of the social consciousness in dialectical relationship with individual consciousness. "the problem of christianity" completes the treatment by an analysis of time consciousness and the notion of interpretation, as foundations of the community.

Alonso, A. M. (1988). "The Effects of Truth: Representations of the Past and the Imagining of Community." <u>Journal of the History of Society</u> **1**(1): 33-57.history

memory

imagined pasts

Collective memory

time as symbolic resource
time as tool for political legitimation
Mexico
nationalism
Relevance: 1
meaning
past in the present

> Social memory is integral to the creation of social meaning; representations of the past are central to the symbolic constitution of social groups and social identities. This paper examines the production of effects of truth and power in both official and popular historical discourses in Mexico and demonstrates how representations of the past configure the imagining of community (social memory; official/popular historical discourses; nationalism: revolution; hegemony; Mexico).

Alonso, A. M. (1994). "The Politics of Space, Time and Substance: State Formation, Nationalism and Ethnicity." <u>Annual Review of Anthropology</u> **23**: 379-405.nationalism
politics
Anthropology
ethnicity
political time
Relevance: 2
conceptions of time
time as symbolic resource
Assumptions about time obscuring x

> Not available - from intro: What is the relationship between common sense categories of experience and the analytical concepts developed in order to understand the processes that produce such categories and effect their take-for-grantedness? This question is crucial for those working on nationalism, ethnicity, and state formation. Much of the misplaced concreteness that bedevils this scholarship results from an uncritical reproduction of common sesnse that poses intellectual as well as political problems

Al-Saji, A. (2001). "Merleau-Ponty and Bergson: Bodies of expression and temporalities in the flesh." <u>Philosophy Today</u> **45**(5): 110.Bergson
Merleau-Ponty
Continental Philosophy
Phenomenology
Philosophy
Embodiment
intersubjectivity
Difference
relevance: 3

> Al-Saji explores how the question of difference, within and between bodies, becomes central to Maurice Merleau-Ponty's later work. In his later work, Merleau-Ponty draws on Bergson's ideas of duration and intuition to address the

question of difference, as he criticizes the philosophy of essences of eidetic phenomenology. According to Al-Saji, Bergsonian intuition, understood as active and attentive attunement, provides the later Merleau-Ponty with the basis for a philosophy of intersubjectivity and difference.

Altmann, S. A. (1974). "Baboons, Space, Time, and Energy." <u>American Zoologist</u> **14**(1): 221-248.Animals
Africa
Sequence
time use
method: time-use data
Relevance: 3
ecological communities
> How are social organization and ecology related to each other? Yellow baboons, hamadryas baboons, and gelada monkeys are all large, terrestrial African primates, but they have three different patterns of social organization, and they live in three, markedly different habitats: savannah, steppe-desert, and alpine heather-meadowland, respectively. An attempt is made to provide testable hypotheses and heuristic principles that can relate these two classes of phenomena.

Alwin, D. F. (1995). Taking time seriously: Studying social change, social structure, and human lives. <u>Examining lives in context: Perspectives on the ecology of human development</u>. P. Moen, G. H. Elder, Jr. and K. Lüscher. Washington, DC, American Psychological Association.Psychology
Method: dynamic rather than static
social Change
methodology
historical time
life course
Relevance: 2
social structure
time as missing element
Sociology
> in the spirit of C. Mills's [1959] "dynamic" perspective on the link between individual personalities and social structure [the author discusses] several issues that come up in the consideration of the study of human lives, which are also relevant to the study of the relation between society and the individual, or what sociologists refer to as social structure and personality / [discusses] the problems with the way in which the relationship between personality and social structure is often conceptualized / [considers] some advantages of conceptualizing this relationship in dynamic rather than static terms, and in doing so, [the author argues] that changes in both biographical and historical time must be specified in our conceptualization of factors that influence human development, if the link between the person and society is to be understood propose an approach to studying 1 aspect of the link between person and society through the

specification of trajectories of molar stability across the life span / although the application of this framework to preadult development is of crucial importance, [the author's] eventual focus in this chapter is on issues of continuity and stability of individual differences in adult development

Amanor, K. S. and O. Pabi (2007). "Space, Time, Rhetoric and Agricultural Change in the Transition Zone of Ghana." <u>Human Ecology</u> **35**(1): 51-67.agriculture
food
Anthropology
history
change over time
Multiple temporalities
economics
globalisation
development
Relevance: 3
Assumptions about time obscuring x
time and space
Africa
industrialisation
social change
Modernization
rhetoric

> This paper examines change within farming systems in the Brong Ahafo Region in Ghana, and the impact of agricultural modernization and mechanization on the regional economy and local farming systems. It combines anthropological, historical, and remote sensing techniques to document changes in farming practice and land use and land cover. It argues that change is not the product of simple evolutionary sequences of responses to population pressures or adoption of modern technologies, but arises out of a complex set of factors interacting within wider regional economies, which are increasingly commodified and commercialized and subject to global market pressures. These include technical, institutional, market, movements of labor, and transport infrastructure development dimensions, **which often create new opportunities for local farmers other than those envisaged in agricultural development policies.** Tracing the opening up of the transition zone over the last 40—50 years through the development of state farms and mechanized synthetic agriculture, the paper examines the changing fortunes of farming systems within a radius of 30—40 km from agricultural technology hubs and the implications for models of agricultural development.

Aminzade, R. (1992). "Historical Sociology and Time." <u>Sociological Methods & Research</u> **20**(4): 456-480.sociology
Method: dynamic rather than static
methodology
narrative

History
Chronology
Events
Multiple temporalities
action
Relevance: 2
critique of discipline
time as missing element
Duration
pace
trajectories
cyclical time

> Historical sociologists have criticized their discipline for a tendency to ignore the temporal dimensions of social life, either by studying the correlates of outcomes rather than the character of temporally connected events or by treating events as surface manifestations of large-scale and long-term processes of change. These critiques have led to a reassessment of the value of narratives and to new methods for mapping historical sequences of events. Yet there has been relatively little discussion of the concepts needed to create a more event-centered historical sociology. This article explores the way in which four different concepts of time-duration, pace, trajectory, and cycle-have been used in recent historical social science. These concepts allow one to analyze the temporal characteristics of connected events that constitute long-term historical processes as well as the way in which actors understand and experience the temporal flow of events. They are most useful, the author argues when employed in a manner that is attentive to the understandings of social actors and the problematic reconstruction of the past. These concepts constitute building blocks for the construction of a more event-centered historical sociology.

Anderson, B. (1991). <u>Imagined communities : reflections on the origin and spread of nationalism</u>. London, Verso.nationalism
Synchronicity
Shared present
Relevance: 1
capitalism
Colonialism
national time
belonging
homogenising present
Territory
technology
Benjamin
western imperialism
Anderson
changing perceptions of time

> What makes people love and die for nations, as well as hate and kill in their

name? While many studies have been written on nationalist political movements, the sense of nationality - the personal and cultural feeling of belonging to the nation - has not received proportionate attention. In this widely acclaimed work, Benedict Anderson examines the creation and global spread of the 'imagined communities' of nationality. Anderson explores the processes that created these communities: the territorialisation of religious faiths, the decline of antique kingship, the interaction between capitalism and print, the development of vernacular languages-of-state, and changing conceptions of time. He shows how an originary nationalism born in the Americas was modularly adopted by popular movements in Europe, by the imperialist powers, and by the anti-imperialist resistances in Asia and Africa. This revised edition includes two new chapters, one of which discusses the complex role of the colonialist state's mindset in the development of Third World nationalism, while the other analyses the processes by which all over the world, nations came to imagine themselves as old.

Anderson, W. T. (1999). "Communities in a world of open systems." <u>Futures</u> **31**(5): 457-463.temporal vs spatial communities
online communities
Relevance: 3
Mobility across communities
community stability
Technology
media
Synchronicity
Shared present
communication
globalisation
changing perceptions of time
future studies
the internet

> In the past, communities tended to be closed systems with relatively clear boundaries, stable memberships, and few linkages to other communities. We are now entering into an [`]age of open systems.' Mobility creates new communities and kinds of communities. The impacts of mobility are far less than those of information and communications technology. Cyberspace has become a new kind of social terrain, crowded with [`]virtual communities.' Television and radio create communities of people thinking and talking about the same things. Both mobility and the growth of communications networks reduce the predominance of geography as a force in shaping community. Many communities are much more fluid, and some are placeless. There are many different kinds of social groups and networks that people describe with the word [`]community.' Most people are multi-community individuals, with many memberships, and many kinds of memberships. Although the world's major religions still have some historic identification with specific regions, those geographic attachments are no longer as clear as they once were, and these religions are tending to become open systems. Some people prefer relatively closed social systems, while others

flourish in freer environments. Choice is one of the most powerful forces in the lives of people being exposed to the forces of globalization. Community will continue to be a profound human need but will be redefined, perhaps many times over.

Andresen, K. (2002). "Installation art: a community through time." <u>Artichoke</u> **14**(3): 18-21.art
Canada
Continuity over time
Relevance: 4

> Discusses art installation works created by Calgary-based artists. The author notes the international prominence of artists such as Janet Cardiff and George Bures Miller, examines why artists such as Shelley Ouellet and Laura Vickerson are interested in the installation medium, and focuses on the installation 'Billy's Vision' (2001; illus.) at the Walter Phillips Gallery (13 Oct.-25 Nov. 2001) by the Canadian artist Andrew Hunter.

Ang, I. (2001). "Intertwining Histories: Heritage and Diversity " <u>Australian Humanities Review</u> **24**: not paginated.history
Australia
the Netherlands
Europe
Indonesia
Asia
europe
Multiple heritages
Heritage
Difference
Relevance: 2
cultural studies
Heritage sites
Shared future
cultural diversity
archives
Method: archives

> Not available - from the article: Heritage is more than simply the things we preserve from the past, whether these be old buildings, historic sites or the stories about the past which we wish to document and conserve for posterity. While this is the most common empirical definition of heritage, the significance of what we consider our heritage is much more profound than what we can find in local history museums, through oral histories and the like, as important and valuable as these are. It is also much more than the business of the so-called heritage industry, which generally thrives on a rather superficial and sentimental exploitation of nostalgia. The meaning of heritage is profoundly symbolic: how and what we value in the past says something about how we see ourselves as a community today and how we project ourselves into the future. Here, I wish to

hold on to this broader, more ethical and visionary conception of heritage – one that can help us to come to terms with the complex legacies of this nation's brief but increasingly contested history.

Ansell, N., L. van Blerk, et al. (2011). "Spaces, times, and critical moments: a relational time - space analysis of the impacts of AIDS on rural youth in Malawi and Lesotho." <u>Environment and Planning A</u> **43**(3): 525-544.time and space
Malawi
Africa
health care
Human Geography
Turning points
Rural communities
Method: qualitative
death & dying
life course
expectation
Relevance: 2
Geography
children/youth
families

> Southern Africa's AIDS epidemic is profoundly spatially and temporally structured; so too are the lives of the young people whose families it blights. In this paper we draw on qualitative research with AIDS-affected young people in Malawi and Lesotho, and recent work theorising time-space in human geography, to examine how time - spaces of AIDS-related sickness and death intersect with the time-spaces of young people and, importantly, those of their relations with others to produce differentiated outcomes for young people. We also explore the time-spaces of those outcomes and of young people's responses to them. We conclude that a relational time-space analysis of the impacts of AIDS on young people helps explain the diversity of those young people's experiences and allows AIDS to be contextualised more adequately in relation to everyday life and young people's wider lifecourses and their relationships with others. Moreover, the research points to the significance of the time-space structuring of society in shaping the outcomes of familial sickness and death for young people.

Appadurai, A. (1981). "The Past as a Scarce Resource." <u>Man</u> **16**(2): 201-219.Anthropology
Myth
methodology
India
Asia
social change
Past in the present
Relevance: 2

time as symbolic resource
Agency
cultural variants of time
normativity
Unpredictibility
Western imperialism
Malinowski
Durkheim

> The assumption that the past is an infinite and plastic symbolic resource, wholly susceptible to contemporary purposes, is widespread in contemporary anthropology. It is partly rooted in Malinowski's conception of myth as social charter and partly in Durkheim's formulation concerning the cross-cultural relativity of fundamental categories of human thought. This article is a critique of this assumption, and suggests the existence of culturally variable sets of norms whose function is to regulate the inherent debatability of the past. Such norms, which vary substantively from culture to culture, are nevertheless from a formal point of view subject to certain universal constraints. An example from south India is the basis for this argument, which also has implications for the theoretical analysis of social change.

Appiah, K. A. (1991). "Is the Post- in Postmodernism the Post- in Postcolonial?" <u>Critical Inquiry</u>: 336-357.Aesthetics
Art
Colonialism
Postmodernism
philosophy
Method: case study
postcolonialism
Relevance: 3
literature
asynchrony
Africa

> I start by discussing an exhibition of African art; I then propose that in each domain where the notion "postmodern" has been applied there is "an antecedent practice that laid claim to a certain exclusivity of insight and...postmodernism is a name for the rejection of that claim to exclusivity." I suggest this rejection reflects the increasing commodification of the arts, and then argue that postcoloniality does not always involve the same sort of opposition to an antecedent practice. Finally, I explore through Yambo Ouologuem's novel, Le Devoir de Violence, the very "unpostmodern" ethical humanism of the postcolonial African novel

Athanasiou, A. (2006). "Bloodlines: Performing the Body of the "Demos," Reckoning the Time of the "Ethnos"." <u>Journal of Modern Greek Studies</u> **24**: 229–256.nationalism
Greece
Europe
embodiment

generations
Biopolitics
nostalgia
futurity
normativity
Reproductive time
life course
Critical temporalities
Relevance: 2
politics
time as symbolic resource
families
time as tool for managing percieved threats
rhetoric
political community

> Organized around fantasies of endangered national sovereignty, discourses of population decline bespeak a highly politicized cultural anxiety that has come to haunt individual and collective imaginaries in the public life of Greece in the 1990s. The rhetoric of biopolitics about the precarious future presents the nation as a bleeding body and an object of mournful nostalgia and affective idealization. Prompted through normative renderings of time and life, anxiety over population decrease emerges as an idiom of gendered subjectivity, a technology of governmentality, and symbolic capital of national narratives. Despite its volatility, this "truth regime," in a Foucauldian sense, is crucially implicated in the constitution of intimate subjectivities according to the cultural intelligibility of reproductive heterosexuality, familial generationality, and national continuity; it represents, however, a code of intelligibility that is not invariably shared and is widely contested. Since the national-cultural preoccupation with the future has taken on a marked salience as a politics of the present, "time" has emerged as a flexible signifying practice, a strategic force that social actors work as much with as against, while dealing with the spectral limits of the lived temporality of the nation and their own.

Atkinson, R. and J. Flint (2004). "Fortress UK? Gated communities, the spatial revolt of the elites and time-space trajectories of segregation." Housing Studies **19**(6): 875-892.Urban communities
Multiple temporalities
temporal distancing
Method: case study
Method: Interviews
U.K.
time and space
policy
inclusion/exclusion
trajectories
Relevance: 1

sociology
social cohesion
Method: dynamic rather than static
time as tool for managing percieved threats

> Anecdotal evidence suggests that 'gated communities' are growing in popularity. This paper uses empirical evidence to profile the location and characteristics of gated development in England and details the relative integration of residents. The paper also attempts to think through the wider theoretical and urban policy impacts of gating. In contrast to the view that gated communities provide an extreme example of residential segregation we go further and argue that the time-space trajectories of residents suggest a dynamic pattern of separation that goes beyond the place of residence. Gated communities appear to provide an extreme example of more common attempts by other social groups to insulate against perceived risk and unwanted encounters. Patterns of what we term time-space trajectories of segregation can thereby be seen as closed linkages between key fields, such as work and home, which enable social distance to be maintained and perceived risks to be managed by elite social groups. We conclude that gated communities further extend contemporary segregatory tendencies in the city and that policy responses are required which curtail the creation of such havens of social withdrawal.

Attwood, B. (1996). "The Past as Future: Aborigines, Australia and the (dis)course of History." <u>Australian Humanities Review</u> **1**(April): not paginated.coevalness
indigenous Australians
indigenous peoples
Australia
Anthropology
temporal distancing
history
methodology
inclusion/exclusion
Relevance: 2
past in the future

> not available

Auyero, J. and D. Swistun (2009). "Tiresias in Flammable Shantytown: Toward a Tempography of Domination." <u>Sociological Forum</u> **24**(1): 1-21.Argentina
environment
method: ethnography
power
anthropology
poverty
relevance: 2
inclusion/exclusion
time as symbolic resource
perception of time

the past
The future
time as missing element
sociology

> Based on 30 months of ethnographic fieldwork in Flammable shantytown, a highly contaminated poor barrio in Argentina, this article examines the links between environmental suffering, social domination, and collective perceptions of time. We show that the ways residents think and feel about (and cope with) pollution are deeply entangled with their perceptions of the past and of the future. We thus argue that an ethnographic account of the lived experiences of contamination should also be a tempography, that is, a thick description of the vernacular sociotemporal order.

Avital, M. (2000). "Dealing with Time in Social Inquiry: A Tension between Method and Lived Experience." <u>Organization Science</u> **11**(6): 665-673.social theory
organisational temporalities
methodology
Method: Interviews
Temporality of academic work
Relevance: 2
time as missing element
epistemology

> In a series of interviews, organizational researchers acknowledged the key role of time in social inquiry, and their tendency to exclude it in practice. The discrepancy between what researchers think about the incorporation of temporal factors in their research and what they actually do was explained by various pragmatic, methodological, and normative grounds, but they were not aware of other epistemological and ontological barriers related to their choice. The interviews also drew attention to a paradox that stemmed from an experience of ongoing tension between the methodologically prescribed sense of time and the experientially lived impression of time. Further analysis suggests that incorporation of time factors may significantly improve social process research. The study demonstrates that temporal elements do not merely change one's perception of a situation, but also provide a space for a richer and more meaningful interpretation by enabling an improved association of a particular event with one's personal frame of reference and lived experience. In addition, the study suggests that an awareness of the various approaches to time and the application of a consistent ontological framework to the analysis of social phenomena are likely to increase the coherence and congruity of the analysis. No particular perception of time is prescribed here. The emphasis is on self-awareness of the implications of temporalities on social phenomena and on ontological consistency in our research.

Azzahir, A. A. (2001). Time Dimensions and Community Development. Minneapolis, MN, International Khepran Institute. **Master of Arts in the Division of Community Development**.Development

Relevance: unknown
not available

Baert, P. (1992). "Time, Reflectivity and Social Action." <u>International Sociology</u> **7**(3): 317-327.action
sociology
unpredictibility
methodology
Method: dynamic rather than static
functionalism
Structuralism
Method: ethnography
G.H. Mead
Relevance: 2
time as missing element
Short-term perspectives
long-term perspectives
critique of discipline
> The object of this article is to present the outline of a temporalised sociology, emphasising novelty and diachrony, and linking the shorter and longer temporal spans. This temporalised sociology draws upon a critical reassessment of four theoretical traditions: positivism, functionalism, structuralism and ethnomethodology. These four traditions fail to take temporality into account, but more fruitful ideas are borrowed from them. A more important source is G.H. Mead's work.

Bailey, G. N. (2007). "Time perspectives, palimpsests and the archaeology of time." <u>Journal of Anthropological Archaeology</u> **26**(2): 198-223.Archaeology
Anthropology
methodology
Materiality
Multiple temporalities
time perspective
Perception of time
action
Critical temporalities
relevance: 2
experiential time
critique of discipline
> This paper explores the meaning of time perspectivism, its relationship to other theories of time used in archaeological interpretation, and the ways in which it can be implemented through an analysis of the palimpsest nature of the material world we inhabit. Palimpsests are shown to be a universal phenomenon of the material world, and to form a series of overlapping categories, which vary according to their geographical scale, temporal resolution and completeness of preservation. Archaeological examples are used to show how different types of

palimpsest can be analyzed to address different sorts of questions about the time dimension of human experience, and the relationship between different types of processes and different scales of phenomena. Objections to the apparently deterministic and asocial character of time perspectivism, and its apparent neglect of subjective experience and individual action and perception, are dealt with. The line of thinking developed here is used, in its turn, to critique other approaches to the archaeology of time, and conventional understandings of the relationship between past, present and future.

Baker, P. L. (1993). "Space, Time, Space-Time and Society." <u>Sociological Inquiry</u> **63**(4): 406-424.sociology
Anthropology
non-linear time
methodology
Relevance: 2
Multiple temporalities
Carribean
time and space
Relativity Theory
time as symbolic resource
History

> This paper discusses the concept spacetime in the context of some traditional notions of space and time in sociological and anthropological literature. The paper argues that the concept of spacetime, together with other post-Newtonian insights, can provide a useful metaphor with which to interpret societal phenomena. The paper concludes by illustrating the argument with a brief review of the ethnohistory of a Caribbean territory.

Bakhtin, M. M. (1981). Forms of time and of the chronotope in the novel. <u>The Dialogic Imagination: Four Essays</u>. M. Holquist. Austin and London, University of Texas Press**:** 84-258.chronotopes
literary theory
literature
social time
Bakhtin
social time
Relevance: 2
Aesthetics
history

> From the back of the book: These essays reveal Mikhail Bakhtin (1895-1975)—known in the West largely through his studies of Rabelais and Dostoevsky—as a philosopher of language, a cultural historian, and a major theoretician of the novel. The Dialogic Imagination presents, in superb English translation, four selections from Voprosy literatury i estetiki (Problems of literature and aesthetics), published in Moscow in 1975. The volume also contains a lengthy introduction to Bakhtin and his thought and a glossary of terminology.

Bakhtin uses the category "novel" in a highly idiosyncratic way, claiming for it vastly larger territory than has been traditionally accepted. For him, the novel is not so much a genre as it is a force, "novelness," which he discusses in "From the Prehistory of Novelistic Discourse." Two essays, "Epic and Novel" and "Forms of Time and of the Chronotope in the Novel," deal with literary history in Bakhtin's own unorthodox way. In the final essay, he discusses literature and language in general, which he sees as stratified, constantly changing systems of subgenres, dialects, and fragmented "languages" in battle with one another.

Balanza, T. V. (2001). "Historiographical absences and social presences. Bibliographical notes on use of time and gender." Arenal **8**(1): 83-106.historiography
gender
methodology
Relevance: 3
women's time
    The article that follows presents the principal theorical, practical and methodologic lines that have gone following in the investigation of the use of the time. We approximate to the concept time use linking to the concept of gender in a space where the variables woman, family and labour crisscross. We are initiating the study by the international investigation; later, we are presenting the national panorama; follows, we are observing important lacks in the historical analysis and are enumerating the most recent proposed theories and regulations over the theme that occupies us. We complete the article with a succinct bibliographic repertoire where we gather the most interesting contributions over the use of the time and other related thematic.

Ballard, D. I. and D. R. Seibold (2004). "Organizational Members' Communication and Temporal Experience." Communication Research **31**(2): 135-172.Communication
organisational temporalities
communities of practice
multiple temporalities
Relevance: 2
method: questionnaires
pace
punctuality
Scheduling
Break in time
temporal boundaries
future orientation
time scarcity
Asynchrony
labour time
    This article reports the findings of scale development and validation efforts centered on 10 dimensions of organizational members' temporal experience identified in previous research. Consistent with a community-of-practice

perspective, 395 members of five organizational units indicated their agreement with a series of statements regarding the day-to-day words and phrases they use to describe their activities, work-related events, and general timing needs. Results of a confirmatory factor analysis provided support for the hypothesized enactments of time and construals of time. Organizational members' enactments of time included dimensions relating to flexibility, linearity, pace, precision, scheduling, and separation, and their construals of time included dimensions concerning scarcity, urgency, present time perspective, and future time perspective. A new dimension, delay, was found. Implications for pluritemporalism in organizations and the study of time in communication are discussed.

Barber, K. (1997). "Time, Space, and Writing in Three Colonial Yoruba Novels." <u>The Yearbook of English Studies</u> **27**: 108-129.Literary theory
literature
nationalism
Simultaneity
Postcolonialism
critical temporalities
Relevance: 3
Africa
calendars
clock time

> Not available - from intro: Since postcolonial literature is by this definition oppositional, and since it was through nationstates that the former colonies opposed and freed themselves of the colonizer, such readings present themselves insistently. However, because the creators of national culture are inevitably highly-educated elites, for only they have sufficient command of the 'national', that is to say colonial, language, there is no mass national audience for their writing. Instead, to secure an audience, they address other Europhone elites in other colonies, as well as the metropolitan centres themselves to which they are held to be 'writing back', thus creating a cosmopolitan6 or global7 imaginary, a transcultural postcolonial dimension which co-exists with, but also transcends, the local affirmation of nationhood....Obviously, however, much writing was produced in both colonial and independent Africa which could not have been directed at the metropolitan centres. There were vast and longstanding written literary traditions in African languages which the colonizers, despite government incentive schemes, were not able to read... The three Yoruba texts that I shall look at, in addressing and thus helping to constitute their telescoping, indeterminately-boundaried publics, stage a kind of simulacrum of realism, ostentatiously marking out clock and calendar time in the phantasmagorical wastes of the forest of spirits (Ogboju Ode);naming well-known suburbs of Lagos and Ibadan only to let them melt tracelessly in the protagonist's wake (Olowolaiyemofo); regrounding print itself as a guarantee of veracity, only to reveal that it is a hollow carapace camouflaging the endless postponement of an impossible disclosure (Segilola).

Barnett, C. (2005). "Ways of relating: hospitality and the acknowledgement of otherness." Progress in Human Geography **29**(1): 5-21.Geography
Human Geography
Levinas
Philosophy
normativity
Relevance: 3
time and space
Difference
inclusion/exclusion
hospitality
Derrida
Continental Philosophy
Relationality
Geography
responsibility

> This paper considers the relevance of the work of Emmanuel Levinas and Jacques Derrida to geography's engagements with both mainstream moral philosophy and poststructuralist theory. This relevance lies in the way in which their work unsettles the ascription of normative value to relations of proximity and distance. Distance is usually understood to be a medium of moral harm or indifference. In contrast, Levinas presents distance as the very condition of responsibility. Grasping the significance of this argument requires an appreciation of the temporality of responsibility and responsiveness that both Levinas and Derrida emphasize. They present an alternative way of understanding the relationality of subjectivity and social processes. Through a schematic exposition of key themes in Levinas' work, prevalent understandings of the spatiality of relations are shown to harbour their own forms of indifference and moral harm. The full effect of Levinas' reconsideration of the value of relations between proximity and distance is brought out in Derrida's recent writings on hospitality. For both thinkers, there is no natural geographical scene for the cultivation of responsibility. Rather, their shared focus upon temporality emphasizes the degree to which responsibility is motivated in response to the activities of others. The implication of this argument is that critical analysis should be reorientated towards practices that shape individual and collective dispositions to acknowledge the claims of others.

Bar-On, A. Z. (1990). The Reality and Structure of Time. The Moral Sense and Its Foundational Significance: Self, Person, Historicity, Community (Analecta Husserliana, XXXI). A.-T. Tymieniecka, Springer.Husserl
Philosophy
Continental Philosophy
Relevance: unknown
Social structure
Phenomenology

not available

Barreau, H. (2000). "The Natural and Cultural Invariants of the Representation of Time in Face of Globalization." <u>Time & Society</u> **9**(2-3): 303-317.Globalisation
Anthropology
in/commensurability between times
sociology
changing perceptions of time
cultural variants of time
Chronobiology
biorhythms
biology
life course
Clocks
Simultaneity
narrative
Scheduling
Relevance: 2
Methodology
calendars
time reckoning

> Current attempts to globalize the economy and politics of our inhabited world should not be considered as an aggressive challenge to any particular cultural tradition. Anthropologists and sociologists of the 20th century have been inclined to exaggerate a supposed incompatibility between the representations and perceptions of time which are characteristic of traditional cultures and the present globalization of human society, globalization that is indeed a by-product of the scientific rationality which has spread throughout the West. For, despite undeniable differences, the contents of all human cultures, with regard to the representation of time, are characterized by elements which are derived from three natural invariants (biorhythms, ages of life and learning) and seven cultural invariants (simultaneity, temporal language, conduct of narrative, myth of time, calendars, natural clocks, artificial clocks).

Bastian, M. (2009). Communities out of joint: An examination of the role of temporality in rethinking community. <u>School of History and Philosophy</u>. Sydney, University of New South Wales. **Ph.D.**Feminist theory
Anthropology
Philosophy
Continental Philosophy
Multiple temporalities
Critical temporalities
inclusion/exclusion
Derrida
futurity
Relevance: 1

non-homogeneous community
non-linear time
Multiple temporalities
time as tool for political legitimation
time as tool for managing percieved threats
Aristotle

This thesis brings together two important aspects of Feminist Theory, the problem of reconceptualising community in terms of difference, and the role of temporality and futurity within feminist visions of the political. I argue that rethinking community directly entails a rethinking of temporality. This is initially suggested in my examination of the work of anthropologists Carol Greenhouse and Johannes Fabian, who argue that conceptions of time play an important role in social methods of ⓜmanagingⓘdifference. I then turn to an analysis of a number of different feminist accounts of community in order to show that, in each case, the attempt to rethink community in terms of an openness to diversity is invariably accompanied by a contestation of dominant linear temporal concepts. I suggest that these accounts represent a shift to an understanding of time as fractured, dislocated or out of joint. While this shift is explicit in some of the work I examine, specifically in Linnell Secomb and Rosalyn Diprose's work, for the most part, the problem of temporality is not explicitly thematised. I therefore seek to uncover an emerging critique of linear temporality within feminist accounts of community, while also arguing for a greater recognition of the way time systems shape the way we understand and relate to difference. In order to extend the contestation of linear temporality developed in the first section, I turn to the work of Jacques Derrida. I extend the gesture towards a dislocated time by examining Derrida's deconstruction of Aristotle's account of time and his quasi-concept, différance. Both of these accounts challenge the self-presence of the now. What proves to be particularly important for the problem of community is the way this fundamental dislocation suggests a reworking of social understandings of the heritage, transformation and political action. This suggestion is developed through an analysis of two of Derrida's later essays ✄The Other Heading▨and ✄Psyche: Inventions of the other▨where I draw out his claim that an openness to the coming of the other involves both the active disruption of convention and tradition as well as a passive relation to an open and incalculable future. I conclude this thesis by arguing that Derrias account of time, as a disruptive exposure to alterity, is a provocative candidate for a model of temporality congenial to feminist projects of reconceptualising community. Accordingly, this thesis makes a unique contribution to feminist theory by connecting two significant but often separate concerns, in the process providing new avenues for feminist theorisations of community

Bastian, M. (2009). "Inventing Nature: Re-writing Time and Agency in a More-than-Human World." Australian Humanities Review 47: 99-116.environment
Agency
action
Critical temporalities

Anthropology
Philosophy
Continental Philosophy
Relevance: 3
More-than-human communities
critical temporalities
time as tool for managing percieved threats
Derrida
Assumptions about time obscuring x

> This paper is a response to Val Plumwoods call for writers to engage in 'the struggle to think differently'. Specifically, she calls writers to engage in the task of opening up an experience of nature as powerful and as possessing agency. I argue that a critical component of opening up who or what can be understood as possessing agency involves challenging the conception of time as linear, externalised and absolute, particularly in as much as it has guided Western conceptions of process, change and invention. I explore this through anthropologist Carol Greenhouse's claim that social conceptions of time can be read as theories of agency. Thus, in seeking to respond to Plumwood's call to think differently, the question becomes: what kind of writing would enable a fundamental re-thinking of agency without, however, ignoring the way Western notions of agency have been shaped by linear accounts of time? I look to Jacques Derrida's work as one example. I first locate the possibility of re-writing time and agency in the experiential aspects of his writing, which I argue interrupt both the reader's sense of agency and linear models of reading. But further, I connect Derrida's work directly with Plumwood's by examining how his deconstruction of the Western concept of invention may enable another account of creative change that could reshape what counts as 'agency' within the Anthropocene.

Bastian, M. (2011). "The contradictory simultaneity of being with others: Exploring concepts of time and community in the work of Gloria Anzaldúa." Feminist Review 97(1): 151-167.
feminist theory
feminism
time and space
inclusion/exclusion
identity
non-homogeneous community
non-linear time
Critical temporalities
Relevance: 1
time as tool for managing percieved threats
philosophy
Simultaneity
contradictory present

> While social geographers have convincingly made the case that space is not an external constant, but rather is produced through inter-relations, anthropologists

and sociologists have done much to further an understanding of time, as itself, constituted through social interaction and interrelation. Their work suggests that time is not an apolitical background to social life, but shapes how we perceive and relate to others. For those interested in exploring issues such as identity, community and difference, this suggests that attending to how temporal discourses are utilised in relation to these issues is a key task. This article seeks to contribute to an expansion of the debate about time and sociality by contributing an analysis of a variety of ways in which Gloria Anzaldúa utilises temporal concepts as part of her work of rethinking social identity and community. In particular, I suggest that in contesting homogeneous identity, Anzaldúa also implicitly contests linear temporal frameworks. Further, in creating new frameworks for identity, I suggest the possibility of discerning in her work an alternative approach to time that places difference at the heart of simultaneity. I suggest that the interconnection between concepts of time and community within Anzaldúa's work indicates more broadly that attempts to rework understandings of relationality must be accompanied by reworked accounts of temporality.

Basu, P. (2007). Highland Homecomings: Genealogy and Heritage-Tourism in the Scottish Diaspora. London, Routledge.Method: ethnography
Scotland
europe
Tourism
place
ancestry
territory
Anthropology
Archaeology
history
Geography
Human Geography
migration
heritage
narrative
Diaspora
home
identity
Relevance: 3
U.K.
invention of tradition
narrative
The first full-length ethnographic study of its kind, Highland Homecomings examines the role of place, ancestry and territorial attachment in the context of a modern age characterized by mobility and rootlessness. With an interdisciplinary approach, speaking to current themes in anthropology, archaeology, history, historical geography, cultural studies, migration studies, tourism studies, Scottish studies, Paul Basu explores the journeys made to the Scottish Highlands and

Islands to undertake genealogical research and seek out ancestral sites. Using an innovative methodological approach, Basu tracks journeys between imagined homelands and physical landscapes and argues that through these genealogical journeys, individuals are able to construct meaningful self-narratives from the ambiguities of their diasporic migrant histories, and recover their sense of home and self-identity. This is a significant contribution to popular and academic Scottish studies literature, particularly appealing to popular and academic audiences in USA, Canada, Australia, New Zealand and Scotland

Bauerkemper, J. (2007). "Narrating Nationhood: Indian Time and Ideologies of Progress." Studies in American Indian Literatures **19**(4): 27-53.Native American indigenous peoples
Literature
literary theory
non-linear time
critical temporalities
nationalism
identity
chronology
Politics
narrative
history
Relevance: 2
national time
progress
USA
cultural variants of time
time as missing element
social time
politics of time
linear time
inclusion/exclusion

not available - from intro: During a recent visit to the Beinecke Rare Book and Manuscript Library in New Haven, Connecticut, I spent considerable time sifting through the facility's substantial collection of Laguna Pueblo author Leslie Marmon Silko's personal papers. Amid the bounty of telling news clippings, drafts, and ephemera, I came across a pale blue scrap of paper with two notes scribbled on it. One is a reminder about the ferry schedule from Ketchikan, Alaska, and the other reads "last word of the novel—sunrise." It seems that as she was planning the mundane details of transportation, Silko was struck with the revelation that she must have the narrative structure of her novel Ceremony come full circle to end just as it begins, with the word "sunrise." The appearance of this simple-yet-evocative note returned my attention to considering the significance of Ceremony's pervasive penchant for nonlinearity. While I am certainly neither the first reader to notice this tendency nor the first scholar to write about it, the emphasis on nonlinearity in Ceremony—as well as in other

native-authored texts—deserves further consideration. This essay, then, emerges out of a very basic question: what is the significance of the nonlinear histories and chronologies that frequently underlie American Indian literary texts? Many scholars have observed these nonlinear patterns, yet beyond underscoring their presence as markers of cultural-groundedness, the exploration of the social and political significance of nonlinear histories and chronologies in American Indian literatures remains neglected.1 My primary assertion is that nonlinear understandings of history are key elements of the narrations of indigenous nationhood found in American Indian literary texts. In accord with the many critics who in recent years have given particular attention to the ways in which native fiction narrates indigenous nationhood, this essay proceeds as an exploration of the narrative structures and detailed representations of history and time in Ceremony and in Creek/Cherokee writer Craig Womack's novel Drowning in Fire. I argue that the nonlinear characteristics of these novels are crucial to their narrations of indigenous nationhood. Through readings of Silko's Ceremony and Womack's Drowning in Fire, this essay illuminates how American Indian literatures articulate concepts of indigenous nationhood that fundamentally depart from modern state-nationalism and the underpinning ideologies of progressive, linear history. Through their narrations of nonsequential histories and chronologies, these novels narrate the nonlinear and place-based character of indigenous nationhood.2 As this essay begins to explore, it is this nonlinear disposition that distinguishes literary indigenous nationhood from many of the coercive, destructive, exclusionist, and violent tendencies mandated by the terminal investments in linearity made by modern nation-states.

Beardsworth, R. (1996). Derrida and the Political. London and New York, Routledge.Derrida
Continental Philosophy
Philosophy
Political philosophy
Relevance: 3
political time

> Jacques Derrida, one of the most influential, controversial and complex thinkers of our time, has come to be at the center of many political debates. This is the first book to consider the political implications of Derrida's deconstruction. It is a timely response both to Derrida's own recent shift towards thinking about the political, and to the political focus of contemporary Continental philosophy. Richard Beardsworth's study,Derrida and the Political,locates a way of thinking about deconstruction using the tools of political philosophy.

Bell, N. J., C. Schoenrock, et al. (1981). "Change over time in the community: findings of a longitudinal study." Monographs of the American Association on Mental Deficiency **4**: 195-206.Method: longitudinal analysis
health care
mental health
change over time

sociology
Relevance: 2
inclusion/exclusion
time spent with community
re-entry into community

> The findings of this study indicated that: a) the aspects of community functioning included in this study were relatively stable over a two-year period; b) when change did occur, it tended to be toward the end of the two-year period; c) ability level (basic skills) was related to community functioning more consistently than age, gender, or the environmental variables included in these analyses; d) relationships with ability were more frequent following approximately 10 months in the community than prior to that time; and e) there is a possibility that the time period around 10 months after entry into the community is a particularly difficult time and warrants further investigation.

Belloni, M. C. (1986). "Social Time Dimensions as Indicators of Class Distinction in Italy." International Social Science Journal **38**(1): 65-76.Sociology
social time
class
Italy
Europe
Relevance: unknown
inclusion/exclusion
> not available

Bender, J. and D. E. Wellbery, Eds. (1991). Chronotypes: the construction of time. Stanford, Stanford University Press.time as symbolic resource
conceptions of time
social time
time as all encompassing
Methodology
narrative
physical time
creativity
time reckoning
law
critical temporalities
politics of time
Rhetoric
temporal ordering
cultural diversity
coevalness
Anthropology
Philosophy
Sociology
linguistics

Relevance: 2
> Time belongs to a handful of categories (like form, symbol, cause) that are genuinely transdisciplinary. Time touches every dimension of our being, every object of our attention--including attention itself. It therefore can belong to no single field of study. Of course, this universalist view of time is not itself universal but rather is a product of the modern age, an age that conceived of itself as the "new" time. Time has thus gained new importance as a theme of general research with the "postmodern turn" now manifest in many areas of intellectual endeavor, especially in the humanities and social sciences.

Bengtsson, J., S. R. Baillie, et al. (1997). "Community Variability Increases with Time." Oikos **78**(2): 249-256.Method: dynamic rather than static
ecological communities
ecology
biology
Animals
change over time
Relevance: 3
method: longitudinal analysis
Migration
> We examine the variability of British woodland bird communities in terms of relative abundances, using data obtained in the Common Bird Census from 1971 to 1992. Eighteen woodland plots with long-term data were analysed. The analyses were made for the whole time period of 22 yr and for shorter subsets to examine the effects of temporal scale on community variability (measured as Kendall's coefficient of concordance, W). Community variability increased the longer the communities were observed, indicating that comparisons of variability between different communities or taxa have to take temporal scale into account. We suggest that the increased community variability with time is likely to be related to increased environmental and population variability with time, long-term trends in a number of species, and habitat succession. Community variability was not significantly related to geographical location, plot area, species richness in the community, the proportion of long-distance migrants in the community, two measures of body mass of the community, generation time, or the proportion of species with long-term national trends. The local bird communities in scrub forest plots changed more over time than those in deciduous forest, indicating that the degree of bird community variability is related to habitat stability.

Ben-Peretz, M. and R. Bromme, Eds. (1990). The Nature of Time in Schools: Theoretical Concepts, Practitioner Perceptions. New York, Teachers College, Columbia University.education
organisational temporalities
perception of time
temporal complexity
time management
Review article

cultural variants of time
life course
Relevance: 2

What are teachers' perceptions of time? How do they cope with the complex tasks of managing time? How is time experienced differently in various subject matters? These questions and others are addressed in this book. The editors bring an international perspective to the collection, as do the contributors, who include David C. Berliner, Sally Brown, F. Michael Connelly, John Olson, and Thomas A. Romberg. The 13 chapters, grouped into four parts, represent varied approaches and methods of study: theoretical contributions, case studies, and quantitative investigations. Part I provides a state-of-art review of research about time in schooling, followed by a discussion of recent conceptual developments. Part II presents studies of teacher's perceptions of time in different cultures. Part III deals with the concept of time in teaching various subject-matter areas. Part IV looks at time in transition contexts - from student teacher to teacher and from teacher to principal. Throughout the book, time is examined from the perspective of practitioners, yielding important insight into teaching-learning situations in classrooms. Of special interest to researchers in education, this edited collection will also be a useful resource for courses in teacher education, educational psychology, and educational administration, as well as for inservice workshops for teachers.

Ben-Rafael, E. (1997). <u>Crisis and transformation: the kibbutz at century's end</u>. Albany, SUNY Press.Communities in crisis
Israel
identity
social change
Utopia
change over time
Relevance: 3
intentional communities
Judaism
imagined futures
communities in crisis
Sociology
Middle East

This book examines kibbutz life following the Israeli economic crisis of 1985, focusing on the kibbutz's dramatic transformation from a well-defined social structure to a collective identified principally by its cultural preoccupations. It centers on the contradictions endemic to kibbutz identity. Ben-Rafael shows how the crisis brought together a general pro-change Zeitgeist with the interests of the kibbutz's stronger social segments and individuals to produce widespread changes and the fragmentation of kibbutz reality as a whole. The book's findings are based on a large-scale research investigation (1991-1994) headed up by Ben-Rafael that included twenty research studies and involved the participation of researchers from diverse social science disciplines. The book also provides a

statistical abstract and a comprehensive kibbutz bibliography.

Bergadaà, M. (2007). "Temporal Frameworks and Individual Cultural Activities: Four typical profiles " <u>Time & Society</u> **16**(2-3): 387-407.Synchronicity
The present
Duration
Multiple temporalities
social time
action
Relevance: 2
methodology
Sociology
consumerism
Museums
permanence

> The following article presents temporal frameworks articulated around two axes: synchrony/diachrony and instant/ duration. A framework is elaborated based on an analysis of how cultural activities bearing social and historical meaning fit into temporal frameworks on the individual level of consumers, or cultural actors. The argument identifies four types of time frames supporting individual action: 'permanent present' frame, 'modern time' frame, `fragmented time' frame and `in rhythm time' frame. Two studies, conducted on the topic of cultural activities involving theatre and museums, have been used to illustrate the conceptual model. They exemplify the relationship between the individual's temporal framework, his or her attitude with regard to culture and the type of cultural action he or she develops.

Bergmann, W. (1992). "The Problem of Time in Sociology." <u>Time & Society</u> **1**(1): 81-134.Sociology
psychology
Review article
social time
experiential time
Scheduling
time discipline
organisational temporalities
social change
methodology
Relevance: 2
Review article
time perspective
orientation within time
temporal ordering
Social structure
scheduling
time reckoning

social change
Methodology
time as missing element
Durkheim
Schutz
G.H. Mead
history of changing perceptions of time
Anthropology
families

> This survey of sociological and psychological literature deals with the problem of time, covering major areas of sociology and related disciplines (economics, cultural anthropology, psychology and history). As a preface, contributions by the classical writers on the sociology of time are discussed briefly - Durkheim, Schutz, Sorokin and Merton, G.H. Mead. Six themes in the contemporary sociology of time (up to 1982) are examined: (1) time perspective and time orientation; (2) temporal ordering and social structure: time reckoning and the social construction of time schedules; (3) the time structure of specific social systems and professions: the economy, the legal system, the family, and formal organizations; (4) the evolution of social consciousness of time; (5) social change and time; and (6) the concern with time in social theory and methodology. It is shown that sociology has much to learn from its neighbouring disciplines, that no thorough sociological treatment of time has yet been done and, above all, that there is a lack of empirical studies that are adequately grounded in theory.

Bergson, H. (1998). <u>Creative Evolution</u>. Mineola, NY, Dover Publications Inc.Philosophy
Bergson
Continental Philosophy
creativity
evolution
Knowledge
Biology
perception of time
Memory
art
unpredictibility
open future
Relevance: 3
Darwin

> Henri Bergson (1859-1941) is one of the truly great philosophers of the modernist period, and there is currently a major renaissance of interest in his unduly neglected texts and ideas amongst philosophers, literary theorists, and social theorists."Creative Evolution" (1907) is the text that made Bergson world-famous in his own lifetime; in it Bergson responds to the challenge presented to our habits of thought by modern evolutionary theory, and attempts to show that the theory of knowledge must have its basis in a theory of life.

While intelligence treats everything mechanically, instinct proceeds, so to speak, organically. If...we could ask and it could reply, it would give up to us the most intimate secrets of life. -from Chapter II

Anticipating not only modern scientific theories of psychology but also those of cosmology, this astonishing book sets out a impressive goal for itself: to reconcile human biology with a theory of consciousness.

First published in France in 1907, and translated into English in 1911, this work of wonder was esteemed at the time in scientific circles and in the popular culture alike for its profound explorations of perception and memory and its surprising conclusions about the nature and value of art.

Contending that intuition is deeper than intellect and that the real consequence of evolution is a mental freedom to grow, to change, to seek and create novelty, Bergson reinvigorated the theory of evolution by refusing to see it as merely mechanistic. His expansion on Darwin remains one of the most original and important philosophical arguments for a scientific inquiry still under fire today.

Bernasconi, R. (1993). "On Deconstructing Nostalgia for Community within the West: The Debate between Nancy and Blanchot." Research in Phenomenology **23**: 3–21.Philosophy
Continental Philosophy
nostalgia
non-homogeneous community
inclusion/exclusion
race
Relevance: 2
political community
politics
homogenising present
imagined futures
imagined pasts
Difference
western imperialism
Jean-Luc Nancy

Not available - from the text: The basic thrust of Nancy's discussion of community could not be clearer nor, in terms of the philosophical framework within which he operates, more compelling. According to him, what dominates the concept of community, what constitutes its appeal, is nostalgia...Nancy describes the political form of this nostalgia as totalitarianism, although it should always be remembered that, on his analy sis, the label serves equally well for those societies that describe themselves as democratic as those that do not... Furthermore, the history of the political is found to harmonize with the history of metaphysics. The concept of community is dominated by what might be called in another context "the desire for presence" but is here captured by the phrase "an absolute immanence of man to man" (CD, 14; IC, 2). For Nancy, the fact that the retrospective consciousness of the lost community is constitutive of the West "from its very beginnings" is of itself sufficient grounds for suspicion of the

concept of community: "at every moment in its history, the Occident has given itself over to the nostalgia for a more archaic community that has disappeared, and to deploring a loss of familiarity, fraternity and conviviality" (CD, 31; IC, 10). The deconstruction of community begins with the acknowledgment that community aims at an impossible immanence. Were, per impossible, this immanence ever attained, it would result not in the accomplishment of community, but its suppression (CD, 35-36; IC, 12). There never were communities of the kind whose loss is mourned by those who conceive of community as a work to be produced from out of the space of the loss of community. "Loss" is not an accident that has befallen community; "loss" is constitutive of community (CD, 35; IC, 12). Deconstruction points, therefore, to the formal concept of "a community without community" (CD, 177; IC, 71) in the sense of "a community without communion" (LD, 580; IC, 144). However, this is only a beginning. The attempt to give content to this phrase preoccupies Nancy throughout his subsequent essays on community. Nancy, therefore, is not content simply to criticize a certain concept of community. A deconstructed concept of community allegedly emerges from out of the metaphysical conception of community. In the second part of the paper I will chart the course of Nancy's discussion of community, paying particular attention to the sources on which he draws in order to flesh out the notion of a community without communion. Such a study will prove useful when it comes to clarifying the debate about community between Nancy and Blanchot, a task that will occupy the third and longest part of this essay. Their debate helps clarify an aspect of Nancy's thought that might not otherwise be so clear: his refusal of radical alterity, his refusal of the Other. In the fourth section of the essay I shall suggest that, given deconstruction's tendency to remain content with highly problematic concepts of the West and of Western philosophy, inherited without sufficient questioning from Heidegger, this refusal of the Other threatens in certain contexts to transform the idea of a community without communion into a community without remainder. The suspicion is fuelled by an occasional but highly revealing essay addressed to the Chicanos, as well as by the tenor of various scattered references to "the West." The fifth section suggests in conclusion that this is one of the points where deconstruction's questions recoil sharply on itself.

Bevernage, B. and K. Aerts (2009). "Haunting pasts: time and historicity as constructed by the Argentine *Madres de Plaza de Mayo* and radical Flemish nationalists." Social History **34**(4): 391-408.Argentina
Latin America
Europe
historical time
Past in the present
nationalism
Death & dying
Counter traditions
history
Psychoanalysis

critical temporalities
Ritual
Anthropology
relevance: 2
the past
Mourning
imagined pasts
time as missing element
temporal distancing
coevalness

> Not available - from intro: To obtain a clear insight into the construction of these conflicting regimes of historicity, with their irreversible or irrevocable notions of time, we will focus on rituals of mourning and commemorations of the dead, because more than any other lieux de me´moire, the dead are directly related to our experience, imagination and evaluation of past and present. For the Flemish movement which developed and radicalized during and after the two world wars, this focus is certainly not far-fetched. From its very beginning, Flemish nationalism developed on graveyards and commemoration sites, often guided by prominent figures with a great sense for the posthumous. Its history is permeated with desecrated, disturbed and opened graves. For the movement of the Madres, in contrast, this focus on the dead is far less self-evident, because it is an important characteristic of the 'disappearance' as a typical Latin American technique of terror that no bodies are found or handed over. The disappearances typically took place without any official arrests or trials, and the bodies were burned, dropped into the sea from planes, or secretly buried in anonymous mass graves. In the case of the Madres, it will consequently not be the dead themselves but, rather, their (incomplete) absence that grants us an insight into the alternative regime of historicity. The past's stubborn refusal to close and the often lugubrious fondness for graves, human remains or ghostlike figures can, from a Freudian perspective, seem to be the result of a failed process of mourning. But this ritual staging of the dead from our (meta-historical) perspective – and this is our second core thesis – should be seen as politically highly instrumental and efficacious instead of being a psychopathology. With this article, we desire to contribute to the study of alternative conceptions of the past that have all too often been neglected or simply discarded as irrational. From our 'anthropological' perspective, we want to reveal ritual aspects in relation to the past that are often believed still to exist exclusively in so-called primitive cultures.

Bezold, C. (1999). "Alternative futures for communities." Futures **31**(5): 465-473.imagined futures
Method: scenario analysis
community development
USA
future
action
identity

Communities in crisis
Relevance: 1
the future
Turning points
future studies

> Scenario building is an essential element for working on, and creating, alternative futures. This paper, based on the work at the Institute of Alternative Futures, discusses the use of scenarios in the context of community development and explores three basic types of scenarios--[`]the official future', [`]hard times' and paradigm shift or visionary scenarios. With examples from Washington and elsewhere, the paper tries to show how communities can reinvent themselves and meet the challenges of the future with the aid of scenarios.

Bhabha, H. (1990). DissemiNation: Time, Narrative, and the Margins of the Modern Nation. <u>Nation and Narration</u>, Routledge**:** 291-322.nationalism
narrative
Diaspora
migration
non-homogeneous community
Multiple heritages
non-linear time
literary theory
relevance: 2
Borders
origin stories
Bhabha
History

> not avilable - from the book cover: Bhabha, in his preface, writes 'Nations, like narratives, lose their origins in the myths of time and only fully encounter their horizons in the mind's eye'. From this seemingly impossibly metaphorical beginning, this volume confronts the realities of the concept of nationhood as it is lived and the profound ambivalence of language as it is written. From Gillian Beer's reading of Virginia Woolf, Rachel Bowlby's cultural history of Uncle Tom's Cabin and Francis Mulhern's study of Leaviste's 'English ethics'; to Doris Sommer's study of the 'magical realism' of Latin American fiction and Sneja Gunew's analysis of Australian writing, Nation and Narration is a celebration of the fact that English is no longer an English national consciousness, which is not nationalist, but is the only thing that will give us an international dimension.

Bhambra, G. K. (2009). <u>Rethinking Modernity: Postcolonialism and the sociological imagination</u>. New York, Palgrave Macmillan.modernity
sociology
postcolonialism
social theory
Colonialism
inclusion/exclusion

temporal distancing
history
Historical time
narrative
origin stories
Multiple temporalities
Relevance: 3
counter modernity
western imperialism
origin stories
modernization

> Rethinking Modernity presents a fundamental reconstruction of the idea of modernity in contemporary sociology and social theory. It criticizes the abstraction of European modernity from its colonial context as well as the way in which the experiences of non-Western 'others' are regarded as having no contribution to make to such understandings. In challenging the dominant, Eurocentred accounts of the emergence and development of modernity, Gurminder Bhambra presents an argument for the recognition of 'connected histories' in the reconstruction of historical sociology at a global level. She addresses three supposedly 'founding moments' in the narrative of modernity - the Renaissance, the French and Industrial Revolutions - in order to identify myths of origin which remain embedded in dominant accounts of modernity whether that be modernization theory or multiple modernities

Bhandar, B. (2007). 'Spatialising History' and Opening Time: Resisting the Reproduction of the Proper Subject. <u>Law and the Politics of Reconciliation</u>. S. Veitch. Aldershot, Ashgate**:** 93-110.history
law
non-linear time
Critical temporalities
Multiple temporalities
Colonialism
identity
narrative
time and space
forgiveness
Relevance: 2
> not available

Bhasin, S. (1997). My Time, My Community, Myself (experiences of volunteering within the black community). London, Volunteering England.activism
U.K.
volunteering
inclusion/exclusion
ethnicity
social Change

organisational temporalities
relevance: unknown

> The result of a year-long study of fifteen black and ethnic minority organizations. Looks at the context of black volunteering, motivation and successful recruitment strategies. Also sets out recommendations for both black and mainstream organizations.

Bhavnani, K.-K. and J. Foran (2008). "Feminist futures: From dystopia to eutopia?" Futures **40**(4): 319-328.feminism
Development
community development
globalisation
poverty
women
gender
imagined futures
Utopia
social justice
future studies
Critical temporalities
Relevance: 2
social change
activism
feminist theory
the future
Mexico
Brazil
India
Israel
Middle East
Latin America
future studies
Senegal
Africa
Asia
Latin America

> This essay evaluates the present and future state of world development from the perspective of Third World women, finding that globalization, alongside US foreign policy, is leading to a future of increased poverty, environmental damage, and conditions where peace and human security are not served. Yet, powerful new ways of organizing for change have been created by the actions and visions of the Zapatista communities of Chiapas, the rubber-tappers in the Amazon rainforest, the Self-Employed Women's Association in India, the movement against female genital mutilation in Senegal, and the Israeli peace activists of Women in Black. Their emphasis on principles of social justice and the love of life they embody offer a vision of a possible future eutopia--a better, not a perfect,

society--that is within reach if enough people take them up and shape them further. Using the new paradigm of "women, culture, and development", and the practices of future studies we analyze the ways in which women in a variety of settings are moving against the current of a dystopic future and are realizing visions of a more life-affirming form of development.

Bindé, J. (2000). "Toward an Ethics of the Future." Public Culture **12**(1): 51-72 ethics
Short-term perspectives
Communication
present
Absence of future
time as horizon
future generations
generations
Communities in crisis
Climate change
environment
ecological citizenship
Relevance: 2
communication
Acceleration of time
finance
Democratic present
social time
temporally extended responsibilities

> Modern societies suffer from a distorted relationship to time. It is as if the short term were the impassable horizon, whether it be the activities of the stock exchange, the date of the next elections, or the influence of the media. From communication to finance, transactions are now conducted at the speed of light. Real time, the absolute zero of temporal distance, is both a sign and an element of an exclusive preoccupation with the present. From the short term to what is immediate, from a restricted horizon to the absence of any horizon, such is the time scale which has underlain the closing years of the twentieth century. Our relation to time has enormous economic, social, political, and ecological consequences. All over the world, the citizens of today are claiming rights over the citizens of tomorrow, threatening their well-being and at times their lives, and we are beginning to realize that we are jeopardizing the exercise by future generations of their human rights. Without proper attention, future generations are in danger of becoming the prisoners of unmanageable changes such as population growth, degradation of the global environment, growing inequalities between North and South and within societies, rampant social and urban apartheid, threats to democracy, and mafia control.

Birchall, J. (1988). Time, Habit and the Fraternal Impulse. The Rhythms of Society. M. D. Young and T. Schuller. London, Routledge**:** 173-197.habits
Sociology

cultural variants of time
Changing perceptions of time
Relevance: unknown
> This collection reflects the time-obsessed age we live in. The contributors, drawn from a range of disciplines, develop a common sociological approach to examine time in a range of cultures, sub-cultures and historical periods.

Birmingham, P. (1991). "The Time of the Political." Graduate Faculty Philosophy Journal **14/15**(2/1): 25-45.relevance: unknown
philosophy
Continental Philosophy
Heidegger
politics
political time
> not available

Birth, K. (1999). "Any Time is Trinidad Time": Social Meanings and Temporal Consciousness. Gainesville, University Press of Florida.perception of time
Trinidad
Carribean
experiential time
inclusion/exclusion
Temporal conflict
Synchronicity
Anthropology
Relevance: 2
coordinating between different times
Social coordination
Multiple temporalities
Meaning
> In a description of how people use models of time in their daily lives, this text explores cultural ideas of time in rural Trinidad and the feelings of co-operation and conflict that result from using different models of time.

Birth, K. (2007). "Time and the Biological Consequences of Globalization." Current Anthropology **48**(2): 215 - 236.biology
chronobiology
globalisation
Time/space compression
Capitalism
temporal conflict
social time
Multiple temporalities
Media
Scheduling
Biorhythms

Relevance: 2
asynchrony
Social coordination
coordinating between different times
embodiment
Anthropology

>Discussions of globalization and time-space compression have not acknowledged the implications of the relationship of time and place on a rotating globe where each locale has its own cycles of day and night. When these cycles are recognized, several contradictions in contemporary capitalism emerge, most notably temporal conflicts between locations on the globe, desynchronization of biological cycles, and lack of correspondence between those cycles and social life. These contradictions are increasingly being addressed but not resolved through the power of the media to determine the timing of social activity and pharmacological interventions to ameliorate the bodily suffering caused by desynchronization.

Birth, K. (2008). "The creation of coevalness and the danger of homochronism." <u>Journal of the Royal Anthropological Institute (N.S.)</u> **14**(1): 3-20.Johannes Fabian
Anthropology
methodology
Coevalness
temporal distancing
Multiple temporalities
Homogenising present
Relevance: 2
temporal conflict
social time
methodology
temporality of academic work
Becoming
conceptions of time
History

>Johannes Fabian's Time and the Other criticized anthropology for creating representations that placed the Other outside the flow of time. Fabian offered the ethnographic portrayal of coevalness as a solution to this problem. This article explores four challenges to the representation of coevalness: the split temporalities of the ethnographer; the multiple temporalities of different histories; the culturally influenced phenomenological present; and the complicated relationship between culturally variable concepts of being and becoming and cultural concepts of time. Based on these challenges, this article argues that some attempts at ethnographic coevalness have fostered a temporal framework of homochronism which subsumes the Other into academic discourses of history. To achieve coevalness and to avoid homochronism and allochronism, it is necessary to represent the temporal frameworks that research subjects use to forge coevalness with ethnographers, and to place these frameworks in

relationship to commonly used academic representations of time and history.

Bissell, D. (2009). "Visualising Everyday Geographies: Practices of Vision through Travel-Time." <u>Transactions of the Institute of British Geographers</u> **34**(1): 42-60.geography
human Geography
experiential time
Transport technologies
Materiality
visuality
Mobility across communities
Relevance: 3
embodiment
U.K.
Routines
temporal ordering
perception of time
time and space
passivity

Responding to recent debates in human geography on the need to explore more complex renderings of everyday visuality, this paper explores some of the fluid relationships between everyday visuality, materiality and mobility through practices of contemporary railway travel in Britain. Based on extensive empirical research, this paper explores three different but related visual practices experienced during the course of a railway journey. First, it looks at how sublime forms of vision emerge to produce a variety of passive embodied effects. Second, it looks at how more attentive visual practices are implicated in the temporal organisation of the journey and have the capacity to activate changes to routine. Third, it looks at how the physical materiality of the carriage interior serves to mediate the visual field in particular ways and gives rise to a series of freedoms and constraints. Whilst the visual consumption of landscapes viewed through a window is often taken to be an axiomatic part of the travelling experience, this paper demonstrates the importance of apprehending how a multiplicity of visual practices affect how perceptions of time, space and location unfold over the course of a journey.

Bissell, D. and G. Fuller, Eds. (2011). <u>Stillness in a mobile world</u>. Abingdon, Routledge.Acceleration of time
Philosophy
timelessness
human Geography
Geography
cultural studies
media
Deleuze
Bergson

static time
political time
ethics
Relevance: 2
methodology
continuity over time
Asynchrony
passivity
Deceleration of time
Sociology
cultural studies
epistemology

> This edited collection of essays on the conceptual, political and philosophical importance of stillness is positioned within a world that has increasingly come to be understood through the theoretical and conceptual lens of movement. With contributions from leading scholars in the field, the diversity of this collection illuminates the multiplicity of ontological and epistemological registers through which stillness moves: from human geography to media studies, cultural theory to fine arts. With the help of luminaries such as Deleuze, Bergson, Barthes and Beckett, this book interweaves cutting-edge theoretical insight with empirical illustrations which examine and traverse a multitude of practices, spaces and events. In an era where stasis, slowness and passivity are often held to be detrimental, this collection puts forward a new set of political and ethical concerns which help us to come to terms with, understand and account for (im)mobile life. Stillness in a Mobile World in an essential source of reference for both undergraduate and post-graduate students working within disciplines such as cultural studies, sociology, mobility studies and human geography.

Bloch, M. (1977). "The Past and the Present in the Present." <u>Man (N. S.)</u> **12**(2): 278-292.Anthropology
Past in the present
social change
Critical temporalities
ritual
Durkheim
Bloch
Structuralism
Relevance: 2
Social structure
Agency
conceptions of time
hierarchy

> This lecture starts by considering the old problem of how to account for social change theoretically and criticises some of the models used because, either they see the social pro- cess in terms used by the actors and so are unable to explain how it is that actors can change those terms, or they see the mechanisms of

change as occurring in terms totally alien to the actors and so are unable to explain how these mechanisms can be transformed into meaningful action. The source of this problem is traced to Durkheim's notion that cognition is socially determined. By contrast it is argued that those concepts which are moulded to social structure are not typical of knowledge but only found in ritual discourse, while the concepts using non-ritual discourse are constrained by such factors as the requirements of human action on nature. This means that there are terms available to actors by which the social order can be criticised since not all terms are moulded by it. Finally it is suggested that such notions as social structure only refer to ritualized folk statements about society, statements expressed in ritual discourse precisely with those concepts which are given as demonstrations of the theory of the cultural relativity of cognition. The Durk- heimian correlation between society and cognition is merely a correlation of only certain ethical statements and certain aspects of cognition. This type of discourse is present in dif- ferent types of society in varying amounts according to the degree of instituted hierarchy that these societies manifest. Anthropological theories about the conceptualisation of time are given as an example of the general argument.

Bluedorn, A. C. and R. B. Denhardt (1988). "Time and Organizations." <u>Journal of Management</u> **14**(2): 299-320.Organisational temporalities
Management
Multiple temporalities
methodology
Relevance: 2
time as missing element
planning
Review article

The concept of time is introduced as a major topic for organizational and management research. Including a discussion of differing times and temporalities, macro level research and theory are described that relate time to such substantive areas as organizational culture, strategic planning, and organizational contingency theory. At the micro level, theory and research on time and individual differences, decision making, motivation, and group behavior are reviewed critically. Organizational and management topics of particular salience for future temporal research and management practice are identified.

Boellstorff, T. (2007). "When Marriage Falls: Queer Coincidences in Straight Time." <u>GLQ: A Journal of Lesbian and Gay Studies</u> **13**(2-3): 227-248.Queer temporalities
Queer theory
life course
Critical temporalities
social change
Activism
Multiple temporalities
time as tool for political legitimation
relevance: 2

families
inclusion/exclusion
Sexuality
conceptions of time
Subjectivity
modernity
asynchrony

> Not available - from the text: I proffer this essay to a specific audience — those, like myself, with a commitment to both "queer theory" in some sense of the term and a critique of marriage that draws on concerns with its politics of recognition (and disrecognition of the unmarried), the place of marriage in capitalist production, and the inequalities and violences so often found within marriage and so often linked to hierarchies of gender, race, and class. I pitch this essay in an exploratory register, resisting a framework that would equate "offering solutions" with the horizon of relevance and political efficacy. Proscription is not the same thing as critique. While I do suggest an alternative mode of conceptualizing time, this suggestion is an invitation to conversation and debate. I am interested in questions like the one posed by Geeta Patel: "How can we think subjectivity through other possible times, given that subjectivities in the 'modern' are inseparable from particular ways of narrating time?"

Bohlman, P. V. and B. Currid (2001). "Suturing History, Healing Europe: German National Temporality in Wolokolamsk Highway." <u>The Musical Quarterly</u> **85**(4): 681-717.nationalism
Music
history
Germany
Counter traditions
temporal conflict
Multiple heritages
Multiple temporalities
Relevance: 3
europe
narrative
imagined pasts

> not available - from the text; The fact that Wolokolamsk Highway's intervention in Germany's national spaces and in the historical drama of Europe in the twentieth century is the product of a West German composer's setting of an East German playwright's text directs us affectively and cognitively toward a particular set of problems: How do we position the national narrative of Germany in the European scene? Where, how, and when does the German nation appear in the state forms that constitute German and European history? What kind of critique can engage productively with the resonant traces of German national fantasy?5 What we intend here is not to bring this rich play of meaning to some kind of analytical closure, but rather to chart out the terrain in which Wolokolamsk Highway continues to produce meaning. Using Miiller and Goebbels's own subversive

hermeneutics as a guide, we hope to present a navigational tool that will allow the reader to map out new relationships between the original work, the setting, and the tensions and contradictions within our own collaborative intervention. We hope that this will in turn allow for the discovery of new sources of critical explosiveness in the context of the quickly sedimenting structures of the post-cold war "new world order"— that unraveling the complex fabric of Miiller and Goebbels's Woloko' lamsk Highway might allow for the production of new ways of thinking about the narrativity, iconicity, and acoustics not only of Germany, but of the New Europe as well.

Bongmba, E. K. (2001). "Fabian and Levinas on Time and the Other: Ethical Implications." Philosophia Africana **4**(1): 7-26.Johannes Fabian
Levinas
ethics
Social Change
Action
Relevance: 2
philosophy
inclusion/exclusion
Anthropology
Africa
Methodology
>not available - from intro: In this essay I review the positions of Johannes Fabian and Emmanuel Levinas on "Time and the Other," and argue that both offer possibilities for ethics. Their perspectives demand a new hearing in light of recent concerns in anthropology and African studies with ethical standards in research and a growing discontent with socio-political praxis in Africa. Starting with Fabian, I discuss their views on time and the Other, and offer implications for ethics in Africanist scholarship and social praxis in Africa.

Bonoli, G. (2007). "Time Matters." Comparative Political Studies **40**(5): 495-520.political science
policy
social change
Sequence
national time
Method: comparative analysis
relevance: 3
families
labour time
Europe
timing
Uneven development
Asynchrony
>Western welfare states were built during the postwar years, with one key objective: to protect family (male) breadwinners against the consequences of

losing their ability to extract an income from the labor market. Structures of social risk, however, have changed dramatically since then, so that current social risks include precarious employment, long-term unemployment, being a working poor, single parenthood, or inability to reconcile work and family life. Changes in structures of social risk have resulted in the adaptation of welfare states only in the Nordic countries but much less in continental and southern Europe. To account for this divergence in social policy trajectories, this article argues that the reorientation of the Nordic welfare state was possible because new social risks emerged before the maturation of the postwar welfare states. The argument is demonstrated through comparative statistical analysis relating the timing of key socioeconomic developments to current levels of spending in relevant policies.

Borić, D. (2003). "'Deep time' metaphor: Mnemonic and apotropaic practices at Lepenski Vir." Journal of Social Archaeology **3**(1): 46-74.Archaeology
memory
materiality
philosophy
Relevance: 2
community archaeology
Heritage sites
Deep time
narrative
Monuments
time as symbolic resource

> How does 'material memory' work? Should monumental sites be considered as places of social memory par excellence or perhaps citational practices? With these questions in mind the concepts of citation, trace and repetition are singled out as elements of 'material memory'. This article addresses evidence from the prehistoric site of Lepenski Vir in south-east Europe, and suggests that the concept of 'deep time' constituted the main structuring trope of the sequence. Over the long term, people adhered to physical traces of 'deep time', through re-figuring, displacement and circulation of material fragments, which maintained a collective (material) memory. The significance of apotropaism is suggested as a constitutive part of cultural practices and understood as a 'technology of protection' with ontological and epistemological relevance, such that it empowers individual agents to cope with various vicissitudes of life by an effective mobilization of 'deep time' residues. Examples of narrative sequences at Lepenski Vir are explored, which relate to specific individuals and life cycles of houses.

Borneman, J. (1993). "Time-Space Compression and the Continental Divide in German Subjectivity." The Oral History Review **21**(2): 41-58.Time/space compression
Germany
History
Method: oral history
changing perceptions of time

events
perception of time
identity
national time
Relevance: 2
Acceleration of time
time and space
Subjectivity
Asynchrony
cultural variants of time

> Concepts of time and space orient the way we perceive and understand the world around us and are fundamental to a sense of self. They also differ across cultures and over time.Thus a shift in either category is always experienced as alternately challenging and unnerving exhilarating and stressful disorienting and reorienting, in any case, as deeply troubling. The opening of the Wall in November 1989 precipitated a fundamental shift in the categories of time and space, for Berliners specifically for Germans more generally and even, one might say for the world. What follows is an analysis of the way in which the occasion of the opening as well as events in the year following it -primarily the currency reform and elections-affected a reordering of temporal and spatial categories in both East and West Berlin.

Boroditsky, L. and A. Gaby (2010). "Remembrances of Times East: Absolute Spatial Representations of Time in an Australian Aboriginal Community." <u>Psychological Science</u> **21**(11): 1635-1639.psychology
Australia
indigenous Australians
indigenous peoples
embodiment
social time
Relevance: 2
cultural variants of time
in/commensurability between times

> How do people think about time? Here we describe representations of time in Pormpuraaw, a remote Australian Aboriginal community. Pormpuraawans' representations of time differ strikingly from all others documented to date. Previously, people have been shown to represent time spatially from left to right or right to left, or from front to back or back to front. All of these representations are with respect to the body. Pormpuraawans instead arrange time according to cardinal directions: east to west. That is, time flows from left to right when one is facing south, from right to left when one is facing north, toward the body when one is facing east, and away from the body when one is facing west. These findings reveal a qualitatively different set of representations of time, with time organized in a coordinate frame that is independent from others reported previously. The results demonstrate that conceptions of even such fundamental domains as time can differ dramatically across cultures.

Borradori, G. (2001). "The temporalization of difference: Reflections on Deleuze's interpretation of Bergson." <u>Continental Philosophy Review</u> **34**(1): 1-20.Bergson
Deleuze
Philosophy
experiential time
difference
Relevance: 3
Continental Philosophy
Nietzsche

> This paper provides an in-depth analysis of Deleuze's interpretation of Bergson, based on his largely ignored 1956 essay, Bergson's Conception of Difference. In this essay, Deleuze first attacks the Hegelian tradition for misunderstanding the notion of difference by reducing it to negation and then uses Bergson's concept of duration – a flow of purely qualitative mental states – to formulate a notion of difference utterly internal to itself, that is, irreducible to negation. The paper argues that this temporalization of difference represents a permanent feature of Deleuze's philosophy – one particularly visible in his highly influential book on Nietzsche – and concludes that Deleuze's Nietzsche therefore appears molded by a Bergsonian imprint.

Bostyn, A.-M. and D. Wight (1997). Inside a community: Values associated with time and money. <u>Unemployment: personal and social consequences</u>. S. Finema. London, Routledge**:** 138-154.economics
labour time
waiting
Scotland
U.K.
europe
method: Interviews
Method: questionnaires
change over time
time use
life course
temporal ordering
time as resource
time as context
temporal boundaries
inclusion/exclusion
experiential time
Repetition
Relevance: 2

> not available from the text: This chapter concentrates on two themes arising from a study of an ex-coal-mining village in the central industrial belt of Scotland. We gathered the information over two years while living in a council flat in 'Cauldmoss', by participating in village life and conducting interviews and a

questionnaire.

Boswell, T. (1989). "Colonial Empires and the Capitalist World-Economy: A Time Series Analysis of Colonization, 1640-1960." <u>American Sociological Review</u> **54**(2): 180-196.Sociology
Colonialism
Capitalism
Method: time series analysis
Method: quantitative
Political theory
politics
international Relations
Relevance: 3
Method: dynamic rather than static
western imperialism
longue durée
international politics
long-term perspectives
Short-term perspectives
method: longitudinal analysis
Hierarchy

> For most of the history of the capitalist world-economy, imperial conquest was the principal factor in creating a periphery to the European imperial core. This study focuses on how the dynamics of the capitalist world-economy affected the pattern of colonization in the periphery. Colonization is considered a hierarchical alternative to market relations, increased when market relations perform poorly and slowed when the market expands. A time series regression analysis, covering the "longue duree" of the whole system, provides initial comprehensive quantitative support for two central propositions in world-system theory. The findings indicate that long waves of economic expansion and periods of unicentric hegemony negatively affected the rate of colonization. Major wars among core states had no immediate impact but had long-term positive effects. A shift in the international regime brought about by the rise of socialist states also contributed to the decline of formal colonization. The findings point to the utility of long waves, hegemony, and international regimes in long-term historical studies of the trade-off between market and hierarchical relations.

Botz-Bornstein, T. (2007). "From community to time-space development: Comparing N. S. Trubetzkoy, Nishida Kitaro, and Watsuji Tetsuro." <u>Asian Philosophy</u> **17**(3): 263-282.philosophy
Asian Philosphy
Continental Philosophy
evolution
nostalgia
Bergson
Deleuze

Russia
Darwin
Japan
Method: comparative analysis
nationalism
imagined pasts
Relevance: 2
time and space
Modernization
Development

>I introduce and compare Russian and Japanese notions of community and space. Some characteristic strains of thought that exist in both countries had similar points of departure, overcame similar problems and arrived at similar results. In general, in Japan and Russia, the nostalgia for the community has been strong because one felt that in society through modernization something of the particularity Of one's culture had been lost. As a consequence, both in Japan and in Russia allusions to the German sociologist Ferdinand Tonnies' book Gemeinschaft und Gesellschaft are frequent. In the end I associate the Japanese as well as the Russian ideas with neo-Darwinian versions of the theme of evolution as it has been developed by Henri Bergson, Gilles Deleuze, and Felix Guattari.

Bourdieu, P. (1990). Time Perspectives of the Kabyle. <u>The Sociology of Time</u>. J. Hassard. London, MacMillan**:** 219-237.social time
Anthropology
task oriented time
labour time
Relevance: 2
Sociology
changing perceptions of time
Bourdieu

>not available

Boyarin, J., Ed. (1994). <u>Remapping memory: The politics of timespace</u>. Minneapolis, Min, University of Minnesota Press.memory
politics
Anthropology
nationalism
Relevance: 2
politics of time
time and space
time as tool for political legitimation
Method: case study
conceptions of time
method: ethnography
collective memory

western imperialism
history

The essays in this book focus on contested memories in relation to time and space. Within the context of several profound cultural and political conflicts in the contemporary world, the contributors analyze historical self-configurations of human groups, and the construction by these groups of the spaces they shape and that shape them. What emerges is a view of the state as a highly contingent artifact of groups vying for legitimacy-whether through their own sense of "insiderhood," their control of positions within hierarchies, or their control of geographical territories.

Boyarin's lead essay shows how the supposedly "objective" categories of space and time are, in fact, specific products of European modernity. Each case study, in turn, addresses the (re)constitution of space, time, and memory in relation to an event either of historical significance, like the dropping of the atomic bomb on Hiroshima, or of cultural importance, like the Indian preoccupation with reincarnation. These ethnographic studies explore fundamental questions about the nature of memory, the limits of politics, and the complex links between them.

By focusing on personal and collective identity as the site where constructions of memory and dimensionality are tested, shaped, and effected, the authors offer a new way of understanding how the politics of space, time and memory are negotiated to bring people to terms with their history.

Contributors: Akhil Gupta, Stanford University;
Charles R. Hale, University of California, Davis; Carina Perelli, PEITHO, Montevideo, Uruguay;

Jennifer Schirmer, Center for European Studies, Harvard; Daniel A. Segal, Pitzer College, Claremont, California; Lisa Yoneyama, University of California, San Diego.

Boym, S. (2002). <u>The Future of Nostalgia</u>. New York, NY, Basic Books nostalgia
Memory
Philosophy
history
Collective memory
narrative
Migration
shared past
Russia
Germany
Europe
Benjamin
Art
cinema

Temporal conflict
historiography
Asynchrony
What might have been
Multiple temporalities
Relevance: 2
communism
postcommunism

> What happens to Old World memories in a New World order? Svetlana Boym opens up a new avenue of inquiry: the study of nostalgia.. Combining personal memoir, philosophical essay, and historical analysis, Svetlana Boym explores the spaces of collective nostalgia that connect national biography and personal self-fashioning in the twenty-first century. She guides us through the ruins and construction sites of post-communist cities-St. Petersburg, Moscow, Berlin, and Prague-and the imagined homelands of exiles-Benjamin, Nabokov, Mandelstahm, and Brodsky. From Jurassic Park to the Totalitarian Sculpture Garden, Boym unravels the threads of this global epidemic of longing and its antidotes.

Brace, C. and H. Geoghegan (2011). "Human geographies of climate change: Landscape, temporality, and lay knowledges." <u>Progress in Human Geography</u> **35** (3): 284-302.landscape
Knowledge
Critical temporalities
climate change
landscape
methodology
Multiple temporalities
Affect
Relevance: 2
environment
Geography
human Geography
Relationality

> In this paper we bring together work on landscape, temporality and lay knowledges to propose new ways of understanding climate change. A focus on the familiar landscapes of everyday life offers an opportunity to examine how climate change could be researched as a relational phenomenon, understood on a local level, with distinctive spatialities and temporalities. Climate change can be observed in relation to landscape but also felt, sensed, apprehended emotionally as part of the fabric of everyday life in which acceptance, denial, resignation and action co-exist as personal and social responses to the local manifestations of a global problem.

Brady, M. P. (2003). <u>Extinct Lands, Temporal Geographies: Chicana Literature and The Urgency of Space</u>. Durham, Duke University Press.geography

Human Geography
USA
literary theory
feminism
Mexico
Relevance: 3
time and space
change over time
news
history

A train station becomes a police station; lands held sacred by Apaches and Mexicanos are turned into commercial and residential zones; freeway construction hollows out a community; a rancho becomes a retirement community—these are the kinds of spatial transformations that concern Mary Pat Brady in Extinct Lands, Temporal Geographies, a book bringing together Chicana feminism, cultural geography, and literary theory to analyze an unusual mix of Chicana texts through the concept of space. Beginning with nineteenth-century short stories and essays and concluding with contemporary fiction, this book reveals how Chicana literature offers a valuable theoretics of space.

The history of the American Southwest in large part entails the transformation of lived, embodied space into zones of police surveillance, warehouse districts, highway interchanges, and shopping malls—a movement that Chicana writers have contested from its inception. Brady examines this long-standing engagement with space, first in the work of early newspaper essayists and fiction writers who opposed Anglo characterizations of Northern Sonora that were highly detrimental to Mexican Americans, and then in the work of authors who explore border crossing. Through the writing of Sandra Cisneros, Cherríe Moraga, Terri de la Peña, Norma Cantú, Monserrat Fontes, Gloria Anzaldúa, and others, Brady shows how categories such as race, gender, and sexuality are spatially enacted and created—and made to appear natural and unyielding. In a spatial critique of the war on drugs, she reveals how scale—the process by which space is divided, organized, and categorized—has become a crucial tool in the management and policing of the narcotics economy.

This book makes a significant contribution to an understanding of the literary history, social evolution, and spatial definition of the Southwest.

review of book available at:
http://muse.jhu.edu/journals/mln/v119/119.2monasterios.html

Brah, A. (1994). "Time, Place, and Others: Discourses of Race, Nation, and Ethnicity." Sociology **28**(3): 805-813.Relevance: 4
sociology

Review of four related monographs

Braidotti, R. (2000). "Once upon a Time in Europe." Signs 25(4): 1061-1064.Feminism
feminist theory
identity
Difference
politics
Relevance: 4
  Not available... short statement of research agenda

Braun, K. (2007). "Biopolitics and Temporality in Arendt and Foucault." Time & Society
16(1): 5-23.biopolitics
Arendt
Foucault
Philosophy
politics
natality
Messianic time
non-linear time
Relevance: 2
political community
critical temporalities
time as tool for political legitimation
processual
Break in time
  The article demonstrates that Hannah Arendt's examination of modern
  temporality strongly intersects with Michel Foucault's diagnosis of modern
  biopolitics. Both observe three key
features of biopolitical modernity: the political zoefication of life, a technocratic
  understanding of politics, and processual temporality which link the project of
  modernity to the project of 20th-century totalitarianism. Arendt, however, also
  offers an alternative, nonbiopolitical understanding of politics, life, and time
  captured in the concept of natality. Built into the concept of natality is the 'weakly'
  messianic temporal structure of the interval as opposed to processual
  temporality.

Brewer, M. B. (1991). "The Social Self: On Being the Same and Different at the Same
Time." Personality and Social Psychology Bulletin 17(5): 475-482.Psychology
identity
hybrid identity
belonging
contradictory present
Relevance: 3
social psychology
Asynchrony
Subjectivity
inclusion/exclusion
  Most of social psychology's theories of the self fail to take into account the

significance of social identification in the definition of self. Social identities are self-definitions that are more inclusive than the individuated self-concept of most American psychology. A model of optimal distinctiveness is proposed in which social identity is viewed as a reconciliation of opposing needs for assimilation and differentiation from others. According to this model, individuals avoid self-construals that are either too personalized or too inclusive and instead define themselves in terms of distinctive category memberships. Social identity and group loyalty are hypothesized to be strongest for those self-categorizations that simultaneously provide for a sense of belonging and a sense of distinctiveness. Results from an initial laboratory experiment support the prediction that depersonalization and group size interact as determinants of the strength of social identification.

Brochu, C. A., C. D. Sumrall, et al. (2004). "When Clocks (And Communities) Collide: Estimating Divergence Time from Molecules and the Fossil Record." <u>Journal of Paleontology</u> **78**(1): 1-6.knowledge production
clocks
communication
methodology
relevance: 3
evolution
Biological time
biology
time reckoning
> discusses debates over accuracy of fossil records versus molecular clocks and need for more interaction between experts in both areas.

Brookes, R. (1998). "Time, National Identity and Television Schedules in the `Postbroadcast Age'." <u>Time & Society</u> **7**(2-3): 369-381.media
nationalism
Scheduling
Changing perceptions of time
Technology
globalisation
events
temporal flow
time and space
Relevance: 2
identity
Suspensions of everyday time
U.K.
> This research note proposes that the analysis of changing time structures relating to new media technologies and institutions could contribute to an understanding of the transformation, rather than the demise, of national identities at a time of increased globalization. It examines the role of extraordinary media events as well as everyday media use in the construction of national identities,

and assesses the effects of changing broadcast schedules in the UK with special attention given to the issue of temporal `flow'. In so doing, the author seeks to identify the conceptual issues around which the time-space implications of the new media context can be explored.

Brose, H.-G. (2004). "An Introduction towards a Culture of Non-Simultaneity?" Time & Society **13**(1): 5-26.Simultaneity
social time
time as horizon
duration
social change
globalisation
Asynchrony
Temporal ordering
linear time
Changing perceptions of time
Complexity theory
Contradictory present
temporal conflict
action
Relevance: 2
industrialisation
time as symbolic resource
Schutz

There are three different concepts and analytical aspects of social time in contemporary western societies that are referred to in this article: (1) the different tempos of social processes and (2) the varying time horizons of 'socially expected durations' (Merton, 1986). It is argued that due to spatial, technological and socio-economic changes a third, more fundamental evolution of temporality is emerging: (3) an increasing simultaneity of events in our 'world at reach' (Schutz and Luckmann, 1983). The different tempos and time-scopes being causes and effects of this phenomenal simultaneity. An increase in simultaneity necessarily provokes an increase in non-simultaneity.'Classical' mechanisms of temporal ordering of non-simultaneous events are sequencing and linear processing. It is claimed, that these mechanisms, typical of industrial modernity, are complemented by efforts and exigencies of coping with complexity in a simultaneous mode. It is assumed that the abilities of actors and social systems of parallel and simultaneous processing are enhanced but after all remain limited. Therefore, a growing realm of non-simultaneity remains open to meaningful interpretation. This is what significance an emerging culture of nonsimultaneity has.

Brough, J. B. (1996). Presence and Absence in Husserl's Phenomenology of Time-Consciousness. Phenomenology, Interpretation, and Community. L. Langsdorf, S. H. Watson and E. M. Bower. Albany, SUNY Press**:** 3-15.Husserl
Relevance: 3

phenomenology
Continental Philosophy
philosophy
presence
experiential time

Abstract for book: If none of this simply dissolves the evidence that the phenomenologist seeks to interrogate or the judgments that result from this interrogation--indeed, if it still must be claimed that there are instances in which it would be irrational to judge otherwise and that we are morally obligated at times to confront both the complexity of their limits, the summons of their responsibility, and the heterogeneous interface between interpretation and community. Indeed, in many ways, as has been seen, the problem of this interface has accompanied the itinerary of phenomenology itself--one that doubtless bears thinking and rethinking.

Brough, J. B. (2002). "Time and the one and the many." <u>Philosophy Today</u> **5**(142-153).Husserl
experiential time
phenomenology
Continental Philosophy
Philosophy
Relevance: 2
experiential time
Relationality
intersubjectivity

This focus on the consciousness of time, embracing both the time of which we are conscious and the consciousness of it, uncovers a rich and layered array of one/many relationships. Indeed, it is reasonable to claim that Husserl's phenomenology of temporality is precisely the investigation of the interplay of the one and the many within levels and among levels of time and time-consciousness. The aim of this essay is to examine several of the ways in which such interplays appear in the Bernauer Manuscripts.

Brown, W. (2001). <u>Politics Out of History</u>. Princeton and Oxford Princeton University Press.Philosophy
politics
Political philosophy
modernity
futurity
history
Critical temporalities
Benjamin
Past in the present
political theory
Postmodernism
Relevance: 2

Continental Philosophy
Derrida
feminism
progress
Assumptions about time obscuring x
time as tool for political legitimation
historical time
critical temporalities
Marxism
nietzsche

What happens to left and liberal political orientations when faith in progress is broken, when both the sovereign individual and sovereign states seem tenuous, when desire seems as likely to seek punishment as freedom, when all political conviction is revealed as contingent and subjective? Politics Out of History is animated by the question of how we navigate the contemporary political landscape when the traditional compass points of modernity have all but disappeared. Wendy Brown diagnoses a range of contemporary political tendencies--from moralistic high-handedness to low-lying political despair in politics, from the difficulty of formulating political alternatives to reproaches against theory in intellectual life--as the consequence of this disorientation.Politics Out of History also presents a provocative argument for a new approach to thinking about history--one that forsakes the idea that history has a purpose and treats it instead as a way of illuminating openings in the present by, for example, identifying the haunting and constraining effects of past injustices unresolved. Brown also argues for a revitalized relationship between intellectual and political life, one that cultivates the autonomy of each while promoting their interlocutory potential. This book will be essential reading for all who find the trajectories of contemporary liberal democracies bewildering and are willing to engage readings of a range of thinkers--Freud, Marx, Nietzsche, Spinoza, Benjamin, Derrida--to rethink democratic possibility in our time.

Bryson, V. (2007). <u>Gender and the Politics of Time. Feminist theory and contemporary debates</u>. Bristol, Policy Press.gender
politics
feminist theory
political theory
Labour time
time scarcity
Temporal conflict
Policy
inclusion/exclusion
Relevance: 2
women's time
care work
temporal inequality
politics of time

Issues around work-life balance are high on the political agenda, reflecting a general concern that 'time poverty' may be damaging to individuals, society, and the economy. Women's increased role in the labor market has combined with concerns about the damaging effects of long working hours to push time-related issues up the policy agenda in many Western nations. Wide-ranging and accessible, this book assesses policy alternatives in the light of feminist theory and factual evidence. Gender and the Politics of Time examines how political theory can improve our understanding of the society in which we live, and thereby contribute to policies aimed at reducing exploitation and enabling more people to realize their human potential.

Bryson, V. (2008). "Time-Use Studies: a potentially feminist tool?" <u>International Journal of Feminist Politics</u> **10**(2): 135-153.Method: time-use data
feminism
Method: quantitative
gender
Care work
temporal inequality
power
Method: case study
U.K.
Activism
relevance: 2
feminist theory
women's time
Assumptions about time obscuring x
families
Methodology
critique of discipline
children/youth

Many feminists see inequalities in time use as a key aspect of male privilege and female disadvantage. Many also see quantitative time-use studies as an important resource, providing empirical evidence to support their claims. However, more theoretical work on the nature and meaning of time suggests that the studies are based on male experiences and assumptions. As such, they cannot capture the implications of caring responsibilities, and their use both obscures important aspects of temporal inequality and reinforces the hegemony of male perspectives. This article assesses these arguments, focusing on western democracies and using childcare in the UK as a case study. It finds that some time-use research has indeed misrepresented the extent and nature of continuing temporal inequalities. However, some more recent work is clearly informed by feminist concerns and has the potential to provide more sophisticated understanding. The article concludes that time-use studies can serve as a feminist tool, but only if their limitations are recognized.

Bryson, V. and R. Deery (2010). "Public policy, 'men's time' and power: The work of

community midwives in the British National Health Service." <u>Womens Studies International Forum</u> **33**(2): 91-98.Policy
gender
power
U.K.
Health care
Feminism
Community health
England
women's time
Cyclical time
linear time
labour time
inclusion/exclusion
reproductive time
critical temporalities
Relevance: 2
public and private time
power
temporal inequality
care work

> This article links theoretical work on time and gender to a case study of community-based midwives in the British National Health Service in England. While it rejects universalism or essentialism, the article argues that continuing social differences make it meaningful to talk about 'women's time' (cyclical, qualitative, relational, and natural time, particularly associated with private life and care) and 'men's time' (linear, quantitative, commodified, and clock time, particularly associated with the capitalist workplace). It also argues that gendered time cultures are bound up with gender differences in power. The case study finds that midwives experience a damaging clash between hegemonic 'men's time' and the time needs of women. It also finds that, despite some recent women-friendly changes in maternity care at the level of rhetoric, market-driven reforms have consolidated an inappropriate 'time is money' rationality. The article concludes that we need to reassert the value of 'women's time' in the interests of us all.

Buciek, K., J. O. Bærenholdt, et al. (2006). "Whose Heritage? Immigration and Place Narratives in Denmark." <u>Geografiska Annaler. Series B, Human Geography</u> **88**(2): 185-197.heritage
migration
narrative
Denmark
human Geography
Geography
Anthropology
identity

Belonging
heritage sites
counter traditions
Multiple heritages
Method: dynamic rather than static
Relevance: 2
policy
Europe
inclusion/exclusion
Multiculturalism
Asynchrony
history

Questions of heritage, of ownership of discourses of past and present are important elements in present-day struggles over identity and belonging, not least those related to immigration policy. None the less, the perspective of immmigrant groups is often overlooked when decisions are taken concerning preservation of heritage sites. Since the late 1960s the area around FrederiksvÃ¦rk, Northern Zealand has become the home of large numbers of immigrants, notably from ex-Yugoslavia, who were brought to Denmark to serve as rank and file in the then booming steel industry. In spite of their undeniable contribution to the development of the town, the cultural heritage of this relatively large immigrant population takes up very little space in the official branding of the town as a key site in the industrial history of Denmark. This article discusses the various place narratives in relation to immigrants in the case of FrederiksvÃ¦rk. We take as our point of departure the Danish notion of kulturmiljÃ¸ (cultural milieu), which is more material than the notion of heritage. This discussion focuses on the ability ofkulturmiljÃ¸ to capture and incorporate the multiple and often contradictory cultural practices of different groups of actors and not the least to transgress the often rather static and confined view on local history, which often results from the heritage perspective. We analyze how different actors, notably the Yugoslavs, are represented in the narratives of the town, and how Yugoslav immigrants themselves perceive their position in FrederiksvÃ¦rk. Furthermore, we attempt to register some of the imprints made by immigrants on the material and cultural fabric, possibly useful to include in a kulturmiljÃ¸ of FrederiksvÃ¦rk. The conclusion assesses the potentials and limitations of the kulturmiljÃ¸ approach with regard to making visible the place narratives of immigrants.

Bull, C. N. (1978). "Chronology - Field of Social Time." Journal of Leisure Research **10**(4): 288-297.social time
leisure time
Chronology
Relevance: unknown
    not available

Burkitt, I. (2004). "The time and space of everyday life." Cultural Studies **18**(2): 211 -

227.Cultural studies
social time
time discipline
management
temporal conflict
time and space
organisational temporalities
methodology
Relevance: 2
Capitalism
homogenising present
coordinating between different times
critical temporalities
normativity
Bureaucracy
love
friendship
activism

This article argues that everyday life is related to all social relations and activities, including both the 'official' practices that are codified and normalized and the "unofficial" practices and articulations of experience. Indeed, everyday life is seen as the single plane of immanence in which these two forms of practice and articulation interrelate and affect one another. The lived experience of everyday life is multidimensional, composed of various social fields of practice that are articulated, codified and normalized to different degrees and in different ways (either officially or unofficially). Moving through these fields in daily life, we are aware of passing through different zones of time and space. There are aspects of everyday relations and practices more open to government, institutionalization, and official codification, while others are more resistant and provide the basis for opposition and social movements. Everyday life is a mixture of diverse and differentially produced and articulated forms, each combining time and space in a unique way. What we refer to as â€˜institutionsâ€™ associated with the state or the economy are attempts to fix social practice in time and space â€" to contain it in specific geographical sites and codify it in official discourses. The relations and practices more often associated with everyday life â€" such as friendship, love, comradeship and relations of communication â€" are more fluid, open and dispersed across time and space. However, the two should not be uncoupled in social analysis, as they are necessarily interrelated in processes of social and political change. This is especially so in contemporary capitalism or, as Lefebvre called it, the â€˜bureaucratic society of controlled consumptionâ€™.

Burrowes, R. (1970). "Multiple Time-Series Analysis of Nation-Level Data." Comparative Political Studies **2**(4): 465-480.Method: time series analysis
political science
politics
Method: comparative analysis

international politics
international Relations
Method: longitudinal analysis
methodology
Relevance: 2
time as missing element
Transnational
Method: quantitative

> not available - from intro: THIS NOTE URGES students of comparative and international politics to make greater use of longitudinal techniques in general and multiple time-series analysis in particular. It suggests that under certain circumstances, longitudinal analysis of one or a small common cross-sectional analysis of a very large number of nations. The case for longitudinal research turns in part on the intractability of some of the difficulties presently encountered in the cross-sectional analysis of nation-level aggregate data. More important, however, are the peculiar merits of longitudinal case studies. Sidney Verba (1967: 114) in a recent and rather sober assessment of both idiosyncratic single-nation studies and global comparative studies, has urged students of macropolitics to focus on the intermediate goal of a 'disciplined configurative approach'. Longitudinal case studies seem a particularly suitable means towards this end. My attention to this question of research strategy grows out of interests in multivariate analysis of both national political development and within- and between-nation conflict behavior. But I assume that the discussion which follows applies with equal force to many other substantive areas of interest for those using quantitative techniques to study comparative and international politics.

Burton, S. (1996). "Bakhtin, Temporality, and Modern Narrative: Writing "the Whole Triumphant Murderous Unstoppable Chute"." <u>Comparative Literature</u> **48**(1): 39-64.Bakhtin
Narrative
literary theory
literature
multiple temporalities
Relevance: 3
chronotopes
Method: comparative analysis
modernity
time as missing element
linear time

> Not available - from intro: critical studies of point of view assess numerous different perspectives through which narratives take shape...Though these approaches have certainly provided useful methods for "naming the parts" of complicated narratives, each leaves key questions unasked and is more derivative than fundamental. All are strongly formal and presume that describing a text's structure or tracing it according to literary typologies generally suffices to explain its significance. They fall short when it comes to more complicated

questions about what precisely it is that difficult modern narratives reveal about temporality. In much discussion of time and narrative, even the meaning of the word "time" remains vague, often relying on an unwritten premise that time is a unitary, explicable phenomenon...Critical theory stands in need of a theory of narrative temporality grounded in a contemporary understanding of time's complexity and multiplicity.

Byrne, D. (1997). "Social exclusion and capitalism: The reserve army across time and space." Critical Social Policy **17**(50): 27-51.inclusion/exclusion
Capitalism
Development
Policy
Relevance: 3
time and space
labour time
contradictory present
complexity theory
change over time
> This article was stimulated by Levitas's (1996) reminder that we need to consider the fundamental nature of capitalism when dealing with the issues currently identified in European social politics under the rubric of 'social exclusion'. It draws on accounts of the simultaneous processes of development and underdevelopment as capitalist strategies in order to understand the apparent bifurcation of the contemporary social order. A critique of 'regulation theory' perspectives on these issues, and of the kind of social politics derived from them, is informed by a vocabulary drawn from 'complexity theory'. The article reviews available statistical descriptions of household and individual circumstances in the UK and of changes in these circumstances over time, and concludes that the reserve army has been effectively recreated en masse as a method of facilitating capitalist accumulation and that much of contemporary social policy has to be understood as facilitating this process.

Cackowski, Z. (1994). "Social-Cultural Time and the Problem of Universalism." Dialogue and Humanism: The Universalist Journal **4**(1): 5-8.Philosophy
social time
Globalisation
standardisation
Relevance: 1
> The human development leading to the formation of global, universal community was accompanied and conditioned by the adequate development of the global (more and more abstract) forms of articulation of the human/ social time; the study of the processes of creating more and more global/ abstract forms of time's articulation is and should be a constitutive part of the process of the universalization/ globalization of the human community.

Cahn, E. S. (1999). "Time dollars, work and community: from 'why?' to 'why not?'."

Futures **31**(5): 499-509.Time banking
labour time
economics
inclusion/exclusion
Relevance: 2
policy
Social capital
future studies

> Conventional notions of work and economics are failing our communities. We need to rethink how we can provide a chance for every member of society to secure work and have a minimally decent standard of living. This essay describes an innovative strategy that generates social capital by using a system of bartering time. Time Dollars schemes transform jobless individuals in communities from a burden into assets. People earn Time Dollars by helping others and then use them to buy essential services, purchase goods, and thus play an invaluable part in building and strengthening community. By freeing communities to ask 'Why not?' Time Dollars mobilise human resources in a host of beneficial ways and open up a whole variety of hitherto unimagined possibilities.

Calbi, M. (2006). ""The Ghost of Strangers": Hospitality, Identity and Temporality in Caryl Phillips's "The Nature of Blood"." Journal for Early Modern Cultural Studies **6**(2): 38-54.Cultural Studies
identity
literature
literary theory
postcolonialism
multiple temporalities
inclusion/exclusion
home
history
Past in the present
memory
Relevance: 3
Belonging
Hospitality

> This article investigates how Caryl Phillips retells Othello's story as a creative reappropriation of Shakespeare's play. In The Nature of Blood, Phillips s previous ironic stance toward Othello as "a black European success" turns into a more complex response, which implicitly acknowledges that this Shakespearean "other" stands for multiple subject positions. The black general of Phillips's retelling subterraneously links with the other figures of "dis-location," which appear in the stories that make up the rest of the novel. These uncanny juxtapositions allow Phillips to explore the interimplication of various forms of marginalisation and displacement from early modernity to our postcolonial present. The solution to marginalisation and displacement is not to be found,

however, in a rigid sense of identity and belonging, or in essentialist notions of "home." "Home" seems to reside in the imaginative gap between desire and its fulfillment. The fulfillment of the desire for home is equivalent to the marginalisation of a host of others. Inextricably bound with the question of home is the question of hospitality. Phillips not only indicts the hostility and brutalities of the Nazi regime through the story of Eva Stern; he is also sceptical of "liberal" concepts of hospitality. His novel, the article concludes, welcomes the "strangeness" of identity, and repeatedly brings to the fore the "ghosts of strangers." These are "ghosts" whose traumatic memories cannot be entirely dispelled or wholly assimilated, and do not fit in with the linear, homogeneous and empty time of historicism.

Calcagno, A. (2004). "Jacques Derrida and Alain Badiou: Is there a relation between politics and time?" Philosophy & Social Criticism **30**(7): 799-815.events
political theory
politics
Continental Philosophy
philosophy
futurity
Unpredictibility
Derrida
political time
experiential time
action
Relevance: 2
politics of time
Democracy
Badiou
> This paper argues that though Derrida is correct to bring to the fore the undecidability that is contained in his political notion of the democracy to come, his account does not extend the aporia of undecidable politics far enough. Derrida himself makes evident this gap. Though politics may be structured with undecidability, there are times when direct, decisive and definitive political interventions are required. In his campaign against capital punishment, the blitzing campaigns in Bosnia and Iraq, and in his call for les villes-refuges, Derrida makes decisive appeals which somehow seem to contradict the undecidability he sees as arch-structuring. Alain Badiou's thinking about time as a subjective, decisive intervention executed within his ontological framework of undecidability and multiplicity can serve to extend the aporia of undecidability inherent in politics, ultimately giving an account for both the undecidability that structures politics and the decisive timely interventions that would seem to contradict Derridean undecidability.

Calcagno, A. (2007). Badiou and Derrida: Politics, Events and Their Time. London, New York, Continuum International Continental Philosophy
Derrida

Philosophy
Political theory
events
political time
politics
Unpredictibility
action
Relevance: 2
politics of time
Badiou

This exciting new book makes a major contribution to Continental philosophy, bringing together for the first time the crucial work on politics by two giants of contemporary French philosophy, Jacques Derrida and Alain Badiou. Derrida has long been recognized as one of the most influential and indeed controversial thinkers in contemporary philosophy and Badiou is fast emerging as a central figure in French thought, as well as in Anglo-American philosophy - his magnum opus, Being and Event, and its long-awaited sequel, Logics of Worlds, have confirmed his position as one of the most significant thinkers working in philosophy today. Both philosophers have devoted a substantial amount of their oeuvre to politics and the question of the nature of the political. Here Antonio Calcagno shows how the political views of these two major thinkers diverge and converge, thus providing a comprehensive exposition of their respective political systems. Both Badiou and Derrida give the event a central role in structuring politics and political thinking and Calcagno advances a theory about the relationship between political events and time that can account for both political undecidability and decidability. This book navigates some very intriguing developments in Continental thought and offers a clear and fascinating account of the political theories of two major contemporary thinkers.

Caldwell, M. L. (1999). Where there is no hunger : food, time, and community in Moscow. Dept. of, Anthropology. Harvard University.food
Russia
Anthropology

Relevance: unknown
Agriculture
 not avilable

Callahan, W. A. (2006). "War, Shame, and Time: Pastoral Governance and National Identity in England and America." <u>International Studies Quarterly</u> **50**(2): 395-419.International Relations
War
nationalism
identity
Affect
England
U.K.
USA
Commemorative events
Sacred time
religion
Relevance: 2
critical temporalities
national time
changing perceptions of time
continuity over time
shame
political community

 This essay examines the emergence of national identity in international society through the curious example of "National Humiliation Day," a special holiday proclaimed by the head of state in wartime and celebrated in local churches throughout the nation. It argues that the observation of humiliation days produces the nation as the sacred political community because it figures both problems and solutions in a "national" time that is radically different from the dynastic and ecclesiastical times that defined medieval Europe. Unlike those who suggest that the Peace of Westphalia instituted a dramatic shift to an international system of secular states, the essay argues that national humiliation days demonstrate an enduring overlap between the transcendental world order of religion and the temporal world order of territorial states. National humiliation days share not just an invocation of God in politics, but the continual invocation of the nation as the sacred political community. Thus, rather than being the result of a secularizing process, the nation is continually constructed through pastoral governance. The essay's second argument is more theoretical. It is common in constructivism and critical international relations theory to argue that nations are constructed through the production of foreign enemies in a clear division of a virtuous inside from a vicious outside. National humiliation day texts help us question this understanding of identity politics because they concentrate their critique on the national self rather than a foreign Other; the self here "Others" itself in a productive and contingent identity politics that allows more space for criticism and resistance. Yet the resistance generated in these humiliation holiday texts is

not to nationalism as a category of identity per se, but to specific oppressive forms of the nation. Thus the essay concludes that the nation is generated not just through pastoral governance, but also through resistance to pastoral governance.

Campbell, K. E. and B. A. Lee (1992). "Sources of Personal Neighbor Networks: Social Integration, Need, or Time?" Social Forces **70**(4): 1077-1100.urban communities
Sociology
Method: social network analysis
USA
inclusion/exclusion
time scarcity
Relevance: 2
time spent with community
Method: surveys

> In response to Wirth's (1938) image of city dwellers as isolated individuals lacking strong ties to others, urban sociologists and network analysts have closely examined personal networks. Because neighbors are vital components of such networks, we examine three theoretical perspectives offered to explain the links between statuses and neighbor networks: social integration, need, and available time. Survey evidence from 690 adults in 81 Nashville, Tennessee neighborhoods best supports a social integration interpretation - those in statuses well integrated into society in general (female, middle-aged, married, and high-SES respondents) have larger networks within their neighborhoods. Need may be the inverse of integration, for low-SES persons, though maintaining smaller networks, have more frequent and intense contact with their neighbors.

Candia, J., M. C. González, et al. (2008). "Uncovering individual and collective human dynamics from mobile phone records." Journal of Physics A: Mathematical and Theoretical **41**(22): 224015.Method: dynamic rather than static
Method: time series analysis
Method: social network analysis
Physics
Technology
Relevance: 3
Media
time and space

> Novel aspects of human dynamics and social interactions are investigated by means of mobile phone data. Using extensive phone records resolved in both time and space, we study the mean collective behavior at large scales and focus on the occurrence of anomalous events. We discuss how these spatiotemporal anomalies can be described using standard percolation theory tools. We also investigate patterns of calling activity at the individual level and show that the interevent time of consecutive calls is heavy-tailed. This finding, which has implications for dynamics of spreading phenomena in social networks, agrees with results previously reported on other human activities.

Candlin, C. N. and S. Candlin (2007). Nursing through time and space : some challenges to the construct of community of practice. <u>The discourse of hospital communication: tracing complexities in contemporary health care organizations</u>. R. Iedema. London, Palgrave Macmillan**: 244-267.**nursing
communities of practice
health care
communication
time as symbolic resource
organisational temporalities
Relevance: 2
professionalism

> This chapter addresses a number of issues which relate to the construction over time and space of professional discourses within the practice of nursing. Discussion of these issues draws on the now well-established construct of communities of practice, first developed by Jean Lave and Etienne Wenger (Lave and Wenger, 1991; Wenger, 1998) and now extensively adopted across a range of social, educational, human and management disciplines. One objective of the chapter is to draw on the discussion of nursing practice to offer a critical perspective on this contruct.

Casarino, C. (2003). "Time Matters: Marx, Negri, Agamben, and the Corporeal." <u>Strategies: Journal of Theory, Culture & Politics</u> **16**(2): 185-206.Philosophy
politics
Continental Philosophy
Marxism
Negri
Agamben
embodiment
economics
Time as missing element
Political theory
linear time
Critical temporalities
relevance: 2
time as missing element
Assumptions about time obscuring x
history

> Economy of time, to this all economy ultimately reduces itself. (Karl Marx) I On the first page of a 1978 essay entitled ?Time and History: Critique of the Instant and the Continuum,? Giorgio Agamben writes: The original task of a genuine revolution...is never merely to ?change the world,? but also?and first of all?to ? change time.? Modern political thought has concentrated its attention on history, and has not elaborated a corresponding conception of time. Even historical materialism has until now neglected to elaborate a concept of time that compares with its concept of history. Because of this omission it has been unwittingly

compelled to have recourse to a concept of time dominant in Western culture for centuries, and so to harbor, side by side, a revolutionary concept of history and a traditional experience of time. The vulgar representation of time as a precise and homogeneous continuum has thus diluted the Marxist concept of history: it has become the hidden breach through which ideology has crept into the citadel of historical materialism.

Castree, N. (2009). "The Spatio-temporality of Capitalism." <u>Time & Society</u> **18**(1): 26-61.Capitalism
Harvey
Capitalism
materiality
Marxism
social time
Massey
Relevance: 2
time and space
Review article

This essay seeks to explain the constitutive role that space-time plays in the dynamics of capital accumulation. Through a close reading of David Harvey's work, I show that time and space work together in ways particular to the capitalist mode of producing, distributing, selling, consuming and disposing of commodities. This does not, I argue, mean that space-time is reducible to capital accumulation - there are, to be sure, other forms of space-time that are relatively autonomous from the now dominant mode of production. My aim is not to provide a definitive account of space-time tout court but, instead, to show both the organic connection between space and time within capitalism specifically as well as the necessary - rather than simply contingent - role that space-time plays in the dynamics of accumulation. My argument is that capitalist space is inconceivable in abstraction from capitalism's temporal compulsions, and that space-time functions as a concrete abstraction that internalizes the whole gamut of contradictions that Marx identified over a century ago. The essay makes its analytical contribution by surveying previous Marxist and non-Marxist contributions to understanding space and time in the social sciences, en route to a close reading of Harvey's Limits to Capital. The political implications of paying careful attention to capitalist space-time are explored by counterposing Harvey's work with Doreen Massey's recent writings about spatio-temporality.

Centre for Modern Studies University of York (2011). <u>The Here and Now: Thinking the Contemporary Across Disciplines</u>. Present
Acceleration of time
Multiple temporalities
temporal conflict
the present
methodology
modernity

relevance: 3
history
Sociology

>We are surrounded by institutions, markets, values, funding bodies, students, and devices that emphasise the urgency of the contemporary. But how do different disciplines, and larger interdisciplinary groupings, such as the humanities and social sciences, understand the 'contemporary', as a concept, experience, period, or problem? What is the relationship of the contemporary to the antique, historic, future, modern, Modernist, or post-modern? And to what extent are the political, economic and other agendas underpinning current emphases upon the contemporary helpful? With these questions in mind, the Centre for Modern Studies will host, on Tuesday April 26, between 1.30pm and 5pm, an open, interdisciplinary afternoon to think about the nature and status of the contemporary across the humanities and social sciences. The afternoon will comprise refreshments and a small number of short (15-20 minute) talks from across a number of disciplines to facilitate a more extended period of open discussion.

All welcome.

>Confirmed speakers include:
>Dr Nick Chare (History of Art)
>Dr Jonathan Eato (Music)
>Dr. Jane Elliott (English)
>Dr Nick Gane (Sociology)

Chakrabarty, D. (1992). "Postcoloniality and the Artifice of History: Who Speaks for "Indian" Pasts?" Representations(37): 1-26.Colonialism
Postcolonialism
India
history
identity
migration
ethnicity
Coevalness
temporal distancing
inclusion/exclusion
Relevance: 2
historical time
critique of discipline
Western imperialism

>not available - from intro: IT HAS RECENTLY BEEN SAID in praise of the postcolonial project of Subaltern Studies that it demonstrates, "perhaps for the first time since coloniza- tion," that "Indians are showing sustained signs of reappropriating the capacity to represent themselves [within the discipline of

history]."' As a historian who is a member of the Subaltern Studies collective, I find the congratulation contained in this remark gratifying but premature. The purpose of this article is to problematize the idea of "Indians" "representing themselves in history." Let us put aside for the moment the messy problems of identity inherent in a transnational enterprise such as Subaltern Studies, where passports and commitments blur the distinctions of ethnicity in a manner that some would regard as characteristically postmodern. I have a more perverse proposition to argue. It is that insofar as the academic discourse of history-that is, "history" as a discourse produced at the institutional site of the university-is concerned, "Europe" remains the sovereign, theoretical subject of all histories, including the ones we call "Indian," "Chinese," "Kenyan," and so on. There is a peculiar way in which all these other histories tend to become variations on a master narrative that could be called "the history of Europe." In this sense, "Indian" history itself is in a position of subalternity; one can only articulate subaltern subject positions in the name of this history.

Chakrabarty, D. (1998). "Minority Histories, Subaltern Pasts." Economic and Political Weekly **33**(9): 473-479.Counter modernity
Counter traditions
Multiple heritages
historical time
history
historiography
Critical temporalities
inclusion/exclusion
relevance: 2
Asynchrony
> The relation between 'subaltern pasts' and the practice of historicising is not one of mutual exclusion. Subaltern pasts act as a supplement to the historian's pasts and in fact aid our capacity to historicise. They enable history, the discipline, to be what it is and yet at the same time help to show forth what its limits are.

Chakrabarty, D. (2008). Provincializing Europe: postcolonial thought and historical difference. Princeton, NJ, Princeton University Press.postcolonialism
history
historical time
inclusion/exclusion
temporal distancing
modernity
Capitalism
secularism
Critical temporalities
Relevance: 2
counter modernity
western imperialism
critique of discipline

Asynchrony
First published in 2000, Dipesh Chakrabarty's influential Provincializing Europe
addresses the mythical figure of Europe that is often taken to be the original site
of modernity in many histories of capitalist transition in non-Western countries.
This imaginary Europe, Dipesh Chakrabarty argues, is built into the social
sciences. The very idea of historicizing carries with it some peculiarly European
assumptions about disenchanted space, secular time, and sovereignty.
Measured against such mythical standards, capitalist transition in the third world
has often seemed either incomplete or lacking. Provincializing Europe proposes
that every case of transition to capitalism is a case of translation as well--a
translation of existing worlds and their thought--categories into the categories
and self-understandings of capitalist modernity. Now featuring a new preface in
which Chakrabarty responds to his critics, this book globalizes European thought
by exploring how it may be renewed both for and from the margins

Chambers, R. D. (1998). Permanence and Temporality: Better Urban Living Through
Provision of Natural Light, Natural Ventilation, Green Space, and a Place for
Community. College of Architecture and Urban Studies, Virginia Polytechnic Institute
and State University. **Master of Architecture**.Architecture
static time
environment
continuity over time
Urban communities
change over time
Past in the present
materiality
nature
Relevance: 3
permanence
This thesis is an exercise in ideas of two realms, theoretical and practical, and an
effort to mix the two to create architecture. The theoretical thesis is exemplified in
the pairings of photos seen on the bottom of each page, taken from Second
View: The Rephotographic Survey Project. As the reader examines the pairs of
photos changes over time can be seen in each. Typically the greatest changes
are manifestations of man's existence. I have treated this as a point of departure
for the technical thesis of Permanence and Temporality. Man's temporal
existence creates permanent reminders in the permanent structure of the earth.
This thesis explores the nature of permanence and temporality in materials and
uses them to express the classic dichotomy of service and served. As a practical
thesis the project focuses on providing better urban living through natural light,
natural ventilation, and the provisions for community and interaction with nature.
A modification of Le Corbusier's Unite d'Habitation was explored by narrowing
the building to bring natural light further into the unit while widening the unit to get
natural light and ventilation even to the service spaces.

Chambers, S. A. (2003). Untimely Politics. Edinburgh, Edinburgh University

Press.political theory
politics
Continental Philosophy
philosophy
Derrida
Heidegger
foucault
nietzsche
psychoanalysis
language
Sexuality
Policy
Relevance: 2
Critical temporalities
time as tool for political legitimation
Untimely
Unpredictibility
political time
families
metaphysics
timeliness

Challenging the linear view of history which confines or predetermines the outcome of politics, this book argues for an 'untimely' politics, rendering the past problematic and the future unpredictable. Untimely Politics offers close readings of key texts in political theory and enters into debates involving metaphysics, philosophy of language, and psychoanalysis versus discursive analysis - all designed to demonstrate that untimeliness expands the scope of the political. The ideas are weaved together around the theme of the relevance of language analysis to political debate, answering those critics who insist discourse approaches to politics are irrelevant. Calling on key texts of Heidegger, Nietzsche, Foucault and Derrida the book challenges the political burden which is placed on language analysis to prove its value in the real world. To demonstrate his arguments, Samuel Chambers uses the case study of same-sex marriage in the US to interrogate family values politics. In seeking to explore the bearing of contemporary theory on practical political life, this book makes a timely plea for a more politically relevant form of intellectual work.

Chambers, S. A. (2011). "Untimely Politics *avant la lettre*: The Temporality of Social Formations." Time & Society **20**(2): 197-223.political theory
politics
social time
philosophy
Continental Philosophy
Marxism
Althusser
Relevance: 2

political time
Multiple temporalities
experiential time
Untimely
timeliness

> A number of contemporary political theorists have recently called for a turn toward a more radical thinking of temporality that would prove more appropriate to, and more robust in thinking through, contemporary politics. This work marks an important turn in contemporary theory. However, in order to advance the very enterprise on radical temporality and politics to which these works are committed requires viewing them from a perspective that reveals a set of commonalities, commonalities which may also mark the limits of this project as currently formulated. In particular, contemporary theorists try to reconceptualize temporality in a manner more suitable to politics by starting with different experiences of temporality. Here I argue for a thinking of time that goes beyond experience. I start to make sense of this claim, first, by suggesting that the recent turn toward untimeliness might itself be considered untimely in the sense of arriving on the scene late, since contained within Louis Althusser's project of rereading Marx we can find both a theory of untimeliness prior to the coining of the term and a thoroughgoing rejection of linear and everyday time. Althusser thinks time differently and more deeply precisely because he makes the crucial move of linking temporality to the social formation. Rather than conceive of temporal alternatives (duration vs clock time, for example) that human subjects might experience or invoke, we must grasp temporality as emanating from society, and a theory of time must therefore be linked to a theory of the social formation.

Chanter, T. (2001). <u>Time, Death, and The Feminine: Levinas with Heidegger</u>. Stanford, California, Stanford University Press.Levinas
Continental Philosophy
Philosophy
Heidegger
gender
ethics
political theory
Relevance: 3
linear time
Assumptions about time obscuring x
temporal conflict
Death & dying

> Examining Levinas's critique of the Heideggerian conception of temporality, this book shows how the notion of the feminine both enables and prohibits the most fertile territory of Levinas's thought. According to Heidegger, the traditional notion of time, which stretches from Aristotle to Bergson, is incoherent because it rests on an inability to think together two assumptions: that the present is the most real aspect of time, and that the scientific model of time is infinite, continuous, and

constituted by a series of more or less identical now-points. For Heidegger, this contradiction, which privileges the present and thinks of time as ongoing, derives from a confusion about Being. He suggests that it is not the present but the future that is the primordial ecstasis of temporality. For Heidegger, death provides an orientation for our authentic temporal understanding. Levinas agrees with Heidegger that mortality is much more significant than previous philosophers of time have acknowledged, but for Levinas, it is not my death, but the death of the other that determines our understanding of time. He is critical of Heidegger's tendency to collapse the ecstases (past, present, and future) of temporality into one another, and seeks to move away from what he sees as a totalizing view of time. Levinas wants to rehabilitate the unique character of the instant, or present, without sacrificing its internal dynamic to the onward progression of the future, and without neglecting the burdens of the past that history visits upon us. The author suggests that though Levinas's conception of subjectivity corrects some of the problems Heidegger's philosophy introduces, such as his failure to deal adequately with ethics, Levinas creates new stumbling blocks, notably the confining role he accords to the feminine. For Levinas, the feminine functions as that which facilitates but is excluded from the ethical relation that he sees as the pinnacle of philosophy. Showing that the feminine is a strategic part of Levinas's philosophy, but one that was not thought through by him, the author suggests that his failure to solidly place the feminine in his thinking is structurally consonant with his conceptual separation of politics from ethics.

Chatterjee, P. (2001). "The nation in heterogeneous time." <u>Indian Economic & Social History Review</u> **38**(4): 399-418.nationalism
politics
historical time
homogenising present
political time
modernity
Critical temporalities
linear time
Anderson
Multiple temporalities
foucault
Relevance: 2
Agency
Democratic present
time as all encompassing
capitalism
Assumptions about time obscuring x
Asynchrony
labour time
History
> not available - from the text: I believe Anderson, in the tradition of much progressive historicist thinking in the twentieth century, sees the politics of

universalism as something that belongs to the very character of the time in which we now live. It is futile to participate in, or sympathise with, or even give credence to efforts to resist its sway. In his recent book, Dipesh Chakrabarty has drawn our attention to a remark made by E.P. Thompson, a Marxist historian who was justifiably celebrated for his antireductionist view of historical agency. In a famous essay on time and workdiscipline in the era of industrial capitalism, Thompson spoke of the inevitability of workers everywhere having to shed their pre-capitalist work habits: 'Without time-discipline we could not have the insistent energies of industrial man; and whether this discipline comes in the form of Methodism, or of Stalinism, or of nationalism, it will come to the developing world.' Similarly, Benedict Anderson speaks of 'the remarkable planetary spread, not merely of nationalism, but of a profoundly standardized conception of politics, in part by reflecting on the everyday practices, rooted in industrial material civilization, that have displaced the cosmos to make way for the world' .4 Such a conception of politics requires an understanding of the world as one, so that a common activity called politics can be seen to be going on everywhere. Politics, in this sense, inhabits the empty homogeneous time of modernity. I disagree. I believe this view of modernity, or indeed of capital, is mistaken because it is one-sided. It looks at only one dimension of the time-space of modem life. People can only imagine themselves in empty homogeneous time; they do not live in it. Empty homogeneous time is the utopian time of capital. It linearly connects past, present and future, creating the possibility for all of those historicist imaginings of identity, nationhood, progress, and so on that Anderson, along with others, have made familiar to us. But empty homogeneous time is not located anywhere in real space-it is utopian. The real space of modern life consists of heterotopia. (My debt to Michel Foucault should be obvious.)5 Time here is heterogeneous, unevenly dense. Here, even industrial workers do not all internalise the work-discipline of capitalism, and more curiously, even when they do, they do not do so in the same way. Politics here does not mean the same thing to all people. To ignore this is, I believe, to discard the real for the utopian.

Chowers, E. (1999). "The marriage of time and identity: Kant, Benjamin and the nation-state " Philosophy & Social Criticism 25(3): 57-80.Philosophy
Continental Philosophy
Kant
Benjamin
identity
history
time and space
non-linear time
political theory
Relevance: 3
ethics
Responsibility
homogenising present
progress

teleology
Break in time
Memory

The paper explores the role played by concepts of temporality in shaping the self's identity and its moral responsibility. This theme is examined in both Kant and Benjamin, two theorists who view the modern self as an essentially historical being. For Kant, teleological and uniform time shoulders the heightening of the selfâ€™s universal attributes and the constant expansion of a moral community. The desired end is the establishment of an integrated and homogeneous human space, a cosmopolitan stage wherein history is finally redeemed. This progressive notion of time is seen as dangerous by Benjamin, since it generates forgetfulness and inner impoverishment of the self. Instead, Benjamin advances a fragmented conception of time, one allowing conversation between distant moments and grounding identity in concrete images. While the poetic recovery of memory leads to the distinct and exclusive, Benjamin follows Kant in demanding universal moral responsibility of the self. However, Benjamin's strategy, so to speak, is the integration of our temporal - not spatial - experience.

Chowers, E. (2002). "Gushing Time: Modernity and the multiplicity of temporal homes "
Time & Society **11**(2-3): 233-249.home
asynchrony
belonging
cosmopolitanism
global present
globalisation
homogenising present
hybrid identity
identity
mobility across communities
modernity
multiple temporalities
philosophy
present
relevance: 2
temporal vs spatial communities
time and space

According to some theorists (such as Agnes Heller) modern individuals no longer experience space as the anchor of their identity; they have become 'geographically promiscuous', changing their place of residency according to their personal circumstances and prospects for fulfillment. Instead, moderns have embraced the absolute present – the time of global culture – as the center of their identity. This article criticizes such claims. It suggests, first, that the absolute present is not the single temporal home available for late moderns, and that it coexists with singular conceptions of the past (semicyclicalism) and the profane (cosmopolitan) future as alternative homes; second, that in modernity spatial and temporal homelessness went hand in hand, rather than the former displacing the

latter. Finally, it is suggested that the multiplicity of spatial and temporal homes available for late moderns calls for a flexible conception of selfhood, one that is able to incorporate this multiplicity and to welcome the ensuing homelessness within the self's own home(s).

Chu, J. L. and Z. Pan (1999). "The time race and time signification in the reform era." <u>International Journal of Cultural Studies</u> **2**(1): 33-57.Cultural studies
China
Cinema
Architecture
Materiality
modernization
social change
linear time
modernity
public and private time
national time
action
agency
Relevance: 2
changing perceptions of time
time as symbolic resource
> This study reports a field study of movie theaters in a large Chinese city. Interpreting the evidence on the changing physical attributes of theater auditoriums and theater managers discursive practices in making these changes, we show that movie theaters express a society's common-sense ideas of time. These ideas are the collective beliefs and hermeneutic readings of the historic moment of China's modernization which movie-going activities in part constitute. Emerging from our analysis are three theses that constitute the cultural dynamics of China's modernization process: the universal flow of time providing inspiration for change and routes to search for the criteria of modernity, shifting definitions of public and private time as an indication of the changing relationship between the state and society, and the sociogeographic specificity of time as a framework for social actors' strategic reasoning.

Church, R. P. (2006). "Answering the Dispersed Self and Nation: A Response to Jed Rubenfeld's Freedom and Time: A Theory of Constitutional Self Government." <u>Journal of Law and Religion</u> **21**(2): 349-383.Law
nationalism
Democracy
Political theory
Relevance: unknown
> not available

Cicchelli, V., C. Pugeault-Cicchelli, et al. (2006). "Individual and Social Temporalities in American Sociology (1940–2000)." <u>Time & Society</u> **15**(1): 141-158.Sociology

social time
USA
method: textual analysis
methodology
generations
life course
Relevance: 3
review article
Generations
life course
changing perceptions of time
temporality of academic work

> This article is based on the analysis of 259 titles of articles selected from four American sociological journals (the American Journal of Sociology, Social Forces, the American Sociological Review and Social Problems), over a period of 60 years (1940–2000). These titles contain key words such as age(s), generation(s), life cycle and life course, as well as a group of words that identify the purpose of each specific article. The lexical analysis of the data gathered in this way allows us to observe how various orientations, themes and objects of research are encoded in the titles. Comparing how each of these terms is used shows the way in which sociological reasoning has integrated different perspectives on individual and social temporalities. We have established that each of the four different perspectives considered refers to an exclusive lexical repertoire, to themes of differentiated research that belong to a specific historical period.

Cinnirella, M. (1998). "Exploring Temporal Aspects of Social Identity: The Concept of Possible Social Identities." <u>European Journal of Social Psychology</u> **28**(2): 227-248.Identity
Psychology
hybrid identity
open future
future
Shared future
shared past
Relevance: 2
social psychology
Mobility across communities
time as missing element
imagined futures
imagined pasts

> In the social identity model of reactions to negative social identity (Tajfel & Turner, 1979, 1986), the concept of cognitive alternatives focuses on individual and group perceptions of the possibility of changing group memberships or improving existing ones. In the current paper, the under-researched concept of cognitive alternatives is expanded so as to better encompass issues relating to

the temporal dimension of social identity maintenance. Markus and Nurius' (1986) possible selves perspective is used as a starting point for exploring the manner in which social identity maintenance is influenced by cognitions about, and social representations of, a group's past and possible future. It is proposed that the concept of cognitive alternatives be expanded to incorporate possible social identities, which represent individual and shared cognitions about possible past group memberships, possible future group memberships, and perceptions of the possible past and future for current group memberships. The consequences of perceiving positive and negative possible social identities are examined, and methodological issues which might facilitate their empirical study addressed.

Cladis, M. S. (2009). "The Discovery and Recovery of Time in History and Religion." History and Theory: Studies in the Philosophy of History **48**(3): 283-294.Social time
Philosophy
history
linear time
multiple temporalities
temporal conflict
religion
Relevance: 2
Book review
critique of discipline
time as missing element
Methodology
critical temporalities
cultural variants of time
non-linear time

> This review essay of William Gallois's Time, Religion, and History is a theoretical exploration of what can be called ecologies of time: those complex and diverse nexuses of human activity and notions of time that are fashioned in different cultures at different times. The essay both engages with and critiques Gailois's own view about how the academic discipline of history and its methodologies are based on an (allegedly) narrow, linear, "Newtonian" conception of time, and how very much the discipline stands to gain, methodologically speaking, from studying culturally diverse senses of time outside the modern West.

Clare, S. (2009). "Agency, Signification, and Temporality." Hypatia **24**(4): 50-62.agency
Butler
embodiment
Deleuze
Bergson
action
identity
Method: dynamic rather than static
Relevance: 3
becoming

This paper examines the temporality of agency in Judith Butler's and Saba Mahmood's writing. I argue that Mahmood moves away from a performative understanding of agency, which focuses on relations of signification, to a corporeal understanding, which focuses on desire and sensation. Drawing on Gilles Deleuze's reading of Henri Bergson, I show how this move involves a changed model of becoming: whereas Butler imagines movement as a series of discontinuous beings, in Mahmood's case, we get an understanding of becoming.

Clark, N. (2008). "Aboriginal Cosmopolitanism." International Journal of Urban and Regional Research 32(3): 737-744.Environment
Climate Change
Australia
Urban communities
Ethics
Cosmopolitanism
ecological citizenship
collective memory
colonialism
communities in crisis
Generations
Relevance: 2
Unpredictibility
Deep time
nomadic communities
indigenous Australians
indigenous peoples
climate change
Geography
natural disasters

The current drought in Australia raises questions about the extent to which urban life depends on physical forces that come with their own dynamics and eccentric rhythms. I suggest that currently deepening understandings of the inherent volatility of earth processes might help us appreciate the accomplishments of those who have stayed in place for hundreds or thousands of years: peoples whose 'nomadic' journeys through deep time have taken them through major bio- or geo-physical transformations in their environments. In this way, we might learn to recognize how most urban or settled life inherits terrains whose irregularities and extremes have been softened by the efforts of these prior inhabitants. In a world where we can expect major environmental changes to induce new waves of estrangement and displacement, I ask whether a sense of the immeasurable debt which we owe to those people who came before us might help inspire the kind of cosmopolitan sensibilities we would hope for.

Clark, N. (2010). "Volatile Worlds, Vulnerable Bodies." Theory, Culture & Society 27(2-3): 31-53.Climate change
Unpredictibility

natural disasters
Critical temporalities
Agency
embodiment
Derrida
ethics
Relevance: 2
Turning points
complexity theory
Geography
Assumptions about time obscuring x
communities in crisis
More-than-human communities
environment
continental Philosophy

> The abrupt climate change thesis suggests that climate passes through threshold transitions, after which change is sudden, runaway and unstoppable. This concurs with recent themes in complexity studies. Data from ice cores indicates that major shifts in global climate regimes have occurred in as little as a decade, and that for most of the span of human existence the climate has oscillated much more violently than it has over the last 10,000 years. This evidence presents enormous challenges for international climate change negotiation and regulation, which has thus far focused on gradual change. It is argued that existing social theoretic engagements with physical agency are insufficiently geared towards dissonant or disastrous physical events. Wagering on the past and future importance of abrupt climate change, the article explores a way of engaging with catastrophic climatic change that stresses the inherent volatility and unpredictability of earth process, and the no-less-inherent vulnerability of the human body. Drawing on Bataille and Derrida, it proposes a way of nestling the issue of environmental justice within a broader sense of immeasurable indebtedness to those humans who endured previous episodes of abrupt climate change, and considers the idea of experimentation and generosity without reserve.

Clark, N. and N. Stevenson (2003). "Care in the time of catastrophe: Citizenship, community and the ecological imagination." Journal of Human Rights **2**(2): 235-246.ecological citizenship
non-homogeneous community
environment
Politics
ethics
Consumerism
Responsibility
futurity
geography
communities in crisis

Relevance: 3
progress
temporally extended responsibilities
open future
Bureaucracy
Hierarchy
natural disasters

Not Available - quotes from intro instead: Shadowing current explorations of an ecological citizenship is a fear that the severity of environmental problems might foment the rise of new universal rules of progress which could bring our social lives under an intensified set of hierarchies and controls. Such a project is likely to be perceived (mostly correctly) as authoritarian, and a betrayal of the ethical opportunities opened by diverse and popular participation in environmental struggles. As Alain Touraine (2000:147) argues, 'our late modernity is primarily worried about its survival and the risks it is running. It aspires to being neither a society of order nor a society of progress, but a communications-based society, and it is therefore more afraid of intolerance than of poverty or illegality'. In this light, those writers articulating concepts of ecological citizenship seem to share a strong sense that obligations freely felt have a better chance of being enacted than bureaucratic imperatives that are handed down...It hardly needs noting that for a new ethical-political orientation to be at once popular and decisive, voluntary and far reaching is a tall order. Captivated by the promise of new modes of ecological citizenship, we focus here on some of the challenges to its uptake and diffusion. What concerns us is the gulf between the cultural sensibilities that an effective ecological citizenship would seem to demand, and the values and priorities that predominate in the social milieus from which we are setting out. To put it bluntly, the prominence of consumption in contemporary western culture – with its

high estimation for individual autonomy, freedom to chose and unrestrained pleasure-seeking - is an unlikely seedbed for the kind of self-limitation, collective responsibility and altruism which the new modes of citizenship appear to call for (see Bauman 2000: Ch 2)...In order to develop civic cultures that are pleasurable as well as sustainable, we suggest, a place must be made for play, self-expression and experimentation. But this need not be out of keeping with an expanded sense of obligation to vulnerable others. Drawing environmental responsibility in the direction of what Jonathan Rutherford (2000) calls an `art of life', or what John Caputo (1993) describes as a `poetics of obligation', we make a case for a kind of responsiveness to the needs of endangered strangers - both human and non-human - that is once life-affirming, generous and generative. Such an approach to self-creation and responsibility, we suggest, needs to be situated within a sense of community that is itself open to the summons and the offerings of strangers.

Clayman, S. E. (1989). "The Production of Punctuality: Social Interaction, Temporal Organization, and Social Structure." <u>American Journal of Sociology</u> **95**(3): 659-691.Punctuality

Sociology
temporal ordering
media
organisational temporalities
Communication
sequence
social time
etiquette
temporal boundaries
relevance: 2
Social coordination
coordinating between different times
social structure
Skill in temporal practices
news

> Social occasions can be distinguished by the degree to which their temporal length is locally variable or predetermined. Using the live television news interview as an extreme example of the latter, this paper describes how an interactional encounter is brought to a close at a prespecified time. The larger aim is to explore linkages between the organization of interaction and institutional forms generally regarded as social structural in character. The closing process is first examined in casual conversation, which has a variable duration. News interview closings are then examined and are shown to adhere to a systematically modified format that provides for closing at a prearranged time. It is suggested in conclusion that sociotemporal and institutional structures are reproduced through the situated adaptation of generic interactional mechanisms, and that this formulation preserves the integrity of both interaction and social structure while providing for their interconnection.

Clifford, J., C. Jensen, et al. (1995). The state-of-the-art in temporal data management: Perspectives from the research and financial applications communities. Recent Advances in Temporal Databases. J. Clifford and A. Tuzhilin, British Computer Society**:** 356-357.Knowledge management
Methodology
Information Technology
Relevance: 3
finance

> for the book: This volume contains papers presented at the International Workshop on Temporal Databases, held in Zurich, Switzerland, from 17-18 September 1995. The papers cover a wide range of topics from the highly theoretical through to reports on how temporal data bases can be used to solve real problems. In addition to the technical papers, there are also summaries of two panel discussions which assess the recently-completed TSQL2 Language Design, and examine the need for additional research into the development of TSQL3. Together these papers provide a comprehensive overview of the latest research work into the area of temporal databases. They will provide invaluable

reading for researchers, postgraduate students and practitioners.

Cochran, T. (1995). "History and the Collapse of Eternity." <u>Boundary 2</u> **22**(3): 33.History
Benjamin
Unpredictibility
Collective memory
modernity
action
Continuity over time
Knowledge
organisational temporalities
Relevance: 2
national time
historical time
temporality of academic work
Agency
political economy
epistemology
Since the advent of the modern state, every cultural and political economy has required a coherent and compatible sense of the past, present, and future.This sometimes implicit historical understanding, with its attendant categories of knowledge and value, endows any present with stability by mediating between the need for continuity with the past and the inevitability of disruptive change. A quandary in historical understanding occurs when disruptive change outdistances the capacity to integrate it; at its most extreme, this quandary touches on the very concept of historical protagonist, acentral element of all historical thought. In modernity, however, when a transcendent deity gradually ceased being viewed as the primary agent of human events, the notion of historical protagonist has achieved unparalleled prominence. As shorthand for a social and ideological process, "modernity" is synonymous with the search for a secular agent to propel the movement of history and with the secular epistemology that derives from it. Endowed with recognizable characteristics, the historical agency of modernity has most insistently been attributed to collectivities, whether they take the form of the state, the nation, the class, or the people, and to the knowing subject, whether considered as the monadic individual or the personified Geist of idealism. Instability in the modern economy of agency places into question not only the tenuous historical continuity it produces but also the multivalent organization of knowledge that ranges from empirical institutions, such as the university, to presuppositions about how an object of knowledge is constituted.

Coe, C. D. (2001). "Domesticating Time: Two Contemporary Continental Critiques of History." <u>Clio: The Journal of History, Literature, and Philosophy of History </u>**30**(4): 417-443.history
philosophy
Relevance: unknown
continental Philosophy

not available

Coe, C. D. (2009). "Strangers and natives." <u>Philosophy & Social Criticism</u> **35**(8): 921-933.Philosophy
continental Philosophy
inclusion/exclusion
Colonialism
method: textual analysis
Gadamer
Tradition
multiple heritages
Critical temporalities
Relevance: 3
Historical time

> I claim that the hermeneutic circle both describes and undermines the colonialist impulse, by mapping how our prejudices are projected out into reality but thus make themselves vulnerable to critical scrutiny. Gadamer's attention to the way in which our prejudices should be challenged, his emphasis on the construction of the tradition that has such an influence on our understanding (and our tendency to ignore that malleability), and his resistance to the Enlightenment ideal of transcending the historical and natural given give us resources by which to critique the discourse of self and other that develops within colonialism.

Cohen, A. P. (1985). <u>The symbolic construction of community</u>. London, Routledge.time as symbolic resource
social structure
Meaning
ethnicity
Belonging
identity
Anthropology
the past
shared past
Relevance: 2

> Anthony Cohen makes a distinct break with earlier approaches to the study of community, which treated the subject in largely structural terms. His view is interpretive and experiential, seeing the community as a cultural field with a complex of symbols whose meanings vary among its members. He delineates a concept applicable to local and ethnic communities through which people see themselves as belonging to society. The emphasis on boundary is sensitive to the circumstances in which people become aware of the implications of belonging to a community, and describes how they symbolise and utilise these boundaries to give substance to their values and identities.

see Chapter 4 in particular

Cohen, R. L. (2010). "Rethinking 'mobile work': boundaries of space, time and social relation in the working lives of mobile hairstylists." <u>Work, Employment & Society</u> **24**(1): 65-84.labour time
temporal boundaries
time and space
sociology
Method: Interviews
Method: surveys
Mobility across communities
Relevance: 2
embodiment
public and private time

> This article investigates the relationship between spatial mobility and the labour process, developing a typology of 'mobile work'. Working while mobile is a largely white-collar (and well researched) phenomenon whereas mobility as work and mobility for work involve more diverse occupations and have been omitted from sociological analysis of mobile work. The article explores the range of work involving spatial mobility before focusing on a hitherto unexamined form of mobility for work, mobile hairstyling. Relationships between mobility, employment status and the construction of spatial, social and temporal work-life boundaries are excavated. It is shown that previous arguments linking mobile work with decorporealisation or unboundedness are inadequate, applicable primarily to working while mobile. Other types of mobile work may or may not corrode work-life boundaries; whether they do depends in part on workersâ€™ income security. Data are drawn from the Labour Force Survey and interviews with self-employed mobile hairstylists.

Coicaud, J.-M. (2009). "Apology: A Small Yet Important Part of Justice." <u>Japanese Journal of Political Science</u> **10**(1): 93-124.political theory
Philosophy
Australia
Canada
ethics
Time as tool for political legitimation
law
action
Relevance: 3
indigenous peoples
forgiveness

> Jean-Marc Coicaud's article begins by stressing the contemporary importance and the current trend of political apology. Recent political apologies offered in Australia and Canada to their indigenous populations form a significant part of this story. He then analyzes a number of intriguing paradoxes at the core of the dynamics of apology. These paradoxes give meaning to apology but also make the very idea of apology extremely challenging. They have to do with the relationships of apology with time, law and the unforgivable. The most intriguing

of these paradoxes concerns apology and the unforgivable. Indeed, the greater the wrong, the more valuable the apology. But, then, the more difficult it becomes to issue and to accept an apology. This latter paradox is namely examined in the context of mass crimes, taken from Europe, Africa and Asia. As a whole these paradoxes are all the more intriguing considering what apology in a political context aims to accomplish, for the actor who issues the apology, for the one who receives it, for their relationship, and for the social environment in which this takes place. Jean-Marc Coicaud concludes his article by outlining what the rise of apology means for contemporary political culture.

Cole, J. R. I. (1996). "Marking Boundaries, Marking Time: The Iranian Past and the Construction of the Self by Qajar Thinkers." <u>Iranian Studies</u> **29**(1/2): 35-56.nationalism
Iran
Middle East
narrative
Modernity
Coevalness
Temporal conflict
temporal distancing
identity
relevance: 2
islam
imagined futures
shame
industrialisation
uneven development

> Not available - from intro: The intellectual model of Eurpoean Nationalism had a powerful impact in the second half the nineteenth century upon Qajar intellectuals and officials, many of whom lived abroad, were fluent in some European language, or were influenced by translations of European works. These thinkers, beginning in the 1850s, were the first to attempt to "imagine" an Iranian nation.' That they made this attempt is a result not only of the influence upon them of the modular nationalist experience, but also of their own encounter with the same forces of modernity that were hammering Europe itself-new media of communication, new forms of transportation,a nd processes of economic differentiation deriving from the rise of core industrial economies and vastly increased world trade-all of which afforded states and other institutions the resources for disciplinary technologies that reshaped the Self.2 But faced with European military and economic precedence, intellectuals in the non-European world had, additionally, to contend with issues in self-respect, in the shame of defeat and of technological inferiority.

Colebrook, C. (1998). "The future-to-come: Derrida and the ethics of historicity." <u>Philosophy Today</u> **42**(4): 347-360.philosophy
Continental Philosophy
Derrida

history
ethics
Relevance: 3
open future
Unpredictibility
historical time
	not available

Coleman, R. (2008). "'Things That Stay': Feminist theory, duration and the future." <u>Time & Society</u> **17**(1): 85-102.becoming
embodiment
duration
feminist theory
feminism
future
Continuity over time
Grosz
Method: Interviews
Bergson
Method: dynamic rather than static
change over time
Critical temporalities
Relevance: 2
Becoming
Multiple temporalities
Asynchrony
futurity
	Taking up Grosz's proposal for the 'complexities of time and becoming' to be
	considered seriously, this article explores the status of time and the future within
	feminist theory through empirical research in which teenage girls describe things
	'staying'. Focusing on these 'things that stay' and drawing on Bergson's concepts
	of duration and the virtual, the article argues that time is dynamic and
	heterogeneous; things endure through divergence and transformation. It argues
	that if the relations of temporality are understood as both continuous and
	discontinuous, enduring and changing, feminist theory orients to the future in
	'novel' ways.

Connerton, P. (1989). <u>How Societies Remember</u>. Cambridge, Cambridge University Press.Collective memory
embodiment
The past
ritual
Commemorative events
sociology
Anthropology
Relevance: 2

invention of tradition
Memory

In treating memory as a cultural rather than an individual faculty, this book
provides an account of how bodily practices are transmitted in, and as, traditions.
Most studies of memory as a cultural faculty focus on written, or inscribed
transmissions of memories. Paul Connerton, on the other hand, concentrates on
bodily (or incorporated) practices, and so questions the currently dominant idea
that literary texts may be taken as a metaphor for social practices generally. The
author argues that images of the past and recollected knowledge of the past are
conveyed and sustained by ritual performances and that performative memory is
bodily. Bodily social memory is an essential aspect of social memory, but it is an
aspect which has until now been badly neglected. An innovative study, this work
should be of interest to researchers into social, political and anthropological
thought as well as to graduate and undergraduate students.

Connolly, W. E. (2005). Pluralism. Durham, NC, Duke University Press.non-
homogeneous community
politics
Political theory
Philosophy
Continental Philosophy
Cinema
Relevance: 2
Territory
Social justice
inclusion/exclusion
Bergson
Proust
Deleuze
Agamben
Negri
William James
globalisation

Over the past two decades, the renowned political theorist William E. Connolly
has developed a powerful theory of pluralism as the basis of a territorial politics.
In this concise volume, Connolly launches a new defence of pluralism,
contending that it has a renewed relevance in light of pressing global and
national concerns, including the war in Iraq, the movement for a Palestinian
state, and the fight for gay and lesbian rights. Connolly contends that deep,
multidimensional pluralism is the best way to promote justice and inclusion
without violence. He advocates a deep pluralism - in contrast to shallow, secular
pluralism - that helps to create space for different groups to bring their religious
faiths into the public realm. This form of deep pluralism extends far beyond faith,
encompassing multiple dimensions of social and personal lives, including
household organization and sexuality. Connolly looks at pluralism not only in light
of faith but also in relation to evil, ethics, relativism, globalization, and

sovereignty. In the process, he engages many writers and theorists - among them, Spinoza, William James, Henri Bergson, Marcel Proust, Gilles Deleuze, Giorgio Agamben, Talal Asad, Michael Hardt, and Antonio Negri. "Pluralism" is the first book in which Connolly explains the relationship between pluralism and the experience of time, and he offers readings of several films which address how time is understood, including "Time Code", "Far from Heaven", "Waking Life" and "The Maltese Falcon". In this necessary book Connolly brings a compelling, accessible philosophical critique together with his personal commitment to an inclusive political agenda to suggest how we might - and why we must - cultivate pluralism within both society and ourselves.

Connolly, W. E. (2011). <u>A World of Becoming</u>. Durham, NC, Duke University Press.Political philosophy
politics
Continental Philosophy
Philosophy
creativity
evolution
Multiple temporalities
Systems Theory
climate change
economics
open future
Unpredictibility
social Change
ethics
spirituality
Merleau-Ponty
Whitehead
Deleuze
complexity theory
biology
Critical temporalities
methodology
Temporality of academic work
Relevance: 2
community stability
Turning points
Unpredictibility
Becoming
media
changing perceptions of time
finance
>In A World of Becoming William E. Connolly outlines a political philosophy suited
>to a world whose powers of creative evolution include and exceed the human
>estate. This is a world composed of multiple, interacting systems, including those

of climate change, biological evolution, economic practices, and geological formations. Such open systems, set on different temporal registers of stability and instability, periodically resonate together to secrete profound, unpredictable changes. To engage such a world reflectively is to feel pressure to alter established practices of politics, ethics, and spirituality. In pursuing such a course, Connolly draws inspiration from philosophers such as Maurice Merleau-Ponty, Alfred North Whitehead, and Gilles Deleuze, as well as the complexity theorist of biology Stuart Kauffman and the theologian Catherine Keller. Being attuned to a world of becoming, Connolly argues, may also help us address dangerous resonances between global finance capital, cross-regional religious resentments, neoconservative ideology, and the 24-hour mass media. Coming to terms with subliminal changes in the contemporary experience of time that challenge traditional images can help us grasp how these movements have arisen and perhaps even inspire creative counter-movements. The book closes with the chapter "The Theorist and the Seer," in which Connolly draws insights from early Greek ideas of the Seer and a Jerry Lewis film, The Nutty Professor, to inform the theory enterprise today.

Conrad, S. (1999). "What Time is Japan? Problems of Comparative (Intercultural) Historiography." <u>History and Theory</u> **38**(1): 67-83.Japan
history
narrative
time as tool for political legitimation
temporal distancing
Method: comparative analysis
Relevance: 2
historiography
western imperialism
historical time
passivity
epistemology
Modernization
> Rather than reflect on the process of an alleged "modernization" of historical scholarship, an intercultural comparison of historiography should take the European origins of academic history as its starting point. The reason, as this article argues, is that in non-European countries the European genealogy of the discipline of history continued to structure interpretations of the past. Both on the level of method, but more importantly on the level of interpretive strategies, "Europe" remained the yardstick for historiographical explanation. This article will use the example of postwar Japanese historiography to show that historians resorted to a European model in order to turn seemingly unconnected events in the Japanese past into a historical narrative. This is not to imply, however, that Japanese historiography passively relied on concepts from Western discourse. On the contrary, Japanese historians appropriated and transformed the elements of this discourse in the specific geopolitical setting of the 1940s and 1950s. This act of appropriation served the political purpose of positioning Japan with respect

to Asia and the "West." However, on an epistemological level, the priority of "Europe" persisted; Japanese historiography remained a "derivative discourse." Studies in comparative historiography, therefore, should be attentive to these traces of the European descent of academic history and privilege the transnational history of historiography over meditations on its internal rationalization.

Cook, W. M., J. Yao, et al. (2005). "Secondary Succession in an Experimentally Fragmented Landscape: Community Patterns across Space and Time." Ecology **86**(5): 1267-1279.ecology
extinctions
time and space
sequence
Method: longitudinal analysis
Materiality
Relevance: 3
ecological communities
USA

Secondary succession reflects, at least in part, community assembly-the sequences of colonizations and extinctions. These processes in turn are expected to be sensitive to the size of the site undergoing assembly and its location relative to source pools. In this paper we describe patterns of succession over 18 years in an experimentally fragmented landscape created in eastern Kansas, USA, in 1984. The design of the experiment permits one to assess the influence of patch size and landscape position on successional dynamics. The general trajectory of succession follows that typical of succession in much of the eastern United States. In the initial years of the study, there was relatively little effect of patch size or distance to sources. Here we show that spatial effects in this system have become increasingly evident with time, as gauged both by repeated-measures ANOVA and ordination techniques. Woody plants have colonized more rapidly (per unit area) on large and nearby patches. Species richness at a local (within-quadrat) scale in general has increased, with slightly greater richness in large than in small patches later in the study. Temporal stability in community composition has generally been greater in large patches. Spatial heterogeneity in community composition has increased during succession, but with different patterns in large and small patches. This long-term experiment suggests that landscape structure influences many aspects of community structure and dynamics during succession, and that such effects become more pronounced with the passage of time.

Cooren, F., S. Fox, et al. (2005). "Arguments for a Plurified View of the Social World: Spacing and timing as hybrid achievements " Time & Society **14**(2-3): 265-282.Multiple temporalities
hybrid identity
Agency
action

materiality
Actor-Network Theory
organisational temporalities
Relevance: 2
time and space

> This article shows how the structuration of space and time occurs through the articulation of different agents' doings, whether these agents are human, technological or textual. Spacing and timing should therefore be considered hybrid achivements. This reflection then leads us to a reconceptualization of societies' and organizations' modes of being. Far from reifying these forms of life, that is to say, to transform them into things, this approach leads us - analytically speaking - to plurify them, to show that they are literally made of things, texts and humans: that they are plural and incarnated.

Cornell, D. (1992). <u>The Philosophy of the Limit</u>. New York, Routledge.Deconstruction
Derrida
ethics
law
Gender
social theory
Philosophy
Continental Philosophy
Systems Theory
Relevance: 1
Systems Theory
Responsibility
Hierarchy

> In The Philosophy of the Limit Drucilla Cornell examines the relationship of deconstruction to questions of ethics, justice and legal interpretation. She argues that renaming deconstruction "the philosophy of the limit" will allow us to be more precise about what deconstruction actually is philosophically and hence to articulate more clearly its significance for law. Cornell's focus on the importance of the limit and the centrality of the gender hierarchy allows her to offer a view of jurisprudence different from both the critical social theory and analytic jurisprudence. See particualrly Chapter 2: The 'Postmodern' Challenge to the Ideal of Community and Chapter 5: The Relevance of Time to the Relationship between the Philosophy of the Limit and Systems Theory: The Call to Juridical Responsibility

Corral-Verdugo, V., B. Fraijo-Sing, et al. (2006). "Sustainable Behavior and Time Perspective: Present, Past, and Future Orientations and Their Relationship with Water Conservation Behavior." <u>Revista Interamericana de Psicología/Interamerican Journal of Psychology</u> **40**(2): 139-147.environment
orientation within time
Conservation practices
Sustainability

psychology
Mexico
time perspective
method: surveys
future
gender
class
Relevance: 3
future orientation
past orientation
orientation within time

Three hundred individuals at a Mexican city responded to Zimbardo's Time Perspective Inventory (ZTPI), and self-reported how frequently they engaged in water conservation practices. The ZTPI assesses individual differences in terms of attitudes believed to identify orientations towards a positive or negative past, hedonistic or fatalistic present, and future orientations. Results were processed within two structural equation models, which showed that present orientation negatively affected water conservation. Water conservation did not correlate with past orientation. Yet, that pro-environmental behavior significantly and positively was influenced by Future Orientation. Women reported a higher involvement in water conservation practices, whereas adult individuals (> 18 years old) and those with higher schooling levels presented a higher Future Orientation. Proposals considering these results are discussed aimed at developing sustainable attitudes and behaviors. Keywords: Time perspective; conservation (ecological behavior); Hermosillo (Mexico)

Corsten, M. (1999). "The Time of Generations." <u>Time & Society</u> **8**(2-3): 249-272.generations
karl Mannheim
time as horizon
Shared past
historical time
Relevance: 2
time perspective
Luhmann

This article develops a discursive-pragmatic concept from Mannheim's theory of generation, especially from his idea of generation as an actuality which emphazises the collective cognitive background or horizon of a generation. The author also discusses the emergence of such a cognitive background as dependent on a coincidence of different time perspectives, which are biographical, historical, and generational times. To explicate the discursive practice of generations the concepts of `historical time' (Robinson), `historical semantics' (Luhmann), and `cultural circles' are introduced. The author works out an understanding of the `problem of generation' that should lead to empirical investigations on this topic by using interpretive and reconstructive research methods.

Coser, R. and L. Coser (1990). Time Perspective and Social Structure. <u>The Sociology of Time</u>. J. Hassard. London, Macmillan**: 191-202.sociology
social time
time perspective
Relevance: 2
Social structure
  not available

Cottle, T. J. (1969). "Future Orientations and Avoidance: Speculations on the Time of Achievement and Social Roles." <u>The Sociological Quarterly</u> **10**(4): 419-437.sociology
orientation within time
future orientation
action
agency
expectation
methodology
cultural variants of time
social change
relevance: 3
the future
becoming
time as horizon
  not availble - from the text: As profound as these notions may be, a grave error is committed if one simply assumes that all people actively maintain expectations, or at least orient themselves in time through expectations. To ask someone to list his expectations may be to increase his defensiveness by obligating him to report something which may not seem appropriate to his overall view of life. When asked to consider the horizon of a lifetime, some, because of the force of expectations, literally may ignore the contents of yesterday and today, but others may "forget," ignore, or avoid tomorrow. So while the expectation represents one functional adaptation to time, it first must be determined whether expecting is itself a universal action. Expectation here is construed more in the sense of plan than in anticipated awareness of other's actions as is fundamental to the conception of social role (see Parsons and Shils, 1951; Garfinkle, 1967). The present paper accordingly, addresses itself to four main issues. First, in order to determine the presence or significance of expectations in a person's perspective, a typology is generated from experiential orientations to time. We ask whether so-called future orientations or the possession of expectations is a natural phenomenon, or whether there are individuals who, with few temporal cues, omit or avoid expectations in their general orientations to time...Second, given the assertions that expecting represents a primary adaptive strategy in meeting the future, and that seemingly unsupported predictions or fantasies of preknowledge only enhance the "non-activity" or non-purposive aspects of future orientations, an attempt is made to discover whether "expectors" or "future orienters" engage in these activities to the same extent as "non-expectant" or "future avoidant"

respondents, or whether future orientations, in part due to their inherent "becoming" quality, are associated with a reduction of such activities... Third, because expecting confers such special significance on the future or consequent stage of action while simultaneously depreciating the present's preparative or antecedent stage of action, we wish to learn whether attitudes toward the future and present empirically reflect these varying degrees of significance... Fourth, relationships between valuing achievement and the absence or presence of expectations will be presented.

Cotton, J. H. (1954). <u>Royce on the Human Self</u>. Cambridge, England, Cambridge University Press.Philosophy
Josiah Royce
Charles Peirce
perception of time
identity
ethics
Relevance: 2
pragmatism
William James
review article
epistemology

> A brief biographical sketch of josiah royce serves as prelude to the collation and examination of his discussions of the self in time and the self in society. in exploring these metaphysical and ethical aspects of royce's theory of the self, the author is led to a systematic explication of royce's voluntaristic and idealistic epistemology, of his theories of symbolic logic as the science of order, and, in terms of royce's relations with william james and charles s peirce, of his theory of the nature of community and his view of loyalty as the ethical imperative. (bp)

Coundouriotis, E. (2006). "The "Contemporaneous Local" in Time: Problems of History in Shalini Puri's *The Caribbean Postcolonial*." <u>Small Axe</u> **10**(1): 198-205.hybrid identity
nationalism
Synchronicity
shared present
coevalness
history
postcolonialism
literature
non-homogeneous community
Relevance: 2
Book review
multiple heritages
forgetting
Bhabha

> Not available - from intro: Theories of hybridity aim to undermine the privileging of cultural origins and notions of cultural authenticity. These theories, however,

have a vexed relationship to history: either hybridity uncovers multiple sources for allegedly homogeneous cultural entities and thus sets in motion alternative historiographies, or hybridization as history-in-the-making orchestrates its own process of forgetfulness, recasting a multiplicity of practices into a new context. In Shalini Puri's book, this division roughly corresponds to metropolitan (European) models of nationalism and the alternative nationalisms of the Caribbean. Puri begins her book by demonstrating how the major theorists of hybridity have elaborated a concept of hybridity as "evidence of the undermining or transcendence of the nation state" (19). As Puri shows in her detailed analysis, hybridity has been used by Homi Bhabha, Paul Gilroy, and Gloria Anzaldúa as a way of opposing the homogenizing tendency of orthodox nationalisms as well as of undercutting the inclination of postcolonial resistance theory towards reductive binarisms (38). More significantly, however, Puri goes a step further by mounting a critique of Bhabha, Gilroy, and Anzaldúa. She argues that their metropolitan perspectives, which locate hybridity as a challenge from the outside, end up privileging the very centers that the theorists claim hybridity dismantles by failing to render the priority of the hybrid as its own sphere. Through highly focused, close readings of key texts by these thinkers, Puri demonstrates that they share "the theoretical construction of hybridity as a principle of difference abstracted from historical specificities" (25). She sees a dangerous reductionism emerging in an abstracted hybridity that [End Page 198] undermines the very purpose of the concept, which was to safeguard against homogenization. Playing with Fredric Jameson's term "political unconscious," Puri asserts that Bhabha, Gilroy, and Anzaldúa reveal a "national unconscious" in their thought that in the end places their theories of hybridity within and not outside or across the nationalism of metropolitan centers.

Crang, M. (1994). "Spacing Times, Telling Times and Narrating the Past." Time & Society **3**(1): 29-45.narrative
time and space
museums
organisational temporalities
Architecture
method: case study
shared past
Relevance: 2
narrative

> This paper takes one institution, the museum, and suggests how this institution organizes understandings of time. Museums are seen as actively organizing practices that sustain certain views of the world. The paper takes a single case study to illustrate how such practices may be currently organized. It suggests that while analysis of cultural grammar may be illuminating, a narratological perspective is required in order to analyse practices in modern museums. Thus it is suggested that studies of narrativity may shed some light on contemporary understandings of temporality.

Crang, M., T. Crosbie, et al. (2007). "Technology, time - space, and the remediation of neighbourhood life." <u>Environment and Planning A</u> **39**(10): 2405 - 2422.Geography
technology
media
online communities
temporal vs spatial communities
multiple temporalities
urban communities
England
U.K.
Relevance: 3
critique of discipline
The internet

> Much theoretical commentary over the last decade addressed the likely impacts of information and communication technologies (ICTs) on urban life works by opposing 'virtual' spaces and mediated activities to 'real' places. Drawing on recent theorising in media studies about 'remediation', this paper attempts to move beyond a reliance on such unhelpful real – virtual conceptual binaries. The paper uses such conceptual discussions to consider more fully the multiple, subtle, and interdependent spatiotemporalities which together work to constitute ICT-based urban change. While innovative work has traced the emergence of various online spaces and communities, our interest here is on the intersection of online and offline practices. Through a case study of two contrasting neighbourhoods in Newcastle upon Tyne, the paper explores in detail how social relations and grocery shopping are being affected by ICT use. It suggests that the remediation of everyday urban life through ICTs involves subtle shifts in the spatial, temporal, scalar, and material processes which together help to constitute urban change, and which are all too often overlooked in conventional and binary approaches opposing the 'virtual' realm of new technologies to 'real' urban places.

Crow, G. (2008). Thinking about families and communities over time. <u>Researching Families and Communities: Social and generational change</u>. R. Edwards. Abingdon, Routledge**:** 11-24.Families
social change
generations
Method: dynamic rather than static
change over time
Continuity over time
methodology
Method: re-studies
Method: longitudinal analysis
Sociology
Relevance: 1

> Not available - from the text: "The two crucial points to emphasise are that communities and families are much better understood as dynamic rather than

static entities, and that change over time is producing further diversity rather than moving things towards any one type of arrangement. There are, in other words, good reasons why we not tend to refer to 'families' rather than 'the family' and 'communities' rather than 'the community'. This allows for the range of family and community forms and practices to be acknowledged, and for universal claims about any one family or community form to be challenged. It also allows the temporal dimension of family and community relationships to be opened up so that these relationships are understood less as static and fixed arrangements and more as dynamic and fluid. Within this developing conceptual framework, it is possible to account for the paradoxical co-existence of continuity and change"

Abstract for the book: Recent years have seen a concern with how family and community relationships have changed across the generations, whether for better or worse, and particularly how they have been affected by social and economic developments. But how can we think about and research the nature of the present in relation to the past and vice versa? Researching Families and Communities: Social and Generational Change explores the concepts and perspectives that guide research and the methods used to explore change during the last half of the twentieth century and into the new millennium. It highlights the complexities of continuities alongside change, the importance of the perspectives that shape investigation, and the need to engage with situated data. This edited text includes contributions from experts in their field who:
  * address these overarching trends
  * explore the possibilities and practice of secondary analysis or replication studies, as well as longitudinal large scale data sets
  * discuss varied aspects of family and community life, including sexuality, ethnicity, parenting resources, older people, intergenerational family life, solo living and many others.
This book will appeal to academics and students interested in family and community across a range of social science disciplines, and to those in the social research field.

Crow, G. P. and G. Allan (1995). "Community Types, Community Typologies and Community Time." <u>Time & Society</u> **4**(2): 147-166.method: comparative analysis
method: dynamic rather than static
multiple temporalities
temporal conflict
Sociology
critique of discipline
time as missing element
relevance: 1
social structure
Meaning
Methodology
`Community' continues to be a key concept in social science, but frequently the types of community being identified are treated in an unsystematic way.

Distinctions between community's spatial, social structural and interpretive dimensions go some way towards remedying this situation, but community's temporal dimension tends to be neglected. Considering `community time' as community's fourth dimension allows more sophisticated analyses of the interconnectedness of communities as places, social structures and meanings. By paying attention to `community time', we may develop new typologies better suited to the comparative research perspective which is re-establishing itself in the field.

Cunliffe, A. L., J. T. Luhman, et al. (2004). "Narrative Temporality: Implications for Organizational Research." <u>Organization Studies</u> **25**(2): 261-286.narrative
organisational temporalities
methodology
time perspective
orientation within time
Ricoeur
Sartre
Philosophy
Method: dynamic rather than static
Relevance: 2
time as missing element
temporality of academic work
Assumptions about time obscuring x

Our aim is to stimulate critical reflection on an issue that has received relatively little attention: how alternative presuppositions about time can lead to different narrative ways of researching and theorizing organizational life. Based on two amendments to Paul Ricoeurâ€™s work in Time and Narrative, we re-story narrative research in organizations as Narrative Temporality (NT). Our amendments draw upon the temporality perspective of Jean-Paul Sartre in order to reframe narrative research in organizations as a fluid, dynamic, yet rigorous process open to the interpretations (negotiated) of its many participants (polyphonic) and situated in the context and point of enactment (synchronic). We believe an approach to narrative organizational research grounded in NT can open up new ways of thinking about experience and sense-making, and help us take reflexive responsibility for our research.

Cwerner, S. (2000). "The Chronopolitan Ideal: Time, Belonging and Globalization." <u>Time & Society</u> **9**(2-3): 331-345.Cosmopolitanism
Political theory
politics
temporal vs spatial communities
Generations
ethics
history
multiple temporalities
Synchronicity

international politics
belonging
globalisation
international politics
time as missing element
homogenising present
critique of discipline
Temporally extended responsibilities
temporal complexity
coevalness
Relevance: 2
future generations
political community

> Cosmopolitanism has reappeared strongly in contemporary social, cultural and political theory, usually referring to a realignment of cultural or political forms of attachment and belonging, or to the urgent need to reform the political foundations of international society. There is, however, a strong spatial bias in ongoing reconstructions of cosmopolitanism. One result of this is that the critical edge of cosmopolitan ideas is dissolved in the multiplication of superficial global identities and, especially, in a reified and ahistorical global present. As an alternative, this research note suggests the concept of chronopolitanism, which is developed as a theoretical as well as an ethical opening that reconfigures the search for a world political community in time and history. It is a move that has the explicit aim of extending social and political responsibilities to past, present, and future generations, as well as to the diversity of histories and rhythms of life that coexist in the global present.

Cwerner, S. B. (2001). "The Times of Migration." <u>Ethnic and Racial Studies</u> **27**(1): 7-36.Migration
modernity
globalisation
Mobility across communities
Relevance: 2
nationalism
multiculturalism
U.K.
Brazil
Sociology
Asynchrony
multiple temporalities
inclusion/exclusion
time as missing element
methodology
national time
Transnational
nomadic communities

Time and migration have become fundamental themes in recent debates about modernity, globalisation, mobility and other contemporary issues. However, the relationship between the two has rarely figured as an explicit object of research. And yet, the analysis of the mutual implications between migration and time can be crucial for the understanding of several theoretical and practical problems associated with immigration, nation-states and multicultural societies. This article examines some of the complex temporal dimensions of the migration process. It reveals that time has often appeared as an important dimension in various accounts of immigration. On the basis of empirical research conducted with a particular immigrant group, namely Brazilians in London, the article suggests a number of conceptual tools for the analysis of the temporal aspects of migration. This conceptual framework is based on the development of the notions of the strange, heteronomous, asynchronous, remembered, collage, liminal, diasporic and nomadic times of migration. Finally, I briefly discuss the relationship between these times, the nation-states' responses to immigration, and the constitution of new forms of transnational social and cultural practices.

Cwerner, S. B. (2004). "Faster, Faster and Faster: The Time Politics of Asylum in the UK." <u>Time & Society</u> **13**(1): 71-88. Acceleration of time
politics
political time
U.K.
migration
globalisation
national time
Mobility across communities
temporal ordering
Synchronicity
time as tool for political legitimation
law
Simultaneity
Critical temporalities
homogenising present
Technology
Relevance: 2
territory
policy
global present
Asynchrony

This article examines the time politics of asylum in the United Kingdom from the 1990s. It argues that the new phase of globalization of migration has challenged the nation-state's traditional form of control over population movements in its territory. In the context of asylum policy in the UK, the state's response has been one of attempting to reorder and re-synchronize the movements and fates of a fast-increasing number of asylum seekers. The main strategy has been to speed up the asylum process through new legislation and administrative procedures.

The article analyses this strategy and examines the limits to this time politics of speed, arguing for new ways of appropriating a global simultaneity made possible by technological transformation in the light of nonsimultaneous processes unleashed by the global movement of people.

Czarnota, A. (2007). *Sacrum*, *Profanum* and Social Time: Quasi-Theological Reflections on Time and Reconciliation. Law and the Politics of Reconciliation. S. Veitch. Aldershot, Ashgate**:** 147-162.social time
ethics
political theory
law
Multiple temporalities
temporal conflict
Relevance: 2
Forgiveness
Sacred time
indigenous peoples
        not available

da Silva, J. P. (2009). "The tension between social time and individual time." Tempo Social **21**(1): 35-50.social time
Labour time
orientation within time
values
aging
Philosophy
individual time
social time
Relevance: 2
temporal conflict
        The article explores the theme of time in the work of Andre Gorz, using this motif as a basis for understanding his conception of the relationship between individual and society. This aim in mind, it identifies and describes his three approaches to time: the first seeks to construct an axiology of values based on the three temporal dimensions (past, present and future); the second examines the relationship between time and aging; and the third deals with the time of work. After describing each of these three approaches, the article concludes by identifying the tension between social time and individual time in the author's theory, a tension that largely a-rises from a philosophical viewpoint that conceives individual and society as almost antagonistic entities.

Daly, K. J. (1996). Families and Time: Keeping Pace in a Hurried Culture. Thousand Oaks, CA, Sage.families
time spent with community
Acceleration of time
public and private time

coordinating between different times
time management
multiple temporalities
temporal conflict
conceptions of time
Methodology
life course
changing perceptions of time
history of changing perceptions of time
social time
Technology
generations
power
gender
labour time
care work
time scarcity
Relevance: 2
children/youth

What is family time and what value do we place on it? How many families today have time to be families? How do families view, use, and seek to control time, and how successful are they at it? Caught between a public world speeding along on information superhighways and their own private desire to preserve the family as a rest stop, family members look for new and efficient ways to protect, control, and manage their time. The concept of time is central to the study of families and is used in several different ways: families have changed through history, families experience the passage of time as they age over the life course, and families negotiate time for being together. Families & Time is the first to synthesize these differing concepts of time into a broad theory of how families understand time. In this important volume, Kerry J. Daly examines time as a pervasive influence in the changing experimental world of families. The book opens with a discussion of the various ways time can be conceptualized, in general, followed by an examination of how families have experienced time throughout history. Subsequent chapters examine the social construction of time in families; as well as such specific topics as time and technology in the home; controlling time; and the societal, gender, and intergenerational politics of family time. Though at its heart a theoretical book, Families & Time consciously focuses on the practical aspects of this theory in understanding the power in the family, the family life cycle, and work/family conflicts. Scholars interested in the development of theory of the family, examining gender and work issues, and exploring various perspectives on time will find this book indispensable. "In this compelling portrayal of the patterns and politics of family time, author Kerry J. Daly has produced a masterpiece. Destined to become a classic, Families & Time will alert scholars across disciplines to the breadth and depth of interdisciplinary family studies. Accessible to everyone, Families & Time can be read for knowledge and pleasure, as a new contribution to family theory

construction, a mediation on the pervasiveness and value of time in family experience, and a wellspring of creative ideas for families who want to gain control over their perceived loss of time in an accelerated society. Scrupulously documented in a writing style that combines metaphor, narrative, and empirical findings, Daly succeeds in offering a new consciousness and theory of family time. I will read and recommend this book to others over and over again."
--Katherine R. Allen, Ph.D., Family and Child Development, Virginia Tech

D'Anglure, B. S. (1994). Nanook, super-male: the polar bear in the imaginary space and social time of the Inuit of the Canadian Arctic. Signifying Animals: human meaning in the natural world. R. Willis. London, Routledge: 178-195.Animals
social time
Canada
Indigenous Canadians
indigenous peoples
Inuit
myth
origin stories
gender
Relevance: 3

> not available - from the text: With the help of data drawn on by these authorities and material collected by me in the central Canadian Arctic between 1971 and 1980 I shall try to show how the polar bear is a dominating figure in the imaginary sapce and social time of the Inuity. this is because of its omnipresence in Inuit culture from the very beginning of the cosmogonic ("world-making") myths to the limits of the power of the shaman, as well as in everyday life. It is also significant as an intrumental and symoblic support of male authority.

> From the back of the book: Signifying Animals examines what animals mean to human beings around the world, offering a fresh assessment of the workings of animal symbolism in diverse cultures. The essays in the book are based on first-hand field research with peoples as dissimilar as the Mongolian nomads of Soviet Central Asia, Aboriginal Australians, Inuit hunters of the Canadian Arctic and cultivators of Africa and Papua New Guinea. The essays look at accounts of mythical beasts among the Amerindian peoples of Andean South America, alleged sightings of an extinct giant bird in New Zealand as well as the complex symbolism of the American rodeo. Others discuss animal symbolism in the Middle East, India and the ancient picts of Scotland. The book advances a powerful argument against some prevalent fallacies in symbolic interpretation.

Danzer, G. A. and L. W. McBride (1986). People, Space and Time : The Chicago Neighborhood History Project: An Introduction to Community History For Schools. Lanham, MD, University Press of America.history
USA
Relevance: unknown
education

not available

Darier, É. (1998). "Time to be Lazy: Work, the Environment and Modern Subjectivities."
<u>Time & Society</u> **7**(2-3): 193-208.climate change
environment
time discipline
time allocation
Time scarcity
Acceleration of time
Deceleration of time
Clock time
labour time
identity
experiential time
Critical temporalities
Relevance: 3
Subjectivity
industrialisation
changing perceptions of time
> This paper explores the time dimensions - and more specifically busyness and speed - which are at the centre of the triangular relationship between work, the environment and modern subjectivities. It shows how the introduction of clock-time in the workplace constituted the modern individual as a `busy self'. It is also argued that current concerns for the environment are still constituted mainly within the boundaries of the busy self. It is suggested that reducing human activities - i.e. `laziness' - could be a relevant alternative to the entrapments of modernity. For this purpose, the reader will be offered a reinterpretation of Paul Lafargue's 1883 pamphlet, The Right to Be Lazy, in which he advocates a 3-hour working day. The relevance of Lafargue's arguments is examined in relation to the contemporary context.

Das, V. (1992). "Time, Self, and Community: Features of the Sikh Militant Discourse."
<u>Contributions to Indian Sociology</u> **26**(2): 245-259.sociology
non-homogeneous community
politics
Agency
India
Coevalness
multiple temporalities
Past in the present
Relevance: 1
History
change over time
eternity
Sacred time
Asynchrony

time as symbolic resource
time as tool for political legitimation
Shared present
Hinduism

In this paper I shall examine the construction of the Sikh militant discourse in the Punjab in recent years.' This discourse is part of the political language being evolved by the militant movement to create a politically active group and to forge an effective unity among the Sikhs. Thus, a 'we' group is sought to be created out of a heterogeneous community that can function as an effective political agency in the context of the structures of the modern state in India. It is interesting, therefore, to see that this discourse functions through a series of rigorous dualisms in which masculine and feminine, Hindu and Sikh, and state and community, function as counter concepts. However, it is important to remember that not all these concepts have the-same status. Some oppositions such as that of masculine and feminine are, seen as belonging to nature; others are seen as products of history. The rigorous dualisms as part of an unstable, evolving, political language are new; they bear the stamp of contemporaneity, and some may well become neutralised in course of time. Hence it is important to see that the militant discourse sees the sacred and the eternal as breaking into modern political events. This is characteristic of the language through which linguistic and political self-recognition is sought to be created among the Sikhs, but this language is part of the contemporary political culture in India rather than being a trace or remnant of the past.

Dauphinee, E. (2006). Proximity, Temporality, and Responsibility in International Relations. <u>The Annual Meeting of the International Studies Association</u>. Town & Country Resort and Convention Center, San Diego, California, USA.international Relations
mourning
Politics
Teleology
Progress
Coevalness
Synchronicity
ethics
temporally extended responsibilities
Responsibility
homogenising present
Trauma
multiple temporalities
temporal conflict
in/commensurability between times
violence
linear time
narrative
Levinas
embodiment

Relevance: 2
Affect
Asynchrony
Agamben
Butler
Face-to-face

The social connectivity between humans appears to hinge on the condition of co-temporality in a teleology of progression which is essential to most theories of time. In other words, we are understood to experience time synchronously, yet also individually ? independently of one another. This has profound implications for ethics insofar as it limits the possibilities of responsibility to those whom we can locate as co-existent with us in time and space. The limitations of co-temporality are multiple and profound. For example, the conception of co-temporality disallows the question of how we respond to those who have already been lost to violence and war. It limits our ability to explore the fissure between 'normal time' and 'trauma time' (Edkins: 2003) and to theorize the ways in which these two temporalities inter-relate through the sharing of certain surfaces. Additionally, it is precisely the attempt to 'normalize' extreme violence through the resorting to 'normal' activity that illustrates the insidiousness of violence in our experience of the everyday (Agamben: 2001). Our metaphysical reliance on time as a linear phenomenon also prescribes the form of our activities and our sense of meaning within it. For example, our stories become time-based ? subject to particular forms of narrativity that can never contain all that we are or experience (Butler: 2003). Those narratives which cannot follow the accepted temporal requirements ? and these are particularly narratives associated with trauma and mourning ? are often dismissed as instances of unreality, delusion, or emotional illness. This paper explores the relationship between time and the hyperviolence associated with the mechanization of political murder. The paper will explore the Levinasian proposition that time is essentially an intersubjective, relational phenomenon which is absolutely exterior to the self, and which dwells in the ethical relationship of the face-to-face. This suggests that time is not static or uniform ? it suggests that time is altered by the experience of the body in pain or other kinds of extreme trauma.

Davison, G. (1993). <u>The Unforgiving Minute: How Australians Learned to Tell the Time</u>. Melbourne, Oxford UP.Australia
changing perceptions of time
Technology
history
colonialism
time discipline
Transport technologies
punctuality
labour time
modernity
Postmodernism

Relevance: 2
history of changing perceptions of time
time as tool for managing percieved threats
clocks
clock time
Acceleration of time
children/youth
time reckoning

> In asking how Australia learned to tell the time, Graeme Davison uncovers a surprising story. From ship's chronometers to digital clocks, from time-balls to time pips, from dreamtime to flexitime, clocks and time-keeping have been the quiet revolutionaries of Australian history. As the convict era drew to an end, the colonial governors looked to clocks as the mechanical policemen of an emerging free society. Fifty years later, as railways and telegraphs began to spread across the land, and pocket watches appeared on the waistcoats of working men, colonial society began to keep stricter hours of work and play, and to teach its children the virtue of punctuality. In the early 20th century, punch clocks and time-switches laid the basis for new patterns of work in the factory and the home. Now, in the 1990s, the "faceless clocks" in computers and automated control systems have created a "postmodern" time regime that is both more flexible, and more demanding, than its predecessors. Drawing on a wide range of theoretical insights and primary sources, "The Unforgiving Minute" offers an original interpretation of Australian history.

De, E. N. (2002). "Masculinity, Community, and Time in Singaporean Cinema." Emergences: Journal for the Study of Media & Composite Cultures **12**(2): 199-218.media
gender
Asia
Cultural studies
cinema
Relevance: 1
> not available

De Meyere, J. (2009). "The Care for the Present: Giorgio Agamben's Actualisation of the Pauline Messianic Experience." Bijdragen, Tijdschrift voor Filosofie en Theologie **70**(2): 168-184.Agamben
Past in the present
Continental Philosophy
philosophy
Political community
Religion
present
Relevance: 2
sacred time
Messianic time

Shared present
religious communities

> According to Giorgio Agamben, the Messianic thinking of Saint Paul opens a new way of understanding our human existence. Paul's 'the time of the now' is a specific experience of time in which new possibilities of conceiving human life are unfolded. Agamben furthermore argues that we should not interpret the Pauline letters as testimonies of the past, but rather as texts that point to a radical contemporary experience. In this article, this radical actualization of the Pauline heritage is analyzed. It is argued that Agamben infuses Pauline thinking in his own understanding of contemporary political life. By applying a methodology of (Messianic) displacement to both the contemporary experience of human political life and the past Messianic experience of Pauline community, a new interpretation of the human form of life is introduced by Agamben. This new form of life testifies of a nonrepresentable human residue beyond every possible political representational act. This human residue is according to Agamben the true 'subject' of a new political <EM>ethos</EM>. In his philosophical thinking, Paul's 'time of the now' thereby becomes a Messianic possibility of our own 'present' or our own current historical moment. (edited)

Decker, J. L. (1993). "The State of Rap: Time and Place in Hip Hop Nationalism." Social Text(34): 53-84.music
nationalism
Counter modernity
Counter traditions
inclusion/exclusion
Critical temporalities
inclusion/exclusion
myth
future orientation
past orientation
orientation within time
past in the present
Relevance: 2
history
national time
Africa
USA

> not available - from the text: While the notion of time is central to sixties-inspired nationalism, the idea of place has heightened importance for Afrocentric nationalism. Sixties-inspired hip hop, espoused by rap groups such as Public Enemy, is time conscious to the degree that it appropriates the language of organized black revolts from the 1960s around the concept of "nation time." Afrocentric rap, which can be found in the music of XClan, reclaims the ancient Egyptian empire as the African origin in order to generate racial pride and awareness in the struggle over injustice in America. I am interested in the ways in which rap music uses the language of nation to rearticulate a history of racial

oppression and struggle which can energize the movement toward black empowerment and independence. Rap groups espousing a black nationalist sound, image, and message draw from both recent struggles that anticipate the coming of the black nation (nation time) and a mythical attitude toward an immemorial African nation (nation place). Nationalism is defined by the ambivalent relationship between these two tendencies- that is, a simultaneous looking forward and backward.

Deeb, L. (2009). "Emulating and/or Embodying the Ideal: The Gendering of Temporal Frameworks and Islamic Role Models in Shi'i Lebanon." American Ethnologist **36**(2): 242-257.Middle East
Religion
scheduling
history
gender
Anthropology
Islam
commemorative events
multiple temporalities
Relevance: 2
Method: ethnography
time as symbolic resource
past in the present
coordinating between different times
transnational
politics

> In this article, I discuss two of the major temporal frameworks that pious Shi'i Muslims in Lebanon draw on, as seen through the example of the Battle of Karbala, its annual commemoration during Ashura, and the work that the religious figures Imam Husayn and Sayyida Zaynab do in linking history to the contemporary moment. I suggest that, to fully understand how these two temporalities work, it is necessary to attend to the ways in which they are differently gendered. I conclude by proposing explanations for that gendering that take into account both the Ashura history itself and contemporary local and transnational political contingencies.

Degnen, C. (2007). Back to the future: temporality, narrative and the ageing self. Creativity and Cultural Improvisation. E. Hallam and T. Ingold. Oxford, New York, Berg**:** 223-236.Death & dying
narrative
identity
inclusion/exclusion
Assumptions about time obscuring x
Anthropology
temporal conflict
changing perceptions of time

relevance: 3
    not available

Deleuze, G. (1989). <u>Cinema II: The Time-Image</u>. London, Athlone Press.cinema
media
Bergson
Deleuze
relevance: 3
philosophy
memory
communication
    Cinema II completes the major reassessment of cinema Deleuze began in
    Cinema I. This volume offers a fascinating analysis of the representation of time
    in film and the cinematic treatment of memory, thought and speech.

Denzin, N. K. (1987). "Under the Influence of Time: Reading the Interactional Text." <u>The
Sociological Quarterly</u> **28**(3): 327-341.Sociology
experiential time
cinema
temporal ordering
psychology
time as missing element
Critique of discipline
Relevance: 2
History
time as missing element
social psychology
    This article examines the phenomenon of first-time throughness, which speaks to
    how social events are experienced in real, interactional time. Multiple readings of
    the made-for-television film Under the Influence (Green 1986), are presented.
    These readings are used as evidence to support the conclusion that the lived
    orderliness of everyday life rests on the sense of history that first-time
    throughness gives to problematic and taken-for-granted interactional
    experiences. It is argued that contemporary social psychological theory ignores
    the temporal features of social life.

Derrida, J. (1994). <u>Spectres of Marx: The State of the Debt, the Work of Mourning, and
the New International</u>. New York and London, Routledge.Marxism
History
Derrida
Deconstruction
Continental Philosophy
Philosophy
Memory
Relevance: 2
Political theory

Heritage
Mourning
Untimely
Unpredictibility
temporally extended responsibilities
what might have been
> Written in the aftermath of the fall of the Berlin Wall and within the context of a critique of a "new world order" that proclaims the death of Marx and Marxism, Jacques Derrida undertakes a reading of Marx's "spectropoetics" -- his obsession with ghosts, specters and spirits. Derrida argues that there is more than one spirit of Marx and that it is the responsibility of his heirs -- we are all heirs of Marx -- to sift through the possible legacies, the possible spirits, reaffirming one and not the other. He leads beyond the deafening disavowal of Marx today, a disavowal he sees as an attempt to exorcise Marx's ghost. Specters of Marx represents renowned philosopher Jacques Derrida's first major work on Marx and his definitive entry into social and political philosophy.

Derrida, J. (1997). <u>Politics of Friendship</u>. London, Verso.Continental Philosophy
politics
Derrida
Philosophy
Political theory
Political community
futurity
history
open future
Relevance: 2
heritage
friendship
Unpredictibility
non-homogeneous community
gender
imagined futures
Aristotle
Democracy
what is not yet
Kant
Nietzsche
> O, my friends, there is no friend.' The most influential of contemporary philosophers explores the idea of friendship and its political consequences, past and future. Until relatively recently, Jacques Derrida was seen by many as nothing more than the high priest of Deconstruction, by turns stimulating and fascinating, yet always somewhat disengaged from the central political questions of our time. Or so it seemed. Derrida's 'political turn,' marked especially by the appearance of Specters of Marx , has surprised some and delighted others. In The Politics of Friendship Derrida renews and enriches this orientation through

an examination of the political history of the idea of friendship pursued down the ages. Derrida's thoughts are haunted throughout the book by the strange and provocative address attributed to Aristotle, 'my friends, there is no friend' and its inversions by later philosophers such as Montaigne, Kant, Nietzsche, Schmitt and Blanchot. The exploration allows Derrida to recall and restage the ways in which all the oppositional couples of Western philosophy and political thought'friendship and enmity, private and public life ' have become madly and dangerously unstable. At the same time he dissects genealogy itself, the familiar and male-centered notion of fraternity and the virile virtue whose authority has gone unquestioned in our culture of friendship and our models of democracy The future of the political, for Derrida, becomes the future of friends, the invention of a radically new friendship, of a deeper and more inclusive democracy. This remarkable book, his most profoundly important for many years, offers a challenging and inspiring vision of that future.

Derrida, J. (1998). Monolingualism of the Other or The Prosthesis of Origin. Stanford, California, Stanford University Press.Communication
Continental Philosophy
philosophy
heritage
history
language
inclusion/exclusion
identity
ethnicity
race
Colonialism
Relevance: 3
belonging
past in the present
open future
education
origin stories
Derrida
Arendt
Levinas
Judaism

"I have but one language—yet that language is not mine." This book intertwines theoretical reflection with historical and cultural particularity to enunciate, then analyze this conundrum in terms of the author's own relationship to the French language.The book operates on three levels. At the first level, a theoretical inquiry investigates the relation between individuals and their "own" language. It also explores the structural limits, desires, and interdictions inherent in such "possession," as well as the corporeal aspect of language (its accents, tones, and rhythms) and the question of the "countability" of languages (that is, their discreteness or factual givenness).At the second level, the author testifies to

aspects of his acculturation as an Algerian Jew with respect to language acquisition, schooling, citizenship, and the dynamics of cultural-political exclusion and inclusion. At the third level, the book is comparative, drawing on statements from a wide range of figures, from the Moroccan Abdelkebir Khatibi to Franz Rosenzweig, Gershom Scholem, Hannah Arendt, and Emmanuel Levinas.Since one of the book's central themes is the question of linguistic and cultural identity, its argument touches on several issues relevant to the current debates on multiculturalism. These issues include the implementation of colonialism in the schools, the tacit or explicit censorship that excludes other (indigenous) languages from serious critical consideration, the investment in an ideal of linguistic purity, and the problematics of translation. The author also reveals the complex interplay of psychological factors that invests the subject of identity with the desire to recover a "lost" language of origin and with the ambition to master the language of the colonizer.

Derrida, J. a. A. D. (2000). <u>Of Hospitality</u>. Stanford, California, Stanford University Press.open future
unpredictibility
ethics
philosophy
Continental Philosophy
Derrida
heritage
Social Change
relevance: 3
inclusion/exclusion
media
heritage
Derrida
Borders
Hospitality

These two lectures by Jacques Derrida, "Foreigner Question" and "Step of Hospitality/No Hospitality," derive from a series of seminars on "hospitality" conducted by Derrida in Paris, January 1996. His seminars, in France and in America, have become something of an institution over the years, the place where he presents the ongoing evolution of his thought in a remarkable combination of thoroughly mapped-out positions, sketches of new material, and exchanges with students and interlocutors. As has become a pattern in Derrida's recent work, the form of this presentation is a self-conscious enactment of its content. The book consists of two texts on facing pages. "Invitation" by Anne Dufourmantelle appears on the left (an invitation that of course originates in a response), clarifying and inflecting Derrida's "response" on the right. The interaction between them not only enacts the "hospitality" under discussion, but preserves something of the rhythms of teaching. The volume also characteristically combines careful readings of canonical texts and philosophical topics with attention to the most salient events in the contemporary world, using

"hospitality" as a means of rethinking a range of political and ethical situations. "Hospitality" is viewed as a question of what arrives at the borders, in the initial surprise of contact with an other, a stranger, a foreigner. For example, Antigone is revisited in light of the question of impossible mourning; Oedipus at Colonus is read via concerns that also apply to teletechnology; the trial of Socrates is brought into conjunction with the televised funeral of François Mitterrand.

Deutscher, P. (2006). "Repetition Facility: Beauvior on Women's Time." <u>Australian Feminist Studies</u> **21**(51): 327-342.repetition
philosophy
Beauvoir
gender
women's time
women
feminism
open future
Relevance: 2
women's time
Routines
home
public and private time
reproductive time
Unpredictibility
social Change
progress
critical temporalities
care work

> In her 1940s discussions of domestication and women, the theme of repetition encompasses some of her most effective and celebrated material (her denunciation of the tedium of housework) and also some of the material most repudiated by critics (her reservations about maternity). As we listen to the problem posed by repetition in both cases, it becomes clear that the theoretical languages used to formulate the problem are not identical. A series of tensions is introduced into Beauvoir's work, between an account of repetition considered intrinsically problematic for women and others, and Beauvoir's concurrent stress on freedom and transcendence. Beauvoir never relinquishes the view that forms of resistance are always available to women. In identifying women, like all humans, with transcendence, the question arises as to how that transcendence is to be located in forms of repetition as they are lived by women, as compared to its expression in the progressive projects that might provide alternatives for, or new meanings to, repetitive lives. It is Beauvoir herself who argues that repetition can never be repetition, but Beauvoir also who is inclined to depict a merely repetitive life, or formation, so as to consider its possible social alternatives.

Devine, F., N. J. Britton, et al. (2003). Family and Community Ties in Space and Time. <u>Social Relations and the Life Course: Age, Generation and Social Change </u>G. Allan and

G. Jones. Basingstoke, Hants, UK, Palgrave Macmillan**: 172-186.**Families
life course
sociology
social Change
Aging
Migration
Trajectories
change over time
Relevance: 1
children/youth

> This chapter examines how family and community ties influence the migration patterns of young middle-class professionals working in the financial and business services sector of Manchester.

abstract for the collection: This collection of essays represents some of the most important recent research into changing patterns of family, household and community life. As well examining the experiences of childhood and parenting, it analyses the changing circumstances of young people as they develop their own family and household trajectories, ones which are markedly different to those typically followed by their parents. In addition, the book includes chapters concerned with adaption to other types of change in domestic and community living, including relocation and retirement. Bringing together some of the leading sociologists in the field to explore how these informal social relationships change over time and the life course, it will be essential reading on courses concerned with the family and youth sociology.

Dhareshwar, V. (1995). "'Our Time': History, Sovereignty and Politics." <u>Economic and Political Weekly</u> **30**(6): 317-324.History
Postcolonialism
Political theory
relevance: 2
politics
Modernity
counter modernity
Democratic present

> If the modernist injunction has been to make the present an object of reflection and to make ourselves the object of interrogation, the question for post-colonials is, what does it mean to be modern? This paper raises questions about how the political present theorises itself, focusing on three concepts - history, sovereignty and the subject. It is argued that deploying the problematic of community should enable us to delineate the conceptual limits of the political languages of modernity and to show the impasses of post-modernity as well as the reflexive possibilities of the political present.

Dharwadker, A. B. (2008). "Mohan Rakesh, Modernism, and the Postcolonial Present." <u>South Central Review</u> **25**(1): 136-162.postcolonialism

modernity
Temporal distancing
literary theory
literature
India
critical temporalities
Relevance: 2
epochalism
cosmopolitanism
nationalism

Mohan Rakesh, Modernism, and the Postcolonial Present": The fin-de-siécle critical project of redefining the spatio-temporal boundaries of modernism has lately gathered new momentum by taking up the question of modernism's relation to colonialism and postcolonialism. Appearing at the intersection of modernist studies and postcolonial studies, important recent essays by Simon Gikandi, Susan Stanford Friedman, Ariela Freedman, and others argue for a recovery of the global networks of twentieth-century modernism that is predicated on cultural interflows rather than a unidirectional and hierarchical relation between the Western center and its non-Western peripheries. Linked by the emerging concept of "geomodernism," the new approaches, however, continue to privilege Western locations and the European languages, especially English, as the primary sites of modernity, often relegating non-Western spaces and non-Europhone works to the status of "vernacular" art.

This essay extends the reach of geomodernism through a discussion of Mohan Rakesh (1925-1972), the iconic post-independence playwright in India's majority language, Hindi, and one of India's leading twentieth-century authors, irrespective of genre and language. As a member of the first generation of Indian-language writers whose careers unfolded after political independence in 1947, Rakesh exemplifies many of the larger literary, political, and cultural relations (and ruptures) that are seminal to any discussion of Indian modernism —those between colonial and postcolonial modernities, indigenous traditions and Western influences, the Indian languages and English, bourgeois-romantic nationalism and ironic individualism, Left ideology and a skeptical humanism, nationalism, and cosmopolitanism, center and periphery, village and city. Approaching him as a paradigmatic figure, the essay first considers the concepts of modernity and modernism as they emerge at the levels of taxonomy, theory, and practice in Indian literature and culture after the mid-nineteenth century, providing a conceptual framework for successive generations of pre- and post-independence writers. It then examines the modernist positions that appear in Rakesh's theory and criticism over the course of his career, especially in his arguments about creativity, authorship, form, content, and language. Finally, the essay offers a reading of Rakesh's last full-length play, Adhe adhure (The Unfinished, 1969), as a drama of urban dysfunction which combines realism with several structural innovations to accommodate the psychodrama of home and family—the privileged narrative of realism in modern Western theatre—to the

Indian metropolis. The playwright becomes visible in these sequential analyses as a cosmopolitan modernist fully cognizant of Western movements but also fully committed to an indigenized aesthetic, his cosmopolitanism inhering precisely in the cultural ambidexterity of his vision. If Rakesh's linguistic medium is not that of the Western imperial metropolis, it is a medium with its own thousand-year imperial and metropolitan history; and if his modernism is furthest from the Anglo-European center in terms of geography, language, and cultural codes, it is proximate enough in theoretical, aesthetic, and political terms to constitute an important formation within geomodernism.

Dicks, B. (1997). "The Life and Times of Community: Spectacles of Collective Identity at the Rhondda Heritage Park." Time & Society **6**(2-3): 195-212.Ricoeur
Wales
U.K.
europe
heritage
Media
narrative
multiple temporalities
affect
shared past
Relevance: 1
chronology
experiential time
historical time
historiography
homogenising present

> The representation of community entails a particular imagination of time, simultaneously chronological and subjective. The subjective sense of time is a central feature of heritage representational practice, which utilizes reconstruction and spectacle to supplement the chronological time of linear historiography with a plurality of personalized cameos. A particular audio-visual heritage exhibition, Black Gold at the Rhondda Heritage Park, is discussed in terms of its representation of `community time'. This is discussed in relation to Ricoeur's theory of narrative identity, in order to show the dependence of the trope of community on a particular homogenizing concept of time. Some of the reasons why Black Gold imagines community in the particular ways described are suggested, with respect to the dialogic relations between these texts and the world `outside' text in the local `structure of feeling' and socio-economic context.

Dicks, B. and J. Van Loon (1999). Territoriality and Heritage in South Wales: Space, Time and Imagined Communities. Nation, Identity and Social Theory. R. Fevre and A. Thompson. Cardiff, University of Wales Press.territory
heritage
imagined pasts
nationalism

identity
social theory
Past in the present
shared past
Wales
U.K.
europe
Relevance: 1
abstract not available - from
http://www.scottishaffairs.org/backiss/pdfs/sa36/sa36_Evans.pdf

[the authors] show that the presentation of the Rhondda Heritage Centre is shaped by local perceptions of the area's past and has to be if it is to have any credibility. Yet the narrative of struggle stops in 1958 resolved into a welfare state and nationalisation.

for the collection:
This volume draws on some of the developments in social theory to examine the different dimensions of nation and nationalism in contemporary Wales. It considers whether or not people have a clear sense of what a national identity might be.

Dijk, R. v. (1998). Pentecostalism, Cultural Memory and the State: Contested Representations of Time in Postcolonial Malawi. <u>Memory and the postcolony : African anthropology and the critique of power</u>. R. Werbner. London, Zed Books**:** 155-181.postcolonialism
religion
Collective memory
Malawi
Africa
futurity
separation from the past
past in the present
Utopia
Christianity
Relevance: 2
Modernity
future orientation
Anthropology
In various parts of Africa, Pentecostalism underscores the necessity for its members to make a complete break with the past. Although Pentecostalism speaks a language of modernity in which there is a past-inferior versus a present-superior dichotomy whereby the believer is prompted to sever all ties with former social relations in the search for new individuality, it would be a mistake to argue that Pentecostalism stops here. On the contrary, the author argues that because the moment of instant rebirth is seen as the power base

from which new future orientations are constructed, Pentecostalism may swing in different modalities from a disembedding of the subject from past social relations to a re-embedding in relations with a different temporal orientation. This is illustrated by the case of the Pentecostalist movement of 'Abadwa Mwatsopano' (Born Again) in urban areas of Malawi, and most of all in the largest city, Blantyre. This movement rose against the official discourse in Malawi, which fetishes the remembrance of the country's cultural past. Conversion narratives of young fundamentalists remember the past only to deny it. For the Born Again movement, the truth lies with a Christian future, utopian in its emancipatory promise

Dimock, W.-c. (2002). "Non-Newtonian Time: Robert Lowell, Roman History, Vietnam War." <u>American Literature</u> **74**(4): 911-931.literary theory
history
time as all encompassing
non-linear time
multiple temporalities
philosophy
Physics
Newton
chronology
Simultaneity
Relevance: unknown
Aristotle

> not available - from the intro: What is non-Newtonian time? No ready answer comes to mind. Its opposite—Newtonian time—hardly fares better. Neither term is idiomatic or even vaguely recognizable because time is rarely qualified by these adjectives, or qualified at all. In more than just a grammatical sense, time seems to come all in one piece, in one flavor. It is an ontological given, a cosmic metric that dictates a fixed sequence of events against a fixed sequence of intervals. It is present everywhere, the same everywhere, independent of anything we do. It carries no descriptive label and has no need to advertise or to repudiate that label. When seen as this uniform background, time is quantifiable. Its measurable segments are exactly the same length, one segment coming after another in a single direction. This unidirectionality means that there is only one way to line up two events, one way to measure the distance between them. Apparently, we need to imagine time in this concrete form—as a sort of measuring rod—to convince ourselves of its absolute existence. One year, one month, one minute—these unit lengths have to be "real" unit lengths, objectively measurable.

Diner, D. (1998). "Nation, Migration, and Memory: On Historical Concepts of Citizenship." <u>Constellations: An International Journal of Critical and Democratic Theory</u> **4**(3): 293-306.nationalism
Migration
Memory

Democracy
Political theory
social theory
history
past in the present
present
Collective memory
Relevance: 2
citizenship
democratic present
history
epistemology
political community

> The article deals with the historical and mnemonic preconditions of the concept of citizenship. It distinguishes between Western-type political culture based on the notion of "present political time," versus cultures constructed on different past times. The common distinction of ethnos and demos is explained by layers of historical memory. In this context, memory is re-evaluated as an epistemological concept in the realm of the political claim embedded in citizenship.

Dinshaw, C., L. Edelman, et al. (2007). "Theorizing Queer Temporalities: A Roundtable Discussion." <u>GLQ: A Journal of Lesbian and Gay Studies</u> **13**(2-3): 177-195.queer
temporalities
history
inclusion/exclusion
philosophy
Collective memory
Relevance: 2
literary theory
Reproductive time
generations
Queer theory
Halberstam

> not available

Diprose, R. (2006). "Derrida and the Extraordinary Responsibility of Inheriting the Future-to-come." <u>Social Semiotics</u> **16**(3): 435-447.Derrida
Responsibility
political theory
futurity
philosophy
Continental Philosophy
Heritage
history
open future
action

Relevance: 3
identity
past in the present
politics
> This paper examines Jacques Derrida's account of the paradoxical structure of responsibility from two perspectives. First, in terms of the temporal dimension of responsibility as a responsiveness that affirms but also disrupts and critiques one's cultural heritage, and thereby constitutes the self as futural. Second, responsibility is examined in terms of its political dimension as a deconstruction of the opposition between determinism and absolute freedom. Against assumptions that deconstruction implies political quietism, the paper argues that it is necessary to assume what Derrida understands by "responsibility worthy of the name" in order to counter the closure of futurity that accompanies both terrorism and political conservatism.

Diprose, R. (2008). "Arendt and Nietzsche on responsibility and futurity." Philosophy & Social Criticism **34**(6): 617-642.futurity
Continental Philosophy
philosophy
Arendt
nietzsche
Unpredictibility
embodiment
Affect
normativity
Political theory
Relevance: 3
open future
Responsibility
political time
normativity
political community
> This article compares Nietzsche's and Arendt's critiques of the juridical concept of responsibility (that emphasizes duty and blame) with the aim of deriving an account of responsibility appropriate for our time. It examines shared ground in their radical approaches to responsibility: by basing personal responsibility in conscience that expresses a self open to an undetermined future, rather than conscience determined by prevailing moral norms, they make a connection between a failure of personal responsibility and the way a totalizing politics jeopardizes human plurality. Two differences between Arendt and Nietzsche are also explored: Nietzsche's account of the corporeal and affective dimensions of conscience explains how politics can foreclose the futural, undetermined dimension of conscience; Arendt's account of political community exposes the mutual dependence of personal and political responsibility. By drawing together these aspects of Arendt's and Nietzsche's thought, the article aims to show how a failure of political responsibility can precipitate a failure of personal

responsibility by undermining the basis of normativity that both liberal democratic politics and individual moral conscience would ordinarily share.

Diprose, R. (2009). "Women's Bodies Giving Time for Hospitality." <u>Hypatia</u> **24**(2): 378-399.political theory
Gender
Derrida
levinas
time scarcity
Arendt
natality
Agency
non-homogeneous community
feminist theory
home
labour time
Temporality of academic work
Relevance: 2
Philosophy
Continental Philosophy
hospitality
political time
care work
women's time
open future
Tradition
temporal inequality

This paper explores the gendered and temporal dimensions of the political ontology of hospitality that Derrida has developed from Levinas's philosophy. The claim is that, while hospitality per se takes time, the more that hospitality becomes conditional under conservative political forces, the more that the time it takes is given by women without acknowledgment or support. The analysis revisits Hannah Arendt's claim that central to the human condition and democratic plurality is disclosure of "natality" (innovation or the birth of the new). This can be described as accounting for the "temporalisation of time": the disruption of the past (cultural tradition) in the present that is a condition of agency and political hospitality. On the other hand, the unpredictability and instability of human affairs that this temporalization of time engenders can, in times of heightened insecurity and fear, give birth to political conservatism that would contain "natality" and dampen the hospitality that characterizes democratic pluralism. The paper examines the connection between this idea of the temporalization of time and feminist observations, overlooked by Arendt, that "lived time" is gendered, that is, that the condition of "natality" and political hospitality is an unacknowledged stability provided by women giving lived time to others, beginning with reproduction in the "home." The inequities that result are exacerbated, and democracy is further compromised, if this re-gendering of

domestic space is accompanied by the deregularization of labor time.

Dirlik, A. (2000). "Historicizing the Postcolonial Placing Edward Said: Space, Time and the Travelling Theorist." <u>Recherche Littéraire/ Literary Research</u> **17**(34): 281-310.history
postcolonialism
Relevance: unknown
temporality of academic work
    Not available -

See also - Arif Dirlik "Placing Edward Said: Space, Time and the Travelling Theorist," in
    Ashcroft and Kadhim, eds., Edward Said and the Post-Colonial. (Huntington,
    N.Y., 2001), 1-29

Dobson, L. (2005). "Time, Travel and Political Communities: Transportation and Travel Routes in Sixth- and Seventh-century Northumbria." <u>The Heroic Age: A Journal of Early Medieval Northwestern Europe</u> **8**(3).Transport technologies
England
U.K.
coastal communities
history
Technology
Geography
Relevance: 2
political community
changing perceptions of time
time as resource
    History informs us that the political relationships members of the Northumbrian
    elite sought to cultivate during the sixth to the seventh centuries tended to be
    situated around
the eastern coastline of England rather than among their seemingly contiguous inland
    neighbors. It has been suggested that this would seem to indicate a preference
    for maritime
travel. However, questions of navigability of waterways and ship technology are
    paramount. This paper seeks to combine a desktop survey of the northeast coast
    of Britain and its
attendant inland waterways with an overview of Anglo-Saxon ship technology to
    compare the estimated travel times by the various routes available, i.e., land and
    sea, in order to place the politico-religious relationships formed by the
    Northumbrian elite during the sixth and seventh centuries into a geographical
    context.

Domingues, J. M. (1995). "Sociological Theory and the Space-Time Dimension of Social Systems." <u>Time & Society</u> **4**(2): 233-250.sociology
time and space
Agency
methodology

Systems Theory
Relevance: 2
time as missing element
causality
Subjectivity
homogenising present
Kant
Newton

> This article identifies the traditional Newtonian-Kantian definition of time and space in sociology and argues that, although certain important steps have been taken to overcome this outdated view, these novel perspectives have remained undeveloped as regards social systems. Accordingly, an approach is proposed that centres on the space-time dimension of social systems and their variable configuration. The article introduces the notions of `collective subjectivity' and `collective causality' so as to surpass the view of agents as atoms that move in homogeneous time and space. A critical assessment is thereby provided of the main recent contributions to this topic in sociological theory.

Donaldson, M. (1996). "The End of Time? Aboriginal Temporality and the British Invasion of Australia." <u>Time & Society</u> **5**(2): 187-207.Australia
cultural variants of time
Changing perceptions of time
linear time
inclusion/exclusion
Coevalness
capitalism
Critical temporalities
Counter modernity
time use
Continuity over time
labour time
Counter traditions
Relevance: 2
Standardisation
indigenous Australians
indigenous peoples
Asynchrony
western imperialism
history
history of changing perceptions of time

> Many of the best studies of time have been concerned with the transitions from one temporal order to another, and in particular the origins and the pervasive global impact of metric time. This focus risks attributing a facticity and durability to capitalist time at the expense of other temporalities. This study counterbalances this problem by exploring the time use and `Dreamtime' of Australian Aborigines, from pre-history, through the British invasion to the

present day. Despite the massive disruptions in temporal order, significant continuities are revealed.

Donham, D. L. (2001). "Thinking Temporally or Modernizing Anthropology." <u>American Anthropologist</u> **103**(1): 134-149.Anthropology
History
methodology
Christianity
Africa
non-linear time
Postcolonialism
agency
narrative
multiple temporalities
Relevance: 2
time as missing element
critique of discipline
colonialism
homogenising present
historical time
critical temporalities
capitalism

> Recent changes within social and cultural anthropology have made history a key issue, but in this essay I argue that the field has yet to develop the resources that are required to deal with temporality. This point is made through an extended examination of Jean and John Comaroff's work on Christianity and colonialism in southern Africa. Arguably, the Comaroffs read history backward and then present its unfolding as a kind of inexorable logic. In doing so, they homogenize missionary and Tswana "cultures" and attribute agency to abstractions rather than to people acting in particular material contexts. In contrast, I argue for a narrative approach to historical anthropological explanation. The emergent qualities of events - and the variable ways in which capitalism, hegemony, Protestantism, and vernacular modernisms relate - require narrative for explanation, narrative that encompasses within itself the narratives of social actors themselves.

Doob, L. W. (1971). <u>Patterning of Time</u>. New Haven, Conn, Yale University Press.Perception of time
time discipline
psychology
biology
social time
chronobiology
experiential time
Work time
aging

affect
health
social change
planning
Relevance: 3
changing perceptions of time
children/youth
>Discusses temporal systems and requirements in different societies, time theory in psychophysics and experimental psychology, the biochemical clock, and temporal sense development in children. The influence of emotional states, drugs, dreams, hypnosis, mental disorders, aging, communication, groups, work, planning, and social change on the perception of time is considered.

Doubleday, S. (2001). "Communities of imagination: Transcending space, time and nationalism in England, Spain and the New America." <u>Bulletin of Hispanic Studies</u> **78**(4): 517-530.nationalism
imagined futures
national time
England
U.K.
Spain
Europe
USA
Relevance: unknown
>not available

Dover, R. V. H., K. E. Seibold, et al., Eds. (1992). <u>Andean cosmologies through time : persistence and emergence</u>. Bloomington, Indiana University Press.Peru
Latin America
change over time
Continuity over time
Coevalness
Multiple temporalities
Relevance: 1
conceptions of time
identity
time as symbolic resource
indigenous peoples
>Concerned with Andean cosmology both as the manifestation of a system of belief and as a way of thinking or worldview that orders the social environment, this volume advances an explanation of why Andean Indigenous communities are still recognizably Andean after a half millennium of forced exposure to Western systems of thought and belief. Examining cultural authenticity in an Andean context, the authors describe a process facilitated by a cosmology which readily integrates the accouterments of non-Andean and other Andean influences in a given Andean community. At issue is not so much what is authentic but how

it is perceived to be authentic and how it is so maintained. The nine authors explore a model in which a consistent and persistent cosmological discourse leads not to an emergent social order but to a social order which continually emerges as a peculiarly Andean phenomenon. This volume describes a set of mechanisms which together comprise a uniquely Andean perspective through which given communities perceive themselves or are perceived through time to be Andean.

Dowling, M. B. (2003). "A Time to Regender:The Transformation of Roman Time." KronoScope **3**(2): 169-183.history
Religion
time as tool for political legitimation
Multiple temporalities
Relevance: 2
gender
women's time
eternity
sacred time
national time
political time
time as symbolic resource
Christianity
Monuments

At the end of the first century A.D., at the height of the Roman empire, a new abstract deity of eternal time, Aeternitas, appeared. This first discrete personification of abstract time was initially a female image represented on official coins and monuments, but in A.D. 121, a new male personification of eternal time appeared in imperial, state sponsored art. Both male and female depictions of eternal time were accompanied by a rich array of attributes that connected eternity, immortality, and earthly prosperity. This change in the image of time occurred simultaneously with tremendous changes in Roman culture: the creation of universal time keeping, the creation of elaborate beliefs in the afterlife, and transformations in Romans' expectations of life, lead to the embodiment of an ideal of eternity in the personification Aeternitas, and explain the radical transformations in her/his iconography. It is through a study of the representation of time that we identify a profound reenvisioning of the nature of time in Western thought, when human temporal and metaphysical experiences of time were expanded, laying the foundation for the successful spread of the Christian conceptions of eternal blissful time after the apocalypse.

Dramaliev, L. and L. Dramaliev (1982). "Ideology Within the Time-Space Dimensions of Social Consciousness." Diogenes **30**(119): 24-48.Philosophy
time and space
social structure
conceptions of time
Relevance: 3

not available - from the text: The forms of social consciousness have a rich, versatile and highly functionally structuralised content. they are such sub-systems of social consciousness which take shape on the basis of what is common in the reflected object of reality, given the respective specialised methods and means of reflection, subordinated to a definite social function characterising the specific role played by each individual form. We accept as a preliminary basis the established seven forms: political consciousness, law and legal consciousness, moral consciousness, artistic consciousness, religious consciousness, scientific consciousness and philosophical consciousness... in their real unity all these subsystems of the social consciousness - group types, forms and spheres - represent the foundation, the territory, 'the atmosphere' - in one word 'the space' by which and in which society lives its spiritual life in general and ideology performs its social function in particular.

Drichel, S. (2008). "The Time of Hybridity." <u>Philosophy and Social Criticism</u> **34**(6): 587-615.Hybrid identity
politics
New Zealand
Political theory
Postcolonialism
Bhabha
ethics
Relevance: 2
cultural studies
time as missing element
political time
philosophy
Levinas

Homi Bhabha's idea of hybridity is one of postcolonialism's most keenly debated -- and most widely misunderstood -- concepts. My article provides some elucidation in the increasingly reductive debates over hybridity in postcolonial studies, suggesting that what is commonly overlooked in these debates is hybridity's complex relationship to temporality. I suggest that this relationship is not given the credit it deserves often enough, resulting in skewed discussions of hybridity as simply (and mistakenly) another form of syncretism. In focusing on the 'time of hybridity' in the context of a bicultural politics in Aotearoa/New Zealand, I draw renewed attention to hybridity's investment in temporality as that which both enables a postcolonial politics and shifts these politics into the realm of (Levinasian) ethics, creating an as yet largely unexplored phenomenon which Leela Gandhi has referred to, in a fortuitous phrase, as an 'ethics of hybridity'.

Dussel, E. (2009). "A new age in the history of philosophy: The world dialogue between philosophical traditions " <u>Philosophy & Social Criticism</u> **35**(5): 499-516.Philosophy
Method: comparative analysis
in/commensurability between times
cultural variants of time

myth
narrative
Urban communities
time as all encompassing
Commemorative events
Postcolonialism
historical time
Relevance: 3
history

> This article argues the following points. (1) It is necessary to affirm that all of humanity has always sought to address certain `core universal problems' that are present in all cultures. (2) The rational responses to these `core problems' first acquire the shape of mythical narratives. (3) The formulation of categorical philosophical discourses is a subsequent development in human rationality, which does not, however, negate all mythical narratives. These discourses arose in all the great urban neolithic cultures (even if only in initial form). (4) Modern European philosophy confused its economic, political and cultural domination, and the resulting crises in other philosophical traditions, with a Eurocentric universality claim, which must be questioned. (5) In any case there are formal universal aspects in which all regional philosophies can coincide, and which respond to the `core problems' at an abstract level. (6) All of this impels entry into a new age of inter-philosophical dialogue, respectful of differences and open to learning from the useful discoveries of other traditions. (7) A new philosophical project must be developed that is capable of going beyond Eurocentric philosophical modernity, by shaping a global trans-modern pluriverse, drawing upon the `discarded' (by modernity) own resources of peripheral, subaltern, postcolonial philosophies.

Edelman, L. (2004). <u>No Future: Queer Theory and the Death Drive</u>. Durham, NC, Duke University Press.Queer temporalities
queer theory
Historical time
history
Reproductive time
The future
futurity
inclusion/exclusion
Critical temporalities
Psychoanalysis
literary theory
Cinema
generations
Relevance: 2
Absence of future
children/youth
time as symbolic resource

literature
> In this searing polemic, Lee Edelman outlines a radically uncompromising new ethics of queer theory. His main target is the all-pervasive figure of the child, which he reads as the linchpin of our universal politics of "reproductive futurism." Edelman argues that the child, understood as innocence in need of protection, represents the possibility of the future against which the queer is positioned as the embodiment of a relentlessly narcissistic, antisocial, and future-negating drive. He boldly insists that the efficacy of queerness lies in its very willingness to embrace this refusal of the social and political order. In No Future, Edelman urges queers to abandon the stance of accommodation and accede to their status as figures for the force of a negativity that he links with irony, jouissance, and, ultimately, the death drive itself.

> Closely engaging with literary texts, Edelman makes a compelling case for imagining Scrooge without Tiny Tim and Silas Marner without little Eppie. Looking to Alfred Hitchcock's films, he embraces two of the director's most notorious creations: the sadistic Leonard of North by Northwest, who steps on the hand that holds the couple precariously above the abyss, and the terrifying title figures of The Birds, with their predilection for children. Edelman enlarges the reach of contemporary psychoanalytic theory as he brings it to bear not only on works of literature and film but also on such current political flashpoints as gay marriage and gay parenting. Throwing down the theoretical gauntlet, No Future reimagines queerness with a passion certain to spark an equally impassioned debate among its readers.

Edensor, T. (2006). "Reconsidering National Temporalities: institutional times, everyday routines, serial spaces and synchronicities." <u>European Journal of Social Theory</u> **9**(4): 525-545.social theory
nationalism
national time
organisational temporalities
routines
temporal ordering
synchronicity
Repetition
habits
non-linear time
Tradition
narrative
Critical temporalities
Belonging
Scheduling
shared present
Cyclical time
globalisation
identity

Relevance: 2
assumptions about time obscuring x
global present
>This article attempts to foreground the importance of everyday life and habit to the reproduction of national identities. Taking issue with dominant linear depictions of the time of the nation, which have over-emphasized 'official' histories, tradition and heroic narratives, this article foregrounds the everyday rhythms through which a sense of national belonging is sustained. The article focuses upon institutionalized schedules, habitual routines, collective synchronicities and serialized time-spaces to develop an argument that quotidian, cyclical time is integral to national identity. In conclusion, accounts that discuss the increasing dominance of a postmodern global time are argued to be hyperbolic, since the nation remains a powerful, if more flexible constituent of identity.

Eder, K. (2004). "The Two Faces of Europeanization: Synchronizing a Europe Moving at Varying Speeds " Time & Society **13**(1): 89-107.Synchronicity
multiple temporalities
temporal conflict
Europe
social time
organisational temporalities
Shared present
time as symbolic resource
time as tool for political legitimation
Standardisation
Acceleration of time
Relevance: 2
Asynchrony
Social coordination
>Non-synchronous events are constitutive for the social. Every society has to institutionalize synchronicity over time to make a social order of the present possible. A social world of discontinuity (i.e. a non-synchronized world) is amended by a semantics of simultaneity (i.e. a synchronized world) which makes the non-synchronous appear as synchronous. From this follows that synchronicity is a necessary illusion. Cultures of synchronicity are powerful symbolic representations. The case of the New Europe is a particularly striking case. It synchronizes by standardization and by the timing of standardization which generates non-synchronicity at increasing speed. This is called the first face of Europeanization. The New Europe has to legitimate its non-synchronicity and make it appear as synchronicity. This is called the second face of Europeanization. Thus a culture emerges in which non-synchronicity and synchronicity are constructed simultaneously.

Edidin, B. M. (1946). "Released Time in the Jewish Community." Religious Education **41**: 16-19.time allocation

time use
education
religion
USA
national time
inclusion/exclusion
Judaism
Relevance: 2
families

discusses why Jewish families did not make use of 'released time' for religious instruction, particularly in contrast to Catholic and Anglican families. Issues of state/religious divide discussed.

Edmondson, R. (2000). "Rural Temporal Practices: Future time in Connemara." Time & Society **9**(2-3): 269-288.Ireland
Europe
futurity
rural communities
multiple temporalities
sociology
Anthropology
shared future
Shared past
future orientation
Rhythms
action
relevance: 1

This article argues that, in contrast to common expectations about traditional societies, social practices in the rural West of Ireland cluster round a 'communal time' oriented to the future, not the past. The article distinguishes between several 'time-complexes' and 'time-regimes' observed here; the significance of the future-orientation of the traditional regime is underlined by its connections with an implicit philosophical anthropology. Here, decisions and intentions have distinct tempos, structures and implications for interaction, contributing to an indigenous social order which both contrasts with and casts light on those in 'core' European cultures.

Effie, R. (2008). "Stranger in the City: Self and Urban Space in the Work of Nicolas Calas." Journal of Modern Greek Studies **26**(2): 283-309.Greece
urban communities
identity
nationalism
Anderson
Synchronicity
Migration
cities

imagined futures
time and space
literature
modernity
USA
Communication
relevance: 2
Geography

Not available - intro instead: Those concerned with national identity construe self-perception in relation to an "imagined community" interacting with an (imagined) national geoinlineal space. In the case of migrant intellectuals, however, self-perception may be determined by a space that is imagined, but does not necessarily coincide with the geography of the nation. Cities as modern, transnational spaces within national territories become during the twentieth century the home of many who, propelled by their own desire or by history, migrate from one place to the other. The modern metropolis is often the real and imagined space that forms the relation between self and community. As Raymond Williams remarks "[i]t is a [End Page 283] very striking feature of many Modernist and avant-garde movements that they were not only located in the great metropolitan centers but that so many of their members were immigrants into these centers, where in some new ways all were strangers" (1989:77). Cities are also the place in which intellectual activity and artistic experimentation reach their height, providing the context for new types of encounter. James Clifford, reflecting precisely on this aspect of cities, points out that the surrealist Paris of the 1920s and the 1930s could be "rewritten" as a place of transient encounters and that cities "could be understood as specific, powerful sites of dwelling/traveling" (1997:30). The symbiotic relationship between the modernist and avant-garde aesthetic and the urban environment magnifies the general metropolitan consciousness that emerged with modernity.2 Writing in, for, and about the city was a common practice for modernists and avant-garde writers alike; it was also a kind of rewriting of the self in relation to a specific space.3

Placing Nicolas Calas (1907–1988) against this background provides an illuminating way to understand the poet, whose identity was largely formed by cities. His writings illustrate the important movement from the national to the urban as the frame that determines his migrant identity. I follow Calas's perception of Athens and New York, the two cities essential to his life and work that punctuate his writings and, in direct or oblique ways, mirror each other in a game that is played out in two languages, Greek and English, and unfolds in poems and theoretical and critical texts.4 His changing representations of himself reflect changes in the urban experience as it was lived by an intellectual who can be said to represent a generation that underwent migrations and experienced the turmoil of making the modern city its home. With each relocation, Calas reconfigures himself through his perception of each (imagined) city. This two-part relationship—imaginary of the city and perception of the self—are illustrated by Calas's representations of three landmarks, two from Athens and one from New York: Omonia Square, the

Acropolis, and Radio City. Through these landmarks, Calas's perception of spatiality and temporality in the two cities is considered in ways that demonstrate how these conceptualizations of time and space affected his perception of the self. Finally, this changing self-representation is discussed in relation to some of the personae that Calas adopts. Figures of strangers and strange figures that appear throughout his work will help us problematize the type of identity that emerges from the urban consciousness.

Eisenlohr, P. (2004). "Temporalities of Community: Ancestral Language, Pilgrimage, and Diasporic Belonging in Mauritius." Journal of Linguistic Anthropology **14**(1): 81-98.Mauritius
Multiple temporalities
Diaspora
Migration
language
Hinduism
Anthropology
linguistics
Geography
Relevance: 1
Collective memory
Sacred time
Asian Philosphy
Belonging

Temporal indexicality is deeply involved in the production of imagined communities. This article shows how the cultivation of Hindi as an "ancestral language" among Hindus in Mauritius mediates between two different modes of temporality while shaping diasporic identities. Diasporic ideologies of ancestral language are further shown to articulate with the creation of sacred geographies in the context of an annual Hindu pilgrimage.

Eisenlohr, P. (2006). Little India: diaspora, time, and ethnolinguistic belonging in Hindu Mauritius. Berkley and Los Angeles, California, University of California Press.method: ethnography
Anthropology
language
Diaspora
shared past
Religion
history
nationalism
ethnicity
Relevance: 2
Belonging
communication
language

Migration
home
Hinduism
Mauritius

> From the back cover: Little India is a rich historical and ethnographic examination of a fascinating example of linguistic plurality on the island of Mauritius, where more than two-thirds of the population is of Indian ancestry. Patrick Eisenlohr's groundbreaking study focuses on the formation of diaspora as mediated through the cultural phenomenon of Indian ancestral languages--principally Hindi, which is used primarily in religious contexts. Eisenlohr emphasizes the variety of cultural practices that construct and transform boundaries in communities in diaspora and illustrates different modes of experiencing the temporal relationships between diaspora and homeland.

Elchardus, M. and W. Smits (2006). "The Persistence of the Standardized Life Cycle." Time & Society **15**(2-3): 303-326.Standardisation
life course
Cyclical time
sequence
temporal boundaries
normativity
inclusion/exclusion
temporal inequality
Method: surveys
Relevance: 2
timing
continuity over time
Belgium
europe

> This article investigates to what degree the standardized life cycle has been replaced by an individualized life course, characterized by the absence of a strict sequence and timing of life's transitions. In order to measure the normative position of people, rather than the external conditions to which they are subject, the test is based on the ideal life course or life cycle as described by a purely random sample of 4666 inhabitants of Belgium, aged 18 to 36. The available evidence overwhelmingly points towards the persistence of a standardized ideal life cycle, characterized by a strict sequence and timing of the important transitions.

Elder Jr, G. H. (1994). "Time, Human Agency, and Social Change: Perspectives on the Life Course." Social Psychology Quarterly **57**(1): 4-15.Agency
social Change
psychology
Sociology
life course
Generations

aging
Relevance: 2

> The life course has emerged over the past 30 years as a major research paradigm. Distinctive themes include the relation between human lives and a changing society, the timing of lives, linked or interdependent lives, and human agency. Two lines of research converged in the formation of this paradigm during the 1960s; one was associated with an older "social relationship" tradition that featured intergenerational studies, and the other with more contemporary thinking about age. The emergence of a life course paradigm has been coupled with a notable decline in socialization as a research framework and with its incorporation by other theories. Also, the field has seen an expanding interest in how social change alters people's lives, an enduring perspective of sociological social psychology.

Elias, N. (1998). Time and Timing. <u>On Civilization, Power, and Knowledge: Selected Writings</u>. Chicago and London, University of Chicago Press**: 253-268.**sociology
methodology
Relevance: 2
social time
Timing
etiquette
art
Middle Ages
Norbert Elias

> not available: from back of the book: Nobert Elias (1897-1990) is among the great sociologists of the twentieth century. Born in Germany, Elias earned a doctorate in philosophy and then turned to sociology, working with Max Weber's younger brother, Alfred Weber, and with Karl Mannheim. He later fled the Nazi regime in 1935 and spent most of his life in Britain. He is best known for his book, The Civilizing Process, wherein he traces the subtle changes in manners among the European upper classes since the Middle Ages, and shows how those seemingly innocuous changes in etiquette reflected profound transformations of power relations in society. He later applied these insights to a wide range of subjects, from art and culture to the control of violence, the sociology of sports, the development of knowledge and the sciences, and the methodology of sociology. This volume is a carefully chosen collection of Elias's most important writings and includes many of his most brilliant ideas. The development of Elias's thinking during the course of his long career is traced along with a discussion of how his work relates to other major sociologists and how the various selections are interconnected. The result is a consistent and stimulating look at one of sociology's founding thinkers.

Elliott, B. (2011). "Community and resistance in Heidegger, Nancy and Agamben." <u>Philosophy & Social Criticism</u> **37**(3): 259-271.Philosophy
Continental Philosophy
heidegger

Jean-Luc Nancy
Agamben
non-homogeneous community
Agency
history
Collective memory
Shared past
future
futurity
Critical temporalities
Relevance: 3
passivity
politics

Over the last two decades the work of Jean-Luc Nancy and Giorgio Agamben has attracted widespread attention both within philosophy and more broadly across the human sciences. Central to the thinking of Nancy and Agamben is a shared theory of community that offers a model of resistance to oppressive power through radical passivity. This article argues that this model inherits the inadequacies of Martin Heidegger's attempts to conceptualize society and history. More specifically, Heidegger's understanding of collective history in terms of 'destiny' implicitly regulates the figure of community proposed by Nancy and Agamben. This alignment with the Heideggerian notion of destiny means that these later thinkers fail to offer a credible model of resistance in terms of concretely determined means of productive counter-practices. As a consequence the usefulness of the thinking of Nancy and Agamben as a conceptual framework for emancipatory politics is at best extremely limited.

Elliott, J. (2004). Politics out of time: Feminism, futurity and the end of history. <u>English</u>. New Brunswick, Rutgers. **PhD**.feminist theory; literature; literary theory; Political theory; political time; futurity; Static time; history; narrative; modernity; Relevance: 2; women's time; gender; time as symbolic resource; historical time; political time; homogenising present; Democratic present; epistemology; politics; feminism

This dissertation explores the ways in which 1970s popular feminist narrative worked to offer temporal solutions to the political dilemmas posed by what has been called the 'end of history'. I argue that second wave feminism's inception in the late 1960s coninicided wiht the demise of modern historical time associated with postmodernity. Analyzing historical narratives of the 1960s, theories of political time, and 1970s popular feminist novels, I suggest that second wave feminism was positioned in the western imagination as simultaneously a cause of and a cure for the demise of modern time. I read white women's libearation discourse as a symptom of the widespread needs its stories met, arguing that central among these was the need to supercede a perceived breakdown in political time and generate new access to positive futurity. I coin the phrase 'static time' to describe this temporal breakdown, which I argue entrail an overriding sense of simultaneous temporal and epistemological closure....

Elliott, J. (2008). Popular Feminist Fiction as American Allegory: Representing National Time. Basingstoke, Palgrave.USA
narrative
feminism
futurity
future
Literary theory
literature
postmodernism
gender
Relevance: 2
national time
feminist theory
time as symbolic resource
political time
Absence of future
Trauma

> Offering a strikingly original treatment of feminist literature, Popular Feminist Fiction as American Allegory argues that feminist novels served as a means of narrating and negotiating the perceived decline of American progress after the 1960s. Elliott analyzes popular tropes ranging from the white middle class housewife trapped in endless domestic labor to the woman of color haunted by a traumatic past--exploring the way in which feminist narratives represented women as unable to access positive futures. In a powerful new reading of temporality in contemporary fiction, Elliott posits that feminism's image of women trapped in time operated as a potent allegory for the apparent breakdown of futurity in postmodernity.

Elliott, J. (2008). "Stepford U.S.A.: Second-Wave Feminism, Domestic Labor, and the Representation of National Time." Cultural Critique(70): 32-62.
feminism; Generations; labour time; home; nationalism; national time; reproductive time; temporal boundaries; Critical temporalities; inclusion/exclusion; literary theory; futurity; literature; Assumptions about time obscuring x; Gender; political time; Activism; Counter traditions; Progress; Teleology; historical time; imagined futures; USA; Repetition
Relevance: 2; temporality of academic work; Beauvoir; care work; history; Urban communities; politics

> not available - from the text: Significant critical attention was expended on the connection between feminism and time in the late 1990s and first years of the twenty-first century. Various essays investigated the uneasy relationship between different feminist generations, the dangers inherent in using reproductive metaphors to signal the persistence (or lack thereof) of feminism across time, and the implications of describing contemporary feminism through an apocalyptic image of violent closure.1 With very few exceptions, this criticism pinpointed the temporal tropes at work in contemporary feminist discourse in an attempt to generate new ways to approach the current state of academic feminism.2 This joint focus on both the contemporary moment and academic feminism made

perfect sense, given the steady eradication of popular feminism as anything other than the absent cause of a backlash that now seems perpetual. Devoid of any feeling of feminist propulsion, the present appeared as a crisis situation, requiring an immediate intervention by academic feminism—that is, by the only feminism that seems to be left to intervene...In contrast, this essay argues that the current state of feminism, and by extension our current dilemmas, owes much to the role popular feminism played when it thrived, a role that I will argue had everything to do with the popular feminist temporalities evolved in the 1970s. In order to map these temporalities, I return to an iconic popular feminist text of the decade, The Stepford Wives, as represented by Ira Levin's 1972 novel and the 1975 film...As I will argue in detail below, this popular version of feminist politics centers on the temporalized dilemmas of the white, middle-class suburban housewife. 5 In particular, The Stepford Wives offers visions of housewifery reminiscent of the critiques offered a decade earlier in bestsellers by Simone de Beauvoir and Betty Friedan, in which housewives are seen as trapped in a nightmarish life of pointless repetition. ...Yet if 1970s activist feminism was never as limited to white, middle-class women as some accounts assume, it becomes all the more imperative to consider how and why the vision of feminism offered by such texts as The Stepford Wives came to substitute for this more complex history in the popular imagination. In particular, I will argue that the prominence of this strain of popular feminism must be understood not only in terms of the often painful failures of feminist politics but also in terms of the purposes this discourse served, the overarching ideological needs that it filled in mainstream American culture, some of which were only peripherally connected to gender politics....The most crucial of these needs, I will argue, arose from the post 1960s weakening of narratives of inevitable national progress and the associated perception of a temporal dead end often referred to as "the end of history." Feminism's relationship with teleological, progressive historical time has been a topic of frequent debate since the 1970s.9 However, even those who warn against feminism's affiliation with this vision of historical time often assume that this temporal mode is there for the taking, persisting as a kind of siren song for a post-structuralist feminism determined to resist teleology's seductions.... In the discussion that follows, I suggest that this concurrence is crucial to understanding the relationship between feminism and time that so much recent work has sought to define. I argue in particular that one of the central powers of popular feminist discourse was its ability to offer the American national imagination a flexible yet ideologically charged vocabulary for allegorizing both the apparent loss of historical progress and the possibility of its retrieval....However,when feminist progress is used as evidence that the West is more advanced than other parts of the globe, we glimpse the way in which feminism can take on symbolic freight within the West as well, becoming entangled with internal narratives regarding national development or the lack thereof. When the possibility and desirability of feminist transformation became a subject of intense interest in late-twentieth-century American popular culture, feminist discourse became increasingly available as an arena for negotiating such questions about national transformation. In particular, I will suggest that,

much as the heroine's trajectory to marriage provided a means to explore the changing class structure of England in eighteenth-century and nineteenth-century courtship novels, mainstream feminism's fixation on the housewife's Sisyphean labors offered a means of narrating the perceived breakdown of American progress after the 1960s.12 In offering this reading, I will ask not what historical time can (or cannot) do for feminism, but rather what feminism has done for historical time.

Emerson, B. C. and R. G. Gillespie (2008). "Phylogenetic analysis of community assembly and structure over space and time." <u>Trends in Ecology & Evolution</u> **23**(11): 619-630.ecological communities
biology
evolution
Method: dynamic rather than static
ecology
change over time
Relevance: 3

> Evolutionary ecologists are increasingly combining phylogenetic data with distributional and ecological data to assess how and why communities of species differ from random expectations for evolutionary and ecological relatedness. Of particular interest have been the roles of environmental filtering and competitive interactions, or alternatively neutral effects, in dictating community composition. Our goal is to place current research within a dynamic framework, specifically using recent phylogenetic studies from insular environments to provide an explicit spatial and temporal context. We compare communities over a range of evolutionary, ecological and geographic scales that differ in the extent to which speciation and adaptation contribute to community assembly and structure. This perspective allows insights into the processes that can generate community structure, as well as the evolutionary dynamics of community assembly.

Emirbayer, M. and A. Mische (1998). "What Is Agency?" <u>The American Journal of Sociology</u> **103**(4): 962-1023.Agency
Sociology
social Change
methodology
habits
time as horizon
imagined futures
present
Relevance: 3

> This article aims (1) to analytically disaggregate agency into its several component elements (though these are interrelated empirically), (2) to demonstrate the ways in which these agentic dimensions interpenetrate with forms of structure, and (3) to point out the implications of such a conception of agency for empirical research. The authors conceptualize agency as a temporally embedded process of social engagement, informed by the past (in its "iterational"

or habit- ual aspect) but also oriented toward the future (as a "projective" capacity to imagine alternative possibilities) and toward the present (as a "practical-evaluative" capacity to contextualize past habits and future projects within the contingencies of the moment).

Engel, D. M. (1987). "Law, Time and Community." Law & Society Review **21**(4): 605-637.Law
Social time
Rural communities
temporal conflict
Change over time
Social Change
multiple temporalities
Relevance: 1
time as missing element
critique of discipline
USA
Repetition
linear time
cyclical time
time as symbolic resource
social conflict
conceptions of time
changing perceptions of time
expectation
values

Research concerning law and social change has almost always treated time as a universal constant and a baseline against which variations in behavior can be measured. Yet a significant literature exists demonstrating that researchers can also regard time as a socially constructed phenomenon requiring analytic interpretation in its own right. This article explores two aspects of the human experience of time that were especially important for the residents of a rural American community: the sense of time's iterative character and its linear or irreversible quality. These two ways of experiencing and conceptualizing time played a significant part in efforts by residents of Sander County, Illinois, to define their community and interpret the social, cultural, and economic transformations it was undergoing. They were also important in the residents' efforts to frame and define conflict within the community and to determine when law should or should not be invoked. The article examines some ways in which the analysis of varying conceptions of time within a community can enhance understanding of expectations, perceptions, and values concerning law in a changing society.

Engelhardt Jr, H. T. (1976). Individuals and Communities, Present and Future: Towards a Morality in a Time of Famine. Lifeboat ethics: the moral dilemmas of world hunger. G. R. Lucas and T. W. Ogletree. New York, Harper and Row**:** 70-83.communities in crisis

ethics
temporally extended responsibilities
Relevance: unknown
Morality
      not available

Escobedo, A. (1997). "The book of martyrs: Apocalyptic time in the narrative of the nation." <u>Prose Studies: History, Theory, Criticism</u> **20**(2): 1-17.literary theory
historical time
narrative
apocalypse
temporal boundaries
social change
nationalism
history
Religion
Agency
temporal conflict
national time
imagined futures
futurity
fate
Relevance: 2
absence of future
rhetoric

      not available - from the text: While these scholars are certainly right to reject Haller's elect nation thesis, their conclusions cause them to underestimate the genuine strain of nationalism in the Book of Martyrs.." Not only does Foxe often intermix deeply nationalist sentiments within his international conception of Protestantism, but he even occasionally links this nationalism to the theme of the Apocalypse in his book. However - and this is why we cannot simply return to the elect nation thesis - he never makes this link in an unqualified manner. Consider the following passage: "There hath been no region or country more fertile or fruitful for martyrs, than our own region of England" (3.581). This is a suggestive statement of England's privileged role, for which Foxe goes on to offer two interpretations: "Whether it happeneth or cometh by the singular gift or privilege of God's divine grace, or else through the barbarous and foolish cruelty of such as at that time ruled and governed the church, is uncertain."12 While Foxe here does not finally identify England's history with divine privilege, the passage is ambivalent about England's status. The first possibility Foxe offers ("privilege of God's divine grace") undeniably has shades of Haller's elect nation thesis. But Foxe refuses to ignore the second possibility of random, fallible, human agency: "foolish cruelty." England's relation to the apocalyptic true church is strikingly ambiguous in this passage: England teeters between having a genuinely privileged role and being a worse-than-usual example of worldly corruption. Just as we saw John Aylmer do, Foxe gestures at conferring an elect status on

England, but then stops short of actually doing so. This ambivalent rhetoric, I wish to argue, reflects a contradictory, even paradoxical relation between nationhood and the Apocalypse during the early Elizabethan period. On the one hand, historical circumstances profoundly connected the two discourses in the minds of early Elizabethans: the recent success of institutional Protestantism (a Reformed Queen) was a victory for both the apocalyptic true church and the English nation. On the other hand, a formidable logical incompatibility imposed itself: nationalism assumed an earthly future, while Tudor apocalyptic doctrine assumed an imminent end to earthly existence...Foxe thus found himself in a difficult discursive position: he was unwilling to separate entirely his nation's future from the apocalyptic future, but he was unable to bring them together as one. He could not resolve this tension in doctrine: as we have observed, the millennialist nationalism that seventeenth-century divines appealed to was not available to Foxe in the 1560s. In the next two parts of this essay I will consider how Foxe uses the form of narrative itself to negotiate the competing claims of a national and an apocalyptic future.

Ester, P., H. Vinken, et al. (2002). "Reminiscences of an Extreme Century: Intergenerational Differences in Time Heuristics: Dutch People's Collective Memories of the 20th Century " Time & Society **11**(1): 39-66.Collective memory
europe
The Netherlands
generations
Memory
time as symbolic
temporal boundaries
Sociology
method: surveys
events
history
Relevance: 2

The new millennium has inspired social observers to contemplate the events that shaped the 20th century. Little is known about how the general public and generations within it interpret the landmark events of this century. If generation theory is correct one may hypothesize that different generations remember and interpret distinct events. Generations share different collective memories and, consequently, intergenerational differences are expected in the time heuristics that generations apply. This hypothesis is tested with the Dutch CentERdata Millennium Survey (N = 1391). It is observed that though generations recall similar events, they interpret these events in distinct ways, based on their formative experiences.

Evans, T. (1989). "Taking place: the social construction of place, time and space, and the (re)making of distances in distance education." Distance Education **10**(2): 170-183.social time
time and space

Place
education
Sociology
Geography
history
time as symbolic
identity
inclusion/exclusion
organisational temporalities
Communication
Relevance: 3

> This paper endeavours to link the notions of distance and place to distance education, using social scientific theories of distance. A selection of the work of geographers, historians and sociologists concerning theories of distance and place are related critically to the administration, management and practices of distance education. Distance and place are presented as a concept which individuals construct for themselves in relation to the broader social contexts of their lives. The relationships between students and their distance education institutions represent encounters between a variety of distance relations which are rarely considered by distance educationists. It is argued that distance education institutions play a part in 'choreographing' the existences of their students. In effect, a series of movements in time-space are choreographed in order for people to be 'distance students'. Such a choreography is founded on unstated assumptions about place and distance and is constructed through the bureaucracies and processes of distance education, particularly through the use of non-dialogic forms of communications.

Eze, E. C. (2008). "Language and Time in Postcolonial Experience." Research in African Literatures **39**(1): 24-47.Africa
Postcolonialism
Literature
literary theory
Language
history
relevance: 3

> I examine the relationships between language and time from the standpoint of postcolonial experience. While focusing materially on language, I explore, on one hand, the concept of time from the point of view of experiences usually characterized as postcolonial. On the other hand, I think through what the expression "postcolonial" could mean from the perspective of a general concept of time. These approaches lead one to understand in what ways we could reasonably argue that, more that in any other modes of consciousness in any disciplines, both the times and the experiences of postcolonialism in continental Africa can be most insightfully traced in the histories of what has been called the African experience in literature.

Fabian, J. (1983). <u>Time and the Other: How Anthropology Makes its Object</u>. New York, Columbia University Press.Johannes Fabian
Anthropology
Coevalness
temporal distancing
methodology
Temporality of academic work
inclusion/exclusion
Relevance: 2

> Fabian's study is a classic in the field that changed the way anthropologists relate to their subjects and is of immense value not only to anthropologists but to all those concerned with the study of man. A new foreward by Matti Bunzl brings the influence of Fabian's study up to the present. Time and the Other is a critique of the notions that anthropologists are "here and now," their objects of study are "there and then," and that the "other" exists in a time not contemporary with our own.

Fabian, J. (2001). "Time, Narration, and the Exploration of Central Africa." <u>Narrative</u> **9**(1): 3-20.Johannes Fabian
Coevalness
temporal distancing
anthropology
methodology
Method: ethnography
narrative
relevance: 2
Africa

> not available

Fallon, P. (2009). "Time for (a Reading) Community? The Border Literary Field(s) in the 1980s and 1990s." <u>Mexican Studies-Estudios Mexicanos</u> **25**(1): 47-70.Media
Literature
Narrative
Nationalism
Latin America
Mexico
inclusion/exclusion
literary theory
narrative
national time
local time
critical temporalities
Relevance: 1

> This essay analyzes how, marginalized by national literatures and threatened by the rise of regional mass media in the 1980s and 1990s, northern Mexican border authors and their texts consistently concerned themselves with the

temporalities of representation - particularly in literary narrative. Through their treatment of temporal issues, these writers directed themselves toward a local, transnational reading community and enacted a critical regionalism that articulates local signification within larger processes reshaping the role of literature in contemporary Latin America.

Farred, G. (2004). "The Double Temporality of Lagaan: Cultural Struggle and Postcolonialism." <u>Journal of Sport & Social Issues</u> **28**(2): 93-114.postcolonialism
Cinema
multiple temporalities
temporal conflict
India
relevance: 3
psychoanalysis
cultural studies
social theory
Sports events
past in the present
Gender

> Using postcolonial, psychoanalytic, sports, and cultural theory, this article explores the ways in which temporality constitutes a crucial element of the 2002 Bollywood movie, Lagaan. In critiquing this film about cricket, the article explicates how the political moment that is the Indian present functions as a problematic backdrop to Lagaan, which is set at the end of the 19th century. The film is read as text that inhabits, and articulates, a double temporality: Lagaan ("tax" in Hindi) is a movie that looks, simultaneously, to the colonized past and the postcolonial present. Cricket is posited as pivotal to the anticolonial project, and Lagaan demonstrates how the imagined "Indian" nation (which includes all of the Asian subcontinent) conflicts with the Indian and Pakistani nations that emerged after the Partition of the Raj. This article shows how these many ideological pressures operated in "Indian" society and affords gender a critical part in that analysis.

Farred, G. (2004). "The not-yet counterpartisan: a new politics of oppositionality." <u>South Atlantic Quarterly</u> **102**(4): 589-605.South Africa
politics
Africa
ethnicity
race
inclusion/exclusion
law
political theory
philosophy
history
time as tool for political legitimation
Relevance: 2

time as symbolic resource
progress
Teleology
Separation from the past
political time

> not available - from intro: Apartheid South Africa was a society preoccupied with containing its own disenfranchised black populace and obsessed with imposing "law and order," albeit one laden with historical paradox. In apartheid South Africa, the white minority's determination to maintain (an immoral, if not an illegal) order produced the "dis-order"—the peaceful and violent protests, the workers' strikes, and the school boycotts—that made the law unworkable, the system of constitutionalized racial discrimination unsustainable. Black opposition stands, from the vantage point of a post-apartheid society, as the interrogation of how law can be linked to order; the post-apartheid nomos marks the dissolution of the apartheid order and the production of an entirely new political order; black resistance represents a commentary on how ex justa causa ("from just cause") the law provokes and incorporates violence, of how violence—against protesting black (and occasionally white) bodies—constituted apartheid law.

> Anti-apartheid resistance worked to do more than overthrow a racist system of government (and not simply the governing NP): it was philosophically instrumentalist in that it transcribed the history of black opposition to apartheid as a critique of the apartheid state's fallacious belief in its own telos—its sense of its capacity to exist infinitely in the face of the disenfranchised majority's growing resistance. Black oppositionality rejected, and sought to make inconceivable, the unproblematic coupling of concepts such as law and order by revealing the racist violence that enabled this yoking of law to order in the first place.

> The propensity for the teleological, to think post-apartheid South Africa as the disarticulation (and possibly even evacuation of) and triumph over its apartheid predecessor, the narrative of "progress" from a racist past to a nonracial present (and future), is a critical modality that has significant purchase in the post-1994 society. The event of the nation's first democratic elections, April 1994, signals—in this teleological rendering—the "end" of one era and the beginning of a new, democratic one that aligns South Africa—almost half a century later—with a global post-1945 nomos. With, of course, the provisos that past economic inequities, cultural differences, and racial tensions, to mention but three, would have a (powerful) residual life in the new, post-apartheid nomos—the new order of the South African being.

Feldman, R. (2007). "Parent–infant synchrony and the construction of shared timing; physiological precursors, developmental outcomes, and risk conditions." <u>Journal of Child Psychology and Psychiatry</u> **48**(3-4): 329-354.Synchronicity
Families
shared present
timing

psychology
psychiatry
Generations
sequence
temporal ordering
children/youth
social coordination
Biological time
Affect
Methodology
time as missing element
Relevance: 3
intersubjectivity

> Synchrony, a construct used across multiple fields to denote the temporal relationship between events, is applied to the study of parent–infant interactions and suggested as a model for intersubjectivity. Three types of timed relationships between the parent and child's affective behavior are assessed: concurrent, sequential, and organized in an ongoing patterned format, and the development of each is charted across the first year. Viewed as a formative experience for the maturation of the social brain, synchrony impacts the development of self-regulation, symbol use, and empathy across childhood and adolescence. Different patterns of synchrony with mother, father, and the family and across cultures describe relationship-specific modes of coordination. The capacity to engage in temporally-matched interactions is based on physiological mechanisms, in particular oscillator systems, such as the biological clock and cardiac pacemaker, and attachment-related hormones, such as oxytocin. Specific patterns of synchrony are described in a range of child-, parent- and context-related risk conditions, pointing to its ecological relevance and usefulness for the study of developmental psychopathology. A perspective that underscores the organization of discrete relational behaviors into emergent patterns and considers time a central parameter of emotion and communication systems may be useful to the study of interpersonal intimacy and its potential for personal transformation across the lifespan.

Felski, R. (2000). <u>Doing Time: Feminist Theory and Postmodern Culture</u>. New York, New York University Press.Feminist theory
modernity
Postmodernism
history
Multiple temporalities
Cultural studies
art
epochalism
Relevance: 2
feminism
Asynchrony

changing perceptions of time
class
epochalism
inclusion/exclusion
Aesthetics
critical temporalities

> Contemporary theory is full of references to the modern and the postmodern. How useful are these terms? What exactly do they mean? How is our sense of these terms changing under the pressure of feminist analysis? In this study, Rita Felski argues that it makes little sense to think of the modern and postmodern as opposing or antithetical terms. Rather, we need a historical perspective that is attuned to cultural and political differences within the same time as well as the leaky boundaries between different times. Neither the modern nor the postmodern are unified, coherent, or self-evident realities. Drawing on cultural studies and critical theory, Felski examines a range of themes central to debates about postmodern culture, including changing meanings of class, the end of history, the status of art and aesthetics, postmodernism as "the end of sex", and the politics of popular culture. Placing women at the centre of analysis, she suggests, has a profound impact on the way we think about historical periods. As a result, feminist theory is helping to reshape our vision of both the modern and the postmodern.

Ferguson, M. L. (2006). "Politics in an Untimely Fashion " Theory & Event
9(1).Philosophy
politics
political theory
political time
Relevance: 3
Untimely
continental Philosophy
political science
Assumptions about time obscuring x
book review

> Review - abstract not available: Untimely Fashion Samuel A. Chambers. Untimely Politics. New York: New York University Press, 2003. 224pp. ISBN 0814716415. Jeffrey Isaac lamented in 1995 that political theorists had missed an opportunity to respond to the revolutions of 1989. Untimely Politics calls into question the presumption of those like Isaac who believe that the job of political theory is to make sense of significant current events, like the fall of the Soviet Union or 9/11. However, this book is not a defense of universalist, ahistorical theory divorced from a concern with contemporary politics, nor of theory understood primarily as intellectual history, focused only on political events in the past. After all, in the final chapter, Chambers gives a theoretical response to the Defense of Marriage Act (DOMA), signed into law in 1996. At issue, then, is not whether theorists should use their craft to critique and make sense of current political events, but rather how we should do so. According to Chambers,

theorists like Isaac view political theory primarily as a problem-solving enterprise accomplished through inquiry into the events themselves, unmediated by interpretive analysis of theoretical texts. (5) Chambers argues that this approach to theory is grounded in a particular conception of time, one which he calls...

Ferguson, M. W. (2004). "Feminism in Time." <u>MLQ: Modern Language Quarterly</u> **65**(1): 7.literary theory
feminist theory
gender
history
Critical temporalities
temporal conflict
Multiple temporalities
Relevance: 2
asynchrony
women's time
feminism
origin stories
inclusion/exclusion

> Intro to special issue on feminism and time - abstract not available - first para: Like the White Rabbit, those of us addressing you from the pages of this special issue on "feminism in time" are late, quite late, for what remains (arguably) a very important date—with a highly enigmatic figure whose continued existence is subject to debate in these and other

(related) sets of pages written shortly before and shortly after the turn of the millennium. As a figure, feminism has multiple, changing, and disputed referents. The name in the dominant modern sense given by the Oxford English Dictionary —"advocacy of the rights of women (based on the theory of equality of the sexes)"— came rather belatedly into

English: 1894–95, according to the OED's entries for the substantive and adjectival forms of the word. This philological fact may surprise you (it did me), since many students of feminism, including one in this collection (Laura Mandell), date the birth of feminism in its modern form to the European Enlightenment. Yet more specifically, but also more partially, with reference to the coordinates of "national" language and geography as well as to those of linear time, feminism's "birth" has been (and is here too) provisionally located in the writings of Mary Wollstonecraft, in particular her famous Vindication of the Rights of Woman (1792).

Ferrell, R. (1999). "The Timing of Feminism." <u>Hypatia</u> **14**(1): 38-48.history
Philosophy
materiality
feminist theory
Kristeva
Irigaray
Psychoanalysis
Relevance: 3

timing

feminism

> Is history a category of reason, or is reason a category of history? These opposing questions have divided the structuralist from the materialist—but neither question is wrong. Analysis of the logic of oppositions challenges feminism, in particular, to find a logic—and a poetics—in which to render its values without historical or theoretical naiveté. I explore the question of the timing of feminism through Julia Kristeva and Luce Irigaray.

Fitzpatrick, T. (2004). "Social Policy and Time." <u>Time & Society</u> **13**(2-3): 197-219.Policy
time as missing element

Critique of discipline

Methodology

poverty

Capitalism

Critical temporalities

Relevance: 2

> Time is crucial to the implementation, operation and effectiveness of social policies, yet the subject has often treated the meaning of time as theoretically unproblematic. It focuses more upon what policies do and less upon the contexts within which the practices and assumptions of social actors are embedded. The article offers a more sophisticated theoretical account of time upon which is based an exploration of the main temporal features of welfare capitalism. It then goes on to examine three recent and prominent research projects in order to show how and why they fail to incorporate a convincing social theory of time.

Flaherty, M. G. (1987). "Multiple Realities and the Experience of Duration." <u>The Sociological Quarterly</u> **28**(3): 313-326.Duration

Sociology

Multiple temporalities

temporal boundaries

in/commensurability between times

Phenomenology

experiential time

method: Interviews

Method: ethnography

events

Turning points

Relevance: 3

changing perceptions of time

Deceleration of time

> This article documents an exploration of the following question: How does transition from one to another subuniverse of social reality shape the individual's sense of duration? That question is addressed through a phenomenological analysis of time-consciousness. The data consist of personal testimony in the form of anecdotes that summarize incidents in which time was felt to slow

noticeably. Analytic induction is applied to these ethnographic observations. These data suggest that the shock that accompanies relatively distinct shifts from one finite province of meaning to another provokes increased perception of immediate detail as the individual strives to interpret emerging events.

Flaherty, M. G., B. Freidin, et al. (2005). "Variation in the Perceived Passage of Time: A Cross-National Study." Social Psychology Quarterly 68(4): 400-410.Psychology
experiential time
method: Interviews
Activism
Agency
multiple temporalities
Relevance: 2
perception of time
Method: comparative analysis
social psychology
cultural variants of time
Argentina
politics
waiting
Synchronicity
affect
Deceleration of time

> Flaherty's cross-cultural theory purports to account for variation in the perceived passage of time. Recent events in Argentina provide an opportunity to assess the applicability of this theory to a Latin American nation. We conducted interviews with 198 persons who participated in various kinds of political activism. The respondents who felt that time had passed "quickly" emphasized an increase in governmental and personal activity. For those who said "slowly," the focus was on suffering, unpleasant emotions, and waiting. Those who were unable to specify reported a mixture of factors associated with "quickly" or "slowly," while those who said "synchronically" were unaffected by the turmoil in their country. These findings offer strong support for the theory in question, and they suggest that variation in the experience of time occurs not because there are different kinds of people but because people find themselves in different kinds of circumstances.

Flaherty, M. G. and M. D. Meer (1994). "How Time Flies: Age, Memory, and Temporal Compression." The Sociological Quarterly 35(4): 705-721.Sociology
Acceleration of time
time/space compression
Perception of time
Memory
Aging
Clock time
Synchronicity

generations
temporal conflict
Multiple temporalities
psychology
Pragmatism
Philosophy
relevance: 3
Deceleration of time

> We formulate a comprehensive theory that accounts for variation in the
> perception of time. According to our theory, lived time is perceived to pass slowly
> (protracted duration) when conscious information processing is high; lived time is
> perceived to be synchronized with clock time (synchronicity) when conscious
> information processing is moderate; and lived time is perceived to have passed
> quickly (temporal compression) when conscious information processing is low.
> We examine that portion of the theory concerning temporal compression in light
> of empirical materials. Since episodic memory erodes as time passes, we
> hypothesize that this generates the experience of temporal compression by
> lowering the density of conscious information processing. Our data were drawn
> from three different age cohorts, and we find strong support for the hypothesis.

Fleming, N. C. (2010). "The Press, Empire and Historial Time." <u>Media History</u> **16**(2):
183-198.Media
history
India
Coevalness
Colonialism
historical time
homogenising present
U.K.
time as tool for political legitimation
time as tool for managing percieved threats
Relevance: 2
political time
policy

> Journalistic invocations of past, present and future are a recurring feature of The
> Times' analysis of Indian affairs, especially after 1911, a manifestation of shifting
> imperialist conceptions of India and the consequent role of The Times in
> promoting constitutional reform. Initially hostile, imperialist intellectuals, senior
> Conservatives and The Times shifted from reluctant acquiescence, to the 1911
> durbar declaration, to active support; of the 1919 Government of India Act, the
> 1929?33 Round Table process and 1935 India Act; to siding with those in the
> 1940?45 wartime government who, against Churchill, advocated the necessity of
> full self-government. Throughout, The Times' extensive coverage of Indian affairs
> contained a subtext, sometimes explicitly stated, that presented a framework of
> historical time ? a coherent sense of past, present and future ? intended to
> legitimize new directions in Indian policy by reconciling change and continuity in

a way that was satisfying to Conservative perceptions of British imperial history.

Fontainha, E. (2005). "Social cohesion across Europe. Does time allocation matter?" Transfer: European Review of Labour and Research **11**(1): 97-111.time allocation
Europe
labour time
social cohesion
Shared present
Policy
critique of discipline
methodology
temporal inequality
Care work
public and private time
method: time-use data
Relevance: 2

The concept of social cohesion has received much attention in recent academic research as well as in policy documents. The aim of this paper is to point out the shortcomings of current indicators for social cohesion and the advantages of including time allocation data in the evaluation and measurement of social cohesion. Such data should include, for example, time spent on household work and family care or time spent on voluntary and civic activities. The paper is organised as follows: first, the Eurostat and OECD social cohesion indicators are discussed in relation to concepts of social cohesion. In section two, some aspects of social cohesion are associated with time allocated to various activities and it is argued that time use data, in some cases, provide a more accurate measure of social cohesion. In section three, empirical results are presented for European countries using indicators that illustrate social cohesion, and time use data are combined with current social cohesion indicators. Finally, conclusions are presented.

Ford, P. (2008). "Taboo: Time and Belief in Exotica." Representations **103**(1): 107-135.Music
Media
Activism
Utopia
Shared future
inclusion/exclusion
assumptions about time obscuring x
Relativity Theory
Relevance: 2
temporal distancing
Multiple temporalities
Asynchrony
imagined futures
Art

In the 1950s, exotica was a genre of pop music that specialized in depicting imaginary exotic paradises and conventionalized natives. By the late 1960s, exotica pop had disappeared, but its tropes of temporal and spatial disjuncture persisted, structuring the music, visual art, and social theory of the utopian counterculture. While 1950s and 1960s kinds of exotica differ in their preferred imaginary destinations, both raise the question of what intermediate shades between belief and disbelief are demanded by aestheticized representations of human life. This essay theorizes exotica as a mode of representation governed by a peculiar mode of reception—one of willed credulity enabled by submission to its spectacle. What exotica demands is what intellectuals are least likely to give, though, and the peculiar pleasures of exotica spectacle are denigrated or rendered invisible in the hermeneutic regime.

Forray, J. M. and J. Woodilla (2005). "Artefacts of Management Academe." <u>Time & Society</u> **14**(2-3): 323-339.Linguistics
management
method: discourse analysis
methodology
Relevance: 1
temporality of academic work
individual time
timelessness

Drawing on discursive approaches of stylistic linguistics and linguistic analysis, we explore ways in which temporality is an invoked and represented aspect in management journal titles. We analyze the titles of scholarly articles from three interdisciplinary organizational journals published in 2000: Administrative Science Quarterly, Group and Organization Management, and the Journal of Management Studies. We note manifestations of temporality in punctuation and word choice, in research interest, the use of academic terminology or keywords, and in underlying assumptions of temporality or timelessness. We conclude that journal titles may tell us about the speech community of management scholarship manifest through discipline-based constructions of temporality, but little about the individual experience of temporality in contributing to such a construction.

Fortes, M. (1970). <u>Time And Social Structure And Other Essays</u>. London and New York, Athlone Press.Anthropology
structuralism
functionalism
social time
Relevance: 2
Social structure

none available

Foster, T. (1988). "History, Critical Theory, and Women's Social Practices: "Women's Time" and Housekeeping." <u>Signs</u> **14**(1): 73-99.history

Feminism
home
Public and private time
Gender
social theory
feminist theory
Deconstruction
Philosophy
Kristeva
historical time
literary theory
Generations
Relevance: 3
women's time
France
Italy
Europe

not available - from the text: The value of the deconstructive critique to feminist theory and the form it should take within a political reading practice continue to be debated by feminist critics.' However, the relevance of Julia Kristeva's essay "Women's Time" to this debate has not been generally acknowledged.2 "Women's Time" offers a historical model of recent developments in the women's movement, a model that presents feminist expropriation of deconstruction as a possibility generated by (at least) Western women's historical situation. Kristeva suggests that there is a material basis for feminist use of deconstructive strategies, but her model of the forms feminist selfconsciousness can take also implies that those forms stand in specific relation to historical materialism, including its use of dialectics in critical analysis. Feminist practices as Kristeva presents them function as an immanent critique of both materialist and deconstructive theories, while implying the need to retain as well as modify their analytic categories and procedures. Kristeva's essay presents itself as a commentary on the European women's movement, particularly in France and Italy, but the questions it raises find enough correspondence in the work of socialist feminists and critics engaged in politicizing deconstruction to interest Anglo- American readers.3 As a literary representation of the lives of several generations of women, Marilynne Robinson's novel Housekeeping shows how an analysis like Kristeva's might organize a narrative of women's resistance to the historical limitations imposed on them.

Fox, J. F. (1934). "Leisure-Time Social Backgrounds in a Suburban Community." Journal of Educational Sociology **7**(8): 493-503.Method: questionnaires
leisure time
method: time diaries
sociology
Urban communities
education

children/youth
Methodology
Relevance: 3
Families

> What is the status of the school, child's leisure time in the small-town suburban community? Leisure time, for the purpose of this study, is defined as that waking time spent outside of the following necessary activities: sleeping, eat- ing, personal care, home duties, homework, time in school, paid employment, and transportation to work and school. Leisure interests are considered to be those expressions of preferences and activities. in which the child indulges in his leisure time-activities, "just because he wants to." Sociologists say the behavior of the child is, affected by many situations-the family, school, playground, movies, gangs, and scouts. This means that there are educational processes outside the formal program of the public school. If this is true, a study of the child within this congeries. of situations is essential. Such. a study should help to bring a visualization of educational problems in terms of the needs and activities of the whole community

Frankenberg, R. (1988). "Your Time or Mine? An Anthropological View of the Tragic Temporal Contradictions of Biomedical Practice." International Journal of Health Services **18**(1): 11 - 34.health care
sociology
Anthropology
method: dynamic rather than static
power
temporal conflict
coordinating between different times
industrialisation
temporal distancing
timelessness
homogenising present
Agency
time as symbolic resource
Relevance: 2

> The symbolic construction and use of time in health care is examined both in relation to social control of patients and to the power/powers accorded to and claimed by physicians. After reviewing classical medical sociology approaches of Zerubavel and Roth, it is suggested that an anthropological approach using concepts of disease, illness, and sickness and especially the last make it possible to produce a more adequate analysis. The cultural performance of sickness is seen in a framework of power, space, and time, and comparisons drawn between preindustrial and industrial patterns of healing (including Hahn's detailed ethnographic account of the practice of an internist in the United States). It is argued that medicine as it is at present practiced in industrial society inevitably requires health workers and especially physicians to distance themselves in time from the experience of their patients by taking the present-

tense account of perceived illness (the history), which they initially share, and translating it into timeless, almost disembodied, disease. The physicians' special position in relation to time makes symbolically possible their control not only over patients' access to space and use of time but also over patients' autonomy in controlling the body and its boundaries. Finally, it is proposed that, although the contradiction arises from the theory and practice of biomedicine itself, the ability of health workers to overcome it is related to the extent to which the exercise of power within medicine reinforces (or is reinforced by) the ideology of the society in which it operates.

Franz, K. (2003). ""On Time": The National Museum of American History." Technology and Culture **44**(1): 142-146.heritage
museums
Clock time
Chronology
Relevance: 2
USA
technology
clocks
history of changing perceptions of time
history
community engagement
epistemology
time reckoning

> Not available - from intro: Loitering at the entrance to the exhibit On Time at the National Museum of American History (NMAH), one immediately observes clusters of touring families keeping track of time. They glance at their watches, instruct chil dren in lessons of punctuality, and declare that if they move quickly enough and "stay on time" they can see the entire Smithsonian in a day. According to curator Carlene Stevens, the goal of On Time is to prompt these visitors to think about "the changing ways Americans have measured, used, and thought about time in the last three hundred years." On Time asks visitors to consider the big question, "How did we get this way?" How did Americans become so reliant on clock time? How and why have Americans come to measure time more and more precisely? Why have we accorded increasing importance to time?... The NMAH's previous clock exhibit, installed when the museum was still the National Museum of History and Technology, was a traditional taxonomy of artifacts (row upon row of clocks) illustrating incremental technological change. As historian Steven Conn has noted, such taxonomies, developed in the nineteenth century, reinforced dominant ideas of material and social progress. In museums of science and technology taxonomic exhibits created an object-based epistemology that reified ideas of technological progress and determinism. Overturning these exhibition methods, On Time illustrates vividly and with intellectual depth current ideas in the history of technology and museum interpretation that focus on social context and the varied cultural meanings of technological change.

Frederickson, K. (2007). "Liberalism and the Time of Instinct." <u>Victorian Studies</u> **49**(2): 302-312.History
Politics
economics
temporal distancing
Coevalness
Agency
futurity
inclusion/exclusion
Relevance: 2
future orientation
timelessness
western imperialism
liberalism
political economy
time as horizon
time as tool for political legitimation
time as tool for percieved threats

> This essay, which reads Walter Bagehot's *Physics and Politics* alongside the economic theories of its day-most notably, William Stanley Jevons's Theory of Political Economy-suggests how the term "instinct" affords Bagehot a means of distinguishing "civilized," self-determining subjects from their "savage" others by providing an account of agency outside of a liberal framework committed to rational willfulness and individual character development. In Bagehot's usage, savage actors governed by "instinct," supposedly insensible to any knowledge of the relation between means and ends, are deprived of any association they might be thought to have with either lengthier horizons of aspiration or the anxious deferral of pleasure, ideas valued as cornerstones of the liberal subject.

Freeman, E. (2005). "Time Binds, or, Erotohistoriography." <u>Social Text</u>(84/85): 57-68.Queer temporalities
queer theory
history
embodiment
Gender
Sexuality
psychoanalysis
Multiple temporalities
postcolonialism
Critical temporalities
futurity
Unpredictibility
Relevance: 2
historiography
Development

families
chronotopes
time as symbolic resource
Foucault
home
Development
Bourdieu
politics

Not available - from intro: Against the chronopolitics of development, and also extending postcolonial notions of temporal heterogeneity beyond queer melancholic historiography, this essay advances what I call erotohistoriography: a politics of unpredictable, deeply embodied pleasures that counters the logic of development. Particularly in light of the liberal transformation of a queer sex revolution into gay marriage reform and Marxist condemnations of queer theory's focus on matters libidinal,10 I would like to take the risk of the inappropriate response to ask: how might queer practices of pleasure, specifically, the bodily enjoyments that travel under the sign of queer sex, be thought of as temporal practices, even as portals to historical thinking? Freud's "uncanny" has offered one powerful model for a dialectic between bodily feelings and temporal alterity, but its "feelings" are both unpleasant and at one remove from the body (with the exception of goose bumps). Perhaps more important, the productive sense of alternate times in the uncanny—so fruitful for postcolonial theory—centers on the distinctly heterosexualized chronotopes of home, family, and mother.11 In contrast, Foucault has famously written that queers should "use sexuality henceforth to arrive at a multiplicity of relationships," while Bourdieu would insist that these relationships inevitably play with and on time.12 As a mode of reparative criticism, then, erotohistoriography indexes how queer relations complexly exceed the present. It insists that various queer social practices, especially those involving enjoyable bodily sensations, produce form(s) of time consciousness, even historical consciousness, that can intervene upon the material damage done in the name of development.13 Against pain and loss, erotohistoriography posits the value of surprise, of pleasurable interruptions and momentary fulfillments from elsewhere, other times.

Freeman, E. (2010). Time binds : queer temporalities, queer histories. Durham, NC, Duke University Press.Queer temporalities
Sexuality
Queer theory
history
Affect
art
non-linear time
time discipline
normativity
embodiment
Past in the present

politics
Relevance: 2
standardisation
inclusion/exclusion
experiential time
cinema
psychoanalysis
history
historiography
time as symbolic resource
Break in time
narrative
past in the present
Asynchrony
political time
Trauma

> Time Binds is a powerful argument that temporal and sexual dissonance are intertwined, and that the writing of history can be both embodied and erotic. Challenging queer theory's recent emphasis on loss and trauma, Elizabeth Freeman foregrounds bodily pleasure in the experience and representation of time as she interprets an eclectic archive of queer literature, film, video, and art. She examines work by visual artists who emerged in a commodified, "postfeminist," and "postgay" world. Yet they do not fully accept the dissipation of political and critical power implied by the idea that various political and social battles have been won and are now consigned to the past. By privileging temporal gaps and narrative detours in their work, these artists suggest ways of putting the past into meaningful, transformative relation with the present. Such "queer asynchronies" provide opportunities for rethinking historical consciousness in erotic terms, thereby countering the methods of traditional and Marxist historiography. Central to Freeman's argument are the concepts of chrononormativity, the use of time to organize individual human bodies toward maximum productivity; temporal drag, the visceral pull of the past on the supposedly revolutionary present; and erotohistoriography, the conscious use of the body as a channel for and means of understanding the past. Time Binds emphasizes the critique of temporality and history as crucial to queer politics.

Freund, P. (2010). "Capitalism, Time-Space, Environment, and Human Well-Being: Envisioning Ecosocialist Temporality and Spatiality." Capitalism Nature Socialism **21**(2): 112 - 121.climate change
temporal conflict
time and space
Capitalism
economics
labour time
Acceleration of time
Relevance: 2

political theory
ecological citizenship
Critical temporalities
political time
Biological time
Biorhythms
environment
time and space

>not available - from the text: Of course humans can be socially constituted to adapt to the demands of capitalist temporality (e.g., shift work), just as nature (e.g., land) can be adapted to the rhythms of capitalist industrial agriculture. However, such adaptations have longrange "unhealthy" costs and require compensatory mechanisms to deal with

temporal-spatial contradictions, such as disturbed sleep patterns to cope with a lack of sleep or using oil-based artificial fertilizer to boost depleted soil. Capitalism has saturated time-space, colonizing it. The speeding up of daily life is paralleled by the acceleration of the degradation and appropriation of the environment. The commodification of nature has accelerated along with the privatization of the commons. With the spread of global capitalism, the scale and speed of such appropriation and degradation have increased. Thus as China is integrated into the global capitalist economy, it will increasingly be under pressure to accelerate the production of export products, in turn, exacerbating deforestation, soil erosion, and water shortages.7 Global capitalism is driving widening "metabolic-biospheric rifts" in the commons (space). These include temporal rifts between energy and resource consumption and their renewability, as well as rifts between the rate of waste production and the capacity of ecosystems to cope with it.8 Thus carbon and other emissions tend to be created at a "rate faster than natural systems can absorb them, contributing to the creation of a global ecological crisis."9 There are also spatial rifts, such as the increasing separations of natural habitats. Spatial rifts are expressed in city/rural and North/South splits, and within built environments as "antimonies between nature and culture, divisions into "residential," "commercial," "light industrial," "historic preservation," and "natural restoration" spaces.10 Temporal-spatial rifts produce what James O'Connor has called the "second contradiction" of capitalism*a contradiction between the capitalist mode of production and the conditions of production, or more generally, the "conditions of existence."11

Friedland, R. and D. Boden, Eds. (1995). <u>NowHere: Space, Time, and Modernity</u>. Berkley and Los Angeles, University of California Press.modernity
events
Technology
Media
globalisation
changing perceptions of time
the present
Anthropology

Religion
Geography
linguistics
sociology
history
art
Communication
Gender
cities
Relevance: 3
war

> The fall of the Berlin wall, the uprising at Tiananmen Square, the war in the Persian Gulf, the conflict in Bosnia--such events have been fundamentally affected by modern technology. As we become instant spectators of war, famine, and revolution, time and space assume new global meanings. This provocative volume presents an eclectic group of contributors who attempt to make sense of the "now" and the "here" that define the modern age. The essays, by anthropologists, religionists, geographers, linguists, sociologists, and historians, explore the temporal and spatial facets of social life. Their range is remarkable and includes English landscape painting, talk in corporations, agoraphobic women, the ecological structure of Los Angeles, the cosmology of the Holocaust, and the ritual spaces of Buddhist Japan and the Church of the Holy Sepulchre in Jerusalem. The editors' introduction addresses the diversity of these empirical concerns and positions them within a rapidly expanding theoretical landscape. David Hockney's striking painting on the book jacket captures the tension between somewhere and everywhere, between space and place, now and just a moment ago--hence "nowhere" or "now/here."

Friedman, J. (1992). "The Past in the Future: History and the Politics of Identity." American Anthropologist, New Series **94**(4): 837-859.Anthropology
Past in the present
politics
history
identity
Continuity over time
events
life course
narrative
action
Agency
ethnicity
non-homogeneous community
Relevance: 3
Western imperialism
Meaning
shared past

THE FOLLOWING DISCUSSION CONCERNS the relation between the practice of identity as a process and the constitution of meaningful worlds, specifically of historical

schemes. Self-definition does not occur in a vacuum, but in a world already defined. As such it invariably fragments the larger identity space ofwhich its subjects were previously

a part. This is as true of individual subjects as of societies or of any collective actors. The construction of a past in such terms is a project that selectively organizes events in a

relation of continuity with a contemporary subject, thereby creating an appropriated representation of a life leading up to the present, that is, a life history fashioned in the act of

self-definition. Identity, here, is decisively a question of empowerment. The people without history in this view are the people who have been prevented from identifying themselves

for others. Similarly, the current challenge to Western identity and history and the rapid increase in alternative, ethnic, and subnational identities is an expression of the deterioration of the conditions that empowered a dominant modernist identity. The latter entails the liberation of formerly encompassed or superseded identities. I shall be arguing that the dehegemonization of the Western-dominated world is simultaneously its dehomogenization.

Friedman, S. S. (2006). "Periodizing Modernism: Postcolonial Modernities and the Space/Time Borders of Modernist Studies." Modernism/modernity **13**(3): 425-443.time and space
postcolonialism
methodology
geography
epochalism
Critical temporalities
Multiple temporalities
Relevance: 2
modernity
cultural studies
epochalism
western imperialism
Aesthetics
borders
temporal boundaries

not available - from intro: Einstein's theory of relativity forged a major paradigm shift in theorizing the relationship between time and space, one that systematized what some in the arts and philosophy of modernism were already beginning to articulate early in the century. More recently, cultural studies theorist Lawrence Grossberg has advocated what he calls "the timing of space and the spacing of time" as a precondition for a new "geography of beginnings."4 Regarding space and time not as absolutes but rather as cognitive [End Page 425] categories of

human thinking, I want to build on these theories of relativity to examine the spatial politics of historical periodization—the way that generalizations about historical periods typically contain covert assumptions about space that privilege one location over others. Fredric Jameson's imperative—"Always historicize!"—leads unthinkingly into binaries of center/periphery unless it is supplemented with the countervailing imperative—Always spatialize!5 Jameson's widely influential essay, "Modernism and Imperialism," introduces the spatiality of global imperialism into his discussion of literary history and argues for imperialism as constitutive of modernist aesthetics in the West. But for him, modernism was over and done with by the end of World War II, to be followed by postmodernism characterized by a shift into the multinational corporate flows of late capitalism and new forms of imperialism.6 Many others, including Walter Mignolo as evident in the epigraph, would agree with Jameson's insistence that Western modernity is inextricably tied to Western colonialism in Asia, Latin America, and Africa. However, I consider Jameson's spatialization of modernism incomplete.

A full spatialization of modernism changes the map, the canon, and the periodization of modernism dramatically. Moreover, rethinking the periodization of modernism requires abandoning what I have called the "nominal" definition of modernity, a noun-based designation that names modernity as a specific moment in history with a particular societal configuration that just happens to be the conditions that characterize Europe from about 1500 to the early twentieth century. The "relational" mode of definition, an adjectivally-based approach that regards modernity as a major rupture from what came before, opens up the possibility for polycentric modernities and modernisms at different points of time and in different locations.7 Examining the spatial politics of the conventional periodization of modernism fosters a move from singularities to pluralities of space and time, from exclusivist formulations of modernity and modernism to ones based in global linkages, and from nominal modes of definition to relational ones.

Friese, H. (2010). "Times, histories and discourse." <u>Rethinking History: The Journal of Theory and Practice</u> **14**(3): 405-420.Social theory
social time
history
multiple temporalities
non-linear time
narrative
Relevance: 2
social structure
continuity over time
eternity
community stability
action
time as all encompassing
temporal ordering

Social and cultural thought as they emerged at the turn of the nineteenth century commonly declared time to be a function of structure, continuity and eternity, not least with a view to postulate an ontological stability and regularity of social life. Even if the inclusion of time and social temporalities has subsequently been demanded by theories of action, the multiple social notions of time and their practical articulations have been subordinated to the discursive organization of a hegemonic universal world time. Here, three different, yet connected, narratives which order time will be considered and, in opposition to assumptions that there exists homogeneous and linear world-time, it will be argued that only the critical interrogation of the construction of a universal course of time allows for a further opening towards the particularities of situated social and cultural worlds and their multifarious times and histories.

Frings, M. S. (1983). "Social Temporality in George Herbert Mead and Scheler." Philosophy Today **27**(4): 281-289.Philosophy
G.H. Mead
Past in the present
Social time
Relevance: 1
pragmatism

The purpose of the article is to show the interaction existing between social forms, such as society and life community, on the one hand, and the experience of time, on the other. Similarities between Mead and Scheler reveal, however, that Mead's concept of "past" is largely grounded in a societal orientation which must be distinguished from a life-communal one (tribe, clan, family, etc.) in which "past" is experienced as "lived" and acting "into" the present.

Frink, L., R. S. Shepard, et al., Eds. (2002). Many Faces of Gender: Roles and Relationships Through Time in Indigenous Northern (Boreal) Communities. Boulder, CO University Press of Colorado.Gender
Anthropology
Sociology
indigenous Canadians
native American
indigenous peoples
history
change over time
method: dynamic rather than static
Critique of discipline
social Change
timelessness
Coevalness
Archaeology
Relevance: 2
inclusion/exclusion

Many Faces of Gender is an interdisciplinary volume that addresses the dearth in

descriptions and analyses of gender roles and relationships in Native societies in North America's boreal reaches. This collection complements existing conceptual frameworks and develops new methodological and theoretical approaches that more fully articulate the complex nature of social, economic, political, and material relationships between indigenous men and women in this region. The contributors challenge the widespread notion that Native women's and men's roles are frozen in time, a concept precluding the possibility of differently constructed gender categories and changing power relations and roles through time. By examining the pre-historical, historical, and modern records, they demonstrate that these roles are not fixed and have indeed gradually transformed. Many Faces of Gender is ideal for anthropologists and archaeologists interested in cross-disciplinary studies of gender, households, women, and lithics.

Gabbert, L. (2007). "Distanciation and the Recontextualization of Space: Finding One's Way in a Small Western Community." <u>Journal of American Folklore</u> **120**(476): 178-203.Folklore
USA
rural communities
identity
Giddens
Method: ethnography
modernity
globalisation
geography
past in the present
Asynchrony
time and space
social change
Uneven development
Relevance: 3
modernization

> not avialable: intro instead: Like many other regions throughout the Intermountain West, the Payette Lakes area of west-central Idaho has undergone dramatic social, cultural, and economic changes since the 1960s. These changes entail shifting demographics; substantial increases in housing and development; and a transition from industrial, extraction-based industries such as logging, ranching, and mining to postindustrial, service-based, and globalized economies based on tourism and recreation. Part and parcel of the socioeconomic changes in the Payette Lakes area is a reconfiguration of local space on the part of officials by means of a technology called the Rural Addressing System, which was implemented between 1990 and 1994. Prior to this time, most local streets did not have visible signage, and houses did not have numbers. Mail was (and still is) delivered centrally to post office boxes, and 911 emergency services did not exist. The Rural Addressing System (also referred to as RAS) erected visible street signs and assigned house numbers; it

thus constituted a reorganization of space at city and county levels.1 I am concerned here with detailing this spatial transformation as a phenomenon of modernization and exploring its relationship to constructions of local identity. Drawing on social theorist Anthony Giddens's concept of time-space distanciation, this article ethnographically investigates the effects of the Rural Addressing System on the local organization of space by examining wayfinding performances—that is, the giving and receiving of directions in social interaction. Ways of organizing space manifest themselves in wayfinding, offering a useful means by which to examine underlying spatial principles. I argue that the Rural Addressing System is a concrete example of space distanciation, which Giddens claims is intricately connected to modernity and globalization.2 Investigating the Rural Addressing System in the Payette Lakes area can thus shed light on how globalizing processes are manifested in everyday life, what the effects of such processes are, and how people respond to them. On the one hand, the Rural Addressing System is a rationalization of space, directly linked to the socioeconomic modernization the area currently is experiencing and indicative of modern forms of technological control and the exercises of power. On the other hand, its effects as manifested in on-the-ground wayfinding practices are far from totalizing or complete. Residents do not use the RAS straightforwardly, and they sometimes avoid using it at all. Rather than the wholesale replacement of "traditional" modes of organizing space with "modern" ones, space distanciation is mediated by interrelated factors such as residential identity and the rhetorical framing of immediate social relationships. These factors are further complicated by desires to establish status and power and even by occasional resistance to perceived ideological domination. Investigating the nature of these contingencies and how they affect people's wayfinding choices offers insight into the unevenness and contradictions of modernity and of the role of the local in processes of globalization.

Gallois, W. (2007). <u>Time, Religion and History</u> Harlow, UK, Pearson.social time
religion
time as natural
history
Relevance: 2
critical temporalities
critique of discipline
historiography
historical time
history of changing perceptions of time
indigenous Australians
Australia
Judaism
christianity
Islam
Buddhism
temporal complexity

time as missing element
Relativity Theory
Multiple temporalities
progress
temporal flow
Asian Philosphy
indigenous peoples

What is time? How does our sense of time lead us to approach the world? How did the peoples of the past view time? This book answers these questions through an investigation of the cultures of time in Christianity, Islam, Buddhism, Judaism and the Australian Dreamtime. It argues that our contemporary world is blind as to the significance and complexity of time, preferring to believe that time is 'natural' and unchanging. This is of critical importance to historians since the base matter of their study is time, yet there is almost no theoretical literature on time in history.

This book offers the first detailed historiographical study of the centrality of time to human cultures. It sets out the complex ways in which ideas of time developed in the major world religions, and the manner in which such conceptions led people both to live in ways very different to our contemporary world and to make very different kinds of 'histories'. It goes on to argue that modern scientific descriptions of time, such as Einstein's Theory of Relativity, lie much closer to the complex understandings of time in religions such as Christianity than they do to our 'common-sense' notions of time which are centred on progress through a past, present and future.

Galster, G., K. Temkin, et al. (2004). "Measuring the Impacts of Community Development Initiatives." Evaluation Review **28**(6): 502-538.community development
method: time series analysis
method: quantitative
Relevance: 3
Methodology
change over time

The authors contribute to the development of empirical methods for measuring the impacts of place-based local development strategies by introducing the adjusted interrupted time-series (AITS) approach. It estimates a more precise counterfactual scenario, thus offering a stronger basis for drawing causal inferences about impacts. The authors applied the AITS approach to three community development initiatives using single-family home prices as the outcome indicator and found that it could measure impacts on both the base level of prices and the rate of price appreciation. The authors also found a situation in which the method appears unreliable, however. The AITS approach benefits from more recurrent data on outcomes during the pre-and post-intervention periods, with an intertemporal pattern that avoids great volatility. The AITS approach to measuring effects of community development initiatives holds strong promise, with caveats.

Game, A. (2001). Belonging: Experience in Sacred Time and Space. <u>TimeSpace: Geographies of Temporality</u>. J. May and N. Thrift. London, Routledge**: 226-239**.religion
Relativity Theory
non-linear time
time and space
experiential time
home
Relevance: 2
Geography
Sacred time
belonging

> not available: author develops notions of sacred time and space in order to talk about nonlinear time and non-Euclidean space experiences, arguing that it is a mistaken to

look for 'home' or 'belongingness' in a fixed place and time

Ganguly, K. (2004). Temporality and postcolonial critique. <u>The Cambridge Companion to Postcolonial Literary Studies</u>. N. Lazarus. Cambridge, Cambridge University Press**: 162-179**.postcolonialism
epochalism
history
inclusion/exclusion
normativity
clock time
temporal conflict
multiple temporalities
Relevance: 2
literary theory
periodicity
Methodology
in/commensurability between times
epistemology
critical temporalities

> How does time signify in postcolonial analysis? This question has occasionally been taken up as a matter of deciding the status of the prefix "post." Theorists who approach the question in this way have answered it by periodizing the postcolonial - that is, by situating it in epochal terms, relative to such other putative eras as the colonial, the modern, the postmodern, and so on (Appiah 1991; Hutcheon 1994). Since the attempt here has been to separate the postcolonial from these other epochs or eras (to specify when it emerges and its distinctive constituent features as an epoch), this approach has usually emphasized nominal and categorical rather than conceptual or epistemological issues. The periodizing approach to the question of time in postcolonial analysis has generated some thought-provoking insights. Its weakness, however, is that it has tended to eschew larger philosophical meditations on what makes epochal

pronouncements intelligible in the first place (e.g., explorations of how time has figured in the analysis of the postcolonial). Temporality has been explored rather more fruitfully in postcolonial studies by approaches that regard the postcolonial not as an epoch or age but as a particular mode of historical emergence. Here, the issues have entailed characterizing the "alterity" associated with postcolonial forms of being; in other words, the focus has been on the ways in which, and the degree to which, the postcolonial has been taken to represent an "other" time whose logic and historical expression are incommensurable with the normative temporality of clock and calendar associated with Western modernity. What follows is a discussion of such lines of enquiry into time.

Gardner, A. (2002). "Social identity and the duality of structure in late Roman-period Britain." Journal of Social Archaeology **2**(3): 323-351.Archaeology
identity
U.K.
Giddens
method: dynamic rather than static
Relevance: 2
History
social structure
Materiality
agency
Method: case study
changing perceptions of time
continuity over time
social change

> The central theme of this article is the relationship between material practices, social identity categories and the duality of structure. The latter concept, linking structure and agency in Giddens' structuration theory, is here understood as dependent upon the negotiation of categories, such as ethnicity/community, social status, religion and gender, through practices like dwelling, eating and appearing. Such practices can be interpreted from the material patterns that emerge from multi-dimensional and multi-scalar analyses of archaeological data. These ideas are worked through in a case study of Britain in the fourth and early fifth centuries AD, wherein some of the relationships between practices and institutionalized identities (such as those associated with the military) can be discerned. An emphasis on the negotiation of identities in practice also places the theme of temporality at centre-stage, offering a new perspective on the balance between reproduction and transformation in the ongoing constitution of social life.

Garland, J. and N. Chakraborti (2007). "`Protean times?': Exploring the relationships between policing, community and 'race' in rural England." Criminology and Criminal Justice **7**(4): 347-365.Race
Rural communities
Ethnicity

England
nationalism
method: questionnaires
method: qualitative
method: Interviews
method: focus groups
Static time
Relevance: 3
cultural diversity
imagined pasts
inclusion/exclusion
criminology

> Rural villages are often portrayed as problem-free, idyllic environments characterized by neighbourliness and cultural homogeneity. Drawing upon the growing body of research into issues of rural racism, this article challenges these prevailing notions by highlighting some of the problems associated with the increasing ethnic diversity of rural populations. The article begins by addressing the symbolic importance given to the English countryside by many of its white inhabitants, and assesses how this is related to romanticized feelings of national identity, `localism' and narrow invocations of village `communities'. It is argued that village space is not neutral but is instead racialized and contested, and that it is feelings of insecurity among white rural populations, exacerbated by the presence of a markedly different `other', that results in the marginalization of minority ethnic groups from mainstream community activities. It is also suggested that these groups are often subjected to racist victimization, which can go unrecognized by local agencies. This clearly has implications for policing diversity in the rural, and the article explores ways in which the public police (and other rural agencies) could begin to develop a more nuanced understanding of the diversification of rural space and the `othering' of outsider populations.

Garrett, C. J. (1996). ""Multidisciplinary Series"Transformations in Time and Space: Social Theory and Recovery from Eating Disorders." Eating Disorders: The Journal of Treatment & Prevention **4**(3): 245-255.social theory
Food
health care
psychology
social time
time as symbolic resource
Durkheim
Ritual
Death & dying
embodiment
future orientation
Past orientation
orientation within time
imagined futures

Relevance: 3
time as missing element

> As existential crisis, an eating disorder attempts to control the categories of time and space, in an effort to escape despair. Therapists have frequently commented on the distortions of these categories during the anorectic or bulimic period, but the meaning of their observations has remained relatively unexplored. This article begins with the idea that time and space are cultural constructs and focuses on their reconstruction during recovery, with illustrations from the case studies of Palazzoli and Bruch. It uses classical anthropological theory (Durkheim and van Gennep) to demonstrate how ritual can structure and re-create space and time, bringing about a confrontation with death, changes in relation to society, and a transformation of the body. It discusses the implications for therapy of Durkheim's insight that the transpersonal/spiritual is inseparable from the social, showing how sufferers from eating disorders and their therapists jointly devise new meanings for the past and the future and find ways to expand the space the ex-sufferer creates in the world.

Gell, A. (1992). The anthropology of time: cultural constructions of temporal maps and images. Oxford, Berg.Anthropology
Perception of time
social time
Multiple temporalities
labour time
Durkheim
Evans-Pritchard
Levi-Strauss
Husserl
Bourdieu
Psychology
economics
Geography
Phenomenology
Philosophy
Relevance: 2
McTaggart

> Time - relentless, ever-present but intangible and the single element over which human beings have no absolute control - has long proved a puzzle. The author examines the phenomenon of time and asks such fascinating questions as how time impinges on people, to what extent our awareness of time is culturally conditioned, how societies deal with temporal problems and whether time can be considered a 'resource' to be economized. More specifically, he provides a consistent and detailed analysis of theories put forward by a number of thinkers such as Durkheim, Evans-Pritchard, Levi-Strauss, Geertz, Piaget, Husserl and Bourdieu. His discussion encompasses four main approaches in time research, namely developmental psychology, symbolic anthropology (covering the bulk of post-Durkheimian social anthropology) 'economic' theories of time in social

geography and, finally, phenomenological theories. The author concludes by presenting his own model of social/cognitive time, in the light of these critical discussions of the literature.

Gellner, E. (1958). "Time and Theory in Social Anthropology." Mind **67**(266): 182-202.Anthropology
Philosophy
events
causality
epistemology
Knowledge
temporality of academic work
Relevance: 3

> not available - from the text: PHILOSOPHERS have recently discussed whether an event may be caused by another later than itself. I shall discuss issues connected with a less obvious question-namely, whether events may be explained by earlier events. What makes this particularly interesting is that it has arisen, in a lively way, not from a margi- nal, doubtful and above all ex officio paradoxical pursuit such as research, nor in formal philosophy, but from the day to psychical day work of a respectable empirical discipline, social anthropology...The theme which I shall discuss is certain considerations Leach puts forward concerning the relationship between the anthropologist's thought and the reality he is investigating. This, quite plainly, is a philosophical theme. The dissection of what Leach has to say on this matter is of interest to philosophers in that it will show the very old epistemological argument re- appearing in a new and concrete setting, and re-appearing so to speak spontaneously. Leach is acquainted with philosophy and the bibliography of his work on Burmese hill tribes contains, oddly enough, the names of Vaihinger, Bertrand Russell and Wittgenstein; but it seems to me on internal evidence that the epistemological doctrin6 under discussion was suggested spon- taneously in the course of grappling with his ethnographic material, and by his interpretation of anthropological theory- not by philosophers

Gellner, E. (2003). Cause and Meaning in the Social Sciences. London, Routledge.Causality
Anthropology
Sociology
methodology
temporality of academic work
Relevance: 3
Social structure
kinship
Meaning
Evans-Pritchard
Malinowski
Structuralism

> This volume focuses on key conceptual issues in the social sciences, such as

Winch's idea of a social science, structuralism, Malinowski and Evans-Pritchard, and the concept of kinship. In particular it deals with such problems as the relationship of nature and culture, the relevance of concepts drawn from within a given society to its understanding, and the relation of theory to time.

See particularly: Time and theory in social anthropology pp88-106

Gibbons, L. (2005). "Spaces of Time through Times of Space: Joyce, Ireland and Colonial Modernity." <u>Field Day Review</u> **1**: 71-86.literary theory
Ireland
Europe
Synchronicity
Scheduling
Transport technologies
communication
memory
shared past
Critical temporalities
Multiple temporalities
nationalism
Relevance: 2
changing perceptions of time
        not available

Gibson, D. (1994). "Time for clients: temporal aspects of community psychiatric nursing." <u>Journal of Advanced Nursing</u> **20**(1): 110-116.community health
health care
nursing
organisational temporalities
Psychiatry
method: Interviews
temporal ordering
social coordination
timing
time as symbolic resource
Relevance: 2
        Time is an integral element in all actions, organizations and relationships. Temporality has an effect on people's lives, and in turn people manipulate temporality as a means of imposing social order. From a semiotic perspective the amount of time spent on an action and the timing of it conveys messages about such things as importance and status This holds equally true of organizations as well as individuals This paper concentrates on a community psychiatric nursing department, its staff and clients Sections of speech taken from interviews with nurses and clients are presented and discussed from the perspective of temporality to show how relationships are managed on an individual level and how work is organized around different client groups at an organizational level

Giddens, A. (1979). <u>Central Problems in Social Theory: Action, Structure, and Contradiction in Social Analysis</u>. Berkley & Los Angeles, University of California Press.social theory
Giddens
sociology
action
Structuralism
functionalism
marxism
Knowledge
Method: dynamic rather than static
time and space
power
social change
Relevance: 2
time as missing element
Synchronicity

> In this new and brilliantly organized book of essays, Anthony Giddens discusses three main theoretical traditions in social science that cut across the division between Marxist and non-Marxist sociology: interpretive sociology, functionalism, and structuralism.Beginning with a critical examination of the importance of structuralism for contemporary sociology, the author develops a comprehensive account of what he calls "the theory of structuration." One of the main themes is that social theory must recognize, as it has not done hitherto, that all social actors are knowledgeable about the social systems they produce and reproduce in their conduct. In order to grasp the significance of this, he argues, we have to reconsider some of the most basic concepts in sociology. In particular, Giddens argues, it is essential to recognize the significance of time-space relations in social theory. He rejects the distinction between synchrony and diachrony, or statics and dynamics, involved in both structuralism and functionalism, and offers extensive critical commentary on the latter as an approach to sociology. The book, which can be described as a "non-functionalist manifesto," breaks with the three main theoretical traditions in the social sciences today while retaining the significant contributions each contains. In so doing Giddens discusses a range of fundamental problem areas in the social sciences: power and domination, conflict and contradiction, and social transformation. He concludes with an overall appraisal of the key problems in social theory today.

Giesen, B. (2004). "Noncontemporaneity, Asynchronicity and Divided Memories." <u>Time & Society</u> **13**(1): 27-40.Asynchrony
Memory
the present
Coevalness
Multiple temporalities
temporal conflict

temporal complexity
time as all encompassing
Rhythms
organisational temporalities
Perception of time
social Change
Counter traditions
Critical temporalities
Generations
embodiment
Relevance: 2
Uneven development
assumptions about time obscuring x
coordinating between different times
Trauma

> Three different paradigms of temporal inconsistency are distinguished. 'Noncontemporaneity' refers to the local and temporal coexistence of phenomena that are related to different historical periods or different stages of social evolution. This paradigm presupposes an encompassing unity of society and disregards the normality of hybridization and syncretism in real societies. The paradigm of 'asynchronicity' centres the differences of pace and rhythms between different social systems or institutional domains. Here the indispensability of temporal differences for the perception of time and change is frequently ignored. The third model is called 'divided memories'. Divided memories are generated by different experiential backgrounds with respect to the perception of core events. Generations are presented as communities of experience that differ with respect to this experiential background. Most important in this respect are triumphant or traumatic experiences that devalue the experience of the parental generation and provide a frame for the collective identity of a generation. The authenticity of these experiences is rooted in corporal presence and bodily rituals. Recently public debates tend to construct generational differences in an inflationary manner. This public construction of generations contrasts to the blurring of generational differences on a microsocial level.

Gilroy, P. (2004). <u>After empire: melancholia or convivial culture?</u> London, Routledge.race
nationalism
nostalgia
mourning
cultural studies
social theory
postcolonialism
the future
politics
Multiculturalism

Relevance: 3
epochalism
Separation from the past
western imperialism

> Paul Gilroy's After Empire - in many ways a sequel to his classic study of race and nation, There Ain't No Black in the Union Jack - explores Britain's failure to come to terms with the loss of its empire and pre-eminent global standing. Drawing on texts from the writings of Fanon and Orwell to Ali G. and The Office , After Empire shows that what we make of the country's postcolonial opportunity will influence the future of Europe and the viability of race as a political category. Taking the political language of the post 9/11 world as a new point of departure he defends beleaguered multiculturalism against accusations of failure. He then takes the liberal discourse of human rights to task, finding it wanting in terms of both racism and imperialism. Gilroy examines how this imperial dissolution has resulted not only in hostility directed at blacks, immigrants and strangers, but also in the country's inability to value the ordinary, unruly multi-culturalism that has evolved organically and unnoticed in its urban centres. A must-read for students of cultural studies, and Britain in the post 9/11 era.

Gingrich, A. (1994). Time, ritual and social experience. Social Experience and Anthropological Knowledge. K. Hastrup and P. Hervik. London, Routledge**:** 166-179.Ritual
Anthropology
cultural variants of time
perception of time
social time
myth
religion
Relevance: 2

> not available - from the text: The present chapter is concerned with social experience and the anthropological knowledge of temporality. It sets out first to identify anthropology's conventional notions of time within the context of a modern heritage. Then it argues that in non-secular societies basic notions of temporality are encompassed by mythic rationality and religious principles. these principles influence temporal experience in so far as they are socialised and internalised by way of concepts and rituals.

Glaser, B. G. and A. L. Strauss (1968). Time for Dying. Chicago, Aldine.Death & dying
health
Perception of time
experiential time
care work
Relevance: 3
trajectories
Unpredictibility
futurity

inclusion/exclusion
life course
temporal conflict
asynchrony
Scheduling
organisational temporalities
sociology
> Describes the comparative advantages of locating the dying patient in a hospital and at home and discusses methods of dealing with the moment of death, examples temporal features of terminal care.

Glassie, H. H. (1995). <u>Passing the time in Ballymenone: culture and history of an Ulster community</u>. Bloomington, Indiana University Press.Folklore
Ireland
U.K.
Europe
history
Rural communities
Relevance: 3
change over time
> "[Passing the Time in Ballymenone is] an extraordinarily rich and rewarding book. It is about night and day, talk and work, man and nature, history and folklore, text and context, truth and order, art and culture, life and death, the ponderable and imponderable, but above all it is about the effort of one man to find for himself and us the life's breath of the people of Ballymenone. . . . It is certainly a remarkable tour de force." Emmet Larkin, New York Times Book Review "A catalog of themes and topics . . . fails to reveal the glory of Passing the Time: it is one of the most remarkable pieces of literature of the twentieth century. As such, the book merits the attention of all readers who care about great writing and important ideas." Wilbur Zelinsky, Geographical Review

Passing the Time in Ballymenone is the result of a decade of research on the life and
> art, the folklore, history, and common work of a rural community in Northern Ireland. Winner of the Chicago Folklore Prize and the Haney Prize in the Social Sciences, Passing the Time in Ballymenonewas named a notable book of the year by the New York Times. It is a classic in the fullest sense, reaching beyond folklore to the wide world of humanity.

Glassner, B. (1982). "An Essay on Iterative Social Time." <u>Sociological Review</u> **30**(4): 668-681.social time
Sociology
Media
Perception of time
Repetition
time as symbolic resource
Past in the present

temporal complexity
temporal boundaries
Multiple temporalities
Asynchrony
relevance: 2
Radio

> not available - from the text: Discussing a radio station that moved to solid gold radio and then to a format with 'golden oldies' supplemented by 'future gold' (i.e. contemporary) songs... "this radio station developed two forms of iterative time in order to make the station special in a market glutted with rock and roll radio stations. First they utilised present past time - giving present emphasis to past hits. When this strategy lost its effectiveness they added a present future past time - making present hits into the past hits of the future. Iterative time might be defined as the renewing or initiating of periods in conjunction with other periods in order to produce a two or more fold social time. This essay will suggest some of the structure of iterative social time, as this is found within prominent sociological research and theory"

Glenn, C. B. (2006). "Experiential Time, Personhood, and Community: On Sherover's Priority of the Possible." <u>The Pluralist</u> **1**(1): 129-136.Philosophy
futurity
Heidegger
Continental Philosophy
Kant
experiential time
imagined futures
Charles Sherover
ethics
orientation within time
future orientation
open future
time perspective
identity
Phenomenology
Relevance: 1
Morality
Becoming
conceptions of time

> not available - intro to article: Charles sherover's concern with time and human experience reflects an unmistakably American philosophic perspective, one that recognizes the moral import implicated in actual present pursuits as they attempt to redress the past and keep an eye trained toward future possibilities for redemption. At the same time, Sherover s own emphasis on futurity as the sine qua non of moral personality follows both Kant's and Heidegger's focus on elucidat ing the essential possibilities of human thinking and experiencing. Sherover, however, picks up where Kant and Heidegger left off, shifting Kant's

focus on things to a focus on persons, and moving beyond Heidegger's focus on the structure of experiential time toward an understanding of time as experienced. For Sherover, then, a primacy of the future perspective means taking seriously the primacy of persons and facing, in that respect, "the question of the ontological meaning of possibility-as-such" {Heidegger 283). And if Erazim Koh?k is right, that "the term person designates not a being but rather a mode of being which constitutes its world in terms of value and meaning,"1 then Sherover's ontological focus on futurity is crucial in understanding moral personhood as a mode of temporal being. In Sherover's re-released edition of The Human Experience of Time:Development of Its Philosophic Meaning,2 he has painstakingly gathered together excerpts from some of the great philosophers thoughts about temporality. Woven in with others thinking about time?which, incidentally, constitute the basis of much of Sherover's other work3? are his own considerations. Put simply, Sherovers thesis in this book is that in order to understand time, we must understand our experience of it as experienced. To ignore time, or to reduce it to a kind of space by treating it objectively, Sherover argues, is to di vorce beings-in-the-world from the primary mode of becoming-in-the-world. Moreover, acknowledging Heidegger s fundamental temporal ontology as the basis for conceiving "the priority of the possible" (Heidegger 286), Sherover recognizes that moral personhood is always already exemplified in the structure of experiential time via "possibilities which presently seem to offer themselves for realization" ("Experiential" 81). It is to these thoughts that we turn in this brief discussion and, in so doing, draw together some of Sherovers insights in his work with respect to experiential time, futurity and possibility, and their implications for moral personhood within community.

Glennie, P. and N. Thrift (1996). "Reworking E. P. Thompson's `Time, Work-Discipline and Industrial Capitalism'." <u>Time & Society</u> **5**(3): 275-299.history
U.K.
Capitalism
Technology
time discipline
labour time
task oriented time
Clock time
Multiple temporalities
skill in temporal practices
time as symbolic resource
Relevance: 2
history of changing perceptions of time
Skill in temporal practices
methodology
> This paper attempts to lay foundations for a new account of the histories of times in England (and beyond). A disjuncture has arisen between much recent writing about time and the most influential general accounts of time and society in the

historic and contemporary West. The latter emphasize a social and geographical diffusion of a modern time competence, stemming from intensified industrial work-discipline, and centred on clock time, whereas the former emphasize the multiple and qualitative nature of times. Through a discussion of major theoretical themes (the multiplicity of time-senses and of time-disciplines; the skilfulness of temporal practices; and symbolic facets of time), we point to central topics in a reformulated account of western time-senses.

Glennie, P. and N. Thrift (2009). <u>Shaping the Day: A History of Timekeeping in England and Wales 1300-1800</u>. Oxford, Oxford University Press.time reckoning
U.K.
Wales
Europe
Clock time
Technology
history
England
Relevance: 2
changing perceptions of time
history of changing perceptions of time
critique of discipline
industrialisation

> Timekeeping is an essential activity in the modern world and we take it for granted that our lives our shaped by the hours of the day. Yet what seems so ordinary today is actually the extraordinary outcome of centuries of technical innovation and circulation of ideas about time. Shaping the Day is a pathbreaking study of the practice of timekeeping in England and Wales between 1300 and 1800. Drawing on many unique historical sources, ranging from personal diaries to housekeeping manuals, Paul Glennie and Nigel Thrift illustrate how a particular kind of common sense about time came into being, and how it developed during this period. Many remarkable figures make their appearance, ranging from the well-known, such as Edmund Halley, Samuel Pepys, and John Harrison, who solved the problem of longitude, to less familiar characters, including sailors, gamblers, and burglars.

> Overturning many common perceptions of the past-for example, that clock time and the industrial revolution were intimately related-this unique historical study engages all readers interested in how 'telling the time' has come to dominate our way of life.

Glover, K. L. (2010). "Present-ing the Past: The Persistence of the Para-Revolutionary Moment in Jean-Claude Fignolé's *Aube tranquille*." <u>Research in African Literatures</u> **41**(4): 208-226.Literature
literary theory
Carribean
non-linear time
Past in the present

history
Critical temporalities
Relevance: 2
Revolution
Global present
inclusion/exclusion
fate
futurity

In his 1990 work of prose fiction Aube Tranquille, Jean-Claude Fignolé, Haitian author and co-founder of the Spiralist literary ethic-aesthetic, considers the extent to which an unresolved revolutionary Haitian history persists in and troubles the global present. His novel-spiral makes Haiti's pararevolutionary moment pertinent to an understanding of its contemporary fate through a complex and spatio–temporally destabilizing account of one family's New World drama. Implicating the spiral form as a narrative model from which to explore the persistence of a traumatic and meaningful past, Fignolé writes away from even the most ostensibly nontraditional literary representations of time's passage. He exposes the fraught foundations of Haiti's relationships with Africa, Europe, and the Americas, foregrounding the island republic's transatlantic and transhistorical dimensions. This essay looks closely at the specific mechanisms by which Fignolé allows the colonial past to resonate in the postcolonial present and considers the author's profound resistance to authoritative reconstructions of ambivalent American histories.

Glucksmann, M. A. (1998). "`What a Difference a Day Makes': A Theoretical and Historical Exploration of Temporality and Gender." <u>Sociology</u> **32**(2): 239-258.Gender
sociology
economics
leisure time
memory
method: case study
Relevance: 2
Methodology
inclusion/exclusion
labour time
time as resource
Method: oral history
U.K.
public and private time
life course
time use
experiential time
Standardisation
care work

This paper explores the potentialities and distinctiveness of a temporal perspective for analysing differences between and within genders. After a brief

overview of sociological approaches to time, it suggests the value of `an economy of time' framework for analysing work, especially those forms which involve no monetary exchange. Exchanges of time can be seen to establish their own reciprocities, inequalities and hierarchies, thus forming a wider basis for the analysis of social and gender division than one resting on a more narrow, say monetary, economic premise. The central sections attempt to demonstrate these points using oral history research on married women who began work in Lancashire during the inter-war years. Weavers and casual women workers are contrasted with respect to three dimensions of temporality: (1) the temporal structure of work/time in waged work, domestic labour and leisure, and exchanges of time between themselves and their husbands, employers and each other; (2) the temporality of life-course events and the structure of memory; and (3) the division between public and private. I argue that the findings (that the two groups differed systematically on all dimensions both in their use and subjective experience of time) have contemporary and conceptual implications extending beyond the particular case study, including a reconceptualisation of `standard' working time and what constitutes `economy'.

Godbey, G. C. (1993). "Time, work, and leisure: trends that will shape the hospitality industry." Hospitality Research Journal **17**(1): 49-58.leisure time
labour time
experiential time
acceleration of time
Relevance: 3
Tourism
perception of time
changing perceptions of time
Hospitality

The US population's use and perception of time will influence the future of the hospitality industry. Understanding what they do in their free time and their attitudes towards time, work and leisure are key determinants of the industry's future development. During the last few decades, hours of work, measured as either hours of work for those in the labour force or as a percentage of all the hours of an individual's life, have declined. Public perception, however, is that hours of work are increasing. There is overwhelming evidence that Americans feel more rushed than in the past and that the pace of life is speeding up. Important changes in the nature of both work and leisure are examined, and implications for the hospitality industry are drawn.

Godfrey, M., J. Townsend, et al. (2005). Building a good life for older people in local communities: The experience of ageing in time and place. Ageing and Society. York, Joseph Rowntree Foundation. **25**.Aging
generations
Sociology
Method: Interviews
change over time

care work
Belonging
health care
Relevance: 3

This study is about the experience of ageing. Older people talked about their lives, described the opportunities and challenges of getting old, and shed light on what makes for a 'good life'. A significant aspect of the study, by Mary Godfrey, Jean Townsend and Tracy Denby at Leeds University, was partnership with older people's groups in Leeds and Hartlepool which participated in interviewing, analysing and shaping the report. The study found that: Ageing is not just about decline, nor even about maintaining an even keel. It is also about seeing and seizing opportunities and actively managing transition and loss. However, there is considerable variation in the resources available to people to deal with changes that accompany ageing.   Central to a 'good life' in old age is the value attached to inter-dependence: being part of a community where people care about and look out for each other; a determination 'not to be a burden' especially on close family; and an emphasis on mutual help and reciprocal relationships. The essence of 'ageing well' is the ability to sustain inter-dependent lives and relationships that meet needs for intimacy, comfort, support, companionship and fun. Threats to life quality include not only bereavement and ill health, but 'daily hassles' and their cumulative impact.   The localities where older people live are of enormous importance. As they get frailer, their lives are increasingly affected by, and bounded within, their immediate physical and social environments. Appropriate and sensitive services should reflect older people's values and capacities and their desire for an 'ordinary life': 'sufficient' and secure income, social and intimate relationships, stimulating and interesting activities, accessible and timely information, support to manage things that pose difficulties, a comfortable, clean, safe environment, and a sense of belonging to and participating in communities and wider society.   Locality-based service models offer the potential to connect the values and preferences of older people within a network of community groups to support a 'good old age' and provide a significant bridge between communities and statutory services. The experiences and views of older people offer insights into the services and support needed to sustain their well-being.

Golden, D. (2002). "Belonging Through Time: Nurturing National Identity Among Newcomers to Israel from the Former Soviet Union " Time & Society **11**(1): 5-24.Nationalism
migration
Israel
shared future
shared past
inclusion/exclusion
Relevance: 1
belonging
identity

temporal ordering
time as symbolic resource
shared future
time as tool for political legitimation
imagined futures
Middle East
Soviet Union

> This article addresses the links between national identity, temporal order, and the re-socialization of migrants. Anchored in an ethnographic account of encounters between Israeli Jews and migrants from the former Soviet Union, it looks at ways in which temporal re-ordering was rendered crucial to the moral transformation required of the newcomers. A close look at these encounters reveals that at the heart of this re-socialization project lay the endeavour to link the lives of the newcomers with the life of the Israeli nation-state by persuading them to bracket off their present circumstances in favour of a shared, imagined, past and future.

Golden, D. (2002). "Storytelling the Future: Israelis, Immigrants and the Imagining of Community." Anthropological Quarterly **75**(1): 7-35.nationalism
identity
migration
method: ethnography
Israel
time discipline
futurity
Relevance: 1
Anthropology
national time
temporal ordering
imagined futures
Shared future
Meaning
time as symbolic resource
critical temporalities
Middle East
Soviet Union

> This article addresses the links between national identity, temporal order, and the re-socialization of migrants. Anchored in an ethnographic account of encounters between Israeli Jews and recent migrants to Israel from the former Soviet Union, it looks at ways in which temporal re-ordering was rendered crucial to the moral transformation required of the newcomers. These encounters reveal not only the ways in which Israeli oldtimers endeavored to persuade the newcomers to bracket off their present circumstances in favour of a shared, imagined future, but also how the newcomers sought to contest the use of the future for making meaning of the present. Finally, the paper examines how a more general argument about the modern state's control over time, and the challenges currently being posed to such control, is worked out in the Israeli case [Israel,

Soviet migrants, Israel, nationalism, time, future].

Golubovic, Z. (1989). "A Marxist Approach to the Concept of Being/Becoming Human." Dialectics and Humanism Sum Autumn **89**(Summer/Autumn): 65-84.marxism
continuity over time
Philosophy
History
Relevance: 2
becoming

> A reassessment of Marx's key concepts on being/becoming human is offered in light of new philosophical/anthropological thinking. Instead of avoiding philosophical questions it is shown why it is necessary to reconsider "human nature" in terms of a continuity of human existence/experiences, of a universal expression of community life and specific human needs and their satisfaction within varieties of cultures. And also to reaffirm the concept of "history" in terms of a unique human sense of temporality and continuous/cumulative creation, i.e., as a continuation of "historical praxis," adding to this a new elaboration of the dialectics of praxis and alienation in terms of reaffirmation of critical theory of society.

Gor'ainov, V. (2006). "Criteria for progress, reversibility, stagnation, and predictability of social time." Sotsiologicheskie Issledovaniya **4**: 3.Progress
social time
Sociology
Multiple temporalities
Russia
Absence of future
Relevance: 2

> "Criteria for progress, reversibility, stagnation, and predictability of social time" sets out author's views on the operationalized notion of the social time. In particular, qualitative aspects of the notion are reviewed with regard to its progress, reversibility, stagnation and predictability. The hypothesis is tested as to whether varying groups of a society might actually live under differing social times. Eventual aftereffects of social time stagnation are discussed regarding the case of contemporary Russia. Empirically, the paper makes secondary use of responses to the question asked by VTSIOM pollsters in 1994 through 2004 "Generally speaking, to what degree does the life you lead now satisfy you?" by means of structural phase analysis.

Gordon, L. A. and E. V. Klopov (1999). "Contemporary sociopolitical transformations within the bounds of social time." Russian Social Science Review **40**(2): 4-23.social
time
Sociology
Russia
social change
Democracy

Modernization
development
Relevance: 3
postcommunism

> The restructuring of the sociopolitical system of contemporary Russian society will involve a long transitional period. Russian society may not be able to survive the long-term hardship of modernization, and a social explosion may undermine the formation of democratic institutions. The transitional period began with a weakening of the state organization, but now its restoration is necessary to solve the problems of modernization. The widespread use of semidemocratic methods of public management has become necessary for implementing successful social change, but it also contains the threat of a return to a totalitarian regime. The developing situation in Russia, however, indicates that this threat will recede and that the process of democratization will proceed.

Gordy, M. (1983). "Reading Althusser: Time and the Social Whole." History and Theory **22**(1): 1-21.Althusser
history
Philosophy
Political philosophy
marxism
historical time
Hegel
Relevance: 3

> not available - from the text: The works of Louis Althusser have influenced political and theoretical debates in Europe for several decades but have remained comparatively untouched by American political philosophers and historians. Perhaps because their style is polemical and frequently obscure, or perhaps because they present a political as well as an intellectual challenge, his views have not been as widely nor as deeply discussed as they deserve to be. This essay is a preliminary response to that problem.

I shall try to reconstruct elements of Althusser's writings to capture the force of his arguments regarding the Marxist view of the social whole and the concept of historical time with which it is allied. Accordingly, this paper is both an exposition of Althusser's point of view and an Althusserian account of Marx. In it I hope to show some of the political and theoretical implications of his position. According to Althusser the Marxist conception of society did not arise out of a vacuum but developed from a critique of and break from all previous conceptions of the social whole. His analysis of Marx's conception therefore demands an elaboration of the specific difference between Marx and his predecessors, the most important of whom was Hegel. I This demand is what first requires our attention

Gorn, C. (1993). "Geography in History: People, Places, Time." OAH Magazine of History **7**(3): 30-41.education
history
Geography

time and space
Relevance: 4
commemorative events
change over time

> National history day, which occurs annually in June, is the culmination of a series of contests at successively higher levels. Throughout the school year, students engage in extensive research of primary sources in order to prepare papers, projects, performances, and media presen tations based on a historical theme. Themes are broad enough in scope to encour age investigation of topics ranging from family and community to world history. This year, National History Day investigates the role of geography in history. To understand the historical importance of their topics, students must ask questions of time and place, cause and effect, change over time, and impact and significance. They must ask not only when did events happen, but why did they happen? What factors contributed to their development? What was the impact or last ing influence in history? How did this topic change the course of events? What effect did it have on a community, society, nation and/or the world (politically, socially, cul turally and economically)? Students must also ask a crucial question related to this year's theme: "Why at this particular time and place?"

Gosden, C. (1994). <u>Social Being and Time</u>. Oxford, Wiley-Blackwell.archaeology
social time
deep time
materiality
landscape
social change
action
Method: case study
Relevance: 2
heritage sites
Monuments

> The nature of time is one of the continuing mysteries of human life. This is of particular relevance to archaeology with its unique focus on the social development of the human species from its origins to the present.Christopher Gosden probes the way in which the rhythms of social life derive from our involvement in the world, particularly as those rhythms unfold over many thousands of years. The author argues that time is created through the social use of material things such as landscapes, settlements and monuments, and illustrates this with case studies drawn from Europe and the Pacific.The book provides a theory of social change and social being as the basis for understanding social formations over long periods of time. In developing this theory the author surveys ideas on human action and time as these have evolved over the last two centuries. Although the theory is designed and presented here to be of practical use in interpreting archaeological data - exemplified here in case studies - the broad scope of the book will ensure its interest to all concerned with the interactions between people and the material world.

Gotved, S. (2006). "Time and space in cyber social reality." <u>New Media & Society</u> **8**(3): 467-486.online communities
Media
time and space
review article
Sociology
Methodology
Method: ethnography
Relevance: 2
The internet
> This article synthesizes a range of sociological views on time and space, and presents a departure point for future research on cyber social reality. Using basic sociological categories of culture, structure, and interaction, the cyber social reality is drawn into a matrix that further illustrates the embeddedness in technology, time, and space. The matrix is a theoretically and empirically grounded tool for exploring, describing, analyzing, and comparing the variety existing within online communities and communication. In the article, the matrix is illustrated step by step to show its inherent dimensions, and in conclusion it is proposed to be a useful systematic for, on the one hand, ensuring ethnographically thick descriptions of online social life, and on the other, comparing the various reality constructions found.

Gould, S. J. (1987). <u>Time's Arrow, Time's Cycle: Myth and Metaphor in the Discovery of Geological Time</u>. Cambridge, MA, Harvard University Press.geology
deep time
evolution
Temporality of academic work
methodology
narrative
historical time
cyclical time
Perception of time
Relevance: 3
sacred time
changing perceptions of time
Deep time
history of changing perceptions of time
linear time
> Rarely has a scholar attained such popular acclaim merely by doing what he does best and enjoys most. But such is Stephen Jay Gould's command of paleontology and evolutionary theory, and his gift for brilliant explication, that he has brought dust and dead bones to life, and developed an immense following for the seeming arcana of this field.In Time's Arrow, Time's Cycle his subject is nothing less than geology's signal contribution to human thought--the discovery of "deep time," the vastness of earth's history, a history so ancient that we can

comprehend it only as metaphor. He follows a single thread through three documents that mark the transition in our thinking from thousands to billions of years: Thomas Burnet's four-volume Sacred Theory of the Earth (1680-1690), James Hutton's Theory of the Earth (1795), and Charles Lyell's three-volume Principles of Geology (1830-1833). Gould's major theme is the role of metaphor in the formulation and testing of scientific theories--in this case the insight provided by the oldest traditional dichotomy of Judeo-Christian thought: the directionality of time's arrow or the immanence of time's cycle. Gould follows these metaphors through these three great documents and shows how their influence, more than the empirical observation of rocks in the field, provoked the supposed discovery of deep time by Hutton and Lyell. Gould breaks through the traditional "cardboard" history of geological textbooks (the progressive march to truth inspired by more and better observations) by showing that Burnet, the villain of conventional accounts, was a rationalist (not a theologically driven miracle-monger) whose rich reconstruction of earth history emphasized the need for both time's arrow (narrative history) and time's cycle (immanent laws), while Hutton and Lyell, our traditional heroes, denied the richness of history by their exclusive focus upon time's Arrow.

Grace, H. (2007). "Monuments and the face of time: distortions of scale and asynchrony in postcolonial Hong Kong." Postcolonial Studies 10(4): 467-483.monuments
Asynchrony
Hong Kong
China
Postcolonialism
Materiality
heritage
media
Visuality
Democracy
Collective memory
Past in the present
Activism
Forgetting
time and space
relevance: 2
heritage sites
political time
The internet

This essay examines the theme of monuments and monumentality in Hong Kong by focusing on the proliferation of images of the Star Ferry terminal and clock tower prior to its demolition and the circulation of these images via on-line image-sharing sites. I am especially interested in the act of photography under these circumstances and what it might mean for a consideration of participatory democracy in a postcolonial context. More generally there is the question of what role the image plays in constituting historical memory in an embodied sense –

especially in a city that is characterized in many ways as image. My essay examines the extent to which historical memory of colonial experiences is still in part materially constitutive of Hong Kong's postcolonial consciousness – and this is registered in community activism around the preservation of sites marked for demolition. What this activism produces is what I will call a spectral monumentality, a bringing into existence of invisible monuments – in this case, the memories of demolished structures which survive in an embodied form, supported by miniature images in the digital photographs uploaded and shared on internet sites, and small, publicly available documentary movies posted on YouTube. To think in greater detail about the meaning of the 'spectral monument', I draw upon Wu Hung's discussion of 'political space', not simply as a conceptual sphere of public discourse or a physical space where public events occur, but rather as the architectonic embodiment of political ideology and a site for activating political action and expression.

Grand, I. J. (1999). "Cultural identities and practices of community." <u>Futures</u> **31**(5): 475-485.identity
Shared future
cultural variants of time
in/commensurability between times
cultural diversity
social coordination
The future
Tradition
Relevance: 2
invention of tradition
non-homogeneous community
future studies

> How can people from different cultures collaborate effectively? How can we imagine joint futures when we come from radically different background? Is cultural diversity an asset or a hindrance to effective collaboration? Is celebrating cultural diversity enough? This essay explores these questions by discussing the problems of convergence and diversity in communities as they relate to possible futures. It examines some examples of successful collaborative ventures, raises numerous problems and questions, and suggests that cultures always reinvent traditions. We can learn to practice community if we learn to practice difference.

Green, J. (1996). "Time and space revisited: the creation of community in single-handed British general practice." <u>Health & Place</u> **2**(2): 85-94.method: Interviews
community health
past in the present
health care
U.K.
conceptions of time
organisational temporalities
perception of time

Relevance: 1
>   This paper uses data from in-depth interviews with general practitioners in one area of south London to explore how a group of single-handed general practitioners construct space, time and the locality within which they practice. An examination of how [`]community' is created in the rhetoric of general practitioners suggests some reasons for the continued existence of single-handed practice, despite its heralded demise in Britain.

Green, N. (2002). "On the Move: Technology, Mobility, and the Mediation of Social Time and Space." <u>The Information Society: An International Journal</u> **18**(4): 281-292.Technology
Mobility across communities
mediation
social time
information Technology
Sociology
Communication
changing perceptions of time
organisational temporalities
online communities
time as missing element
Method: ethnography
time and space
Critique of discipline
social Change
action
Clock time
Families
labour time
public and private time
Relevance: 2
The internet
>   The current explosion in mobile computing and telecommunications technologies holds the potential to transform "everyday" time and space, as well as changes to the rhythms of social institutions. Sociologists are only just beginning to explore what the notion of "mobility" might mean when mediated through computing and communications technologies, and so far, the sociological treatment has been largely theoretical. This article seeks instead to explore how a number of dimensions of time and space are being newly reconstructed through the use of mobile communications technologies in everyday life. The article draws on long-term ethnographic research entitled "The Socio-Technical Shaping of Mobile Multimedia Personal Communications," conducted at the University of Surrey. This research has involved ethnographic fieldwork conducted in a variety of locales and with a number of groups. This research is used here as a resource to explore how mobile communications technologies mediate time in relation to mobile spaces. First the paper offers a review and critique of some of the major

sociological approaches to understanding time and space. This review entails a discussion of how social practices and institutions are maintained and/or transformed via mobile technologies. Ethnographic data is used to explore emerging mobile temporalities. Three interconnected domains in mobile time are proposed: rhythms of mobile use, rhythms of mobile use in everyday life, and rhythms of mobility and institutional change. The article argues that while these mobile temporalities are emerging, and offer new ways of acting in and perceiving time and space, the practical construction of mobile time in everyday life remains firmly connected to well-established time-based social practices, whether these be institutional (such as clock time, "work time") or subjective (such as "family time").

Greenhouse, C. J. (1989). "Just in Time: Temporality and the Cultural Legitimation of Law." <u>The Yale Law Journal</u> **98**(8): 1631-1651.Law
Social time
Anthropology
time as natural
linear time
relevance: 2
time as tool for political legitimation
organisational temporalities
history
time as all encompassing
Meaning
time as symbolic resource

> This Article is about the relationship between cultural conceptions of time-"social time" and the organization and management of legal institutions. As an idea, time has profound consequences in its capacity to encode and systematize otherwise disparate and unreferenced events and relationships. Concepts of time vary widely around the world, and Western ideas about time - including the conventional formulation that time moves in a straight line from past to present, through one's own life-time-acquired shape and force entirely a part from the scientific "discovery" of time.' This Article focuses on particular on Western ideas about time, and, even more particularly, on the ways in which temporality suffuses popular understandings of law. Specifically, after some preliminary ethnological and historical discussion, it offers an analysis of the ways in which specific indeterminacies in Western notions of time are worked out in the legal context. Its central thesis is that temporality and legality are conceptually fused in the West through their mutual implications of a total order in relation to which social life acquires meaning.

Greenhouse, C. J. (1996). <u>A Moment's Notice: Time Politics across Cultures</u>. Ithaca and London, Cornell University Press.Anthropology
politics
Relevance: 1
Law

Multiple temporalities
Method: ethnography
political time
time as tool for political legitimation
time as tool for managing percieved threats
time as symbolic resource
Postmodernism
temporal conflict
Modernity
agency
power
China
Latin America
Mexico
social time
USA
identity
non-homogeneous community
inclusion/exclusion
cultural variants of time
critique of discipline
cultural diversity

From the Back Cover: Focusing on the problem of time - the paradox of time's apparent universality and cultural relativity - Carol J. Greenhouse develops an original ethnographic account of our present moment, the much-heralded postmodern condition, which is at the same time a reflexive analysis of ethnography itself. She argues that time is about agency and accountability, and that representations of time are used by institutions of law, politics, and scholarship to selectively refashion popular ideas of agency into paradigms of institutional legitimacy. A Moment's Notice suggest that the problem of time in theory is the corollary of problems of power in practice. Greenhouse develops her theory in examinations of three moments of cultural and political crisis: the resistance of the Aztecs against Cortes, the consolidation of China's First Empire, and the recent partisan political contests over Supreme Court nominees in the United States. In each of these cases, temporal innovation is integral to political improvisation, as traditions of sovereignty confront new cultural challenges. These cases return the discussion to current issues of inequality, postmodernity, cultural pluralism, and ethnography.

In A Moment's Notice, Greenhouse is concerned with how time is publicly constructed in different contexts, and the related question of symbols and how they work. Greenhouse observes that time represents diverse logics of cultural and social management, and argues that social time has no reality apart from claims of legitimacy and accountability. Examining Ancient China, Aztec Mexico, and the contemporary United States, she focuses on how negotiable time concepts are in the institutional contexts in which those negotiations are embedded by dwelling

on both the relevance of the institutional contexts of time negotiations and the implications of the fact that representations of time inevitable concern multiple temporal and social orders. Indeed, she believes that temporality is most successfully deployed as a matrix of political improvisation in contexts where challenges to authority are perceived to come in the form of diversity (Greenhouse 1996: 175).

http://www.indiana.edu/~wanthro/greenhouse.htm

Gregory, D. (1989). Presences and Absences: Time-space Relations and Structuration Theory. <u>Social Theory of Modern Societies: Anthony Giddens and His Critics</u>. D. Held and J. B. Thompson. Cambridge, Cambridge University Press**:** 185–214.Sociology
social theory
Giddens
Methodology
networks
Relevance: 3
Social structure

> In this chapter I consider the incorporation of time–space relations within structuration theory: the way in which Giddens conceives of what he calls the time–space constitution of social life. There are obvious dangers in disentangling one thread from such a dense and developing argument, and so I want to begin by putting some limits around my own discussion. A number of commentators are evidently uncomfortable about the status of structuration theory. They claim that its first formulations were pitched at forbidding heights of abstraction, whereas its later arguments have moved towards a more concrete terrain. In consequence, they say, it has become difficult to determine the scope of structuration theory with any precision. In my view, however, it makes most sense to treat Giddens' writings as a research programme developed through a continuous dialogue between the theoretical and the empirical. The term derives from Lakatos, of course, but I use it in a somewhat different sense because Giddens's project is not linear: one proposition does not succeed another in a unidimensional, unidirectional sequence. What I have in mind is closer to Hesse's network model of science. Structuration theory then appears as a loose-knit web of propositions, some more central than others, some spun more tightly than others. In contradistinction to networks in the natural sciences, structuration theory is clearly not directed towards the discovery of 'laws'; but, as Hesse suggests more generally, its development has been determined – though less formally than some of its critics seem to think – by both coherence rules (relating to the structure of the network) and correspondence rules (relating to empirical observations).

Griffen, L. J. (1992). "Temporality, Events, and Explanation in Historical Sociology: An Introduction." <u>Sociological Methods & Research</u> **20**: 403-427.events
Sociology
history
Methodology

temporality of academic work
time as symbolic resource
time as context
Method: dynamic rather than static
narrative
Relevance: 3

> not available - from the text: Given this diversity, there is no single response to the question, 'how do historical sociologists use time in their explanations?' but there is a prevalent and, by now, fairly established way in which time is incorporated into explanation. It largely construces time to be the temporal context in which social processes take place and, as Sewell (1991) explains, does indeed serve a metaphorical 'experimental' role in historical sociology. I use the understanding and explanatory purpose of 'time-as-context' as a vehicle both the explore briefly the main analytic distinction between historical sociology and nonhistorical sociology and as the backdrop for the discussion of narrative or 'evenemental' temporality.

Gross, D. (1981-2)). "Time, Space and Modern Culture." <u>Telos</u> **50**: 59-78.modernity
time and space
Relevance: unknown

> not available

Gross, D. (1982). "Time-Space Relations in Giddens' Social Theory." <u>Theory, Culture & Society</u> **1**(2): 83-88.Giddens
social theory
Sociology
time and space
social time
time as missing element
national time
organisational temporalities
power
individual time
Critical temporalities
orientation within time
deep time
memory
meaning
Relevance: 2
Functionalism
Structuralism

> not available - from the text: In his last two books, Central Problems In Social Theory and A Contemporary Critique of Historical Materialism, Giddens has brought what he calls &dquo;time-space relations&dquo; into the centre of his discussion of modern social theory. By this term he means the temporal and spatial dimensions of life which, in his opinion, are essential components of all

social behaviour. They are said to be essential not just because they provide a backdrop to events, but because they are constitutive elements of all social action and interaction. According to Giddens, much recent sociological theory (particularly functionalism and structuralism) has systematically excluded time-space relations from serious consideration. The result has been a widespread misunderstanding of certain aspects of social life due to the misperception or outright neglect of these two integral aspects of social experience... Giddens deserves a great deal of credit for raising these important issues. But in my view he Incorrectly addresses the whole topic of time-space relations, and as a result Inaccurately evaluates their importance for contemporary social life... In my view, then, there are not three but two time senses in modern society: state (or institutional) time at the top which claims to be absolute, universal, total, and which has as one of its goals the accumulation of power; and individual time, which is personal, quotidian, limited, and relatively lacking in power (though, for its part, it is a time which is &dquo;felt&dquo; and lived qualitatively). This two tiered sense of time is dangerous because whenever Individuals want to orient themselves to something long-term, they find very little in themselves or in the culture to fall back upon, since the everyday and the personal have been stripped of real social and political significance. Instead, one is increasingly forced to turn to the state or similar institutions to gain access to supra-individual or long-range meanings or memories.

Gross, D. (1985). "Temporality and the Modern State." Theory and Society **14**(1): 53-82.Relevance: 2
politics
time as tool for political legitimation
national time
social time
temporal conflict
organisational temporalities
history
capitalism
political time
time as natural
Multiple temporalities
Critical temporalities
time as tool for managing percieved threats
changing perceptions of time
meaning
continuity over time

> Not available - quote from the text: Nevertheless, it must be emphasized that as things now stand no state has reached, nor is it soon likely to reach, the point where it can comfortably abandon temporality altogether as a source of legitimacy. Even the most technocratic states today still rely on continuity and the 'meaning systems' of the past in order to extract a measure of allegiance from their constituencies. Though a concern with history and time may not seem as

important to state administrators as it once did, the value of temporal rationales nevertheless remains indispensable. This is particularly true in periods of crisis when state managers and ideologues feel compelled to resuscitate powerful memories of the genealogy of the state, or of the state's place in time, in order to strengthen their authority. In cases such as these, a politics of time is invaluable for at least formally authorizing the existence or role of the state in modern society.

Grossman, L. S. (1984). "Collecting Time-Use Data in Third-World Rural Communities." Professional Geographer **36**(4): 444-454.method: time-use data
Geography
Rural communities
Methodology
time use
time allocation
Anthropology
Relevance: 3

> To collect time-use data in Third World rural areas, researchers should use broad-focus studies that provide adequate coverage throughout the year and employ direct observation of activities. Various methods used by geographers to obtain time expenditure information are examined in relation to these criteria; certain weaknesses are discussed. An alternative method developed by Allen Johnson, an anthropologist, has particular advantages for geographers because it facilitates mapping spatial patterns of time use, calculating average distances traveled to activities, and computing time spent on movement.

Grosz, E. (2004). The Nick of Time: Politics, Evolution and the Untimely. Crows Nest, Allen and Unwin.philosophy
Biology
Bergson
nietzsche
Deleuze
Grosz
Irigaray
Darwin
evolution
becoming
non-linear time
politics
ontology
metaphysics
Social theory
Relevance: 2
Untimely
time as missing element
political time

Biological time
contradictory present
presence
critical temporalities

> In this path-breaking philosophical work, Elizabeth Grosz points the way toward a theory of becoming to replace the prevailing ontologies of being in social, political, and biological discourse. Arguing that theories of temporality have significant and underappreciated relevance to the social dimensions of science and the political dimensions of struggle, Grosz engages key theoretical concerns related to the reality of time. She explores the effect of time on the organization of matter and the emergence and development of biological life. Considering how the relentless forward movement of time might be conceived in political and social terms, she begins to formulate a model of time that incorporates the future and its capacity to supercede and transform the past and present. Grosz develops her argument by juxtaposing the work of three major figures in western thought: Charles Darwin, Friedrich Nietzche, and Henri Bergson. She reveals that in theorizing time as an active, positive phenomenon with its own characteristics and specific effects, each of these thinkers had a profound effect on contemporary understandings of the body in relation to time. She shows how their allied concepts of life, evolution, and becoming are manifest in the work of Gilles Deleuze and Luce Irigaray. Throughout The Nick of Time, Grosz emphasizes the political and cultural imperative to fundamentally rethink time: the more clearly we understand our temporal location as beings straddling the past and the future without the security of a stable and abiding present, the more transformation becomes conceivable.

Grosz, E. (2005). <u>Time Travels: Feminism, Nature, Power</u>. Crows Nest, Allen and Unwin.feminism
law
politics
Sexuality
power
cultural studies
Social theory
futurity
method: dynamic rather than static
Darwin
biology
Bergson
Deleuze
William James
Merleau-Ponty
identity
Relevance: 2
feminist theory
Grosz

time as missing element
political time
critical temporalities
philosophy
continental Philosophy
phenomenology
Irigaray
nietzsche
Foucault

While concepts of time underlie many of the central projects of feminist theory, law and justice, and the natural sciences as well as ideas about political struggle, temporality is rarely their direct object of analysis. In her essays brought together in this volume, Elizabeth Grosz moves questions about time and duration to the fore in order to explore how rethinking temporality might transform and revitalize key scholarly and political projects. Dealing with time in relation to topics ranging from female sexuality to conceptions of power to understandings of cultural studies, these essays reveal Grosz's advocacy of a politics of invention, a politics that cannot be mapped out in advance--one that is more invested in processes than in results. Grosz's reflections on how rethinking time might generate new understandings of nature, culture, subjectivity, and politics are wide-ranging. She moves from a compelling argument that Charles Darwin's notion of biological and cultural evolution can potentially benefit feminist, queer, and antiracist agendas to an exploration of modern jurisprudence's reliance on the sense that the future is always beyond reach. She examines Henri Bergson's philosophy of duration in light of the writings of Gilles Deleuze, Maurice Merleau-Ponty, and William James, and she discusses issues of sexual difference, identity, pleasure, and desire in relation to the thought of Friedrich Nietzsche, Michel Foucault, Deleuze, and Luce Irigaray. Together, these essays demonstrate the broad scope and applicability of Grosz's thinking about time as an under-theorized but uniquely productive force.

Grunebaum-Ralph, H. (2001). "Re-Placing Pasts, Forgetting Presents: Narrative, Place, and Memory in the Time of the Truth and Reconciliation Commission." Research in African Literatures **32**(3): 198-212.Democracy
nationalism
South Africa
Africa
Forgiveness
Trauma
homogenising present
narrative
Collective memory
Shared past
Memory
identity
Critical temporalities

history
inclusion/exclusion
heritage sites
ethics
Place
Relevance: 2

Not available - from the text: As a cornerstone of the new South African democracy's project of nation-building, the TRC has, of course, mediated and framed individual trauma rooted in individual bodies in ways that subsume the individual into a homogenous and disembodied narrative of collectivity.2 This collectivity has been framed in terms of a common collective memory and instrumentalized in the name of the "new nation." Not surprisingly, the individual recounting of suffering and media representations of these accounts in service of "nation-building" have put into sharp relief the conflicting interests of individuals who have testified and the overarching operations of the TRC as a state institution mostly to the detriment of individual witnesses. And yet the TRC has succeeded (sometimes despite itself),3 in initiating a public dialogue with the ongoing effects of a traumatic past. For better and, in many instances, for worse, the TRC has altered lives in profound and unexpected ways... It is important to state, however, that as much as this paper seeks to explore how, in representations of the histories of places and life-stories, disruptive or inassimilable memories become excluded, it is not intended as a criticism of the important pedagogic and memorial functions of "new" heritage sites such as Robben Island. Nor does this reading attempt to challenge the powerful historical and moral realities that are symbolized in representations of these sites and to which they attest. It is my contention that for this critique to have ethical integrity in the context of a new and hard-won democracy it is imperative to acknowledge that there is an important place for the heroic narratives of sacrifice, liberation, triumph, and redemption. What is the aim of these speculations? First, the unpacking of the reciprocal relationship between narrative, memory, and place might make visible the processes by which the individual life story becomes a metonymy for the collective, in this instance, the "nation" where the memory and history of the individual are constructed as the collective memory and public history of a nation...Second, when the site on which an occurrence quite literally takes place becomes cognitively and discursively linked to the recollection and recounting of that occurrence, a reciprocal stabilization occurs

Guenther, L. (2008). "Being-from-others: Reading Heidegger after Cavarero." Hypatia 23(1): 99-118.Philosophy
Continental Philosophy
Heidegger
ontology
natality
Relevance: 3
Affect

inheritance
the gift

> Drawing on Adriana Cavarero's account of natality, Guenther argues that Martin Heidegger overlooks the distinct ontological and ethical significance of birth as a limit that orients one toward an other who resists appropriation, even while handing down a heritage of possibilities that one can—and must—make one's own. Guenther calls this structure of natality Being-from-others, modifying Heidegger's language of inheritance to suggest an ethical understanding of existence as the gift of the other.

Guenther, L. (2011). "Shame and the temporality of social life " <u>Continental Philosophy Review</u> **44**(1): 23-39.Philosophy
Continental Philosophy
Levinas
Beauvoir
Sartre
Intersubjectivity
Shame
social time
Relevance: 2
Affect
normativity
inclusion/exclusion
ethics
non-homogeneous community
phenomenology
Gender

> Shame is notoriously ambivalent. On one hand, it operates as a mechanism of normalization and social exclusion, installing or reinforcing patterns of silence and invisibility; on the other hand, the capacity for shame may be indispensible for ethical life insofar as it attests to the subject's constitutive relationality and its openness to the provocation of others. Sartre, Levinas and Beauvoir each offer phenomenological analyses of shame in which its basic structure emerges as a feeling of being exposed to others and bound to one's own identity. For Sartre, shame is an ontological provocation, constitutive of subjectivity as a being-for-Others. For Levinas, ontological shame takes the form of an inability to escape one's own relation to being; this predicament is altered by the ethical provocation of an Other who puts my freedom in question and commands me to justify myself. For Beauvoir, shame is an effect of oppression, both for the woman whose embodied existence is marked as shameful, and for the beneficiary of colonial domination who feels ashamed of her privilege. For each thinker, shame articulates the temporality of social life in both its promise and its danger.

Gurvitch, G. (1964). <u>The Spectrum of Social Time</u>. Dordrecht, D. Reidel.sociology
Multiple temporalities
social time

Relevance: 2
coordinating between different times
temporal conflict
social structure
> The Spectrum of Social Time takes on special significance both in terms of its subject matter and as an introduction to Gurvitch's general theoretical framework. In this work he applies his depth level analysis to social time and brings into clear focus its multi-faceted aspects, the relation of these aspects to various social phenomena and their social frameworks.

Guston, J. M. (1999). The almanacs of Michael Gratz: time, community and Jewish identity in eighteenth century Philadelphia. <u>Winterthur Program in Early American Culture</u>, University of Delaware. **MA**.Judaism
Scheduling
USA
history
identity
calendars
social cohesion
Cultural diversity
Materiality
hybrid identity
social time
time as symbolic resource
Relevance: 1
archives
Method: archives
> There is a paucity of scholarship addressing the material life of 18th C American Jews, in part becaue there is little extant material from this period that can be identified as specifically Jewish. Many of the objects that do survive appear to be similar to those owned and used wtihin the broader culture. Some scholars have described Jewish identity in the period as eitehr wholly assimilative or as divided into privately expressed and publicly hidden Jewishness. This thesis examines two pocket almanacs, one for the year 1777 and the other for 1779, that contain the annotation of Michael Gratz (1740-1811), a Jewish merchant in Philadephia. Prominent among the inscriptions in the 1777 almanac is a Hebrew calendar. The 1779 almanac, absent a Herbrew calendar, invokes the question of assimilation. The thesis finds that the almanacs provide a means of interpreting identity through material culture. The discussion traces the nexus of relationships, both material and historic, implied by the almanacs and their annotations to address the relationship of the calendar to Gratz's expression of Jewish identity. The almanacs and their calendars can also be contextualised in the broader culture of the period. Based on such an examination, the thesis describes Gratz's expression of identity as one that is porous, or simultaneously, expressive of two cultures. It also finds that this porosity was not a constrct unique to Jews in the 18th C, but, as other American calendars of the period

suggest, was a temporal and cultural experience familiar to nearly all Americans. The expression of Jewish identity through a temporal construct manifest materially in teh calendar was, therefore, a declaration of identity that could be understood by Jews and non-Jews alike.

Hage, G. (2001). Polluting Memories: Migration and Colonial Responsibility in Australia. "Race" panic and the memory of migration. M. Morris and B. d. Bary. Aberdeen, Hong Kong, Hong Kong University Press**:** 333-362.Colonialism
Migration
Australia
Past in the present
Race
Memory
temporally extended responsibilities
nationalism
Responsibility
Belonging
inclusion/exclusion
Relevance: 2
indigenous Australians
indigenous peoples
Asynchrony
> not available - from the text: In this article, I review some of the issues concerning national memory and national responsibility that have arisen in this debate and examine the way notions of participation and national belonging implicitly or explicitly underlie them. I then move to examine the way post-war migrant participation and responsibility has been conceved within this debate [Stolen Generations debate], particularly the question of why and how migrants from non-English speaking backgrounds should should some responsibility for what happened at a time when neither they nor their ancestors lived in Australia. I will critically examine the answers given to this question and the way they can help us reformulate our conceptions of the meaning and significant of participatory belonging.

abstract for the book:
The eighteen original essays in this volume--nine of which have been translated into
> English for the first time--explore the complex relations between violence, historical memory, and the production of "ethnicity" and "race."

Hägerstrand, T. (1970). "What about people in Regional Science?" Papers in Regional Science **24**(1): 6-21.time as missing element
action
Sociology
critique of discipline
Migration
identity

time and space
social coordination
time allocation
time use
Trajectories
time geography
methodology
Relevance: 2

"Historically, social scientists studying the effects of space on human behavior tended to treat time as an external factor, something that is relevant to understanding a given phenomenon, but not essential. Activity choices were seen being made in the context of distance alone, such as with the gravity model, and often these decisions were seen in an aggregate sense, with individual decisions viewed as minor variations of those of larger zonal-based groups.

Torsten Hägerstrand's paper, What about People in Regional Science? published in 1970, challenged such long-held beliefs. Having spent many years researching human migration patterns, he was convinced that the study of human beings as groups and aggregate populations masked the true nature of human patterns of movement. "It was primitive economics to assume that banks should worry about the identity of coins," he noted. "Is it advanced or primitive social science to disregard the identity of people over time in the same fashion?" While he felt that social scientists should "leave it to the historian[s] to concern [themselves] with biographies of sample individuals," he believed that an understanding of disaggregate spatial behavior was paramount.

Along with using the individual human as the unit of study, Hägerstrand also emphasized the importance of time in human activity. "Time has a critical importance when it comes to fitting people and things together for functioning in socio-economic systems," he noted. Hence, a given location may be near an individual, but if a person cannot allocate enough time to travel to it, spatial proximity alone will not be enough to allow the person to visit it.

Hägerstrand came up with the concept of a space-time path to illustrate how a person navigates his or her way through the spatial-temporal environment. The physical area around a given individual is reduced to a two-dimensional plane, on which his or her location and destination are represented as zero-dimensional points. Time is represented by the vertical axis, creating a three-dimensional "aquarium" representing a specific portion of space-time. The path of a stationary individual will appear as a vertical line between the starting and ending times, and a specific location (or "station") will trace a vertical "tube" in the same manner. If an individual moves between two stations over a period of time at a constant speed, it will draw a sloped line in the three-dimensional space-time between the two tubes. The faster an individual travels, the sooner he or she will reach the destination, and the more sloped the line will be." from
http://www.csiss.org/classics/content/29

Hägerstrand, T. (1975). Space, time and human conditions. Dynamic allocation of urban space. A. Karlqvist, L. Lundqvist and F. Snickars. Lexington, Saxon House & Lexington Books.Geography
Urban communities
Relevance: unknown
        not available

Hägerstrand, T. (1982). "Diorama, Path and Project." Tijdschrift voor economische en sociale geografie **73**(6): 323-339.time-geography
human Geography
Geography
social structure
Methodology
Agency
normativity
action
economics
method: dynamic rather than static
Relevance: 3
Anthropology
        Not available - from the text: In his 1976 essay on "Human Geography in Terms of Existential Anthropology", Christiaan Van Paassen gave me homework to do which has remained a source of concern ever since. Those familiar with the writings of Allan Pred, or with occasional translations of my own speculations, know that path and project are two of the fundamental concepts of time-geography. Having reviewed this and related ideas, Van Paassen felt compelled to ask: "Are projects autonomous? Do they originate independently
from a situation?" These questions arose, I think, because in most empirical studies made within the frame of time-geography, the projects tested in given environments were selected a priori by the investigators. This procedure was deliberately chosen in order to challenge the assumption, which is widespread among economists and often applied in planning, that observed behaviour reflects free choice guided by preferences and thus can be taken as norms. In order to elucidate the 'autonomy of action' (cf. Burns 1979), observed behaviour is not satisfactory. The use of hypothetical projects instead seemed to be a means of getting away from the behavioural delusion. This choice of approach- which I still think is a helpful one was never considered as being more than one in the range of possibilities inherent in timegeographic thinking. Seen in the wider perspective, the real-world generation of projects is clearly a fundamental issue. But it is also exceedingly difficult to cope with. I think Van Paassen sees geography in general as the study of 'situational ecology', a formulation which has very much guided my own thoughts since I first became aware of it in the beginning of the sixties. The problem of the relation between situation and project is clearly a central part of a situational ecology. It is a central problem also in time-geography as one can imply from the way in which the two concepts of path

and project ought to be understood.

Hägerstrand, T. (1988). Time and Culture. <u>The Formulation of Time Preferences in a Multidisciplinary Perspective</u>. G. Kirsch, P. Nijkamp and K. Zimmermann. Brookfield, VT, Gower**: 33-42.**Geography
social time
time preference
consumerism
economics
Relevance: unknown
      not available

Hałas, E. (2008). "Issues of Social Memory and their Challenges in the Global Age." <u>Time & Society</u> **17**(1): 103-118.Memory
Collective memory
globalisation
social time
Changing perceptions of time
temporal conflict
time as symbolic resource
Postcommunism
Poland
Europe
Relevance: 2
global present
history of changing perceptions of time
Critical temporalities
      The social experience of time is investigated in connection with the transformation of global power relations expressed symbolically. Collective memory in postmodernity is featured as a temporal distinctiveness of the global age. Consequently, problems of the politics of memory, followed by conflicts of memory come to the fore. Symptomatic for postmodernity in the context of globalization is the phenomenon of reshaping problems of memory into social problems. The global politics of memory and globalizing symbolic conflicts over memory are a new phenomenon. They are exemplified by the problems of memory in post-communist countries, with the focus on the case of Poland.

Halberstam, J. (2005). <u>In a queer time and place: transgender bodies, subcultural lives</u>. New York and London, New York University Press.queer theory
queer temporalities
critical temporalities
embodiment
Sexuality
gender
Method: case study
social time

inclusion/exclusion
art
cinema
literary theory
changing perceptions of time
Relevance: 2
Media
Halberstam
music

In her first book since the critically acclaimed Female Masculinity, Judith Halberstam examines the significance of the transgender body in a provocative collection of essays on queer time and space. She presents a series of case studies focused on the meanings of masculinity in its dominant and alternative forms'especially female and trans-masculinities as they exist within subcultures, and are appropriated within mainstream culture. In a Queer Time and Place opens with a probing analysis of the life and death of Brandon Teena, a young transgender man who was brutally murdered in small-town Nebraska. After looking at mainstream representations of the transgender body as exhibited in the media frenzy surrounding this highly visible case and the Oscar-winning film based on Brandon's story, Boys Don't Cry, Halberstam turns her attention to the cultural and artistic production of queers themselves. She examines the "transgender gaze," as rendered in small art-house films like By Hook or By Crook, as well as figurations of ambiguous embodiment in the art of Del LaGrace Volcano, Jenny Saville, Eva Hesse, Shirin Neshat, and others. She then exposes the influence of lesbian drag king cultures upon hetero-male comic films, such as Austin Powers and The Full Monty, and, finally, points to dyke subcultures as one site for the development of queer counterpublics and queer temporalities. Considering the sudden visibility of the transgender body in the early twenty-first century against the backdrop of changing conceptions of space and time, In a Queer Time and Placeis the first full-length study of transgender representations in art, fiction, film, video, and music. This pioneering book offers both a jumping off point for future analysis of transgenderism and an important new way to understand cultural constructions of time and place.

Halbwachs, M. (1992). On Collective Memory. Chicago, University of Chicago.Memory
Sociology
Knowledge
multiple temporalities
temporal conflict
Relevance: 2
invention of tradition
time as symbolic resource
Multiple heritages
Halbwachs
History
France

Europe

How do we use our mental images of the present to reconstruct our past? Maurice Halbwachs (1877-1945) addressed this question for the first time in his work on collective memory, which established him as a major figure in the history of sociology. This volume, the first comprehensive English- language translation of Halbwach's writings on the social construction of memory, fills a major gap in the literature on the sociology of knowledge. Halbwachs' primary thesis is that human memory can only function within a collective context. Collective memory, Halbwachs asserts, is always selective; various groups of people have different collective memories, which in turn give rise to different modes of behavior. Halbwachs shows, for example, how pilgrims to the Holy Land over the centuries evoked very different images of the events of Jesus' life; how wealthy old families in France have a memory of the past that diverges sharply from that of the nouveaux riches; and how working class constructions of reality differ from those of their middle-class counterparts.

Hall, E. T. (1983). <u>The Dance of Life: The Other Dimensions of Time</u>. New York, NY, Anchor.inclusion/exclusion
temporal conflict
multiple temporalities
social time
Relevance: 2
Rhythms
temporal boundaries
time as symbolic resource
cultural variants of time
communication

First published in 1983, this book studies how people are tied together and yet isolated by hidden threads of rhythm and walls of time. Time is treated as a language, organizer, and message system revealing people's feelings about each other and reflecting differences between cultures.

Hall, J. R. (1979). "Time and Communal Life, an Applied Phenomenology." <u>Human Studies: A Journal for Philosophy and the Social Sciences</u> **2**(1): 247-257.Sociology
Continental Philosophy
Philosophy
Husserl
Schutz
multiple temporalities
Social Time
Religion
Relevance: 1
phenomenology
Utopia
intentional communities
orientation within time

Apocalypse
Religious communities
Absence of future

> Analysis of time in utopian communal groups provides insight into possible temporal developments in society-at-large. a method of "applied phenomenology" moves from edmund husserl's phenomenology of internal time consciousness to post-schutzian examination of lifeworld temporality. various kinds of communal groups (a commune, intentional community, spiritual community, mystic association, religious sect and revolutionary cell) approximate three orientations toward time--diachronic, synchronic, and apocalyptic. the transcendent and apocalyptic temporal orientations of mysticism, otherworldly salvation and revolutionary war are sporadic but occasionally decisive social forces. diachronic and synchronic temporal orientations are more relevant to the phenomenology of future everyday life.

Hall, J. R. (1980). "The Time of History and the History of Times." <u>History and Theory</u> **19**(2): 113-131.history
chronology
social time
events
non-linear time
Multiple temporalities
Philosophy
Critical temporalities
Relevance: 2
historiography
time as missing element
critical temporalities
historical time
philosophy
cultural variants of time
temporal conflict
conceptions of time
epistemology

> not available - from text: Historiography, more than other human studies, has been confronted with the need to understand the nature of social time. Other disciplines, such as sociology and anthropology, often have pretended to escape time - sociology by looking to the eternal verities of social order, and anthropology by looking to the archaic social orders which construed themselves as eternal. True, sociology and anthropology have not totally ignored time. Especially these days, anthropologists have begun to recognize the need to account for contemporary "savage" societies in relation to "developed" societies. And sociology was born of the recognition of social change in the industrial revolution. At its inception, it offered counterpoint to historiography by positing social change as a shift over time in broad complexes of often "mundane" culture, social activities, and institutions. But the main tendency of both sociology

and anthropology has been ahistorical, and even anti-historical. Historians, on the other hand, have been concerned in large part with giving accounts of the unfoldings of past events; and this concern has required, at least implicitly, a theory of social time. Too often historians have solved their temporal problematic by the fiat of posing objective, chronological time as the basis for observing the march of events. By way of combatting this solution, theorists of historiography occasionally have suggested that the stuff of history itself is contained in other, potentially non-chronological, temporal phenomena. At least since the beginning of this century, the straightforward chronology of "scientific" history has been challenged in two alternative developments. On the one hand, certain historians have explored the relativity of multiple scales of objective time. On the other hand, subjectivist philosophers have described the character of inner time consciousness, or subjective time; and subjectivist historians have advanced a relativism based on the recognition of multiple social actors with diverse and often conflicting social interests. Each of these intellectual trends has tended to undermine the Rankean epistemology of history; no longer could a history of elites be taken to represent the autonomous unfolding spirit of historical development. But the relativities achieved in subjectivist and objectivist approaches remain incommensurate with one another, for they are based on different conceptions of the nature of time and its relation to history. Consideration of these divergent approaches perhaps can lead to the development of a more profound historiographic conception of time.

Hall, J. R. (1984). "Temporality, Social Action, and the Problem of Quantification in Historical Analysis." <u>Historical Methods: A Journal of Quantitative and Interdisciplinary History</u> **17**(4): 206-218.action
history
methodology
Method: quantitative
Relevance: unknown
      not available

Halpern, J. M. and R. A. Wagner (1984). "Time and Social Structure: a Yugoslav Case Study." <u>Journal of Family History</u> **9**(3): 229-244.social structure
Cyclical time
linear time
time perspective
Method: case study
Method: archives
Europe
Families
Methodology
method: archives
Continuity over time
change over time
community stability

Method: dynamic rather than static
relevance: 3
archives
kinship

> Cyclical and linear time perspectives on family household structures are defined. They are utilized in a case study of the father-son dyad in a central Serbian village over the past 150 years. This relationship is critical to understanding the transitions in the South Slav extended family household, the zadruga. Data are based on oral recall and on vital, tax, and census records. Linear time measures include vital rates such as declining fertility and mortality as well as decreasing household size. Cyclical time measures, which have not varied in the period studied, include age at marriage and age of parent at birth of first child. All these elements are shown to affect the continued existence of extended house hold structures and condition their alteration from predominantly lateral exten sion including collateral kin to units of linear form emphasizing relations across three, and even four, generations. Analyzing these temporal processes is seen as a way of understanding the dynamics behind notions of stability and change in social structures.

Hama, M. (2000). "Time as power: The politics of social time in Conrad's The 'Secret Agent'." <u>Conradiana</u> **32**(2): 123-143.power
social time
political time
literary theory
literature
modernity
Foucault
Perception of time
Multiple temporalities
Critical temporalities
Relevance: 2
Social coordination
time discipline

> not available - from http://www.scribd.com/doc/50194476/Cowley-Julian-Modern-English-Literature

> [this article] rejects notions of the authoritarian nature of modernist time as fundamental to the novel, and instead installs a Foucauldian vision of time as fluid, individually articulated and, above all, powerful. Through and examination of three characters' perceptions of time, Hama contends that time in *The Secret Agent* is an act of willed social organisation rather than an oppressive force

Hambrick, C. H. (1979). "World Messianity: A Study in Liminality and Communitas." <u>Religious Studies: An International Journal for the Philosophy of Religion</u> **15**: 539-553
messianic time
Religious communities

religion
Utopia
intentional communities
relevance: 3
Philosophy
Japan
philosophy
Apocalypse
social Change
change over time
Absence of future
futurity
Asian Philosphy

Among all the different religious movements in contemporary Japan one must acknowledge that from the point of view of the number of members, financial assets, physical facilities and activities, the most dominant are those that arose in the nineteenth and twentieth centuries, and are referred to collectively as 'newly arisen religions' (Shinkō Shūkyō). Various observers have offered their explanations for the success and popularity of these groups in religious, sociological, psychological and historical terms.1 Several of these groups fall into the category of millenarian and messianic movements and have been discussed by Professor Carmen Blacker in her essay, 'Millenarian Aspects of the New Religions in Japan'.2 Why and how do millenarian and messianic movements remain popular and maintain their vitality even when the circumstances surrounding their founding change? How do they continue their dynamic growth after the messiah dies or when the millennium is delayed? What are the similarities and differences between these groups in Japan and those in other cultural areas?

Hamilton, C., V. Harris, et al., Eds. (2002). <u>Refiguring the Archive</u>. Dordrecht, London, Kluwer Academic.Archives
South Africa
Africa
Derrida
Past in the present
Memory
Philosophy
Continental Philosophy
non-linear time
futurity
Relevance: 3
Derrida
invention of tradition
Multiple heritages
forgetting
futurity

method: archives

Refiguring the Archive at once expresses cutting-edge debates on `the archive' in South Africa and internationally, and pushes the boundaries of those debates. It brings together prominent thinkers from a range of disciplines, mainly South Africans but a number from other countries. Traditionally archives have been seen as preserving memory and as holding the past. The contributors to this book question this orthodoxy, unfolding the ways in which archives construct, sanctify, and bury pasts. In his contribution, Jacques Derrida (an instantly recognisable name in intellectual discourse worldwide) shows how remembering can never be separated from forgetting, and argues that the archive is about the future rather than the past. Collectively the contributors demonstrate the degree to which thinking about archives is embracing new realities and new possibilities. The book expresses a confidence in claiming for archival discourse previously unentered terrains. It serves as an early manual for a time that has already begun.

Hansen, K. V. (1996). A Very Social Time:Crafting Community in Antebellum New England. Berkley & Los Angeles, University of California Press.History
Sociology
USA
gender
Relevance: 4
change over time
inclusion/exclusion
love
etiquette
public and private time
friendship

Karen Hansen's richly anecdotal narrative explores the textured community lives of New England's working women and men—both white and black—n the half century before the Civil War. Her use of diaries, letters, and autobiographies brings their voices to life, making this study an extraordinary combination of historical research and sociological interpretation. Hansen challenges conventional notions that women were largely relegated to a private realm and men to a public one. A third dimension—the social sphere—also existed and was a critical meeting ground for both genders. In the social worlds of love, livelihood, gossip, friendship, and mutual assistance, working people crossed ideological gender boundaries. The book's rare collection of original writings reinforces Hansen's arguments and also provides an intimate glimpse into antebellum New England life.

Hardesty (1982). "Ethnomethodology and Symbolic Interactionism: A Critical Comparison of Temporal Orientations." Symbolic Interaction **5**(1): 127-137.sociology
time as symbolic resource
time as missing element
the past

temporal ordering
sequence
social time
The future
methodology
Temporality of academic work
Assumptions about time obscuring x
Relevance: 3

> For some time, sociologists have called for the study of the temporal
> characteristincs of social life. Ethnomethodology and Symbolic interactionism are
> two sociological theories which have begun to develop analyses of social timing.
> In this report, exemplary research efforts from each perspective are examined
> and evaluated along the temporal dimensions of the past, order, sequence and
> the future. It is shown that research methods are key in elaborating or hindering
> the study of temporality. Specifically, sympbolic interactionists' strategies have
> allowed a rich temporal orientation to be developed and specified whereas
> strategies employed by ethnomethodologists have resulted in research that is
> confined to the immediate realm of experience and thereby have been narrow in
> temporal scope.

Hareven, T. K. (1983). <u>Family Time and Industrial Time</u>. New York, Cambridge
University Press.organisational temporalities
Temporal conflict
technology
labour time
USA
history
life course
Historical time
generations
sociology
Reproductive time
Method: longitudinal analysis
Method: dynamic rather than static
method: oral history
Method: quantitative
Relevance: 2
families
industrialisation
public and private time

> This pioneering study of the interaction of family life and the factory system of
> industrial production focuses on the largest textile concern in the world at the turn
> of the twentieth century, the Amoskeag Corporation in Manchester, New
> Hampshire.

Harootunian, H. (2005). "Some Thoughts on Comparability and the Space-Time

Problem." <u>boundary 2</u> **32**(2): 23-52.History
time and space
methodology
method: comparative analysis
Relevance: 2
time as missing element
assumptions about time obscuring x
literary theory
Methodology
borders

>	not available - from intro: In this essay, I am primarily concerned with exploring the increasing contemporary turn toward space and the resulting strategies of this move based on the elucidation of spatial categories in the interpretative sciences. This particular awareness has been manifested in the now overwhelming interest in tracking what moves between discrete spatial boundaries and across them. By the same token, I would like to address the question of temporality and the consequences of its recession from social and historical

analysis and perhaps suggest possible ways for a reunion with its spatial complement.
>	In short, I would like to look into some of the afterlives of area studies and how its inaugural impulse for holism and comparison has been reconfigured in such ways as to retain and even privilege the spatial. I want to reflect on what, in effect, has enabled precisely those strategies that have led to considerations of diasporic bodies and their movements crossing borders, in-between states exhibiting hybrid combinations, the inside and outside,

and newer, enlarged bounded entities such as globe and empire. On the deficit side, I
>	am thinking about the shifting relationship between the present and the past, and its intimations for a future, and how the withdrawal of time, as such, affects our capacity for comparative study. But it is important to add that I am not simply making a plea for a return to history, as it is so often invoked in the wake of the now-old new historicism, but rather calling for a restoration of considerations of the crucial spatiotemporal relationship that must attend any explanatory program. Part of this impulse has been prompted by the desire to reconsider the possibilities that attended area studies at its inception, as well as the conviction that comparability is too important a consideration to be left to disciplines such as comparative literature.

Harris, P. J. (1984). Teaching about time in tribal Aboriginal communities. P. S. B. C. Department of Education, Curriculum Development Centre. Darwin.orientation within time
education
indigenous Australians
australia
indigenous peoples
Conceptions of time
events

life course
Relevance: 3
> Time orientation, concepts, natural units of time, time in the human life cycle; time as event, distance, limit; easurement; aims and strategies for teaching

Harrison, R. (2005). Dreamtime, Old Time, This Time: Archaeology, memory and the present-past in a Northern Australian Aboriginal community. <u>Object Lessons: Archaeology and Heritage in Australia</u>. J. Lydon and T. Ireland. Melbourne, Australian Scholarly Publishing**:** 243-264.archaeology
Indigenous Australians
indigenous peoples
Australia
past in the present
Asynchrony
memory
temporality of academic work
community archaeology
Method: Interviews
landscape
the past
nostalgia
narrative
Relevance: 2
community engagement
> This paper examines the way in which archaeological fieldwork both shapes, and is shaped by, Aboriginal articulations of the past. The collaborative process of selecting archaeological sites for study with the 'Lamboo Mob', a group of Aboriginal people who live in the town of Halls Creek, in the southeast Kimberley region of Western Australia, reflects a specific, shared perspective on their collective past. Here I interrogate the kinds of places which this group of former pastoral workers and their descendants identified as significant to them, and what these places might reflect in terms of a genre of 'history-as-representation', or a particular way of representing and expressing the past. Drawing on a series of interviews, I examine the ways in which the Lamboo Mob clearly linked the process of site selection to deeper meta-narratives about the landscape and the past. Over the course of the project, the Aboriginal participants moved from an emphasis on the vernacular, embodied and incidental engagements with the traces of the past that had marked our field surveys, toward a more narrative approach to the results of the project. I suggest that collaborative and community-based archaeological research creates a specific nostalgic 'chronotope' or space-time-experience within which Aboriginal collaborators are able to reflect upon their past. These reflections may reveal radically modern interpretations of the past-in-the-present

Hart, L. K. (1992). <u>Time, Religion, and Social Experience in Rural Greece</u>. Lanham, Maryland, Rowman and Littlefield.Greece

Religion
Ritual
Multiple temporalities
Anthropology
social time
teleology
tradition
multiple heritages
Relevance: 2
Sacred time
Rural communities
christianity
secularism
Social structure
time as symbolic resource
meaning
critical temporalities
contradictory present
non-linear time
history

> This is a study of Orthodox Christian practice in rural Greece with a focus on the interaction between religious imagination and everyday life. Based on extensive fieldwork in rural Greece, Hart offers a cross=disciplinary analysis of the structure and social reproduction of Greek religion, or the Greek religious imagination, through discussion of ritual activity and contemporary village life. Throughout, she emphasizes the long historical view and the heterogeneity of the ideas and practices of complex traditions, drawing on material from various periods of Greek history (pre-Christian, Byzantine, Ottoman, and post-Independence) in order to clarify contemporary practice. Hart links these investigations to reflections on the anthropology of time, "time" being conceived here as a schematization of what each culture proposes as the moral context or purpose of life. She is particularly interested in the frameworks of time and space that hold together the heterogeneous practices and ideas of complex traditions; and in the way certain substances and ritual figures serve as tangible icons of reality.

Harvey, D. (1990). <u>The Condition of Postmodernity: An Enquiry into the Conditions of Cultural Change</u>. Cambridge, MA & Oxford, UK, Blackwell.Postmodernism
time and space
history
social change
geography
Acceleration of time
Relevance: 2
Modernity
Harvey
Art

Literature
Architecture
perception of time
changing perceptions of time
cultural variants of time
social time

> A great deal has been written on what has variously been described as the post-modern condition and on post-modern culture, architecture, art and society. In this new book, David Harvey seeks to determine what is meant by the term in its different contexts and to identify how accurate and useful it is as a description of contemporary experience.But the book is much more than this: in the course of his investigation the author provides a social and semantic history - from the Enlightenment to the present - of modernism and its expression in political and social ideas and movements, as well as in art, literature and architecture. He considers in particular how the meaning and perception of time and space themselves vary over time and space, and shows that this variance affects individual values and social processes of the most fundamental kind. This book will be widely welcomed, not only for its clear and critical account of the arguments surrounding the propositions of modernity and post-modernity, but as an incisive contribution to the history of ideas and their relation to social and political change.

Harvey, D. (2000). <u>Spaces of Hope</u>. Berkeley and Los Angeles, University of California Press.globalisation
embodiment
geography
Development
Capitalism
marxism
Utopia
USA
cities
Urban communities
futurity
action
agency
imagined futures
Relevance: 3
hope
asynchrony
Uneven development
Absence of future
political economy

> As the twentieth century drew to a close, the rich were getting richer; power was concentrating within huge corporations; vast tracts of the earth were being laid waste; three quarters of the earth's population had no control over its destiny and

no claim to basic rights. There was nothing new in this. What was new was the virtual absence of any political will to do anything about it. Spaces of Hope takes issue with this. David Harvey brings an exciting perspective to two of the principal themes of contemporary social discourse: globalization and the body. Exploring the uneven geographical development of late-twentieth-century capitalism, and placing the working body in relation to this new geography, he finds in Marx's writings a wealth of relevant analysis and theoretical insight. In order to make much-needed changes, Harvey maintains, we need to become the architects of a different living and working environment and to learn to bridge the micro-scale of the body and the personal and the macro-scale of global political economy.

Utopian movements have for centuries tried to construct a just society. Harvey looks at their history to ask why they failed and what the ideas behind them might still have to offer. His devastating description of the existing urban environment (Baltimore is his case study) fuels his argument that we can and must use the force of utopian imagining against all who say "there is no alternative." He outlines a new kind of utopian thought, which he calls dialectical utopianism, and refocuses our attention on possible designs for a more equitable world of work and living with nature. If any political ideology or plan is to work, he argues, it must take account of our human qualities. Finally, Harvey dares to sketch a very personal utopian vision in an appendix, one that leaves no doubt about his own geography of hope.

Haskins, E. V. (2003). Time, Space, and Political Identity: Envisioning Community in *Triumph of the Will*. The Terministic Screen: Rhetorical Perspectives on Film. D. Blakesley. Carbondale, IL, Southern Illinois University Press**:** 92-106.Rhetoric
Cinema
Relevance: 1
Media
Germany
Bakhtin
Identity
time and space
chronotopes
Visuality
time as symbolic resource
Aesthetics
    not available - from the book as a whole: The Terministic Screen: Rhetorical Perspectives on Film examines the importance of rhetoric in the study of film and film theory. Rhetorical approaches to film studies have been widely practiced, but rarely discussed until now. Taking on such issues as Hollywood blacklisting, fascistic aesthetics, and postmodern dialogics, editor David Blakesley presents fifteen critical essays that examine rhetoric's role in such popular films as The Fifth Element, The Last Temptation of Christ, The Usual Suspects, Deliverance, The English Patient, Pulp Fiction, The Music Man, Copycat, Hoop Dreams, and A Time to Kill.

Aided by sixteen illustrations, these insightful essays consider films rhetorically, as ways of seeing and not seeing, as acts that dramatize how people use language and images to tell stories and foster identification.

Contributors include David Blakesley, Alan Nadel, Ann Chisholm, Martin J. Medhurst, Byron Hawk, Ekaterina V. Haskins, James Roberts, Thomas W. Benson, Philip L. Simpson, Davis W. Houck, Caroline J.S. Picart, Friedemann Weidauer, Bruce Krajewski, Harriet Malinowitz, Granetta L. Richardson, and Kelly Ritter.

Hassan, R. (2005). "Timescapes of the Network Society." Fast Capitalism **1**(1).time and space
timescape
networks
Technology
Communication
globalisation
time as missing element
Changing perceptions of time
power
politics
neoliberalism
economics
Capitalism
Relevance: 2

> Since the late '70s, the mutually reinforcing interaction between neoliberal economics and the revolution in information and communication technologies (ICTs) has transformed the world in many ways. "Globalization" is what we have come to call this process, and many aspects of its profound effect have been analyzed from a range of perspectives (e.g. Appadurai 1990; Robertson 1993; Omahe 1993; Waters 1995; Bauman 1998; Steger 2003). This paper discusses a central element of this change through globalization that has so far received relatively little attention—our relationship with time and how this is changing, in turn, the nature of power and politics. More particularly, it looks at these changing dynamics of time, power and politics through the nexus between neoliberalism and the ICT revolution and the emergent network society that this process has created.

Hay, M. and J.-C. Usunier (1993). "Time and strategic action: a cross-cultural view." Time & Society **2**(3): 313–334.Method: comparative analysis
action
Agency
chronos/kairos
organisational temporalities
Management
planning
Japan

finance
USA
U.K.
Germany
time perspective
cultural variants of time
Relevance: 2

> A business organization's sense of time is revealed through action and, specifically, through its approach to strategic planning. This paper presents a way of analysing an organization's temporal identity. We develop a framework showing the levels of strategic planning and their cross-cultural variability, especially in relation to Japanese temporal culture (Makimono time). The example of the strategies pursued by international banks originating from the US, the UK, Germany and Japan illustrates how a strategic time perspective is a reflection of the temporal cognitive styles prevailing in a particular culture. We further show the influence exerted by the constituencies to which an organization is beholden, the definition of performance criteria and their reinforcement through human resource management policies.

Hayes, K. (2007). Triple helix organisations, knowledge-stewarding communities of practice and perceptions of time: The hunters and gatherers of commercialisation. <u>Proceedings of the 8th European Conference on Knowledge Management, Vol 1 and 2</u>. D. Remenyi. Reading, UK, Academic Conferences Limited**:** 449-455.Knowledge management
Perception of time
Communities of practice
Communication
multiple temporalities
temporal conflict
Australia
method: Interviews
Rhythms
Progress
action
Short-term perspectives
long-term perspectives
Unpredictibility
Scheduling
Relevance: 1
planning

> Commercialisation activities combine the discoveries of one group such as researchers, with the skills of other occupations such as commercial managers, and require knowledge sharing between these groups. This paper identifies research based, Knowledge-stewarding Communities of Practice (CoP) within triple helix organisations set up to commercialise promising inventions. These Knowledge-stewarding CoP report clearly different views of time and timed

events to those held by commercial partners. The context of the study is four Australian Cooperative Research Centres (CRCs) composed of academic, government and industry personnel. Semi-structured interviews with a total of twenty scientists, engineers and managers explored collectively shared and dissimilar perceptions of time in commercialisation activities. Informants freely identified a research based, Knowledge-stewarding CoP embedded within each CRC. During analysis, the interview material revealed a number of themes related to temporal perceptions. Distinctive patterns of temporal perceptions were described as typical of commercial and research groups. Specifically, using the temporal category of pace, commercial managers valued speed, set short-term plans, and judged time use efficient if it made rapid and demonstrable progress towards producing a product or service for sale. In contrast, researchers placed high priority on developing a thorough understanding separate from market entry plans and used a longer planning horizon. Analysing themes related to the temporal category of flexibility revealed researchers viewed project schedules as inherently variable due to the demands of their non-routine, discovery-based work. In contrast, commercial managers viewed adhering to project schedules as essential, with financial rewards or penalties linked to performance against deadlines. Additionally, business managers interpreted researchers' polychronic patterns of time use as an inability, or unwillingness to focus attention on one task, contributing to doubts about the sincerity of researchers' commitments to deliver outcomes in accordance with project schedules. The interviewees confirmed that differences in temporal perspectives contributed to tension, distrust, and difficulties in communication and negatively influenced the outcomes of commercialisation.

Hazan, H., D. B. Bromley, et al. (1984). "Continuity and Transformation Among the Aged: A Study in the Anthropology of Time [and Comments]." <u>Current Anthropology</u> **25**(5): 567-578.Continuity over time
aging
Anthropology
social time
U.K.
chronology
Method: re-studies
time as symbolic resource
Relevance: 2

Properties of social time developed among members of a London day-care centre for the aged at two points of chronological time are compared. In the first study, members' temporal universe was found to be anchored in a change arresting conception of reality constructed and sustained by an isolated, egalitarian, present-bound social structure. The restudy, conducted seven years later, revealed that although the centre was no longer an isolated, egalitarian society, veteran members still adhered to temporal principles of the former structure. Thus the first period could be regarded as a formative phase for a mode of structured continuity with enduring elements of liminality. It is therefore

suggested that time is not a mere reflection of social processes but their generator and hence a subject of anthropological investigation in its own right.

Healy, C. (1997). "In the Beginning was Captain Cook." <u>Australian Humanities Review</u> **5**(March).Australia
Memory
History
Coevalness
Relevance: 2
myth
indigenous Australians
indigenous peoples
past in the present
Asynchrony
> Not Available - quotes from article: I am interested in how stories of Cook came to have particular meanings in this country as Australia and Cook were connected and reconnected in the time of social memory. Is it possible to identify the rules and patterns of remembrance which gave such an honourable antipodean place to a European sailor? How was an episode in the history of exploration recycled as a story of genesis and to what effects? Aborigines remember Cook in different, complex and varied ways. Aboriginal histories of Captain Cook have been publicly circulated as oral testimony, myth, legend, history and protest in film, paintings and song. Some Aboriginal histories of Cook work with very different and distinctively creative formulations of time and place, of the connections between past and present and of the imperatives of cultural memory. These histories come from various places ranging from south-eastern Australia to the north and far west of the continent and can be dated to at least the early twentieth century. I want to suggest that the name of Cook links these diverse Aboriginal histories and provides one way of considering Aboriginal historical cultures. Reading them alongside European accounts is an attempt to take these Aboriginal acts of remembrance seriously as histories; to accept them as an invitation to think about the Eurocentric cultures of history that 1, along with many others, inherit and inhabit as one component of a colonial past.

Heidegger, M. (1996). <u>Being and Time: A Translation of *Sein und Zeit*</u>. Albany, SUNY Press.Philosophy
Heidegger
Continental Philosophy
non-linear time
Metaphysics
ontology
experiential time
Relevance: 3
time as missing element
critique of discipline
> The publication in 1927 of Martin Heidegger's magnum opus signaled an

intellectual event of the first order and had an impact in fields far beyond that of philosophy proper. Being and Time has long been recognized as a landmark work of the twentieth century for its original analyses of the character of philosophic inquiry and the relation of the possibility of such inquiry to the human situation. Still provocative and much disputed, Heidegger's text has been taken as the inspiration for a variety of innovative movements in fields ranging from psychoanalysis, literary theory, and existentialism to ethics, hermeneutics, and theology. A work that disturbs the traditions of philosophizing that it inherits, Being and Time raises questions about the end of philosophy and the possibilities for thinking liberated from the presumptions of metaphysics.

The Stambaugh translation captures the vitality of the language and thinking animating Heidegger's original text. It is also the most comprehensive edition insofar as it includes the marginal notes made by Heidegger in his own copy of Being and Time, and takes into account the many changes that he made in the final German edition of 1976. The revisions to the original translation correct ambiguities and problems that have become apparent since the translation first appeared. Bracketed German words have also been liberally inserted both to clarify and highlight words and connections that are difficult to translate, and to link this translation more closely to the German text. This definitive edition will serve the needs of scholars well acquainted with Heidegger's work and of students approaching Heidegger for the first time.

Heirich, M. (1964). "The Use of Time in the Study of Social Change." American Sociological Review **29**(3): 386-397.sociology
social change
Review article
Causality
methodology
Relevance: 2

Time--as an explanatory factor, a causal link between other variables, a quantitative measure of them, and a qualitative measure of their interplay--is central to models of social change. Its use by 11 theorists suggests how time may relate to current research into the what, how, when, and why of change.

Held, M. (1992). "Sustainable Development from a Temporal Perspective." Time & Society **10**(2/3): 351-366.Sustainability
Development
generations
future generations
temporally extended responsibilities
time and space
Adam
temporal complexity
economics
Relevance: 2

timescape
Sustainable development is an inherently temporal concept that includes future generations and their needs. We can improve the understanding of the concept if we explicitly start with a temporal perspective. The timescape framework is demonstrated as a useful tool to see the relevance of temporal diversity to direct our economy and way of life into the direction of sustainable development.

Helliwell, C. and B. Hindess (2005). "The temporalising of difference." Ethnicities **5**(3): 414-418.ethnicity
Coevalness
Postcolonialism
temporal distancing
inclusion/exclusion
colonialism
time as tool for political legitimation
time as symbolic
Development
Relevance: 2
Asynchrony
temporality of academic work
Not available - from the text: The relegation of whole peoples and ways of life to the status of anachronisms, so clearly displayed in Schiller's lecture and again in many western reflections on colonial rule, is of more than merely historical interest. The familiar social scientific discourse of modernity is predicated on a similar move, dividing the contemporary world into portions which are fully of our time, those which have yet to reach it and even, in some versions of the discourse, those which have moved on to a postmodern condition. Nor is the problem confined to academia. While direct colonial rule has long since been abandoned by western states, the developmental perspective which dominated much of its practice continues to inform the work of major development agencies, the human rights and other international regimes that constitute the contemporary equivalent of the older, European standard of civilization in international affairs, and other aspects of the West's interactions with the non-western world.

Hellweg, F. (1931). "Telling the Nation's Time." The Scientific Monthly **32**(6): 539-542.Clock time
nationalism
Standardisation
Relevance: 2
community engagement
national time
changing perceptions of time
science
not available - from intro [article from rep of U.S. Navel Observatory] I WONDER how many of you have ever given any thought to the question of how the nation's

time is obtained, how it is kept, how it is transmitted to the millions of people, and how important a part accurate time plays in the life of every one.

Hemmings, C. (2005). "Telling feminist stories." <u>Feminist Theory</u> **6**(2): 115-139.feminist theory
history
Methodology
Critical temporalities
linear time
narrative
progress
Multiple temporalities
temporality of academic work
Method: discourse analysis
generations
heritage
Relevance: 2
political time
time as symbolic resource
Trajectories
homogenising present
feminism

This article identifies and analyses the dominant stories that academics tell about the development of Western second wave feminist theory. Through an examination of recent production of interdisciplinary feminist and cultural theory journals, I suggest that despite a rhetorical insistence on multiple feminisms, Western feminist trajectories emerge as startlingly singular. In particular, I am critical of an insistent narrative that sees the development of feminist thought as a relentless march of progress or loss. This dominant approach oversimplifies the complex history of Western feminisms, fixes writers and perspectives within a particular decade, and repeatedly (and erroneously) positions poststructuralist feminists as 'the first' to challenge the category 'woman' as the subject and object of feminist knowledge. Rather than provide a corrective history of Western feminist theory, the article interrogates the techniques through which this dominant story is secured, despite the fact that we (feminist theorists) know better. My focus, therefore, is on citation patterns, discursive framings and some of their textual, theoretical and political effects. As an alternative, I suggest a realignment of key theorists purported to provide a critical break in feminist theory with their feminist citational traces, to force a concomitant re-imagining of our historical legacy and our place within it.

Hemmings, C. (2011). <u>Why Stories Matter: the Political Grammar of Feminist Theory</u>. Durham, NC, Duke University Press.Feminist theory
method: discourse analysis
History
historiography

inclusion/exclusion
temporal distancing
narrative
time as symbolic resource
time as tool for political legitimation
Affect
Progress
Multiple heritages
Critical temporalities
Relevance: 3
feminism

> Why Stories Matter is a powerful critique of the stories that feminists tell about the past four decades of Western feminist theory. Clare Hemmings examines the narratives that make up feminist accounts of recent feminist history, highlights the ethical and political dilemmas raised by these narratives, and offers innovative strategies for transforming them. Drawing on an in-depth analysis of feminist journals such as Signs, Feminist Review, and Feminist Theory, Hemmings argues that feminists portray the development of Western feminism through narratives of progress, loss, and return. Whether celebrating the move beyond unity or identity, lamenting the demise of a feminist political agenda, or proposing a return to a feminist vision from the past, by advancing these narratives, feminists construct a mobile "political grammar" too easily adapted for postfeminist agendas. Hemmings insists that it is not enough for feminist theorists to lament what is most often perceived as the co-optation of feminism in global arenas. They must pay attention to the amenability of their own stories, narrative constructs, and grammatical forms to broader discursive uses of gender and feminism if history is not simply to repeat itself. Since citation practices and the mobilization of affect are central to how the narratives of progress, loss, and return persuade their readers to suspend their disbelief, they are also potential keys to telling the story of feminism's past, present, and future differently.

Hendy, D. (2010). "Listening in the Dark." Media History **16**(2): 215-232.media
radio
timing
experiential time
U.K.
continuity over time
temporal boundaries
history
deep time
multiple temporalities
Relevance: 3
music

> Attending to the history of night-time radio ? and to a wider tradition of listening to music and sounds in the dark ? allows us to explore a qualitatively different kind of ?media consumption? to that habitually understood as applying to the daylight

hours. We find, for instance, a strong tradition of more esoteric programming and evidence of a greater intensity to listening at night. The nature of night-time radio listening shifts over time and from place to place: a particular focus on programming on BBC radio in the 1960s and 1970s is offered as a case study of this historical and geographical specificity. But the paper also argues for a number of historical continuities between radio listening and other kinds of listening in the nineteenth century and earlier, such as at phonograph séances or prehistoric shamanistic trances. In seeking to tease out parallels across long periods of time, it suggests that the ?magical? and uncanny elements of listening to disembodied voices and sounds needs to be given more attention in any historical study of radio audiences: a concern with affect in order to enrich more instrumental approaches. Further, in drawing upon the ideas of the Harvard historian Daniel Lord Smail, with his stress on the ?neurophysiological legacy of our deep past?, this brief history of listening is offered as a tentative example of what might be termed a ?deep-history? approach to the media.

Hensley, P. B. (1992). "Time, Work, and Social Context in New England." <u>The New England Quarterly</u> **65**(4): 531-559.labour time
USA
history
changing perceptions of time
time as missing element
critique of discipline
industrialisation
Clock time
time discipline
relevance: 2
time reckoning

> not available - from the text: In formulating their generalizations, however, social and labor historians have had few studies linking time and work in New England prior to the nineteenth century on which they could rely;5 thus, they have generally failed to under- stand the importance of time in early America. Indeed, far from being inattentive to time, New Englanders-within their own social context-bore the imprint of time long be-fore the emergence of the factory. Yet that context itself changed over time, and as it did New Englanders modified their perceptions of time and its uses to accommodate new realities. Along the way, many townspeople learned valu-able lessons about time that stood them in good stead as in-dustry overspread the region. As we shall see, by the eve of industrialization, descendants of the early Puritans had become quite accustomed to watching their clocks and counting their days.

Herman, D. B. and J. M. Mandiberg (2010). "Critical Time Intervention: Model Description and Implications for the Significance of Timing in Social Work Interventions." <u>Research on Social Work Practice</u> **20**(5): 502-508.social work
time as missing element
chronos/kairos

Poverty
mental health
organisational temporalities
timeliness
timing
temporality of academic work
Relevance: 3
> Relatively little attention has been paid to the dimension of time in the design of social work interventions. Critical time intervention (CTI), an empirically supported psychosocial intervention intended to reduce the risk of homelessness by enhancing continuity of support for individuals with severe mental illness (SMI) during the transition from institutions to community living, is a model that was explicitly developed to address a timing-specific need. After describing the model and summarizing research that supports its effectiveness, this article considers examples of other time-sensitive interventions in social work and related fields and speculates on some potential advantages to such strategies. Further attention to various dimensions of timing in the design and evaluation of social work interventions is warranted.

Herzfeld, M. (1990). "Pride and Perjury: Time and the Oath in the Mountain Villages of Crete." Man **25**(2): 305-322.Anthropology
Crete
europe
nostalgia
law
eternity
timelessness
Relevance: 3
Sacred time
continuity over time
> Strategic manipulations of notions of trust and eternal value invoke a timeless model of perfect reciprocity. This 'structural nostalgia' legitimises present actions. The principle is illustrated by the uses of oaths among Cretan animal-thieves. Once an oath has been taken, accusers may not voice their suspicions of others' perjury in the absence of irrefutable evidence. The word of honour is a refraction of the divine Word, so that unfounded challenges offend at both the social and the cosmological levels. The oath is used to establish parity amongst rivals, by restoring social relations to an approximate version of the ideal. Its adoption by courts of law decreases its reliability and moral power by further undermining the principles of direct social reciprocity

Herzfeld, M. (1991). A Place in History: Social and Monumental Time in a Cretan Town. Princeton, Princeton University Press.Anthropology
Crete
Greece
europe

heritage
Collective memory
shared past
Archaeology
modernity
Method: ethnography
temporal conflict
inclusion/exclusion
multiple temporalities
Relevance: 2
Bureaucracy
conservation practices
shared past
Tradition
Modernity
monuments
History
kinship
tourism

> Michael Herzfeld describes what happens when a bureaucracy charged with historic conservation clashes with a local populace hostile to the state and suspicious of tourism. Focusing on the Cretan town of Rethemnos, once a center of learning under Venetian rule and later inhabited by the Turks, he examines major questions confronting conservators and citizens as they negotiate the "ownership" of history: Who defines the past? To whom does the past belong? What is "traditional" and how is this determined? Exploring the meanings of the built environment for Rethemnos's inhabitants, Herzfeld finds that their interest in it has more to do with personal histories and the immediate social context than with the formal history that attracts the conservators. He also investigates the inhabitants' social practices from the standpoints of household and kin group, political association, neighborhood, gender ideology, and the effects of these on attitudes toward home ownership. In the face of modernity, where tradition is an object of both reverence and commercialism, Rethemnos emerges as an important ethnographic window onto the ambiguous cultural fortunes of Greece.

Herzfeld, M. (2002). "The Absent Presence: Discourses of Crypto-Colonialism." South Atlantic Quarterly **101**(4): 899-926.Anthropology
Colonialism
Critique of discipline
temporality of academic work
Past in the present
Relevance: 3

> not available - from the text: The disciplines of social and cultural anthropology emerged from the ferment of West European world domination as instrument and expression of the colonial project. Although it subsequently turned against the practices and ideology of colonialism, it remains strongly marked by that

historical entailment. Among the many effects of colonialism on anthropology, one in particular stands out: the fact that much of the discipline's theoretical capital is palpably derived from ethnographic research done in the colonial dominions.

Hesford, V. and L. Diedrich, Eds. (2008). <u>Feminist time against nation time : gender, politics, and the nation-state in an age of permanent war</u>. Lanham, MD, Lexington Books.gender
feminist theory
Kristeva
Grosz
Multiple temporalities
temporal conflict
nationalism
break in time
Critical temporalities
war
Colonialism
politics
Relevance: 2
national time
feminism
women's time
coordinating between different times
untimely
media

> Feminist Time against Nation Time combines philosophical examinations of "Women's Time" by Julia Kristeva and "The Time of Thought" by Elizabeth Grosz with essays offering case studies of particular events, including Kelly Oliver's essay on the media coverage of the U.S. wars on terror in Afghanistan and in Iraq, and Betty Joseph's on the anticolonial uses of "women's time" in the creation of nineteenth-century Indian nationalism. Victoria Hesford and Lisa Diedrich juxtapose feminist time against nation time in order to consider temporalities that are at once "contrary" but also "close to" or "drawing toward" each other. As an untimely project, feminism necessarily operates in a different temporality from that of the nation. Against-ness is used to provoke a rupture, a momentary opening up of a disjuncture between the two that allows us to explore the possibilities of creating a space and time for feminists to think against the current of the present moment. Feminist Time against Nation Time will appeal to all levels to students and scholars. Book jacket.

Heydebrand, W. (2003). "The Time Dimension in Marxian Social Theory." <u>Time & Society</u> **12**(2-3): 147-188.marxism
labour time
history
action

Capitalism
globalisation
Trajectories
epochalism
historical time
Relevance: 2
finance

> This article considers praxis, labor, and history as aspects of time that are constitutive of Marxian theory. The transition from `praxis' to the critical analysis of capitalism in the labor theory of surplus value is discussed. The main part of the article suggests steps for analyzing the historical dimension of capitalist globalization. First, the forms of capital and their trajectories, e.g. commercial, productive, and financial capital, are distinguished. Second, transnational capitalist expansion is described and explained, using the movement of finance capital as the main criterion of historical periodization. Third, the article shows the importance of a unique moment of historical time, namely the major part of the 20th century, for making Marxian theorizing amenable to certain standards of explanatory social theory.

Hobsbawm, E. and T. O. Ranger, Eds. (1983). <u>The Invention of Tradition</u>. Cambridge, Cambridge University Press.tradition
imagined pasts
U.K.
ritual
past in the present
Asynchrony
Anthropology
History
shared past
Collective memory
Multiple heritages
invention of tradition
Relevance: 2
counter traditions
critical temporalities
ritual
India
Africa

> Many of the traditions which we think of as very ancient in their origins were not in fact sanctioned by long usage over the centuries, but were invented comparatively recently. This book explores examples of this process of invention - the creation of Welsh and Scottish 'national culture'; the elaboration of British royal rituals in the nineteenth and twentieth centuries; the origins of imperial rituals in British India and Africa; and the attempts by radical movements to develop counter-traditions of their own. It addresses the complex interaction of past and present, bringing together historians and anthropologists in a

fascinating study of ritual and symbolism which poses new questions for the understanding of our history.

Hodges, M. (2008). "Rethinking time's arrow: Bergson, Deleuze and the anthropology of time." Anthropological Theory **8**(4).Bergson
Deleuze
becoming
history
Anthropology
Philosophy
Method: dynamic rather than static
methodology
Critical temporalities
Relevance: 2
temporal flow
processual
time as missing element
critique of discipline

> Since the early 1970s, time has come to the fore as a constitutive element of social analysis in the guise of what I term here 'fluid time'. Anthropologists of multiple theoretical persuasions now take for granted that social life exists in 'time', 'flow', or 'flux', and this temporal ontology is commonly accepted as a universal, if habitually unquestioned, attribute of human experience. Similarly, it underpins today's dominant paradigm of 'processual' analysis, in its many forms. Yet this concept is notably under-theorized, in keeping with a history of uneven study by social scientists of time. In this article I draw on anthropological approaches by Gell and Munn, and philosophical work by Bergson and Deleuze, to put forward a critical theorization. I then discuss its ramifications. Ultimately, I argue that this model points to a rapprochement between the anthropological study of time and history, sociality and temporality, and an enhanced role for temporal analysis in anthropological theory.

Hodges, M. (2010). "The time of the interval: Historicity, modernity, and epoch in rural France." American Ethnologist **37**(1): 115-131.Anthropology
history
modernity
France
Europe
Rural communities
epochalism
tradition
imagined pasts
Unpredictibility
Collective memory
identity
social time

Continuity over time
methodology
Critique of discipline
Relevance: 2

> With recognition that historical consciousness, or "historicity," is culturally mediated comes acknowledgment that periodization of history into epochs is as much a product of cultural practice as a reflection of historical "fact." In this article, I examine popular "modernist" invocations of epoch in rural France -- those positing traditional pasts against fluid presents with uncertain futures -- which scholars frequently subordinate to analyses of collective memory and identity politics. Submitting this "response" to French modernity to temporal analysis reveals an additional critique in this periodization, one that valorizes enduring social time over processual temporalities, with implications for the temporal frameworks and ideology of anthropologists.

Hoek, W. v. d., M. Roberts, et al. (2007). "Social Laws in Alternating Time: Effectiveness, Feasibility, and Synthesis." <u>Synthese</u> **156**(1): 1-19.information Technology
Relevance: 3
Social coordination

> Since it was first proposed by Moses, Shoham, and Tennenholtz, the social laws paradigm has proved to be one of the most compelling approaches to the offline coordination of multiagent systems. In this paper, we make four key contributions to the theory and practice of social laws in multiagent systems. First, we show that the "Alternating-time Temporal Logic" (atl) of Alur, Henzinger, and Kupferman provides an elegant and powerful framework within which to express and understand social laws for multiagent systems. Second, we show that the effectiveness, feasibility, and synthesis problems for social laws may naturally be framed as atl model checking problems, and that as a consequence, existing atl model checkers may be applied to these problems. Third, we show that the complexity of the feasibility problem in our framework is no more complex in the general case than that of the corresponding problem in the Shoham—Tennenholtz framework (it is np-complete). Finally, we show how our basic framework can easily be extended to permit social laws in which constraints on the legality or otherwise of some action may be explicitly required. We illustrate the concepts and techniques developed by means of a running example.

Hofmeister, S. (1997). "Nature's Temporalities: Consequences for Environmental Politics." <u>Time & Society</u> **6**(2-3): 309-321.climate change
clock time
Multiple temporalities
politics
environment
Technology
Communities in crisis
science

economics
future
Relevance: 3
time as missing element
industrialisation
Assumptions about time obscuring x

> This paper seeks to bring to the forefront of attention the temporality of environmental matters and thereby establish the link between nature's temporalities, industrial activity, technological innovation, precautionary measures and environmental policies. It explores the assumptions associated with the `environmental crisis' and deconstructs some of the key presuppositions of the science of ecology and environmental economics.

Hogben, S. (2006). "Life's on Hold: Missing people, private calendars and waiting " <u>Time & Society</u> **15**(2-3): 327-342.Scheduling
events
continuity over time
Families
public and private time
Commemorative events
Synchronicity
Asynchrony
waiting
Communication
Relevance: 3
calendars

> Intimate relationships are forged on and sustained by the appreciation of mutually significant events. When someone is missing, as a result of a reportedly unmotivated absence, expectations of the continuity of relationships are disrupted. Using data from publicly available texts I examine how people experience such an absence. Harvey Sacks's notion of the 'private calendar' helps explicate how remaining family members experience literal and figurative desynchronization that suggests missing might be more potently understood as waiting. Finally, it seems that the duration of the absence helps family members account for the enduring lack of communication.

Holman, E. A. and P. G. Zimbardo (2009). "The Social Language of Time: The Time Perspective–Social Network Connection." <u>Basic and Applied Social Psychology</u> **31**(2): 136-147.language
time perspective
networks
Psychology
social time
Families
Multiple temporalities
Method: social network analysis

relevance: 3

Time perspective (TP) is a pivotal cognitive process through which people perceive, interpret, and negotiate their physical and social worlds. This study identifies unique patterns in the quality of social relationships that were associated with different TP dimensions. Low support and high conflict with family characterized past-negative TP. Large networks and high support from family distinguished past positive TP. Large networks with more support and companionship from friends/acquaintances typified present hedonistic TP. Having highly supportive significant others was associated with high future TP. Multidimensional time perspective is an essential cognitive process influencing human social behavior.

Holme, P., C. R. Edling, et al. (2004). "Structure and time evolution of an Internet dating community." Social Networks **26**(2): 155-174.method: social network analysis
online communities
method: quantitative
sociology
social structure
change over time
Relevance: 1
The internet

We present statistics for the structure and time evolution of a network constructed from user activity in an Internet community. The vastness and precise time resolution of an Internet community offers unique possibilities to monitor social network formation and dynamics. Time evolution of well-known quantities, such as clustering, mixing (degree-degree correlations), average geodesic length, degree, and reciprocity is studied. In contrast to earlier analyses of scientific collaboration networks, mixing by degree between vertices is found to be disassortative. Furthermore, both the evolutionary trajectories of the average geodesic length and of the clustering coefficients are found to have minima.

Holtzman, J. (2004). "The Local in the Local: Models of Time and Space in Samburu District, Northern Kenya." Current Anthropology **45**(1): 61-84.Anthropology
globalisation
national time
Capitalism
time and space
homogenising present
critical temporalities
Relevance: 2
Kenya
Africa
Geography
western imperialism
local time

changing perceptions of time
western imperialism

> Viewing the global in the local has become an increasingly central approach in recent anthropology as anthropologists have sought to explicate the ethnographic correlates of globalization. While this approach has produced some of the most important work in recent anthropology, it rests upon long-standing Western notions of space and time that dichotomize "here" and "there" principally by reference to capitalism and the state. Through an examination of transformed geographical models of and about Samburu pastoralists in northern Kenya, it is argued here that this model is itself a global export and that a consideration of Samburu instantiations of it—how and why Samburu have adopted it, what they use it for, and the assumptions that they have adopted in the process—serves to reflect aspects of anthropologists' own cultural constructions of "the local." Recognizing the Western folk elements in global/local models of time and space destabilizes discourses of globalization as a transcultural historical process through an acknowledgment of the cultural specificity through which we situate our own analyses.

Hon, T.-k. (2010). "From a Hierarchy in Time to a Hierarchy in Space: The Meanings of Sino-Babylonianism in Early Twentieth-Century China." <u>Modern China</u> **36**(2): 139-169.Sinology
China
History
nationalism
evolution
Coevalness
temporal vs spatial communities
Relevance: 2
imagined pasts
international politics
politics
linear time
time as tool for political legitimation
time as symbolic resource
Hierarchy

> In 1892, Terrien de Lacouperie (1845—1894), professor of Chinese at University College in London, set out to prove that the Chinese migrated from Mesopotamia in prehistoric times. Despite mixed responses from his colleagues, Lacouperie's "Sino-Babylonianism" found its way into China and captured the imagination of Chinese historians from the 1900s to 1930s. Whether they supported or opposed Lacouperie's view, Chinese historians were intrigued by his boldness in linking early China to the global network of trade and cultural exchange. This article examines how Chinese historians adopted, transformed, and appropriated Sino-Babylonianism in their discourse on the nation. It argues that the rise and fall of Sino-Babylonianism coincided with the Chinese perceptions of the world system of nation-states. Sino-Babylonianism was warmly received when the Chinese

perceived the world system of nation-states as a hierarchy in temporality, prescribing a process of evolution that all human communities must follow. Sino-Babylonianism was fiercely rejected when the Chinese saw the world system of nation-states as a hierarchy in space, characterized by incessant territorial expansion of imperialist powers. In both instances, Sino-Babylonianism was no longer what Lacouperie had proposed in the late nineteenth century. Rather, it was an important benchmark for the Chinese understanding of the modern global order.

Hope, W. (2009). "Conflicting Temporalities: State, nation, economy and democracy under global capitalism " Time & Society **18**(1): 62-85.temporal conflict
national time
nationalism
economics
Democracy
globalisation
information Technology
Acceleration of time
Short-term perspectives
Multiple temporalities
long-term perspectives
Asynchrony
Changing perceptions of time
Political time
Relevance: 2
capitalism
finance
Deceleration of time
policy

The information and communication technology (ICT) driven, real-time tendencies of global capitalism are predominant, but they are not universal. Fast, short-term profits undermine long-term strategies of capital accumulation. In this respect, the structures and activities of global capitalism are riven by temporal contradictions. Such is evident between and within different fractions of capital. Fast and long-term imperatives also conflict within transnational corporations and business administration. On a global scale, the clash between different cultural traditions of corporate capitalism reflects opposing temporal logics of profit maximization. How then do these temporal contradictions play out empirically? My response to this question explores the general idea that spatio-temporal fixes enable the cohesion and reproduction of capitalist systems. To this end, I will point out that under global capitalism spatio-temporal fixes cannot be guaranteed. There are no built-in congruities interlinking state, nation, economy and society. Global networks of finance, production and corporate governance may weaken the conjunctures between nation, state, economy and society and exacerbate temporal disjunctures within them. From these observations, I will argue that state-centred constructions of time and temporality are weakening

against the general, real-time tendencies of global capitalism. This sharpens temporal conflicts within the nationally constituted economy and the nationally circumscribed state. As upper reaches of the nation state conform to the temporal urgency of institutionalized supranational decision making, the marginalized national polity is answerable to the slower temporal rhythms of representative assembly, the election cycle, public policy formation and civil society. Against this background, worldwide coalitions opposed to ruling global interests are also riven by conflicting temporalities. Such conflicts reflect the temporal contradictions of global capitalism and the associated temporal conflicts within states, nations and economies.

Houston, D. B. and E. G. Schreiner (1995). "Alien Species in National Parks: Drawing Lines in Space and Time." Conservation Biology **9**(1): 204-209.conservation practices
ecology
change over time
method: dynamic rather than static
Relevance: 3
ecological communities
more-than-human communities
biology
community engagement

> Experience in scientific and public forums during the past 15 years has convinced us that the ecological concepts that underlie national park management goals in the United States need clear explanation and wider recognition. This need was underscored recently by the exchange about management of the mountain goats (Oreamnos americanus) introduced into the Olympic Mountains (Anunsen & Anunsen 1993; Scheffer 1993a, 1993b). Goats are considered alien species (exotic, nonnative, nonindigenous) by the National Park Ser- vice-unwelcome additions to the native fauna of Olym- pic National Park (National Park Service 1981, 1987). The concern of the National Park Service with alien species may be understood more fully when viewed in the broader context of national park management goals. Therefore, we briefly discuss management of natural areas and trace the evolution of National Park Service policies on introduced species, including their ecological and management implications

Howe, L. E. A. (1981). "The Social Determination of Knowledge: Maurice Bloch and Balinese Time." Man **16**(2): 220-234.knowledge
indonesia
Asia
Bloch
Anthropology
Ritual
Cyclical time
linear time
Duration

Multiple temporalities
Asynchrony
social time
Conceptions of time
Relevance: 2

> This essay refutes Bloch's claim that the Balinese possess two distinct
> conceptions of time, a linear, durational notion attrubutable to a 'practical'
> domain, and a cyclical, non-durational notion attributable to a 'ritual' domain. I
> argue instead that they have a single coherent concept of duration and that such
> duration exhibits features of both cyclicity and linearity. I further contend that
> although duration (the passage of time) is an inevitable fact of experience, the
> particular manner in which it is expressed in a culture is socially created.

Hoy, D. C. (2009). <u>The Time of Our Lives: A Critical History of Temporality</u>. Cambridge,
Massachusetts, MIT Press.philosophy
Continental Philosophy
experiential time
Phenomenology
Kant
Heidegger
Hegel
Husserl
Merleau-Ponty
nietzsche
Sartre
Gadamer
Zizek
Bourdieu
Foucault
Bergson
Proust
Deleuze
Benjamin
Derrida
Multiple temporalities
Relevance: 3
temporal flow
forgiveness
experiential time
history of changing perceptions of time
conceptions of time
chronos/kairos
Memory

> The project of all philosophy may be to gain reconciliation with time, even if not
> every philosopher has dealt with time expressly. A confrontation with the passing
> of time and with human finitude runs through the history of philosophy as an

ultimate concern. In this genealogy of the concept of temporality, David Hoy examines the emergence in a post-Kantian continental philosophy of a focus on the lived experience of the "time of our lives" rather than on the time of the universe. The purpose is to see how phenomenological and poststructuralist philosophers have tried to locate the source of temporality, how they have analyzed time's passing, and how they have depicted our relation to time once it has been—in a Proustian sense—regained.

Hoy engages with competing theoretical tactics for reconciling us to our fleeting temporality. After discussing Kant's interpretation of time and Heidegger's productive misreading of Kant, Hoy examines the work of Hegel, Husserl, Heidegger, Merleau-Ponty, and Nietzsche, for theories of the present; draws further lessons from Gadamer, Sartre, Bourdieu, Foucault, and Bergson about the past; and analyzes in addition philosophers Deleuze, Zizek, and Derrida on the politics of the future. Then Hoy considers four existential strategies for coping with the apparent flow of temporality, including Proust's passive and Walter Benjamin's active reconciliation through memory, Zizek's critique of poststructuralist politics, Foucault's confrontation with the temporality of power, and Deleuze's account of Aion and Chronos. The study concludes by exploring whether a dual temporalization could be what constitutes the singular "time of our lives."

Huang, S.-w. (2004). "'Times' and Images of Others in an Amis Village, Taiwan." <u>Time & Society</u> **13**(2-3): 321-337.Asia
Conceptions of time
multiple temporalities
Coevalness
Cultural diversity
cultural variants of time
inclusion/exclusion
non-homogeneous community
Relevance: 2

Why different 'times' (or different 'categories of objectified time') coexist among the Amis in Iwan? I argue that the Amis' images of others provide an answer to it. For the Amis in that village, four significant others have relations with them. This article explores how the images of others reflect in the time dimension. In sum, attempting to combine their own cultural traditions with certain cultural elements of 'superior' others, and strive for a better future is the important cultural mechanism of the Amis.

Hughes, D. O. and T. R. Trautmann, Eds. (1995). <u>Time: histories and ethnologies</u>. Ann Arbor, MI University of Michigan Press.social time
Anthropology
history
Method: ethnography
cultural variants of time

India
Asia
Past in the present
National time
carribean
italy
Europe
Memory
non-linear time
Peru
Latin America
past in the future
chronobiology
biology
history of changing perceptions of time
inclusion/exclusion
indonesia
Method: oral history
perception of time
Relevance: 2
time as all encompassing
perception of time
time as symbolic resource
Western imperialism

> Time is the subject of several rather different conversations. Some of them, such as that of the cosmologists and theoretical physicists, are nearly impenetrable to nonspecialists; others have an easy popular appeal. In this volume, editors Diane Owen Hughes and Thomas R. Trautmann collect nine essays on the related but distinct conversation about time that takes place at the intersection of history and ethnology. From the standpoint of Enlightenment reason, time should be a universal and uniform category of understanding. Yet in fact, this category is understood in different cultures in extremely diverse ways. The historians and anthropologists who contribute to this volume address this problem not in the abstract and the general but in contexts that are determinate and highly particular. Individual essays address the sense of time in a wide range of historical and present cultures, from the Yucatan to the Iparakuyo Maasai. Their discussion of whether nonuniform time is to be understood as socially constructed or as determined by relations of production, as the mystification of privilege or as cultural design, differs from philosophical discussions of time in that the real-world standard to which it submits itself is always culturally plural.

Huijer, M. (2010). "New and Unexpected!: Female life practices resonating in the philosophy of time." Time & Society **19**(1): 72-80.Arendt
women's time
Philosophy
embodiment

critique of discipline
gender
Grosz
natality
Unpredictibility
open future
relevance: 3
children/youth

>Most philosophers who have written about time are born in a male body, are raised in a masculine fashion and lived or live in a world in which men predominantly shaped language and order. Do female philosophers conceptualize time differently from their male colleagues? Female philosophers, like Hannah Arendt and Elizabeth Grosz, seem to be more concerned with natality, the new and unexpected, than with mortality. The article explores to what extent this interest can be attributed to the fact that these philosophers are women. Or is this concern more related to an involvement with raising and educating children?

Hulett, J. E., Jr. (1944). "The Person's Time Perspective and the Social Role." <u>Social Forces</u> **23**(2): 155-159.social time
Psychology
orientation within time
conceptions of time
goals
time perspective
Sociology
identity
Relevance: 3

>not available - from the text: In the light of the ideas suggested above the present writer wishes here to introduce some speculations about the connection between the individual's time reference and the society in which he lives, using as an example the familiar concept of the social role, the unit of personality which is ordinarily described as a complex of attitudes and overt conduct oriented toward some socially derived goal. It is here suggested that a consideration of the social-psychological processes whereby the individual acquires his roles will indicate a method of approaching the problem of ascertaining the sources of the several time perspectives of the individual personality. Such an approach might also help to bring within the same frame of reference some adjustment problems of the personality that might be attributed to difficulties the individual may have with the time reference factor. What is to follow is set down at some risk of only emphasizing the obvious, since much of the line of argument to be presented is implicit in sociological theories of the personality. It seems to the writer, however, that some of the time reference implications deserve to be singled out for special emphasis in the light of Dr. Frank's scheme.

Hunter, A. (2011). Newcomers and Oldtimers: Community and Time. <u>American </u>

Sociological Association Annual Meeting. Atlanta, GA.Migration
Sociology
time as missing element
Belonging
Urban communities
Rural communities
Method: participant observation
Method: Interviews
Method: surveys
method: archives
Coevalness
Families
time spent with community
Relevance: 1
archives
kinship

Community may be conceptualized as a three dimensional analytical space – physical ecological, social structural and cultural symbolic. Much physical ecological research has focused on the spatial component; and though empirically studied with respect to community change, the time component has been relatively under-theorized. The paper more fully considers the time dimension of community relates it to cultural and social dimensions by considering a widely noted distinction in the literature between oldtimers and newcomers. This distinction highlights one of the most powerful explanatory variables in the community literature, especially among survey researchers – length of residence. The analysis elucidates some of the causal mechanisms by which length of residence has the effects that it does. The analysis is based on three case studies of the newcomer/oldtimer distinction – a small town, an urban black ghetto, and an elite suburb. The mutimethod data collection consisted of fieldwork and participant observation, in-depth interviews, archives and census data and small scale door-drop community surveys. The research concludes that the meaning of the time distinction between newcomers and oldtimers is relative and variable. It reflects complex social relations rooted in family and kinship ties to physical aspects of housing and the land, and in the varying local and cosmopolitan social networks, associations and institutions of both newcomers and oldtimers. Conflicts between newcomers and oldtimers are intricately interwoven with consensus on key values and social ties they share, and also reflect differences and similarities in class, cultural capital, and habitus

Hutchings, K. (2008). Time and World Politics: Thinking the Present. Manchester, Manchester University Press.politics
international Relations
international politics
political theory
philosophy
Continental Philosophy

Multiple temporalities
time as tool for political legitimation
Shared present
global present
temporal distancing
temporal conflict
coevalness
Postcolonialism
feminist theory
Derrida
Deleuze
Negri
untimely
Critical temporalities
Relevance: 2
Assumptions about time obscuring x
Virilio
Agamben
Habermas
historical time
political time
history

This book offers the first authoritative guide to assumptions about time in theories of contemporary world politics. It demonstrates how predominant theories of the international or global 'present' are affected by temporal assumptions, grounded in western political thought, that fundamentally shape what we can and cannot know about world politics today. In so doing, it puts into question the ways in which social scientists and normative theorists diagnose 'our' post Cold War times. The first part of the book traces the philosophical roots of assumptions about time in contemporary political and international theory. The second part of the book examines contemporary theories of world politics, including liberal and realist International Relations theories and the work of Habermas, Hardt and Negri, Virilio and Agamben. In each case, it is argued, assumptions about political time ensure the identification of the particular temporality of western experience with the political temporality of the world as such and put the theorist in the unsustainable position of holding the key to the direction of world history. In the final chapter, the book draws on postcolonial and feminist thinking, and the philosophical accounts of political time in the work of Derrida and Deleuze, to develop a new 'untimely' way of thinking about time in world politics. This book will be required reading for all those interested in the philosophical bases and critical possibilities of contemporary theories of international and global politics.

Ikuko, N. (1997). "The `Civilization' of Time: Japan and the Adoption of the Western Time System " Time & Society **6**(2-3): 237-259.Japan
changing perceptions of time
time as natural

linear time
industrialisation
Acceleration of time
Development
Coevalness
Relevance: 2
Asynchrony

Over the past century, Japanese society has undergone a radical change in its temporal experience, moving from one following the rhythms of nature to one of mathematical precision, namely, the western time system. Why did Japan westernize its time? This paper argues that it was for the sake of industrialization, where time was equated with profit. The accelerating sense of time reflected Japan's desperate efforts to catch up with the western level of industry in the shortest possible time.

Ingold, T. (1993). "The Temporality of the Landscape." <u>World Archaeology</u> **25**(2): 152-174.environment
landscape
Archaeology
Anthropology
experiential time
action
rhythms
relevance: 2
labour time

Landscape and temporality are the major unifying themes of archaeology and social-cultural anthropology. This paper attempts to show how the temporality of the landscape may be understood by way of a 'dwelling perspective' that sets out from the premise of people's active, perceptual engagement in the world. The meaning of 'landscape' is clarified by contrast to the concepts of land, nature and space. The notion of 'taskscape' is introduced to denote a pattern of dwelling activities, and the intrinsic temporality of the taskscape is shown to lie in its rhythmic interrelations or patterns of resonance. By considering how taskscape relates to landscape, the distinction between them is ultimately dissolved, and the landscape itself is shown to be fundamentally temporal. Some concrete illustrations of these arguments are drawn from a painting by Bruegel, The Harvesters.

Ingold, T. (2000). <u>The perception of the environment: essays on livelihood, dwelling and skills</u>. London and New York, Routledge.landscape
Work time
environment
Anthropology
psychology
biology
phenomenology

philosophy
evolution
task oriented time
chronology
social time
Relevance: 3
cultural variants of time
habits

In this work Tim Ingold offers a persuasive approach to understanding how human beings perceive their surroundings. He argues that what we are used to calling cultural variation consists, in the first place, of variations in skill. Neither innate nor acquired, skills are grown, incorporated into the human organism through practice and training in an environment. They are thus as much biological as cultural. The twenty-three essays comprising this book focus in turn on the procurement of livelihood, on what it means to 'dwell', and on the nature of skill, weaving together approaches from social anthropology, ecological psychology, developmental biology and phenomenology in a way that has never been attempted before. The book is set to revolutionise the way we think about what is 'biological' and 'cultural' in humans, about evolution and history, and indeed about what it means for human beings - at once organisms and persons - to inhabit an environment. The Perception of the Environment will be essential reading not only for anthropologists but also for biologists, psychologists, archaeologists, geographers and philosophers.

Inhetveen, H. (1994). "Farming Women, Time and the `Re-agrarianization' of Consciousness." Time & Society **3**(3): 259-276.Agriculture
food
women
Critical temporalities
Sustainability
nature
time management
rural communities
gender
Multiple temporalities
social time
power
organisational temporalities
industrialisation
labour time
changing perceptions of time
environment
Relevance: 3
women's time

The article examines the suggestion that an ecological time concept might be achieved by the `re-agrarianization' of consciousness: as in agriculture, thought

and action are to be related to the pace of natural processes. Data from empirical investigations of time management amongst women involved in peasant agriculture are used to indicate that, although peasant agrarian time does contain important elements of ecological time, agrarian time is also always formed by social processes and power structures. This is evident at the moment, particularly given that structural changes in peasant agriculture are leading to an industrialization and `denaturalization' of agrarian time. At present, the garden, more than anywhere else, seems to be the place in which farming women can experience a `good time'.

Innis, H. A. (2004). <u>Changing concepts of time</u>. Lanham, Maryland, Rowman & Littlefield.technology
communication
political economy
Relevance: 3
politics
political theory
political time
changing perceptions of time
economics

> This classic book, Harold A. Innis's last, returns to print with a new introduction by James W. Carey. An elaboration of Innis's earlier theories, Changing Concepts of Time looks at then-new technological changes in communication and considers the different ways in which space and time are perceived. Innis explores military implications of the U.S. Constitution, freedom of the press, communication monopolies, culture, and press support of presidential candidates, among other interesting and diverse topics.

Isella, L., J. Stehlé, et al. (2011). "What's in a crowd? Analysis of face-to-face behavioral networks." <u>Journal of Theoretical Biology</u> **271**(1): 166-180.Method: dynamic rather than static
Method: social network analysis
biology
networks
Temporality of academic work
Museums
face-to-face
relevance: 2

> The availability of new data sources on human mobility is opening new avenues for investigating the interplay of social networks, human mobility and dynamical processes such as epidemic spreading. Here we analyze data on the time-resolved face-to-face proximity of individuals in large-scale real-world scenarios. We compare two settings with very different properties, a scientific conference and a long-running museum exhibition. We track the behavioral networks of face-to-face proximity, and characterize them from both a static and a dynamic point of view, exposing important differences as well as striking similarities. We use

our data to investigate the dynamics of a susceptible-infected model for epidemic spreading that unfolds on the dynamical networks of human proximity. The spreading patterns are markedly different for the conference and the museum case, and they are strongly impacted by the causal structure of the network data. A deeper study of the spreading paths shows that the mere knowledge of static aggregated networks would lead to erroneous conclusions about the transmission paths on the dynamical networks.

Ives, A. R., B. Dennis, et al. (2003). "Estimating Community Stability and Ecological Interactions from Time-Series Data." Ecological Monographs **73**(2): 301-330.Ecology
Method: time series analysis
community stability
ecological communities
continuity over time
methodology
Method: dynamic rather than static
Relevance: 3

Natural ecological communities are continuously buffeted by a varying environment, often making it difficult to measure the stability of communities using concepts requiring the existence of an equilibrium point. Instead of an equilibrium point, the equilibrial state of communities subject to environmental stochasticity is a stationary distribution, which is characterized by means, variances, and other statistical moments. Here, we derive three properties of stochastic multispecies communities that measure different characteristics associated with community stability. These properties can be estimated from multispecies time-series data using first-order multivariate autoregressive (MAR(1)) models. We demonstrate how to estimate the parameters of MAR(1) models and obtain confidence intervals for both parameters and the measures of stability. We also address the problem of estimation when there is observation (measurement) error. To illustrate these methods, we compare the stability of the planktonic communities in three lakes in which nutrient loading and planktivorous fish abundance were experimentally manipulated. MAR(1) models and the statistical methods we present can be used to identify dynamically important interactions between species and to test hypotheses about stability and other dynamical properties of naturally varying ecological communities. Thus, they can be used to integrate theoretical and empirical studies of community dynamics.

Jackson, J. M. (2010). "Persecution and social histories: Towards an Adornian critique of Levinas." Philosophy & Social Criticism **36**(6): 719-733.history
Philosophy
inclusion/exclusion
levinas
Adorno
Phenomenology
Materiality
ethics

Relevance: 3
Husserl

The respective philosophies of Emmanuel Levinas and Theodor Adorno share a concern with articulating a critique of Husserlian phenomenology which would do justice to the materiality of the subject. With this commonality in mind, it is argued that Levinas reifies this materiality by endowing it with a metaphysical priority expressive of ethical universality. In contrast, Adorno eschews the philosophical obsession with the assertion of metaphysical priority, insisting on the complexly historical nature of material life. In place of the Levinasian concern with the subject's forgetting of her or his ethical responsibilities to 'the Other', Adorno's notion of the primacy of the object helps to articulate the ways in which the subject is always already materially bound by singular social histories which are essentially exclusionary. Amelioration of our suffering would thus depend on a concrete break in material social life, rather than on an abstractly conceived revelation of transcendence.

James, I. (2006). "On Interrupted Myth." Journal for Cultural Research **9**(4): 331 - 349.Jean-Luc Nancy
Continental Philosophy
Philosophy
non-homogeneous community
myth
Break in time
political theory
action
Relevance: 2
open future
communism

This article engages critically with Jean-Luc Nancy's thinking of community such as it develops in his collaboration with Philippe Lacoue-Labarthe in the Centre for Philosophical Research on the Political (1980–1984) and in the major work which arises from this collaboration, The Inoperative Community (1986). It examines some of the responses to Nancy's thinking on community (principally by Nancy Fraser, Simon Critchley and more recently by Andrew Norris), in order to suggest that the (to varying degrees) negative criticisms which have been advanced do not do justice to the philosophical complexity of his account. Through a detailed discussion of Nancy's engagement with myth in The Inoperative Community and with the notion of "interrupted myth" this article argues that, although Nancy's thought does not allow philosophy to provide a metaphysical foundation or projected programme for an engaged politics, it does point towards a "politics-to-come". Such a politics would be articulated at the point at which Nancy's thinking of community, "interrupted myth" and judgment or decision meet or mutually imply each other. Through a final discussion of Nancy's more recent work around the question of worldhood and what he terms the "creation of the world", this article will conclude that Nancy's "politics of interruption" allows for a renewed engagement with the term "communism" and for a limited re-inscription of the

concept of the universal with political judgment or decision.

Jameson, F. (2003). "The End of Temporality." <u>Critical Inquiry</u> **29**: 695–718.literary theory
Postmodernism
modernity
time and space
methodology
Multiple temporalities
history
Relevance: 2
Philosophy
temporal distancing
time as all encompassing
Asynchrony
Development
industrialisation
coordinating between different times
Deep time
critical temporalities
time as missing element
Uneven development
Modernization
globalisation

> not available - from the text: Even if such a shift from a temporal to a spatial dominant be acknowledged, however, it would seem momentous enough to demand further explanation; the causal or historical hypotheses are here neither evident nor plausible. Why should the great age of Western imperialism, for example—beginning with the conference of Berlin in 1885, it is more or less contemporaneous with the flourishing of what we call modern art—be any less spatially impressionable than that of globalization today? By much the same token, why should the stressed and harried followers of today's stock market listings be any less temporally sensitive than the residents of the first great industrial cities?

I want to suggest an account in terms of something like existential uneven development; it fleshes out the proposition that modernism is to be grasped as a culture of incomplete modernization and links that situation to the proposition about modernism's temporal dominant. The argument was suggested by Arno Mayer's Persistence of the Old Regime, which documents a counterintuitive lag in the modernization of Europe, where, even at the turn of the last century and the putative heyday of high modernism, only a minute percentage of the social and physical space of the West could be considered either fully modern in technology or production or substantially bourgeois in its class culture.7 These twin developments were not completed in most European countries until the end of World War II.

It is an astonishing revision, which demands the correction of many of our historical stereotypes; in the matter that concerns us here, it will therefore be in the area of an only partially industrialized and defeudalized social order that we have to explain the emergence of the various modernisms. I want to conjecture that the protagonists of those aesthetic and philosophical revolutions were people who still lived in two distinct worlds simultaneously; born in those agricultural villages we still sometimes characterize as medieval or premodern, they developed their vocations in the new urban agglomerations with their radically distinct and "modern" spaces and temporalities. The sensitivity to deep time in the moderns then registers this comparatist perception of the two socioeconomic temporalities, which the first modernists had to negotiate in their own lived experience. By the same token, when the premodern vanishes, when the peasantry shrinks to a picturesque remnant, when suburbs replace the villages and modernity reigns triumphant and homogeneous over all space, then the very sense of an alternate temporality disappears as well, and postmodern generations are dispossessed (without even knowing it) of any differential sense of that deep time the first moderns sought to inscribe in their writing.

Jameson, F. (2005). <u>Archaeologies of the future: the desire called utopia and other science fictions</u>. London, Verso.literary theory
science fiction
Utopia
imagined futures
the future
Shared future
Absence of future
inclusion/exclusion
Apocalypse
politics
Revolution
Relevance: 2
postcommunism

In an age of globalization characterized by the dizzying technologies of the First World, and the social disintegration of the Third, is the concept of utopia still meaningful?Archaeologies of the Future, Jameson's most substantial work since Postmodernism, Or, the Cultural Logic of Late Capitalism, investigates the development of this form since Thomas More, and interrogates the functions of utopian thinking in a post-Communist age.The relationship between utopia and science fiction is explored through the representations of otherness alien life and alien worlds and a study of the works of Philip K. Dick, Ursula LeGuin, William Gibson, Brian Aldiss, Kim Stanley Robinson and more. Jameson's essential essays, including "The Desire Called Utopia," conclude with an examination of the opposing positions on utopia and an assessment of its political value today.Archaeologies of the Future is the third volume, after Postmodernism and A Singular Modernity, of Jameson's project on the Poetics of Social Forms.

Jaretti, S. (1987). "Space/Time for Leisure: Some Notes towards a New Approach in Urban Planning." European Journal of Education **22**(3/4): 309-314.leisure time
education
planning
urban communities
time use
Relevance: unknown
     no abstract available

Jarosz, L. A. (1994). "Taboo and Time-Work Experience in Madagascar." Geographical Review **84**(4): 439-450.labour time
Agriculture
national time
Standardisation
Critical temporalities
identity
Geography
Africa
Relevance: 2
changing perceptions of time
economics
temporal distancing
     The rice cultivators of Alaotra, Madagascar, resist changes in time-work experience initiated by the green revolution. Cultivators observe taboo days for economic, social, and cultural reasons and as an evasive tactic in the face of state intervention in landownership and cropping patterns. Peasant work rhythms are not mindless adherence to tradition: they are logical responses to economic and social constraints and signify cultural practices that ensure group identity and the continued existence of cultural rules.

Jarvis, H. (2011). "Saving space, sharing time: integrated infrastructures of daily life in cohousing." Environment and Planning A **43**(3): 560-577.home
Public and private time
U.K.
USA
Method: ethnography
multiple temporalities
temporal conflict
Critical temporalities
Sustainability
intentional communities
Relevance: 1
     This paper explores the concept of collective housing, notably the North American model of purpose-built cohousing, to understand better the functions of space and time at the neglected scale of collective (colocated) interhousehold

collaboration. The defining features of this form of intentional community typically include the clustering of smaller-than-average private residences to maximise shared open spaces for social interaction; common facilities for shared daily use; and consensus-based collective self-governance. This paper critically examines the infrastructures of daily life which evolve from, and ease, collective activity and the shared occupation of space. Discussion draws on observations from eight communities in the UK and USA, using selected ethnographic vignettes to illustrate a variety of alternative temporalities which coincide with a shifting and blurring of privatised dwelling. The resulting analysis exposes multiple temporal scales and innovative uses and meanings of time and space. The paper concludes by speculating on the contemporary significance of collective living arrangements and the role this might play in future sustainability.

Jarvis, H., R. Pain, et al. (2011). "Multiple scales of time - space and lifecourse." Environment and Planning A **43**(3): 519-524.time and space
coordinating between different times
life course
Multiple temporalities
human Geography
Geography
Relevance: 3
sustainability
health
Families
labour time

not available - from the text: All everyday activities require the negotiation of space and time: this has been a long-term interest within human geography, notably in this journal (Anderson, 1971; Carlstein et al, 1978; Goodchild and Janelle, 1984; Meentemeyer, 1989). From these straightforward beginnings, research in the discipline has increasingly sought to uncover the complexities inherent in what are, on the surface at least, unremarkable daily moments. Empirical and conceptual explorations are becoming more holistic in nature in order to understand individual behaviour in context: the social, cultural, economic, and political structures and norms that surround the deceptively mundane activities and practices that make up everyday life. Close examination of the detail of lives, constraints, opportunities, andöoftenöthe social and spatial inequalities involved, also raises questions around social and environmental justice and sustainability. In particular, the ways in which we effect time ^ space negotiations vary over the lifecourse in response to factors such as family and work responsibilities and personal health and capability.

Jauhola, M. (2011). We Will Build Aceh and Nias and We Will Built it Back Better: Normative Temporality and Spatiality in Community-Based Gender Mainstreaming Initiatives in Aceh. International Studies Association Annual Conference "Global Governance: Political Authority in Transition". MONTREAL, QUEBEC, CANADA.Relevance: 1

Indonesia
Asia
Development
International Relations
Gender
Natural disasters
environment
communities in crisis
normativity
time and space
international politics
politics
Shared future
organisational temporalities
linear time
politics of time
Queer temporalities
critical temporalities
Becoming
Halberstam
Butler
Queer theory

The epicentre of the Indian Ocean earthquakes and the tsunami on the 26th of December in 2004 was a hundred kilometres off the coast of the Province of Aceh, Indonesia. Within a couple of weeks after the tsunami a massive 4.8 billion Euros tsunami recovery and reconstruction effort was pledged and in August 2005 the Government of Indonesia and the Free Aceh Movement (GAM) signed a Memorandum of Understanding (MoU) that ended 29 years of armed conflict. For many, it was time to "build Aceh back better". This paper explores the normative effects of 'building back better' in Aceh offering insights to the wider discussion on governmentality of reconstruction efforts. The paper focuses on the constructs of linear temporality and developmental spatiality of community-based approaches of reconstruction efforts. Drawing on the emerging literature in IR on conceptualisation of politics of temporality and spatiality (Hutchings 2008; Edkins 2003) alongside with queer feminist readings of heteronormativity (Halberstam 2005; Butler 2004) the paper articulates local subversion that suggests that Aceh is in a constant process of becoming. The analysis draws on the recently completed PhD research on the normative boundaries of gender mainstreaming advocacy in the post-tsunami context in Aceh, Indonesia.

Jennifer, B. (2008). "A Comforting Past: Skirting Conflict and Complexity at Montgomery's Inn." Journal of Canadian Studies/Revue d'études canadiennes **42**(1): 127-153.the past
temporal conflict
temporal complexity
Heritage

Museums
Canada
memory
history
imagined pasts
commemorative events
Separation from the past
temporal distancing
historiography
Relevance: 2
Urban communities

> This essay explores the history of Montgomery's Inn, a nineteenth-century tavern redeveloped in the 1960s as a community museum in the Toronto suburb of Etobicoke. The inn becomes an interesting microcosm for the nature of 1960s commemorations: the weakness of the site lies not in its selection of artifacts or historical themes, but rather in its representation of the past as a simpler and more harmonious time, removed from complexity and the forces of change. This tendency to romanticize the past is due in part to forces at work in the period in which the museum was established. The essay compares aspects of the site's interpretation of the past with the existing historiography on life in mid-nineteenth-century Upper Canada/Canada West. It shows that the "authentic" past at Montgomery's Inn, as much as we can know it, was far from simple and harmonious.

Jensen, G. F. (1997). "Time and Social History: Problems of Atemporality in Historical Analyses with Illustrations from Research on Early Modern Witch Hunts." <u>Historical Methods: A Journal of Quantitative and Interdisciplinary History</u> **30**(1): 46-57.history
Methodology
Critique of discipline
Method: dynamic rather than static
time as missing element
Sociology
Method: time series analysis
conceptions of time
change over time
Method: quantitative
Relevance: 3

> not available - from the text: In the introduction to his work on The Sociology of Time, John Hassard (1990, 1) states: "Time is the missing variable in modern sociological analysis." Although this statement is the preface to a call for greater attention to time as a distinct sociological subject matter, it can be argued that time is the missing variable in a considerable volume of recent work in two lines of scholarship emphasizing covariations over time-historical sociology and time-series analyses in the sociology of crime and punishment. A body of literature by historical sociologists concerned with issues of "temporality" is emerging (see Aminzade 1992; Isaac and Griffin 1989; Griffin and Isaac 1992), but most

attempts to move tests of sociohistorical theories to a new level of precision fail to consider conceptual issues involving time. For example, even historical sociologists typically fail to specify the level of temporal aggregation or "fractal" scaling that applies to tests of their theories and shift capriciously among levels in the process of advocating preferred theories and challenging alternatives.' Similarly, "timeseries analyses" testing sociohistorical theories of crime and punishment use statistical techniques with virtually no discussion of the fit between the conception of time or temporality implicated in those decisions and the temporal processes envisioned in the theories to be tested. Problems of atemporality in both quantitative and discursive historical analysis will be discussed in detail and illustrated through a quantitative analysis of data on early modern witch hunts.'

Jervolino, D. (2007). "Ricoeur lecteur de Patocka." <u>Studia Phaenomenologica: Romanian Journal of Phenomenology</u> **7**: 201-217.Philosophy
Continental Philosophy
Ricoeur
History
Embodiment
Review article
phenomenology
embodiment
social time
Relevance: 1
Husserl

In this essay, Domenico Jervolino summarizes twenty years of Ricoeur's reading of Patocka's work, up to the Neapolitan conference of 1997. Nowhere is Ricoeur closer to Patocka's asubjective phenomenology. Both thinkers belong, together with authors like Merleau-Ponty and Levinas, to a third phase of the phenomenological movement, marked by the search for a new approach to the relation between human beings and world, beyond Husserl and Heidegger. In the search for this approach, Patocka strongly underlines the relation between body, temporality and sociality. Central to this new encounter of Patocka and Ricoeur is the discovery of an idea of interhuman community based on an a-subjective conception of existence.

Johnson, A. (1975). "Time Allocation in a Machiguenga Community." <u>Ethnology</u> **14**(3): 301-310.Method: ethnography
Method: quantitative
Anthropology
Time allocation
methodology
critique of discipline
time as missing element
method: participant observation
method: time-use data

relevance: 2

not available, from the text: The manner in which individuals spend their time is a basic dimension of ethnographic description. Under such headings as "the daily round," "the annual cycle," or "the division of labor by sex," most ethnographies eventually describe the broad outlines of time allocation in the community. This information is then used by theorists to construct comparative generalizations. In general, however, ethnographic estimates of time inputs or product outputs are rarely quantified...Despite the achievement of a relatively high level of quantification in a few studies, some serious measurement problems remain. The most serious concerns the representativeness of the data...second, conclusions drawn from an intensive study of a few individuals cannot automatically be extended to the remainder of the community. A second measurement problem is that full-time studies of human activities are both time consuming and exhausting, because direct observation of activities is the only reliable technique for most purposes A third problem is the absence of uniform means of reporting data...A solution to these problems could be sought in devoting more field time to the study of time allocation. Experience shows, however, that this strategy rapidly exceeds the point of diminishing returns. For although time expenditure data are often crucial in anthropological explanations, they are seldom the only matters at issue; rather, they constitute one data set in far more extensive arguments. Devotion of major amounts of field time to collecting time-allocation data results in degrees of accuracy too detailed to interest most anthropologists, while simultaneously sacrificing such other basic information as exchange relations or kinship structure, which anthropologists also consider essential.

Johnson-Hanks, J. (2002). "On the Limits of Life Stages in Ethnography: Toward a Theory of Vital Conjunctures." American Anthropologist **104**(3): 865-880.Anthropology
Method: ethnography
Methodology
life course
Method: dynamic rather than static
Bourdieu
families
Agency
relevance: 2
Unpredictibility
future orientation
Method: life histories
Cameroon
Gender
temporal boundaries
reproductive time
children/youth
Families

This article argues for a new anthropology of the life course, one founded in indeterminacy and innovation. The fact that vital life events are rarely coherent,

clear in direction, or fixed in outcome dramatically limits the usefulness of the life cycle model. In its place, I propose a unit of social analysis based in aspiration rather than event. I call this the vital conjuncture--integrating the "vital" of demographic vital events with Bourdieu's conception of the conjuncture of structure and action. Vital conjunctures suggest a new way of aggregating life history experiences and thus working between the individual and the social, free from the stultifying assumption of étapes de vie. To illustrate the usefulness of the concept of "vital conjuncture," I focus on motherhood among young, educated Beti women in southern Cameroon. I demonstrate that rather than a clear threshold into female adulthood, here motherhood is a loosely bounded, fluid status. Contrary both to folk intuition and to the assumptions of a life cycle framework, Beti motherhood is not a stable status. Beti women who have borne children are not necessarily mothers, at least not all the time. Motherhood, instead, constitutes a temporary social status, an agent position that can be inhabited in specific forms of social action. The material offers perhaps an extreme example of what I argue is a more general phenomenon: "life stages" emerge only as the result of institutional projects; their coherence should be an object, rather than an assumption, of ethnographic inquiry.

Johnson-Hanks, J. (2002). "On the modernity of traditional contraception: time and the social context of fertility." <u>Population and Development Review</u> **28**(2): 229-249.health care
Reproductive time
women
social time
Development
time management
Cyclical time
scheduling
modernity
Tradition
inclusion/exclusion
time as symbolic resource
Cameroon
Method: surveys
Meaning
technology
Relevance: 2
asynchrony

Many studies of fertility implicitly equate temporal management, biomedical contraception, and "modernity" on the one hand, and "tradition,' the lack of intentional timing, and uncontrolled fertility on the other. This article questions that equation, focusing on the widespread use of periodic abstinence in southern Cameroon. Drawing on field data and the Cameroon Demographic and Health Survey, the article investigates how local concepts of timing shape both contraceptive choice and the evaluation of methods as "modern" or "traditional.'

Cameroonian women prefer periodic abstinence because they perceive it as "modern,' a modernity tied both to the social context in which it is taught and to its unique temporal form. By contrast, Depo-Provera, pills, and the IUD are seen as less-than-modern, because they are less exigent of temporal control. The reliance on a behavioural, rather than technological, contraceptive method parallels the experience of the European fertility transition. Cameroonian women draw on a complex social repertoire in making contraceptive choices; methods are preferred or rejected not only on the basis of their efficacy in averting pregnancy, but also because of their correspondence to models of legitimate social action. Reproductive practices may have social motivations that are unrelated to fertility per se.

Johnson-Hanks, J. (2005). "When the Future Decides: Uncertainty and Intentional Action in Contemporary Cameroon." <u>Current Anthropology</u> **46**(3): 363-385.Future women
future orientation
Unpredictibility
Cameroon
Africa
Anthropology
Planning
Futurity
Absence of future
action
reproductive time
life course
Agency
chronos/kairos
method: ethnography
Schutz
Causality
Relevance: 2

Young Beti women in Cameroon regularly assert that because they are uncertain about what the future will bring, they cannot make any plans. But they do plan, strategize, and indeed act quite effectively. The purpose of this paper is to explain how they do so, specifically in reference to marriage and reproduction, and thereby to contribute to a general understanding of intentionality, uncertainty, and social action. Action has been commonly theorized as the fulfillment of a prior intention. But uncertainties, both the probabilistic uncertainty of events and the subject's experience of uncertainty, threaten to dissolve the link between intention and its fulfillment. This paper argues that, at least under the conditions of uncertainty applicable in contemporary Africa, effective social action is based not on the fulfillment of prior intentions but on a judicious opportunism: the actor seizes promising chances. In other words, women's negation of Weberian rational action is not a lack; by engaging in heterogeneous activities without a clear trajectory in mind, they are able to get by. The paper makes this argument

on the basis of ethnographic and demographic data from Cameroon and theoretical analyses of the work of Searle, Schutz, and Hume.

Jolly, M. (1999). "Another Time, Another Place." Oceania **69**(4): 282-299.Gender
multiple temporalities
narrative
Pacific Island nations
religion
migration
inclusion/exclusion
Relevance: 2
time/space compression
feminist theory
Modernity
postmodernism
women's time

> This paper explores the way in which the languages of space and time condense and how the values of spatiotemporal fluidity and fixity are gendered. It considers several narratives from South Pentecost, Vanuatu, stories of primordial beings and of more proximate ancestors which alike stress women's association with flight and flood. Such narratives are situated in the context of labour migration in colonial history and more recent patterns of migration to towns. Here too, the movement of men and women is differentially constructed. These processes are considered in the context of recent feminist theories of the relation of spatiality and temporality, in modernity and 'postmodernity'.

Jonas, K. J. and P. Huguet (2008). "What Day Is Today? A Social-Psychological Investigation Into the Process of Time Orientation." Personality and Social Psychology Bulletin **34**(3): 353-365.psychology
orientation within time
social time
future orientation
time as horizon
Goals
Biological time
Relevance: 2

> Social-psychological research on time has pointed to the social construct of time rather than a mere physical entity that we reflect cognitively. Using two paradigms (day retrieval process and goal priming), the authors show that the time orientation is strongly prone to social influences and argue that a self-regulatory process underlies these findings. The degree of social comparison orientation in Study 1 and the degree of identification with groups for which the landmark is relevant (Study 2) both moderate the functionality of the landmarks within time orientation. Consistent with these findings, Studies 3 and 4 offer evidence that the activation of a personally relevant goal activates the day of goal attainment, a process that again can be moderated by social comparison

orientation and identification. Overall, these results suggest a socially regulated time orientation. The internal clock (if any) is at least partly a 'social clock'.

Jones, O. and P. Cloke (2008). Non-Human Agencies: Trees in Place and Time. <u>Material Agency: Towards a Non-Anthropocentric Approach</u>. C. Knappett and L. Malafouris. New York, Springer US**:** 1-18.agency
Materiality
Multiple temporalities
place
human Geography
Relevance: 3
change over time
more-than-human communities
critical temporalities
conceptions of time

> not available - from the text: Social life is bound into all these almost untraceably complex, intersecting, farreaching space-time material patterns, but this is not a fixed binding. Social life can, in turn alter the processes into which it is woven, at both the local and global scales. Indeed, the capacity of humans to act creatively – a basic definition of agency – often leads to the view that we are the only force in the world equipped with agency. We argue, along with others, that this denial of non-human materiality is both deluded and potentially dangerous. Non-human agencies not only co-constitute the contexts of life, but they also frequently reconstitute the fabrics of day-to-day life and the places and spaces in which it is lived. Bodies, houses, cities, offices, countryside and so on should all be viewed as contributing to human relations in myriad ways. On the basis of this realisation, a range of approaches are now reopening the question of non-human agency, relational agency, and, not least, the agency of materiality. In this chapter, we review some of these approaches, focussing on new conceptualisations of place and time in human geography that seek to re-embrace the agency of non-humans and the politics and ethics which are affected by such agency. Our empirical context for this exploration is a research project in which we examined the agency of trees in different case study places.

Jordán, F. (2009). "Children in time: community organization in social and ecological systems." <u>Current Science</u> **97**(11): 1579-1585.method: social network analysis
ecology
method: longitudinal analysis
ecological communities
networks
Methodology
education
organisational temporalities
change over time
relevance: 3
children/youth

Hierarchy

The hierarchical organization of many ecological and social systems calls for a better understanding of part to-whole relationships. Network analysis provides a tool for this and it is routinely used for modelling interaction systems. I present a longitudinal social network analysis of a classroom focusing on properties ecologists would be most interested in. Analyses of ecological and social networks share many methodologies, and with many problems cross-relevant, I discuss the possibilities of cross-disciplinary thinking. I quantify the structural balance, the core–periphery organization, small-world character, the Key Player nestedness and the invadibility of this human community, over time, in the social network setting and look for ecological parallels.

Jordan, G. (1995). "Flight from Modernity: Time, the other and the Discourse of Primitivism " Time & Society **4**(3): 281-303.modernity
Coevalness
timelessness
inclusion/exclusion
art
Anthropology
Difference
Critical temporalities
Multiple temporalities
race
cultural variants of time
Cultural diversity
Development
Static time
continuity over time
change over time
Relevance: 2

The escape from modernity and the turn to `the primitive', the twin pillars of primitivism, are dominant - although not always acknowledged - themes in modern Western art and anthropology. This article explores these themes through an examination of the construction of difference in critical-primitivist discourses. Particular attention is paid to, first, German Expressionism and, second, the primitivist critical theory of Stanley Diamond, radical American anthropologist and founding editor of Dialectical Anthropology. Primitivism can be emancipatory. However, whether articulated by radicals or reactionaries, it presupposes that some people belong to the modern (or postmodern) world while others belong to `prehistory' or `tradition'; that some people are fixed in time while others develop through time. Notions of temporality are a central component of Western discourses of racial and cultural difference: unfortunately, the temporal assumptions of the primitivist are often those of the racist.

Jorgensen, E. R. (1995). "Music Education as Community." Journal of Aesthetic Education **29**(3): 71-84.Education

Music
method: dynamic rather than static
Relevance: 1
processual
Dewey
Pragmatism

> Using the idea of community as a metaphor for and metaphorical model of music education, aspects of the notions of community as place, in time, as process, and as end are explored and implications for music education are discussed.

Joseph, B. (2002). "Gendering Time in Globalization: The Belatedness of the Other Woman and Jamaica Kincaid's Lucy." <u>Tulsa Studies in Women's Literature</u> **21**(1): 67-83.Globalisation
temporal distancing
Multiple temporalities
Coevalness
literary theory
literature
Relevance: 2
narrative
gender
contradictory present
temporal conflict
cultural diversity
time as all encompassing
feminist theory
timelessness
Democratic present
critical temporalities
Asynchrony
feminism
Uneven development

> This essay will explore the significance of the time lag in globalization and its relationship to cultural difference by way of two texts--one of journalism and the other of literature. I have already discussed the persistent structuring work of time in the otherwise triumphalist rhetoric of globalization and suggested that a time lag in the experience of global capital is a sign of its failure to truly universalize. I the subsequent discussion, first I will identify one response to globalization's failure-a nationalist-culturalist one accessed through an interview with a right-wing politician from India-in order to argue that feminism theorized in an international or global frame may need to rethink cultural pluralism as an adequate basis for such work. Then I will move onto Jamaica Kincaid's novel Lucy(1990) in order to flesh out an alternative narrativization of this time lag, one that may allow feminists to conceptualize lternatives to the universalist categories that are becoming hegemonic (timeless) under globalization. These alternative categories, as we shall see, may effect agendas that will displace

more establihsed notions of 'class struggle' and 'class consciousness' within globalisation.

Julkunen, R. (1977). "A Contribution to the Categories of Social Time and the Economy of Time." Acta Sociologica **20**(1): 5-24.social time
economics
Sociology
Public and private time
Methodology
development
organisational temporalities
time as resource
time as context
time allocation
time management
Progress
changing perceptions of time
Marxism
Relevance: 2

> The article strives to demonstrate the centrality of the category of social time (a) in people's daily lives, (b) as a methodological tool in the study of social process, and (c) as a means towards the planned development and management of advanced societies. Social time has two aspects: rhythm of life and available total time. The article shows that in advanced societies total time and its rational allocation are central in the development of society and individual personality. The nature of social time in less developed societies

is also reviewed as well as the historical development of time awareness and the problems of the research on time budget. The article is based on the conceptions about the nature of the economy of time that emerged from reading Marx's Grundrisse

Jurczyk, K. (1998). "Time and women's everyday lives: between self-determination and conflicting demands." Time & Society **7**(2): 283-308.gender
women
Public and private time
temporal conflict
time scarcity
Families
labour time
Scheduling
temporal inequality
Multiple temporalities
time management
Care work
women's time
temporal complexity

Relevance: 2
Carrying the `double burden' of juggling a family and a job with different schedules, how can women achieve a favourable life situation in the face of such conflicting demands? Battles for time arise through the complexities and expectations of everyday life, which is why it is important to find a way of consciously and effectively managing one's time. Working from an empirical investigation into the `conduct of everyday life' of women and men in different systems of work time, the author highlights differences between the social construct `feminine time' as `time for others' and the empirical time experiences of women. She considers to what extent it is justifiable to speak of `women's' experiences of time when these differ greatly according to age, profession, class, family status and cultural background. In conclusion, some patterns of dealing with time are outlined and some `conditions for success' identified.

Kahn, P. W. (2006-2007). "Political Time: Sovereignty and the Transtemporal Community." Cardozo Law Review **28**(1): 259 - 276.Political time
politics
multiple temporalities
temporal conflict
political theory
philosophy
timelessness
eternity
historical time
Market time
coordinating between different times
critique of discipline
time as symbolic resource
Assumptions about time obscuring x
inclusion/exclusion
in/commensurability between times
relevance: 1
democratic present
[first section of intro no abstract available] We live with a complex conceptual inheritance that draws equally on the thought of classical Greece, Christianity, and the Enlightenment. Oversimplifying greatly, we can say that the Greeks formulated the ambition to subject the soul and the state to the order of reason; the Christians turned from reason to a will informed by grace; and the Enlightenment turned both reason and will toward a new appreciation of the ordinary as the object of interest and the limit of experience. 1 All of these elements continue to inform our experience of the political. Each frames political time differently. The perspective of reason is that of timeless principle: politics is measured against principles of justice derived from argument, not experience. The perspective of will is that of history: politics is measured against a past that is understood as a kind of sacred self-revelation of the community. The perspective of interest is that of the present: politics is measured by markets. The confusion

over the temporal character of our political life results from theorists and practitioners taking one perspective as the "truth," and viewing the others as mere fictions or confusions. In fact, we live within multiple incommensurable symbolic frameworks. In different contexts, we are likely to appeal to different frameworks-principle, history, or interest. Theorists may be uncomfortable with the inability to give a single account of our political lives, but citizens of the modern state usually live comfortably within these multiple worlds.

Kalpagam, U. (1999). "Temporalities, History and Routines of Rule in Colonial India." Time & Society **8**(1): 141-159.india
Colonialism
Routines
history
organisational temporalities
Coevalness
national time
time as all encompassing
changing perceptions of time
Progress
time as symbolic resource
time as tool for political legitimation
Foucault
time discipline
Bhabha
historical time
Relevance: 2

> British colonial rule in India, as elsewhere in the world, reconstituted categories of time and space through its administrative practices. This paper explores how a state temporality was introduced which in turn enabled a discourse of progress and history. Drawing upon the works of Foucault and recent postcolonial studies, it argues that the requirement of `normalized' colonial subjects as objects of colonial regulatory practices rendered history as a site of colonial mimicry.

Kalu, W. J. (2002). "African Families and Time-Use in Polychrone-Thinking Communities." American Journal of Pastoral Counseling **4**: 43-55.Families
time use
Multiple temporalities
care work
Social work
health care
social coordination
temporal ordering
orientation within time
methodology
Assumptions about time obscuring x
time as symbolic resource

africa
temporal conflict
Relevance: 2
> This article expands the perceptual set of cross-cultural pastoral counselors and care-providers with reference to the fundamental dimension of time as a means of organizing human behavior. It does so by proposing two contrasting yet complimentary views of time: namely, polychrone-thinking patterns as differentiated from monochrone thought patterns. The differentiation of these two thought patterns and their behavioral implications can enhance the accuracy of the counselor's perception of the time-oriented reality of the client. Absent is the ability to differentiate these two experiences of time coded into the priorities of diverse cultures, the cross-cultural counselor will fail to understand the direction of relationships and the interpretations of events as they are actually occurring both within the counselling context and within the wider world of client participants.

Kanneh, K. (1998). <u>African identities: race, nation, and culture in ethnography, pan-Africanism and Black literatures</u>. London, Routledge.Race
nationalism
Anthropology
Africa
identity
literary theory
Method: ethnography
method: autobiography
Method: textual analysis
national time
Critical temporalities
Relevance: 3
ethnicity
origin stories
history
> This fascinating and thoughtful analysis explores the meanings associated with "Africa" and "Blackness" throughout the century. Using literary texts, autobiography, ethnography, and historical documents,African Identities discusses how ideas of Africa as an origin, as a cultural whole, or as a complicated political problematic emerge as signifiers for analysis of modernity, nationhood and racial difference. Kanneh provides detailed readings of a range of literary texts, including novels by, Toni Morrison, Alice Walker, Gloria Naylor,Ngugi Wa Thiong'o, Chinua Achebe and V.S. Naipaul. For anyone interested in literature, history, anthropology, political writing, feminist or cultural analysis, this book opens up new ways of thinking about race.

see section "Cultures of resistance: nation and time" pp85-93

Kaplan, D. (2009). "The Songs of the Siren: Engineering National Time on Israeli

Radio." <u>Cultural Anthropology</u> **24**(2): 313-345.nationalism
national time
Anthropology
Israel
Communication
Technology
time reckoning
Method: ethnography
music
media
radio
Scheduling
Commemorative events
public and private time
homogenising present
Synchronicity
Sacred time
Ritual
Relevance: 2
Bureaucracy
Middle East
war
Judaism

This article explores how Israeli radio stations regulate national time in accordance with Jewish--Zionist temporal regimes. Informed by an ethnographic study of popular music programming on national and regional radio stations it is shown how broadcasting schedules operate as a uniform pendulum alternating between everyday life and times of commemoration or emergency. Following examples of music broadcasting during 'Memorial Day for Fallen Soldiers,' the first Gulf War and terror attacks during the second Palestinian Intifadah the author explores a practice of "mood shifting" that is borrowed from the bureaucratic logic of commemoration rituals to times of war and terror attacks. The mood shift activates a commemorative mode that echoes sacred mnemonic devices of Jewish remembrance. Consequently, it is argued that times of emergency in Israeli culture are represented through and subordinated to sacred experience, substituting a political interpretation of terrorism with a mythic framework.

Karsai, M., M. Kivelä, et al. (2011). "Small but slow world: How network topology and burstiness slow down spreading." <u>Physical Review E</u> **83**(2): 025102.knowledge
knowledge production
Method: social network analysis
networks
communication
change over time
non-linear time

social change
Relevance: 2
Deceleration of time

> While communication networks show the small-world property of short paths, the spreading dynamics in them turns out slow. Here, the time evolution of information propagation is followed through communication networks by using empirical data on contact sequences and the susceptible-infected model. Introducing null models where event sequences are appropriately shuffled, we are able to distinguish between the contributions of different impeding effects. The slowing down of spreading is found to be caused mainly by weight-topology correlations and the bursty activity patterns of individuals.

Katovich, M. A. (1987). "Durkheim's Macrofoundations of Time: An Assessment and Critique." The Sociological Quarterly **28**(3): 367-385.durkheim
Sociology
social cohesion
time as symbolic resource
linear time
Sequence
organisational temporalities
methodology
critique of discipline
evolution
Repetition
Relevance: 2
Solidarity

> in this article, Durkheim's theory of time will be assessed in reference to his theory of transactions (organic solidarity). Specifically, Durkheim associated time with a metaphorical conception of the transaction that separated: (1) macrofoundations from microstates, and (2) external constraints from subjective states. This separation led to a conception of time as dominated by linear, rigid sequential, and categorical images. Counterposed to this metaphor are more dynamic, interpersonal, and cybernetic conceptions of temporality and transactions, which can be integrated with Durkheim's scheme to suggest another way of bridging the micro-macro distinction-through the use of time and temporality. This integration will be discussed in relation to five conceptions of time that will, in turn, be used to evaluate and critique Durkheim's macrofoundations. These conceptions are: (1) the evolutionary-transformational, (2) the categorical, (3) the iterative, (4) the rigid sequential, and (5) the negotiated sequential. The article concludes by suggesting that Durkheim's emphasis on the rigid sequential conception can inform and be informed by modern-day emphases on iterative and negotiated sequential conceptions.

Kattan, S. (2008). "Time and Identity: Socializing Schedules and the Implications for Community." Issues in Applied Linguistics **16**(1): 3-30.identity
Scheduling

linguistics
Method: ethnography
Israel
individual time
social time
social coordination
Method: discourse analysis
social conflict
in/commensurability between times
Relevance: 1
Middle East
families

> This article analyzes data collected as part of an ethnography of three families of Israeli emissaries (shlichim) in order to explore the relationship between the individual, the schedules to which s/he adheres, and her/his affiliation with a particular collective. The paper examines the relationship between time, community, and self through a discourse analytic lens that draws on approaches to the study of cultural identity which look to tension as definitive of groups and their members. It is suggested that an examination of the tensions between the individual and the collective provides a fruitful means by which to investigate the meaning of time for society and self. Adapted from the source document

Keightley, D. N. (2003). <u>The Ancestral Landscape: Time, Space and Community in Late Shang China (ca. 1200 - 1045 BC)</u>. Berkeley, Institute of East Asian Studies, University of California.China
Sinology
religion
spirituality
non-linear time
time and space
history
Spirituality
Archaeology
social time
Sociology
Relevance: 2

> This monograph presents insights of general historical and intellectual interest derived from the Shang Oracle Bone inscriptions from Anyang. These insights are integrated with an array of data from other fields of scholarship, including metereology, botany, zoology, astronomy, sociology, and archaeology. Keightley delivers well-reasoned opinions based on close scrutiny of the primary sources and then presents a stimulating synthesis of a wide variety of the evidence examined. The result is a lively and multifaceted picture of Shang realities.

Keller, S. (2007). "Story, Time, and Dependent Nationhood in the Uzbek History Curriculum." <u>Slavic Review</u> **66**(2): 257-277.Asia

Soviet Union
Russia
education
organisational temporalities
nationalism
history
narrative
Continuity over time
identity
relevance: 2
Shared past
time as tool for political legitimation
historical time
national time
imagined pasts
children/youth
Islam
Marxism

> In the 1950s the Soviet school system stabilized and teachers incorporated non-Russian national histories into the elementary curriculum. Shoshana Keller argues that in Soviet Uzbekistan teachers defined Uzbek nationhood partly through historical narrative, which told children that the Uzbek people had existed continuously from ancient times but the nation achieved independence only under Russian/Soviet leadership. Children learned that for millennia Uzbek hero/martyrs had fought losing battles against foreign invaders. The best Uzbeks were from the lower classes, but the nation had also produced high culture. Above all, children were taught to imagine themselves, not within Eurasian Islamic historical time, but within European historical time as envisioned by Karl Marx, Vladimir Lenin, and Iosif Stalin. What children learned about Uzbek history in school was central to the formation of a personal sense of national identity and to the larger Soviet project of nation building.

Kelly, J. D. (1998). "Time and the global: Against the homogeneous, empty communities in contemporary social theory." <u>Development and Change</u> **29**(4): 839-871.Nationalism
globalisation
Development
social Change
non-homogeneous community
Anderson
Johannes Fabian
Benjamin
Multiple temporalities
colonialism
temporal distancing
social theory
politics of time

politics
national time
identity
homogenising present
Shared present
time as all encompassing
coordinating between different times
relevance: 1
Hierarchy
Asynchrony

> What are the chronopolitics of global-local relations? This article reconsiders the over symmetric portrayals of identity and nationalism in Benedict Anderson's Imagined Communities, and reopens questions about chronopolitics raised by Johannes Fabian in Time and the Other. Anderson relies heavily on Walter Benjamin, but seriously misunderstands him, in his portrayal of nations as parallel communities in 'homogeneous, empty, time'. Against Anderson's premise that homogeneous, empty time is real, this article argues that calibrated asymmetries in global time were made real by colonial practices, that we have forgotten that glory and hierarchical self-assertion, not horizontal comradeship, were central to Europe's Rome-fantasizing imperial nations, and that elite diaspora have replaced imperial conquests precisely in the wake of decolonization and the rise of UN ideology.

Kempe, D. (2002). "Connectivity and Inference Problems for Temporal Networks." Journal of Computer and System Sciences **64**(4): 820-842.Method: social network
analysis
technology
networks
methodology
temporal conflict
Relevance: 3
Asynchrony

> Many network problems are based on fundamental relationships involving time. Consider, for example, the problems of modeling the flow of information through a distributed network, studying the spread of a disease through a population, or analyzing the reachability properties of an airline timetable. In such settings, a natural model is that of a graph in which each edge is annotated with a time label specifying the time at which its endpoints'communicated'. We will call such a graph a temporal network. To model the notion that information in such a network 'flows' only on paths whose labels respect the ordering of time, we call a path time-respecting if the time labels on its edges are non-decreasing. The central motivation for our work is the following question: how do the basic combinatorial and algorithmic properties of graphs change when we impose this additional temporal condition? The notion of a path is intrinsic to many of the most fundamental algorithmic problems on graphs; spanning trees, connectivity, flows, and cuts are some examples. When we focus on time-respecting paths in place

of arbitrary paths, many of these problems acquire a character that is different from the traditional setting, but very rich in its own right. We provide results on two types of problems for temporal networks. First, we consider connectivity problems, in which we seek disjoint time-respecting paths between pairs of nodes. The natural analogue of Menger's Theorem for node-disjoint paths fails in general for time-respecting paths; we give a non-trivial characterization of those graphs for which the theorem does hold in terms of an excluded subdivision theorem, and provide a polynomial-time algorithm for connectivity on this class of graphs. (The problem on general graphs is NP-complete.) We then define and study the class of inference problems, in which we seek to reconstruct a partially specified time labeling of a network in a manner consistent with an observed history of information flow.

Kendall, G. (1987). "Space-Time and the Community of Beings." Thomist; a Speculative Quarterly Review **51**: 480-500.Philosophy
Physics
Relativity Theory
Religion
Relevance: 3
cultural variants of time
Christianity
> The essay tries to show that Einstein relativity theory does not imply philosophical relativism, that there are areas of convergence between relativistic physics and christian metaphysics. This is evident when we relate the christian concept of the analogy of being to einstein's idea of the space-time continuum. the concept of extension is found to link the physical and metaphysical realms. The article concludes with some applications of its view of the cosmos to the Christian life.

Kendall, M. B. and R. F. Sibley (1970). "Social Class Differences in Time Orientation: Artifact?" The Journal of Social Psychology **82**(2): 187-191.Class
orientation within time
psychology
future orientation
long-term perspectives
Relevance: 3
children/youth
> Replicates and corroborates a study by L. L. LeShan which reported that middle class (MC) children's stories cover a longer time span than those of lower class (LC) children. MC children's stories, however, were also longer in length and contained more past tense verbs. Time span may be an artifact of story length. (DB)

Kenrick, J. (2011). "Scottish Land Reform and Indigenous Peoples Rights: Self-Determination and Historical Reversibility." Social Anthropology **19**(2): 189–203.Scotland

U.K.
Europe
indigenous peoples
historical time
Anthropology
Futurity
homogenising present
national time
Capitalism
Critical temporalities
Activism
social justice
Colonialism
imagined futures
time as all encompassing
Relevance: 3
neoliberalism
liberalism
Marxism

> This article highlights the dominance of the trope of historical inevitability which - whether in its neoliberal, liberal or Marxist forms - seeks to claim that there is no alternative to globalising capitalism and state power. In contrast, the article argues that by analysing historical processes of appropriation and resistance, and by analysing parallels between ongoing struggles for self-determination in the global north and south, anthropological practice can refuse to contribute to a paralysing cultural relativism or coercive colonialism, but can instead reassert the existence of multiple alternatives, and multiple strategies for maintaining them.

Kenyon, E. (2000). "Time, Temporality and the Dynamics of Community." <u>Time & Society</u> **9**(1): 21-41.Sociology
method: qualitative
method: dynamic rather than static
non-homogeneous community
Relevance: 1
Change over time
community stability
U.K.
Methodology
critique of discipline

> Drawing on a qualitative study of `student areas', this article proposes a way forward for the sociological study of community. In charting the community lives of two separate groups - students and locals - the author argues that past emphases on the creation and maintenance of order, harmony and stability (or conversely the loss of such `community') have left the study of community analytically and conceptually underdeveloped. The article reveals that to fall short of harmony and stability does not necessarily mean that community itself is lost;

community solidarities are by their very nature dynamic and flexible. What is found to be crucial for an understanding of this dynamic process of community is the relatively neglected issue of time.

Kern, S. (1983). <u>The Culture of Time and Space, 1880-1918</u>. Cambridge, Massachusetts, Harvard University Press.technology
changing perceptions of time
Social Change
relevance: 2
history
psychology
Psychiatry
Phenomenology
Acceleration of time
national time
history of changing perceptions of time
Sociology
Anthropology

> Stephen Kern writes about the sweeping changes in technology and culture between 1880 and World War I that created new modes of understanding and experiencing time and space. To mark the book's 20th anniversary, Kern provides a new preface about the breakthrough in interpretive approach that has made this a seminal work in interdisciplinary studies.

Kettler, D. and C. Loader (2004). "Temporizing with Time Wars: Karl Mannheim and Problems of Historical Time " <u>Time & Society</u> **13**(2-3): 155-172.Karl Mannheim
historical time
temporal conflict
orientation within time
experiential time
Philosophy
Method: dynamic rather than static
Generations
Utopia
Multiple temporalities
coevalness
social coordination
mediation
Relevance: 2
Methodology
social time
mediation
Sociology

> Karl Mannheim's orientations to time can be plotted between subjectivist and objectivist extremes. The latter corresponds to social engineering, while the former offers the context in which Mannheim uses Hobbes's primaeval war to

imagine the chaotic struggle over time that he hopes to escape. Mannheim's distinctive achievement is 'dynamic sociology', an experimental approach marked by the recognition not only of historicity in social phenomena and concepts but also of the opportunities thereby provided for clarifying meaning on terms congruent with the experiences of contemporary humankind. Mannheim's initial statement of 'dynamic sociology' is refined by his better-known studies of generations, ideologies, and utopias, which specify his awareness of co-existent multiple time worlds. Coordination is left to ad hoc mediation. This does not answer Mannheim's deepest fears and wishes, but he has the discipline to settle for less.

Keyzer, D. M., H. J, et al. (1995). <u>Gum trees and windmills : a study in the management of time, space and the self-concepts of community-based nurses in one rural area of Victoria, Australia</u>. Warrnambool, Vic, Deakin University.community health
nursing
health care
time discipline
organisational temporalities
identity
Rural communities
Relevance: unknown
Australia
time management
care work
  not available

King, B. G., M. Cornwall, et al. (2005). "Winning Woman Suffrage One Step at a Time: Social Movements and the Logic of the Legislative Process." <u>Social Forces</u> **83**(3): 1211-1234.Feminism
Gender
Democracy
Activism
law
social change
action
Agency
Relevance: 3
Progress
  We describe a theory of legislative logic. This logic is based on the observation that each succeeding stage of the legislative process has increasingly stringent rules and becomes more consequential. This logic unevenly distributes the influence of social movements across the legislative process. Social movements should have less influence at later stages where stringent requirements are more likely to exhaust limited resources and where the consequentiality of action will cause legislators to revoke their support. We apply the theory to a study of state-level woman suffrage legislation. We find that legislators responded to suffragists

by bringing the issue of woman suffrage to the legislative forum, but once suffrage bills reached the voting stage, differences in social movement tactics and organization did not have as great an impact.

King, V. (2010). "The Generational Rivalry for Time." <u>Time & Society</u> **19**(1): 54-71.Generations
Acceleration of time
power
temporal inequality
life course
Families
temporal complexity
temporal boundaries
Relevance: 2
the gift

> This article examines the effects of acceleration on the dynamic of time and power in generational relationships. The cultural patterns of an accelerated, hyperflexible life conduct in late modernity, it is argued, encourage a form of generational relationship characterized chiefly by the generational rivalry for time. In place of a steadfast 'gift of time' to younger generations appear various forms of the 'annexation of time'. Insofar, late modernity is distinguished by a generative paradox: while there is increased demand for the intensity of generational ties and the quality of generational relationships and while accelerated societies necessitate greater capacities for coping with more complex lives and the respective conditions of growing up, the preconditions for this in generational relationships have nevertheless become more precarious in a variety of ways.

Kisiel, T. (1996). "The Genesis of *Being and Time*: The Primal Leap". <u>Phenomenology, Interpretation, and Community</u>. L. Langsdorf, S. H. Watson and E. M. Bower. Albany, SUNY Press**:** 29-50.Heidegger
Relevance: 4
Aristotle
Continental Philosophy

> The article first pinpoints the proximate Aristotelian genesis of the book, <EM>Being and Time</EM>, in the two practical dianoetic virtues, the art of making and the prudence of self-action, that provide the paradigms for its two extant Divisions. But its more remote genesis occurs in Heidegger's course of <EM>Kriegsnotsemester</EM> 1919, and the phenomenological discovery of his lifelong topic of the being in which each of us is already caught up and underway, an <EM>It</EM> that contextualizes (<EM>Es weltet</EM>) and temporally 'proper-izes' (<EM>Es er-eignet sich</EM>) each of us, first called factic life experience, the historical I, the situated I, facticity, before it is finally formally indicated as <EM>Dasein</EM> in 1923. A detailed analysis of this "primal leap" of origin in the breakthrough course of 1919 concludes the article.

Klein, O. (2004). "Social Perception of Time, Distance and High-Speed Transportation." <u>Time & Society</u> **13**(2-3): 245-263.Transport technologies
social time
changing perceptions of time
market time
economics
labour time
multiple temporalities
Break in time
Acceleration of time
Relevance: 2
capitalism
industrialisation
permanence

> The aim of this article is to throw light on the link between high-speed means of transportation - especially the TGV - and the present-day temporal structures of society. The first part describes how the industrial time is born out of industrial capitalism and its conceptions of the work. This model changes but it is still very topical, regarding certain important aspects of contemporary socioeconomic structures. Nevertheless, this permanence can't explain the whole current evolutions. The second part shows how high-speed travel behaviours - considering only professional purposes - also reveal some mains breaks with the model of industrial time. The third part of the article looks into the model of fragmented time, which appears gradually surimposed to industrial time. Finally, the fourth part presents the concepts of high speed as an opportunity and high speed as a necessity. This dual reading of the ways in which we can deal with the distance in high speed means of transportation appears adapted to the double temporal structure which prevails today.

Klingemann, H. (2000). ""To every thing there is a season" - social time and clock time in addiction treatment." <u>Social Science & Medicine</u> **51**(8): 1231-1240.health
market time
social time
Clock time
Sociology
time as missing element
Critique of discipline
experiential time
Method: time series analysis
organisational temporalities
individual time
time use
time as symbolic resource
health care
in/commensurability between times
Acceleration of time

Postmodernism
Critical temporalities
Relevance: 2

Research on therapeutic interventions and the development or efficacy of treatment services consider 'time' only as a technical, 'objective' condition. Time series analysis and cohort studies describe changes in addiction careers over time, but fail to take into account the role of 'subjective' or 'social time', e.g. the functions of organisational and individual patterns of time use and time budgets. This paper reviews the notion of 'time' in addiction treatment systems. More specifically, the explicit or implicit role played by 'the time factor' in specific types of treatment such as '12-step programs', in-patient, out-patient care and individual treatment plans differs considerably and implies a re-definition and interpretation of 'Past','Present' and 'Future'. Temporal conceptions and time estimations of patients and therapists may influence the access to treatment and treatment outcomes. Societal values - lack of time in affluent societies - and a general acceleration in the fields of communication, consumption, work and leisure are mirrored in the treatment system. Recovery as a long-lasting learning process stands in sharp contrast to the 'quick fix'. The question is raised whether a post-modern concept of time is gaining importance as a counter movement, promoting a more individualised and differentiated treatment response and not any longer based on assumingly objective, technical criteria such as cost-efficiency. More research is needed on group-specific time concepts in treatment programs and the acceleration hypothesis in treatment systems. (C) 2000 Elsevier Science Ltd. All rights reserved.

Klingle, M. W. (2003). "Spaces of Consumption in Environmental History." History and Theory: Studies in the Philosophy of History **42**(4: Theme Issue 42: Environment and History): 94-110.method: dynamic rather than static
time and space
Capitalism
Thoreau
Relevance: 3
History
environment
consumerism
philosophy
Materiality
critique of discipline
time as missing element
Geography
ecology
change over time
Regeneration

Consumption has emerged as an important historical subject, with most scholars explaining it as a vehicle for therapeutic regeneration, community formation, or economic policy. This work all but ignores how consumption begins with changes

to the material world, to physical nature. While environmental historians have something important, even unique, to say about consumption, the split between materialism and cultural analyses within the field has dulled its ability to study consumption as a process and phenomenon that unfolds over space and time. By borrowing techniques from geography and ecology, environmental historians can analyze how space is socially produced through time, an insight that can help to connect material and cultural change in a sustained manner.

Kraaykamp, G., W. van Gils, et al. (2009). "Working status and leisure." <u>Time & Society</u> **18**(2-3): 264-283.labour time
leisure time
time use
method: time-use data
The Netherlands
Europe
Families
Relevance: 3

> Paid labour is often said to come at a price. Using time-budget information on 9063 Dutch respondents and their partners, we investigated whether couples working full time economize on their solitary and social time budget. Results show that individuals who are part of a full-time working couple spend a smaller share of their available time budget on social interaction with relatives and friends than individuals from single-earner families or combination households. Instead, in full-time working couples, partners prefer to spend a relatively large share of their leisure time on institutionalized social interaction, such as volunteering, cultural participation and attending sports events.

Kravel-Tovi, M. and Y. Bilu (2008). "The work of the present: Constructing messianic temporality in the wake of failed prophecy among Chabad Hasidim." <u>American Ethnologist</u> **35**(1): 64-80.Messianic time
Anthropology
Method: ethnography
time as missing element
intentional communities
Utopia
imagined futures
Psychology
Judaism
Communities in crisis
shared present
temporal boundaries
Relevance: 2
Religion
Revolution

> Temporal issues have remained relatively unelaborated in the rich body of research that applies cognitive dissonance theory to millenarian movements

following a failed prophecy. We engage these issues by exploring how the meshichistim (messianists) among the Jewish ultraorthodox Chabad (Lubavitch) Hasidim employ temporal categories to deal with the crisis entailed in the death of their leader, the expected Messiah. In messianic Chabad, a double-edged "work of the present" has continued to evolve, simultaneously obfuscating and accentuating temporal delineations between past, present, and future. The ensuing dialectical reality puts into question the common notion that millenarian movements such as Chabad strive at all costs to restore the balance disrupted by failed prophecy.

Kristeva, J. (1981). "Women's Time." <u>Signs: A Journal of Women in Culture and Society</u> **7**(1): 13-35.social time
Reproductive time
gender
history
inclusion/exclusion
feminist theory
generations
Relevance: 2
labour time
Europe
feminism
children/youth
Kristeva

not available - from the text: I should like to draw attention to certain formations which seem to me to summarize the dynamics of a sociocultural organism of this type. The question is one of sociocultural groups, that is, groups defined according to their place in production, but especially according to their role in the mode of reproduction and its representations, which, while bearing the specific sociocultural traits of the formation in question, are diagonal to it and connect it to other sociocultural formations. I am thinking in particular of sociocultural groups which are usually defined as age groups (e.g., "young people in Europe"), as sexual divisions (e.g., "European women"), and so forth. While it is obvious that "young people" or "women" in Europe have their own particularity, it is nonetheless just as obvious that what defines them as "young people" or as "women" places them in a diagonal relationship to their European "origin" and links them to similar categories in North America or in China, among others. That is, insofar as they also belong to "monumental history," they will not be only European "young people" or "women" of Europe but will echo in a most specific way the universal traits of their structural place in reproduction and its representations. Consequently, the reader will find in the following pages, first, an attempt to situate the problematic of women in Europe within an inquiry on time: that time which the feminist movement both inherits and modifies. Second, I will attempt to distinguish two phases or two generations of women which, while immediately universalist and cosmopolitan in their demands, can nonetheless be differentiated by the fact that the first generation is more determined by the

implications of a national problematic (in the sense suggested above), while the second, more determined by its place within the "symbolic denominator," is European and trans-European. Finally, I will try, both through the problems approached and through the type of analysis I propose, to present what I consider a viable stance for a European-or at least a European woman-within a domain which is henceforth worldwide in scope.

Kula, E. (1984). "Derivation of Social Time Preference Rates for the United States and Canada." Quarterly Journal of Economics **99**(4): 873-882.social time
time perspective
time preference
economics
consumerism
USA
Canada
future
future orientation
Relevance: 1

> In economic theory the social time preference rate STPR, which is also called the consumption rate of interest CRI, is defined as a rate that reflects the community's marginal weight on consumption at different points in time. For example, see Eckstein [1961], Marglin [1963], and Feldstein [1964, 1965, 1974]. In a two-period analysis this rate is equal to the marginal rate of substitution of consumption, located at a point along the community's indifference curve, minus one. In this article social time preference rates are derived for the United States and Canada under the assumptions that communities are not influenced either by prospective diminution of future enjoyment or by risk aversion, but each member discounts the utility of future consumption by the probability of being alive to enjoy it. The model suggested here envisages a representative individual, Mr. Average, who is a typical member of society at a given point in time.

Lagerspetz, M. (2001). "From 'Parallel Polis' to 'The Time of the Tribes': Post-Socialism, Social Self-Organization and Post-Modernity." Journal of Communist Studies and Transition Politics **17**(2): 1-18.Communism
politics
Postcommunism
postmodernism
Multiple temporalities
Capitalism
imagined futures
time as tool for political legitimation
Coevalness
temporal conflict
relevance: 3
Affect

cultural diversity
policy

>In both the capitalist and the 'real socialist' parts of Europe, 'alternative' social communities - 'the parallel polis' or 'contemporary tribes' - based on emotional or moral ties were in the early 1980s put forward as bases of a future society. There was an affinity between these communities and the private networks, which in the real socialist and post-socialist practice functioned as mediators of concrete benefits. They have now become an important asset in the hands of the nomenklatura in the post-socialist privatization process. The particularist loyalty required by membership of a 'tribe' is different from the universalist loyalty that forms the basis of modern civil society. The present 'post-modern' tendencies of 'tribalization' in the West can be seen as hostile to the 'modern' principles of universality and equality, and may come, with the incorporation of Central and Eastern European countries into global capitalism, to form an obstacle to the creation of civil society. Practical implications for non-governmental organizations, policy-makers and future research flow from this.

Lambright, A. (2000). "Time, Space, and Gender: Creating the Hybrid Intellectual in "Los rios profundos"." Latin American Literary Review **28**(55): 5-26.Postcolonialism
Peru
Latin America
nationalism
gender
identity
literary theory
literature
Home
narrative
Relevance: 3
social conflict
Subjectivity
non-homogeneous community
Asynchrony

>not availabl - from intro: In his novel Los ros profundos, Jose Mar?a Arguedas realizes concurrent projects: one of painting a picture of Peru as he perceived it in the 1950s, as a fragmented nation unable to reconcile its heterogeneous elements, and another of suggesting alternative means of realizing that nation, alternatives which could be found in certain already-existing sectors of Peruvian society. Arguedas does this in part by developing a series of oppositions that stress the fragmented nature of Peru and certain ironies or inconsistencies in Peruvian life, culture, and national myth (national image). The novel shows the constant movement of the narrator, a provincial writer/ intellectual in formation, among the various spaces which make up the Peruvian Sierra, in his own search for a space that he could define as "home." In such a space he could realize himself as a subject caught between times (the traditional and the modern), spaces (the heterogeneous urban space of a provincial town and the indigenous

community, the interior and the exterior), cultures (the white and the mestizo-indigenous), and gender associations (the masculine and the feminine).1 In the act of narrating Peru through the eyes of a young boy, Arguedas reflects upon several topics that are central to the development of a national subject. He carefully explores the role of masculinity and the place of the intellectual in the construction of the dominant fiction,2 as well as alternatives that question and could ultimately transform that fiction, namely, the feminine and the indigenous culture.3 As part of this endeavor, his narrative delineates figures, spaces, and objects that mediate the oppositions (Spanish/Indigenous, culture/ nature, masculine/feminine, the dominant/the subaltern) he perceives in Peruvian society and portrays in his narrative, and contemplates how those elements could potentially provide balance to Peruvian society. This imaginary and discursive complex ultimately leads the novel to a projection of a hybrid intellectual (the mestizo writer/artist) and explores the spaces and times that influence the formation of this subject and from which this subject can speak to and for Peru.

Lamm, H., R. W. Schmidt, et al. (1976). "Sex and social class as determinants of future orientation (time perspective) in adolescents." <u>Journal of Personality and Social Psychology</u> **34**(3): 317-326.future orientation
time perspective
orientation within time
gender
class
children/youth
social psychology
psychology
Relevance: 2

> Tested hypotheses concerning the effects of sex and class on future orientation; Ss were 50 male and 50 female students, ages 14-16 yrs. Future orientation was measured in various domains of life, constituting either private or public areas of concern (e.g., family and environment) and on the dimensions of density (number of hopes and fears voiced by the S), extension, and optimism-pessimism. As predicted, middle-class adolescents, as compared with lower-class adolescents, voiced more hopes and fears relating to public life and fewer in the private sphere, and they manifested a more extended future orientation in the private as well as the public spheres. They also judged the distant future more optimistically in 2 out of 3 public areas of concern. Lower-class females were more optimistic than the middle-class females in the occupational domain. As predicted, the lower-class males voiced more hopes and fears in the occupational domain and manifested a more extended future orientation than the lower-class females. On the other hand, females of both classes voiced more hopes and fears in the private sphere than males of either class. Results are interpreted in terms of theories of socialization and role behavior. (46 ref) (PsycINFO Database Record (c) 2010 APA, all rights reserved)

Landes, D. S. (2000). <u>Revolution in Time: Clocks and the Making of the Modern World</u>.

Cambridge, MA, Belknap Press of Harvard University Press.clocks
time discipline
history
technology
Relevance: 2
changing perceptions of time
history of changing perceptions of time
industrialisation
Meaning
philosophy
time reckoning

> More than a decade after the publication of his dazzling book on the cultural, technological, and manufacturing aspects of measuring time and making clocks, David Landes has significantly expanded Revolution in Time. In a new preface and scores of updated passages, he explores new findings about medieval and early-modern time keeping, as well as contemporary hi-tech uses of the watch as mini-computer, cellular phone, and even radio receiver or television screen. While commenting on the latest research, Landes never loses his focus on the historical meaning of time and its many perceptions and uses, questions that go beyond history, that involve philosophers and possibly, theologians and literary folk as well.

Landy, D. (2008). "Hegel's Account of Rule-Following." Inquiry: An Interdisciplinary Journal of Philosophy **51**(2): 169-192.Hegel
Philosophy
Continental Philosophy
Identity
Relevance: 2
time discipline
ethics
shared present
Simultaneity

> I here discuss Hegel's rule-following considerations as they are found in the first four chapters of his Phenomenology of Spirit. I begin by outlining a number of key premises in Hegel's argument that he adopts fairly straightforwardly from Kant's Transcendental Deduction. The most important of these is that the correctness or incorrectness of one's application of a rule must be recognizable as such to the rulefollower. Supplementing Hegel's text as needed, I then argue that it is possible for an experiencing subject to follow a rule only where there is a community of individuals whose agreement can provide a standard for the correctness and incorrectness of his use. I further argue that a community must consist of members that are compresent, and thus that a collection of time-slices of an individual will not serve this purpose. I conclude by raising a potential problem for Hegel's account of rule-following concerning the correctness and incorrectness of the judgments of a community, and pointing to a possible line of response to this problem.

Lang, F. R. and L. L. Carstensen (2002). "Time counts: future time perspective, goals, and social relationships." Psychology and Aging **17**(1): 125-139.future orientation
goals
psychology
orientation within time
action
Agency
Germany
Method: questionnaires
networks
Absence of future
open future
Relevance: 3
Affect

> On the basis of postulates derived from socioemotional selectivity theory, the authors explored the extent to which future time perspective (FTP) is related to social motivation, and to the composition and perceived quality of personal networks. Four hundred eighty German participants with ages ranging from 20 to 90 years took part in the study. In 2 card-sort tasks, participants indicated their partner preference and goal priority. Participants also completed questionnaires on personal networks and social satisfaction. Older people, as a group, perceived their future time as more limited than younger people. Individuals who perceived future time as being limited prioritized emotionally meaningful goals (e.g., generativity, emotion regulation), whereas individuals who perceived their futures as open-ended prioritized instrumental or knowledge-related goals. Priority of goal domains was found to be differently associated with the size, composition, and perceived quality of personal networks depending on FTP. Prioritizing emotion-regulatory goals was associated with greater social satisfaction and less perceived strain with others when participants perceived their future as limited. Findings underscore the importance of FTP in the self-regulation of social relationships and the subjective experience associated with them.

LaRossa, R. (1983). "The Transition to Parenthood and the Social Reality of Time." Journal of Marriage and Family **45**(3): 579-589.families
Reproductive time
social time
life course
Method: case study
time as symbolic resource
Relevance: 3

> Physical time and social time are compared and then applied to a case study of a husband and wife who are in the midst of their transition to second-time (and unexpected) parenthood. The purpose of this analysis is to demonstrate the heuristic value of a social-time framework for understanding the transition to

parenthood in particular and family systems in general.

Larsen, S. C. (2006). "The Future's Past: Politics of Time and Territory among Dakelh First Nations in British Columbia." Geografiska Annaler. Series B, Human Geography **88**(3): 311-321.Human Geography
geography
politics
Canada
Critical temporalities
Coevalness
temporal distancing
Agency
Memory
past in the present
time and space
Relevance: 2
non-linear time
politics of time
Territory
politics
Activism
western imperialism
industrialisation
indigenous peoples
indigenous Canadians
narrative
Method: life histories
media
past in the future
imagined futures
counter modernity
inclusion/exclusion
Anthropology

This article examines contemporary political movements among Dakelh First Nations in British Columbia that have challenged Western modernity's fixation with a future achieved through industrial progress. Aboriginal people have been especially assertive in politicizing the connections between time and place through the display and performance of memory in forms as diverse as life history narratives, the cultural landscape, media and grass-roots development projects. Such constructions suggest that future developments in traditional lands must come through an engagement with the past - its meanings, practices, and significance in the particular places of cultural and economic production. I explore how Dakelh territories serve as sites for imagining and enacting alternative political and development agendas. I argue that these territories have increasingly become spaces forged in the margins of modernity's binary oppositions of self-other, nature-culture and future-past. This finding is not meant

to marginalize indigenous territories conceptually or politically, but rather to recognize their centrality to contemporary provincial politics where margins - both geographic and discursive - have become central locations for pursuing sovereignty over land and nation.

Lash, S. and J. Urry (1994). <u>Economies of signs and space</u>. London, SAGE.economics
Sociology
social Change
U.K.
USA
Germany
Japan
Capitalism
Acceleration of time
Memory
Giddens
time geography
Multiple temporalities
Relevance: 2
time and space
Method: comparative analysis
Tourism

This is a novel account of social change that supplants conventional understandings of `society' and presents a sociology that takes as its main unit of analysis flows through time and across space. Developing a comparative analysis of the UK and US, the new Germany and Japan, Lash and Urry show how restructuration after organized capitalism has its basis in increasingly reflexive social actors and organizations. The consequence is not only the much-vaunted `postmodern condition' but also a growth in reflexivity. In exploring this new reflexive world, the authors argue that today's economies are increasingly ones of signs - information, symbols, images, desire - and of space, where both signs and social subjects - refugees, financiers, tourists and fl[ci]aneurs - are mobile over ever greater distances at ever greater speeds.

See particularly Chapter 9 Time and Memory

Lauer, R. H. (1973). "Temporality and Social Change: The Case of 19th Century China and Japan." <u>The Sociological Quarterly</u> **14**(4): 451-464.social change
social time
Japan
China
Multiple temporalities
history
sociology
change over time
time as symbolic

time discipline
time as tool for political legitimation
inclusion/exclusion
Relevance: 2
time as missing element
time as symbolic resource
Western imperialism
time as tool for managing percieved threats

> Manifold factors have been identified as causal mechanisms in social change, but an important one-temporality-has been neglected. Temporality is the social time that characterizes any society, and that social time is consequential for the rate and direction of change. The three dimensions of temporality are temporal pattern, temporal orientation, and temporal perspective. The differences between the Japanese and Chinese along these three dimensions help explain their differential responses to the 19th century Western challenge. Specifically, two propositions are examined in the light of the historical data: a society's temporality limits the range of adaptive responses to new circumstances, and the symbols of social time act as a mechanism of social control.

Lauer, R. H. (1981). Temporal Man: The Meaning and Uses of Social Time. New York, Praeger.social time
sociology
Relevance: 2

> not available - from book review: Robert Lauer's Temporal Man is an attempt to introduce readers to the complex rela-tions between man and time. The book covers many aspects of these relations and suggests the tremendous richness of the topic. The author appears to have done much reading on the subject of temporality and throughout the book provides a useful review of a considerable body of literature.

Laurier, E. (2008). "How Breakfast Happens in the Café." Time & Society **17**(1): 119-134.food
method: ethnography
Anthropology
time and space
Rhythms
Urban communities
cities
changing perceptions of time
events
sequence
temporal ordering
relevance: 2
Garfinkel

> In this article I present an ethnographic study of `breakfast in the café', to begin to document the orderly properties of an emergent timespace. In so doing, the

aim is to provide a description of the local production of timespace and a consideration of a change to the daily rhythm of city life. Harold Garfinkel and David Sudnow's study of a chemistry lecture is drawn upon as an exemplary study of the collective creation of an event. Attention is drawn to the centrality of sequentiality as part of the orderly properties of occasioned places. As part of examining the sequences I chart the ongoing emergence of features of breakfast time in the café such as `the first customer', `crowded' and `quiet'. In closing the article, I consider how changes in the rhythm of the city are made apprehensible to its residents.

Laux, H. (2011). "The time of politics: Pathological effects of social differentiation." <u>Time & Society</u> **20**(2): 224-240.political time
Difference
inclusion/exclusion
Sociology
social time
politics
finance
economics
communities in crisis
media
Acceleration of time
Asynchrony
temporal conflict
coordinating between different times
Relevance: 2

On the basis of a temporal-sociological perspective, the article observes the progressive erosion of political standards of rationality. Drawing on empirical evidence from the recent world financial crisis, the paper seeks to demonstrate that western democracies are increasingly helpless when facing the challenges of rising social, political and technological complexity. By consequence, politics loses its capacity to steer social developments, instead, it is confined to reacting to events and decisions made by faster social subsystems (such as science, economy, the media). One last resort seems to be the acceleration of democratic decision-making itself. However, this strategy only leads to an experimental, decisionist and post-democratic form of politics.

Lax, D. A. and J. K. Sebenius (2003). "3-D Negotiation: Playing the Whole Game." <u>Harvard Business Review</u> **81**(11): 65-74.sequence
policy
planning
negotiation
Rhetoric
communication
timing
critique of discipline

time as missing element
Skill in temporal practices
timeliness
chronos/kairos
agency
action
Relevance: 3

> not available - from the text: What stands between you and the yes you want? In our analysis of hundreds of negotiations, we've uncovered barriers in three complementary dimensions: The first is tactics; the second is deal design; and the third is setup. Bach dimension is crucial, but many negotiators and much of the negotiation literature fixate on only the first two. Beyond the interpersonal and deal design challenges executives face in i-D and 2-D negotiations lie the 3-D obstacles—flaws in the negotiating setup itself. Common problems in this often-neglected third dimension include negotiating with the wrong parties or about the wrong set of issues, involving parties in the wrong sequence or at the wrong time, as well as incompatible or unattractive no-deal options. 3-D negotiators, however, reshape the scope and sequence of the game itself to achieve the desired outcome. Acting entreprencurially, away from the table, they ensure that the right parties are approached in the right order to deal with the right issues, by the right means, at the right time, under the right set of expectations, and facing the right no deal options.

Le Goff, J. (1980). <u>Time, Work, and Culture in the Middle Ages</u>. Chicago, The University of Chicago Press.History
sociology
Anthropology
Collective memory
labour time
temporality of academic work
Relevance: 2
history of changing perceptions of time
folklore
economics
Middle Ages
time as symbolic resource
coordinating between different times
Multiple temporalities
organisational temporalities
Sacred time
Levi-Strauss

> Studies a wide range of topics concerning Medieval society, including the universities, folklore, and economy of the Middle Ages. Jacques Le Goff is a prominent figure in the tradition of French medieval scholarship, profoundly influenced by the Annales school, notably, Bloch, Febvre, and Braudel, and by the ethnographers and anthropologists Mauss, Dumézil, and Lévi-Strauss. In

building his argument for "another Middle Ages" (un autre moyen âge), Le Goff documents the emergence of the collective mentalité from many sources with scholarship both imaginative and exact.

Contents: Preface, I. Time and Labor: The Several Middle Ages of Jules Michelet, Merchant's Time and Church's Time in the Middle Ages, Labor Time in the "Crisis" of the Fourteenth Century: From Medieval Time to Modern Time, A Note on Tripartite Society, Monarchical Ideology, and Economic Renewal in Ninth- to Twelfth-Century Christendom

Licit and Illicit Trades in the Medieval West, Labor, Techniques, and Craftsmen in the Value Systems of the Early Middle Ages (Fifth to Tenth Centuries),Peasants and the Rural World in the Literature of the Early Middle Ages (Fifth and Sixth Centuries)

II. Labor and Value Systems: Academic Expenses at Padua in the Fifteenth Century, Trades and Professions as Represented in Medieval Confessors' Manuals, How Did the Medieval University Conceive of Itself, The Universities and the Public Authorities in the Middle Ages and the Renaissance

III. High Culture and Popular Culture: Clerical Culture and Folklore Traditions in Merovingian Civilization, Ecclesiastical Culture and Folklore in the Middle Ages: Saint Marcellus of Paris and the Dragon, The Medieval West and the Indian Ocean: An Oneiric Horizon, Dreams in the Culture and Collective Psychology of the Medieval West, Melusina: Mother and Pioneer

IV. Toward a Historical Anthropology: The Historian and the Ordinary Man, The Symbolic Ritual of Vassalage

Leccardi, C. (1996). "Rethinking Social Time: Feminist Perspectives." Time & Society 5(2): 169-186.Feminism
women's time
social time
labour time
public and private time
care work
identity
economics
market time
linear time
critical temporalities
methodology
feminist theory
Relevance: 2

In the final years of the 20th century, conceptions of time and work are changing rapidly. The crisis of (paid) work as the fundamental principle regulating society and personal identity has cast doubt on the legitimacy of an exclusively economic and quantitative interpretation of time. This paper argues that feminist thought can make a major contribution to the revision of the temporal paradigm that has hitherto been dominant. It will be shown that the radical change of perspective associated with a feminist critique of this malestream time makes it possible to

deconstruct/reconstruct the categories generally used for the analysis of social time.

Lee, R. L. M. (2010). "Weber, Re-enchantment and Social Futures." <u>Time & Society</u> **19**(2): 180-192.future
labour time
Meaning
modernity
Utopia
futurity
Relevance: 2
imagined futures

> Weber's portrayal of modern society as disenchanted was implicitly a way of considering the rationalization of social futures. These are futures derived from empiricist understandings of world mastery and regarded as devoid of mystery. Yet he devoted some writings to charisma and magic that were incongruent with his focus on rationality, suggesting alternative social futures that highlight mysteries for the recovery of meaning. By examining these writings in the context of his critique of modernity, it is possible to draw out some of his ideas on re-enchantment as the key to understanding alternative social futures.

Lee, T. and D. Piachaud (1992). "The Time-Consequences of Social Services." <u>Time & Society</u> **1**(1): 65-80.health care
education
community health
Gender
temporal inequality
time as resource
time allocation
time use
relevance: 2

> This paper analyses issues of time in relation to social services. A classification of time-consequences is presented. The fields of education, health, community care, and social security provision are then reviewed to identify the time-consequences which arise for service users and others. Finally, the implications of the analysis - relating to efficiency, consistency, equity, and gender - are discussed.

Lee-Nichols, R. (2006). "Judgment, history, memory: Arendt and Benjamin on connecting us to our past." <u>Philosophy Today</u> **50**(3): 307.history
memory
Arendt
Benjamin
Past in the present
Relevance: unknown
philosophy

continental Philosophy
        not available

Lerman, L. (1995). <u>Are Miracles Enough? Selected Writings on Art and Community, 1983-1994</u>. Takoma Park, MD, Dance Exchange.Dance
Art
social change
Relevance: unknown
meaning
Turning points
        not available
see section "Are Miracles Enough? Thoughts on Time, Transformation and the Meaning
        of Community" pp5-8

Lervik, J. E., K. M. Fahy, et al. (2010). "Temporal dynamics of situated learning in organizations." <u>Management Learning</u> **41**(3): 285-301.education
organisational temporalities
method: case study
multiple temporalities
Knowledge
Relevance: 2
management
time as resource
time as context
coordinating between different times
time as missing element
        Situated learning theory posits that learning in organizations arises in the
        contexts and conditions of practical engagement, and time is an important
        dimension of activity and context of learning. However, time has primarily been
        conceptualized as an internal property of communities, buffered from social and
        organizational temporalities that shape rhythms of working and learning. This
        article examines how external temporalities affect situated learning through case
        studies of technical after-sales services. A situated learning perspective posits
        how new understandings are constructed from a broad assemblage of resources
        and relations. These resources and relationships are to a large extent governed
        by external temporalities that influence opportunities for learning through
        everyday work. We highlight temporal structures as an important mechanism
        guiding or obstructing the development of new understandings, and we conclude
        that a temporal perspective on situated learning holds important implications for
        practice and further research.

Levich, A. P. (1993). "A Retrospective Overview of Problems Connected with Social Time in Soviet Publications, 1980-90." <u>Time & Society</u> **2**(2): 257-266.social time
Soviet Union
Review article
chronology

Psychology
Philosophy
Systems Theory
Science
Relevance: 3
> not available - from the text: Few Soviet books edited in the last decade are directly devoted to social time...However there are studies with a social emphasis in historical chronology...general system theory...logics...psychology of personality...and philosophy...The purpose of this overview is to indicate the intrinsic connection between problems of social time and ideas both from closely related discplinares and from natural science.

Levine, M. (2003). "Times, Theories and Practices in Social Psychology." Theory & Psychology **13**(1): 53-72.Psychology
social psychology
time as missing element
Adam
critique of discipline
Newton
linear time
events
Multiple temporalities
Methodology
identity
temporality of academic work
knowledge
Relevance: 3
Adam
> This paper begins by problematizing the `taken for granted' status of Newtonian linear time at the heart of (social) psychology. Borrowing from Adam, the paper makes a distinction between an `events in time' and `time in events' approach to social psychology. It argues that a `time in events' approach helps to reveal the importance of multiple times for social psychological theories and practices. To demonstrate this approach, it considers some of the multiple times that are relevant for analysing the concept of `identity'. It also explores the multiple times of the research encounter. In doing so, it suggests that traditional dichotomies in social psychology between synchronic and diachronic methods, and between experimental and qualitative methods, can be dissolved by this focus on the temporal. The paper concludes with some observations about the importance of time for thinking about social psychology as a knowledge-producing practice.

Levine, R. and E. Wolff (1985). "Social time: the heartbeat of culture." Psychology Today(March): 29-35.social time
Psychology
temporal conflict
Brazil

USA
Method: comparative analysis
Perception of time
Punctuality
pace
Acceleration of time
Relevance: 2
cultural variants of time

> Every society throughout the world uses informal concepts of time that frequently clash from culture to culture. In a study that compared the time sense of college students in Niteroi, Brazil, with that of students at California State University in Fresno, for example, researchers found major differences in concepts like "early" and "late." In many Mediterranean Arab countries, there are only three kinds of time: no time at all, now, and forever. This time sense is in marked contrast to the time sense of Americans, who mete time precisely in minutes. Ongoing research points to the relationship between the pace of life and a feeling of well-being. The chronic sense of urgency experienced by Type A personalities, who are more vulnerable to heart attacks, is already well-documented. As the world becomes an international society, researchers wonder who will "set the pace.".

Levine, R. V. (1988). The Pace of Life across Cultures. <u>The Social Psychology of Time: New Perspectives</u>. J. E. McGrath. Beverly Hills, Sage**:** 39-60.psychology
Rhythms
experiential time
Standardisation
Multiple temporalities
Time use
Relevance: 2
social psychology
pace
cultural variants of time
Method: comparative analysis
> not available

Levitan, D. R. (1992). "Community Structure in Time Past: Influence of Human Fishing Pressure on Algal-Urchin Interactions." <u>Ecology</u> **73**(5): 1597-1605.Ecology
Ecological communities
Method: longitudinal analysis
Methodology
carribean
Sustainability
more-than-human communities
Relevance: 3
Agriculture
coastal communities
> The sea urchin Diadema antillarum increases the relative size of Aristotle's

lantern (length of demipyramid) when food limited. This provides a tool for investigating algal abundance and biotic interactions in the past. A field collection of D. antillarum provided a baseline relationship between demipyramid length and body size (test diameter). Experimental manipulations of food availability and population density resulted in shifts in relative demipyramid length. The baseline and experimental data provide a range of responses that was compared to museum specimens collected over the past 100 yr from 30 locations in the Caribbean. The relative demipyramid lengths from the museum specimens were also compared over time, and with human population density, human fishing pressure, and geographic region. The results indicate that relative demipyramid size is indirectly influenced by human activity and varies with geographic region. This suggests that human fishing pressure has influenced Caribbean coral reef community structure by affecting predator-herbivore relationships. However, this human impact may be small relative to naturally occurring variation in demipyramid size.

Levy, J. S. and P. Streich (2007). "Time Horizons, Discounting, and Intertemporal Choice." Journal of Conflict Resolution **51**(2): 199-226.time as horizon
Temporal conflict
Political science
action
agency
the future
economics
Social coordination
Relevance: 2
future orientation
psychology
Short-term perspectives
time perspective

Although many decisions involve a stream of payoffs over time, political scientists have given little attention to how actors make the required tradeoffs between present and future payoffs, other than applying the standard exponential discounting model from economics. After summarizing the basic discounting model, we identify some of its leading behavioral anomalies—declining discount rates; preference reversals; higher discount rates for smaller payoffs than for larger payoffs and for gains than for losses; framing effects based on expectations; and a preference for ascending rather than descending sequences. We examine the leading alternative models of discounting and then apply a quasi-hyperbolic discount model to the problem of cooperation in iterated Prisoner's Dilemma games. We demonstrate that if actors display the widely observed tendency to highly discount the immediate future, then cooperation in an iterated Prisoner's Dilemma game is more difficult than Axelrod suggests. Key Words: discounted utility • exponential discounting • hyperbolic discounting • quasi-hyperbolic discounting • intertemporal choice • iterated Prisoner's Dilemma

Lewis, J. D. and A. J. Weigert (1981). "The Structures and Meanings of Social Time."
<u>Social Forces</u> **60**(2): 432-462.social time
time as symbolic resource
sociology
Multiple temporalities
Synchronicity
methodology
Relevance: 2
Meaning
Methodology
social structure
organisational temporalities

> This paper proposes a paradigm for the sociology of time. After exploring some
> defining characteristics of social time, it presents a preliminary typology of social
> times corresponding to different levels of social structure. The linkages among
> levels of social structure and the temporal variables of embeddedness,
> synchronicity, and stratification raise important questions about the ways in which
> the forms of social time may be related. From the typology concrete propositions
> are extracted which address these questions as well as the question of how
> these relationships may affect organizations and individuals. Finally, the paper
> suggests possible ways to ground parts of the theoretical presentation in
> operationalized hypotheses ready for empirical testing.

Li, W. (2007). Chinese Americans: Community Formation in Time and Space.
<u>Contemporary Ethnic Geographies in America</u>. I. M. Miyares and C. A. Airriess.
Lanham, Rowman and Littlefield Publishers, Inc**:** 213-232.Geography
USA
migration
Race
ethnicity
diaspora
relevance: 1
change over time

> not available - from the back of the book: Ethnic diversity has marked the United
> States from its inception and is now experiencing watershed changes in its
> social, cultural, and ethnic/racial geographies. Considering the impact of these
> transformations, this unique text examines a range of ethnic groups in both
> historical and contemporary context. The contributors present a rich set of case
> studies of key ethnic and racial communities_including those of long-standing
> significance such as Native Americans, African Americans, and Mexican
> Americans, along with the Latin American and Asian groups that make up the
> vast majority of newer immigrants. Each case offers a brief historical overview of
> the group's immigration experience and settlement patterns and discusses how it
> has transformed-and been transformed by-the places in which they have settled.
> Exploring changing communities, places, and landscapes, this book offers a
> nuanced understanding of the evolution of America's ethnic geographies.

Liakos, A. (2001). "The Construction of National Time: The Making of the Modern Greek Historical Imagination." <u>Mediterranean Historical Review</u> **16**(1): 27-42.nationalism
Greece
history
narrative
national time
experiential time
action
identity
Multiple heritages
Shared past
changing perceptions of time
conceptions of time
Agency
Relevance: 2

> The national narrative restructures the experience of time, presenting the nation as an active historical agent that, through the narrative, acquires a new historical identity. The Mediterranean nations have undertaken the difficult task of combining different significant pasts. The appropriation and resignification of these pasts involve adjustment of different perceptions of the structure of time. This article explores the making of modern Greek national history through this process.

Lindroos, K. (2001). "Scattering community: Benjamin on experience, narrative and history." <u>Philosophy & Social Criticism</u> **27**(6): 19-41.Philosophy
continental Philosophy
Benjamin
narrative
history
literature
Break in time
linear time
Tradition
Memory
non-homogeneous community
Postmodernism
Relevance: 1
Aesthetics

> In discussing the cultural history of the 19th century, Walter Benjamin diagnosed the emergence of the modern novel and its form of narration as the sign of a fracturing experience. The split in experience is related to the scattering of a homogeneous idea of space and time, constituted especially during the Enlightenment and in the German historicism. Benjamin's claim reflected the fracturing temporality of modern communities as well as the transformations in the understanding of the meaning of tradition. Here, I begin by discussing

Benjamin's conceptions of experience and memory in detail. Secondly, I consider his ideas on history in the framework of challenging the new forms of narration. In the end, I consider the loss of a unified community, especially by indicating ways in which the after-modern community reflects the relationship between aesthetics and politics in Jean-François Lyotard's thought.

Lingis, A. (2000-2001). "The Return of Extinct Religions." New Nietzsche Studies: The Journal of the Nietzsche Society **4**(3 & 4): 15-28.Philosophy
Nietzsche
non-linear time
Relevance: 1
Religion
Affect
Asynchrony
Uneven development
inclusion/exclusion
multiple temporalities
cyclical time
coevalness
past in the present
social Change
Art

> For Nietzsche particular instincts, sensibility, and taste can exist in the midst of a culture, a language, an economic and social context that no longer sustains them, that excludes them as the basis of participation in a community. They do not exist in the linear, or multilinear time of cultural and intellectual history. They exist in a time of nature, a time of periodic return. When archaic religious instincts, sensibility and taste recur, they can take hold of the sphere of art, or of politics, or even of the sciences, driving them with religious fervor and furor.

Lively, C. M., P. T. Raimondi, et al. (1993). "Intertidal Community Structure: Space-Time Interactions in the Northern Gulf of California." Ecology **74**(1): 162-173.ecological
communities
ecology
USA
Method: longitudinal analysis
change over time
Unpredictibility
conservation practices
long-term perspectives
relevance: 3

> Long-term studies are required for an understanding of how temporal variation and space-time interactions affect the structure of communities. Here we report on a long-term study of the independent effects of, and the interactions among, two sources of temporal variation (seasonal and annual) and two sources of spatial variation for a rocky intertidal community in the northern Gulf of California.

The sources of spatial variation were: (1) microspatial effects due to the foraging patterns of a common predatory snail (Acanthina angelica) and (2) macrospatial effects due to differences among sites. The results from semiannual samples of 100-cm^2 quadrats showed highly significant temporal and spatial effects for all members of the sessile community (barnacles, mussles, algae) and for limpets over the 8-yr study period. There were also highly significant season X space interactions for all sessile members of the community, which probably resulted from seasonal settlement by the sessile members of the community, and aestivation by the predator. Finally, we observed highly significant year X space effects as well year X season X space effects for most species. These latter interactions can be understood as an amplification of seasonal and spatial effects due to the largely unpredictable differences among years. An Analysis of the variance components showed that most of the variation in percentage cover of barnacles and a brown encrusting alga was due to microspatial effects, while most of the variation in mussels, limpets, and a green alga was due to year and season effects. This combination of results suggests that competition and predation by Acanthina are relatively more important in controlling the distributions and local abundances of barnacles and encrusting algae, and that unpredictable differences among years in settlement are more important in controlling the local population densities of mussels and limpets. The importance of these differences are discussed in relation to interpretation of short-term experimental studies in population and community studies.

Llewelyn, J. E. (1978). "Origins, Being and Nothingness." The Journal of the British Society for Phenomenology **9**(1): 34-43.Philosophy
Sartre
origin stories
phenomenology
Relevance: unknown
Continental Philosophy
        not available

Llewelyn, J. E. (1982). "Sartre's Still Still-Born Social Dialectic in Sartre, Kant and Heidegger." Journal of the British Society for Phenomenology **13**(1): 1-14.Philosophy
Sartre
Kant
Heidegger
continental Philosophy
social time
Relevance: 1
        The author's 'Origins, Being and Nothingness' argued that Sartre's account of correlativity in "being and nothingness" prevents his explaining how the temporal dialectic of surpassing gets started, and that his analysis of community is inadequate in that it does not succeed in providing for a public time and for a being with others in a public world. The present article argues that these objections hold for the "Critique of Dialectical Reason".

Lloyd, G. (2000). "No One's Land: Australia and the Philosophical Imagination." <u>Hypatia</u> **15**(2): 26-39 Feminist Theory
Australia
History
shared past
time as tool for political legitimation
time and space
Philosophy
inclusion/exclusion
Relevance: 2
indigenous Australians
indigenous peoples
organisational temporalities
Absence of future
time as tool for managing percieved threats
critical temporalities

>Drawing on the work of Michèle Le Dœuff, this paper uses the idea of "philosophical imagination" to make visible the historical intersection between philosophical ideas, social practice, and institutional structures. It explores the role of ideas of "terra nullius" and of the "doomed race" in the formation of some crucial ways in which non-indigenous Australians have imagined their relations with indigenous peoples. The author shows how feminist reading strategies that attend to the imaginary open up ways of rethinking processes of inclusion and exclusion.

Lockwood, J. L., R. D. Powell, et al. (1997). "Assembling Ecological Communities in Time and Space." <u>Oikos</u> **80**(3): 549-553.ecological communities
ecology
complexity theory
method: dynamic rather than static
non-homogeneous community
sequence
extinctions
Conservation practices
Relevance: 3

>Ecological communities do not spring into existence overnight, but develop during the process we call assembly. As in other complex systems, random assemblies may generate surprising patterns. In previous models, sequential invasion and extinction moved successive species mixes toward a persistent one. Other species present in the pool could not invade this persistent mix. Chance events early in the assembly produced persistent mixes of different compositions. Most model species survived somewhere by belonging to one or more of these different persistent mixes. We show that with more rapid invasion, communities move through complex cycles of composition, where each species gets its turn. These complementary views offer insights into the diversity of

natural communities. Importantly, they have practical implications for those attempting to restore diversity to damaged ecosystems.

Lofty, J. (1995). "Timescapes for Literacy: Time in Academic Communities." College Literature **22**(2): 16-41.education
communities of practice
multiple temporalities
temporal conflict
time use
organisational temporalities
scheduling
coordinating between different times
temporality of academic work
cultural diversity
time scarcity
time allocation
inclusion/exclusion
Relevance: 2
temporal inequality
timescape

> no abstract - from the text: To show that time, like language, comes in different forms or varieties, I want to use Joos's symbol to explore the different conceptions of time that we find in higher education. Although the Central Standard Time of academic life will be a familiar measure to many students, it will be a new metron for some and one actively resisted by others. Students and teachers often do not keep the same time. Much less understood by teachers than language variation is the way in which students entering English classes have learned time codes different from those that shape our own expectations about how academic work is produced. Differences between our time values and those of students might be expressed by students giving lower priorities to paper deadlines than to social commitments, by their not recognizing the need to complete readings before class discussion, or by their failing to read the signals marking the end of a conference. Our student body is becoming more diverse as increasing numbers, for example, come from multicultural backgrounds, enter college as first-generation students, and reenter schooling as mature students whose time available for academic studies is likely to compete with time for work and family. The time demands on the lives of the latter group will be very different from those made on more traditional students whose lives can revolve around study. Consequently, the diversity of our student populations confronts us with differences in academic preparation and varying attitudes toward allocating appropriate time for study.

Lott, E. (1995). "Nation Time." American Literary History **7**(3): 555-571.Relevance: 4
politics
literary theory
nationalism

Break in time
race
Slavery
History

      not available - from intro: Given that many writers have likewise seen the time ripe for reflection on the relatedness of American traditions until recently (and for good reasons) studied separately-on, that is, the question of the national culture- it is worth looking into one major instance of this national navel gazing for the politics of its politics. In an interesting (and, it may be, symptomatic) way, the views of Sundquist's Commentary article haunt *To Wake the Nations*, orienting his gaze and subtly defining the limits of the sayable. Sundquist's volume advances well beyond most work on race and literature even as it is governed by a phantom allegiance to the nationalism and American exceptionalism of "Up to Slavery."

Lowenthal, D. (2006). <u>The past is a foreign country</u>. Cambridge, Cambridge University Press.shared past
inheritance
identity
Social Change
relevance: 2
Psychoanalysis
past in the present
the past
Heritage
forgetting
science fiction
nostalgia
nationalism

      In this remarkably wide-ranging book Professor Lowenthal analyses the ever- changing role of the past in shaping our lives. A heritage at once nurturing and burdensome, the past allows us to make sense of the present whilst imposing powerful constraints upon the way that present develops. Some aspects of the past are celebrated, others expunged, as each generation reshapes its legacy in line with current needs. Drawing on all the arts, the humanities and the social sciences, the author uses sources as diverse as science fiction and psychoanalysis to examine how rebellion against inherited tradition has given rise to the modern cult of preservation and pervasive nostalgia. Profusely illustrated, The Past is a Foreign Country shows that although the past has ceased to be a sanction for inherited power or privilege, as a focus of personal and national identity and as a bulwark against massive and distressing change it remains as potent a force as ever in human affairs.

LSE Anthropology - Conflicts in Time Research Network (2011). "Conflicts In Time: Rethinking 'Contemporary' Globalisation - Seminar Series May 2008 - March 2011." Retrieved 28th August 2011, 2011, from

http://www2.lse.ac.uk/anthropology/research/conflicts_in_time/conflictsInTime.aspx.Sociology
Anthropology
Geography
Museums
Activism
Art
Politics
globalisation
planning
Shared present
international Relations
time as context
time as all encompassing
coordinating between different times
critical temporalities
conceptions of time
Trajectories
Rhythms
organisational temporalities
temporal complexity
Multiple temporalities
labour time
timescape
Unpredictibility
Planning
heritage
mediation
Method: comparative analysis
politics of time
Bureaucracy
Relevance: 2

This seminar series brings together sociologists, anthropologists, social geographers, museum specialists, activists and artists in a rethinking of the importance of struggles over time to processes of globalisation. We aim to question the frequent assumption in theories of globalisation that we live within a shared present in which time is experienced in one way and is an abstract container for social action. So far this has obscured the diverse experiences of and social struggles over pasts and futures that make up the present and shape the future of globalisation. Building on an existing cross-institutional discussion group of anthropologists who have worked on issues of temporality and linking together academics in a range of institutions in the UK and Europe, the research seminar series will address several core themes. First, we will uncover the reality of specific current struggles over senses and trajectories of time. Secondly, we will examine the various ways in which social rhythms are now being managed and institutionalised. Thirdly, we will address the complexity of the experiences of

the present that vary according to social location, temporal practices and work-place rhythms. Addressing these themes will allow us to track the actually existing shape of the timescapes of globalisation and the unpredictable outcomes of their interactions.

We have identified four key sites for exploring the conflicts in time characteristic of current practices of globalisation each of which will be addressed in turn by the workshop series. These are heritage organizations, planning institutions, social movements and global workplaces. All of these institutions attempt to mediate between economic, political, popular and intimate practices of time. Also they seek to arbitrate and shape the boundary between private and public uses and experiences of time. This focus on institutional sites will allow us to meet our aim of moving beyond the anthropological claim that there are diverse senses of time into an exploration of the political and ethical negotiations between these. In addition we will be able to fulfil our goal of developing the growing argument within social geography that there is no single experience of neo-liberal or globalised time. The focus in the workshop series on comparative studies of these institutions from a range of global contexts will enable us to succeed in bringing the theories and empirical findings of sociologists, anthropologists and social geographers into dialogue with each other in a controlled exercise of interdisciplinary work. From this empirical ground we will formulate a new theoretical model in the final fifth seminar that will examine how several senses of time are lived by one subject and how various temporal practices alter each other at key social sites. At this seminar we will also analyse global trends in the management and politics of time by tracing the borrowing of time-practices between and among these institutions. Overall the research seminar series will aim to create new insights by addressing domains that are not usually theorised together—the culture industries, bureaucracy, activism and labour. In addition it will innovatively aim to bring within one analytical frame time-practices that are oriented towards the past, present and future.

Luciano, D. (2007). Arranging grief: sacred time and the body in nineteenth-century America. New York, New York University Press.Death & dying
Religion
USA
embodiment
memory
Affect
nationalism
history
sacred time
Foucault
Psychoanalysis
literary theory
Method: textual analysis
Progress

Relevance: 2
Mourning
changing perceptions of time
time as symbolic resource
chronology
national time
literature

Charting the proliferation of forms of mourning and memorial across a century increasingly concerned with their historical and temporal significance, Arranging Grief offers an innovative new view of the aesthetic, social, and political implications of emotion. Dana Luciano argues that the cultural plotting of grief provides a distinctive insight into the nineteenth-century American temporal imaginary, since grief both underwrote the social arrangements that supported the nation's standard chronologies and sponsored other ways of advancing history. Nineteenth-century appeals to grief, as Luciano demonstrates, diffused modes of "sacred time" across both religious and ostensibly secular frameworks, at once authorizing and unsettling established schemes of connection to the past and the future. Examining mourning manuals, sermons, memorial tracts, poetry, and fiction by Harriet Beecher Stowe, William Apess, James Fenimore Cooper, Catharine Maria Sedgwick, Susan Warner, Harriet E. Wilson, Herman Melville, Frances E. W. Harper, Frederick Douglass, Abraham Lincoln, Elizabeth Keckley, and Ralph Waldo Emerson, Luciano illustrates the ways that grief coupled the affective body to time. Drawing on formalist, Foucauldian, and psychoanalytic criticism, Arranging Grief shows how literary engagements with grief put forth ways of challenging deep-seated cultural assumptions about history, progress, bodies, and behaviors.

Macdonald, S. (1997). Reimagining Culture: Histories, Identities and the Gaelic Renaissance. Oxford, Berg.History
identity
invention of tradition
Scotland
U.K.
Europe
ethnicity
nationalism
Relevance: 2
Tradition
belonging
community development
policy

Since the 1960s, policies to 'revive' minority cultures and languages have flourished. But what does it mean to have a 'cultural identity'? And are minorities as deeply attached to their languages and traditions as revival policies suppose? This book is a sophisticated analysis of responses to the 'Gaelic renaissance' in a Scottish Hebridean community. Its description of everyday conceptions of

belonging and interpretations of cultural policy takes us into the world of Gaelic playgroups, crofting, local history, religion and community development. Historically and theoretically informed, this book challenges many of the ways in which we conventionally think about ethnic and national identity. This accessible and engaging account of life in this remote region of Europe provides an original and timely contribution to questions of considerable currency in a broad range of social science disciplines.

Macduff, I. (2006). "Your Pace or Mine? Culture, Time, and Negotiation." <u>Negotiation Journal</u> **22**(1): 31-45.pace
coordinating between different times
negotiation
temporal conflict
cultural variants of time
punctuality
time reckoning
time as symbolic resource
perception of time
values
Rhetoric
time management
Relevance: 2

> This article explores the impact that different perceptions of time may have on cross-cultural negotiations. Beyond obvious issues of punctuality and timekeeping, differences may occur in the value placed on the uses of time and the priorities given to past, present, or future orientations. The role of time in negotiations involves two key dimensions: differing perceptions and values of time, and the management of time. Both dimensions, the author suggests, need to be on the negotiation table.

Maclean, C. (2003). 'Making it Their Home': In-migration, Time, Social Change and Belonging in a Rural Community. <u>Social Relations and the Life Course: Age Generation and Social Change</u> G. Allan and G. Jones. Basingstoke, Hants, UK, Palgrave Macmillan**:** 155 - 171.Migration
home
Social Change
Belonging
Rural communities
life course
Generations
Families
Sociology
Relevance: 2

> This collection of essays represents some of the most important recent research into changing patterns of family, household, and community life. It brings together some of the leading sociologists in the field to explore how these informal social

relationships change over time and the life course.

Macmillan, R. (2011). "Seeing things differently? The promise of qualitative longitudinal research on the third sector." Third Sector Research Centre Working Paper 56.Third sector
Method: longitudinal analysis
methodology
Method: dynamic rather than static
social change
Method: qualitative
Multiple temporalities
temporal conflict
action
Relevance: 2
Multiple temporalities

> There has been a rapidly growing interest in longitudinal research methods and dynamic analysis in recent decades. A longitudinal research gaze offers the promise of seeing things differently, and of understanding the dynamic processes involved in social change, of what happens next and why. This paper explores the potential of qualitative longitudinal research for developing understanding of the dynamics of the third sector. The Third Sector Research Centre has embarked upon a qualitative longitudinal study of third sector activities called 'Real Times'. The paper sets out the thinking behind the study. As well as providing a basic description of the rationale, design and structure of 'Real Times', the paper discusses the methodological interest in qualitative longitudinal research in the third sector, the substantive contextual issues the third sector is experiencing as the study takes place, and some of the theoretical thinking involved in the study. In particular it discusses three theoretical 'imaginings' which inform the research: the different temporalities involved in the third sector; a 'relational' account of the third sector as a contested field; and lastly the idea of strategic action in context.

Macphee, M. (2004). "The Weight of the past in the Experience of Health: Time, Embodiment, and Cultural Change in Morocco." Ethos 32(3): 374-396.task oriented time
Work time
Anthropology
health care
embodiment
Africa
food
ethics
collective memory
Bourdieu
Relevance: 2
technology
time use

care work
Social Change
phenomenology
time as symbolic resource
Islam

Over the past thirty years, the introduction of new technologies into household life in southeastern, Saharan Morocco has decreased both the labor and time needed for the daily tasks of cooking and cleaning. Despite these benefits, Saharan housewives view the changes in diet and food preparation as the cause of an increase in fatigue and poor digestion. They construct this etiology by means of historical metaphors, which locate health in the aesthetic and moral virtues of life in the past. This article examines this example of collective memory from the perspective of cultural phenomenology, focusing on the relationship between habitus and culture change. P. Bourdieu argues that habitus has a "hysteresis effect, " (1977:78, 1990:59) in which the disproportional weight of early experience in the generation of embodied dispositions creates a temporal lag in the logic of practice. In the Moroccan case, the persistence of embodied structures of the body in time from the premodern past fuels a moral discourse that links unrefined food, manual labor, and Islamic practice to meanings of health.

Maher, J. M., J. Lindsay, et al. (2008). "Time, caring labour and social policy: understanding the family time economy in contemporary families." Work, Employment & Society **22**(3): 547-558.care work
labour time
policy
Families
Public and private time
Gender
women
time scarcity
temporal complexity
methodology
Australia
women's time
change over time
time use
coordinating between different times
time management
economics
time as resource
Sociology
Relevance: 3

not available - from the text: Time is critical in both the domain of paid work and the domain of family life, and the growth in women's paid work is posing particular challenges for contemporary families. Recent international policy

discussions about work/life balance have focussed on "reconciliation policies" which the OECD has defined as 'all those measures that extend both family resources (income, services and time for parenting) and parental labour market attachment' (OECD 2002). But family time is a finite resource and the extent of parental labour market attachment is dependent on time available in the context of family life. We propose a new framework, the family time economy, which allows for investigation of the interrelated and complex temporalities of work and care in contemporary family life. Using the Australian case, we argue this framework may more fully reveal family experiences of work and care, the transitions between work and care and the gendered allocation of time within families... Grounded understanding of this new gendered pattern of labour market participation and its effects on family life requires attention to two key interrelated themes: 1) changes in family life around care, focusing on gender roles and new family forms; and 2) the management and use of time within families to undertake work and care. These are clearly interconnected; changes in time use will change families and changes in families will shape the use of family time. Here, we concentrate on the second theme where the changing use of family time in response to women's patterns of paid work requires new time management. The management and administration of resources (in nations, communities and households) is encompassed by the term, economy. Time has become a crucial resource in families and workplaces, effectively creating a time economy within families. In this article, we outline the dimensions of this family time economy and draw largely on the Australian literature to examine the new temporalities families are facing due to changes to work, gender and time use patterns and relevant work time policy settings. Although the family time economy concept has been generated from the Australian context and in response to debate and policy here, we suggest that it has wider applicability and offers a new opportunity for comparing work/care arrangements in different national contexts.

Maidment, M. R. (2006). <u>Doing time on the outside: Deconstructing the benevolent community</u>. Toronto, University of Toronto Press.Prison life
time as resource
Method: Interviews
Sociology
Relevance: 3
criminology
women
inclusion/exclusion
time management
time discipline
re-entry into community
time spent with community
perception of time

       Criminalized women are the focus of great interest in contemporary sociological research all over the world, however much of the growing body of work in this

area has focused on the prison. Considerably less attention has been paid to women serving their sentences in the community. Doing Time on the Outside fills a gap in the research by focusing on the experiences of women on conditional release, and attempting to understand how some criminalized women avoid going back into custody given the many challenges they face. Using data collected in a series of interviews, MaDonna R. Maidment identifies four major factors characterizing women's attempts at re-integration. First, the fewer 'layers of social control' a woman lived under prior to her prison term, the greater her chances of staying out of prison. Those women accustomed to a lifetime of formal social controls are vulnerable and largely dependent on continued intervention. Second, women's own accounts of their success do not coincide with official definitions. For many women who have spent their lives being controlled by state agencies, managing a relatively short period of independence in the community marks a major milestone. Third, for those women who have managed to stay out of the criminal justice system, a majority remain tightly entangled in other state-sponsored control regimes, where patterns of dependency, medicalization, and infantilization still persist in the treatment of women. Fourth and finally, familial and social support networks are paramount to women's successful re-integration, far more so than professional supports provided by state and community agencies. Maidment's important findings have significant implications: they beg us to re-examine how our society processes criminalized women, and to call into question well-entrenched contemporary policies, which have failed to account for the economic, social, and cultural realities of women's lives.

Maines, D. R. (1987). "The Significance of Temporality for the Development of Sociological Theory." The Sociological Quarterly **28**(3): 303-311.Sociology
methodology
social time
time as missing element
critique of discipline
Relevance: 3

> This article introduces The Sociological Quarterly's feature on temporality and sociological inquiry. It sets the context of this feature as one of sociological neglect of temporality and of an increasing univocality in sociological work, and it suggests some of the consequences of that neglect and univocality. It is argued that the incorporation of up-to-date conceptions of temporality into sociological work will contribute to improved theory and better understanding of human social life.

Maines, D. R., N. M. Sugrue, et al. (1983). "The Sociological Import of G.H. Mead's Theory of the Past." American Sociological Review **48**(2): 161-173.G.H. Mead
Sociology
the past
power
Methodology

relevance: 1
pragmatism

> Mead's theory of the past, which contains his theory of temporality, is scrutinized for its relevance to sociological concerns. His theory is described, and four analytical dimensions are identified which provide the basis for discussing that relevance. Several standard areas of sociological endeavor are briefly analyzed in terms of those dimensions, and then a detailed analysis of community power relations is provided in light of his theory. It is concluded that Mead's theory of temporality is a powerful framework for organizing an array of sociological interests and problems.

Mains, D. (2007). "Neoliberal Times: Progress, Boredom, and Shame among Young Men in Urban Ethiopia." <u>American Ethnologist</u> **34**(4): 659-673.Africa
Anthropology
labour time
Boredom
Capitalism
Economics
life course
progress
Migration
time use
status
Relevance: 2
inclusion/exclusion
neoliberalism
urban communities
normativity
experiential time
Absence of future
Affect
shame

> In this article, I examine discourses and practices surrounding employment, the experience of time, and international migration among young men in urban Ethiopia to demonstrate the value and limits of understanding cultural and economic processes in terms of neoliberal capitalism. Young men's inability to experience progress and take on the normative responsibilities of adults is conditioned by economic policies associated with structural adjustment and local values surrounding occupational status. Young men construct international migration as a solution to their temporal problems. I argue that local values surrounding status and shame highlight the importance of social relationships for conceptualizing time and space.

Makdisi, S. (1995). "Colonial Space and the Colonization of Time in Scott's "Waverley"." <u>Studies in Romanticism</u> **34**(2): 155-187.Colonialism
Scotland

U.K.
Europe
literature
literary theory
time and space
Assumptions about time obscuring x
History
Time as tool for political legitimation
Relevance: 2
inclusion/exclusion
imagined pasts

not available - from intro:[Scott's novel Waverly] offered, virtuaUy for the first time, an altogether new series of images and representations of the Scottish Highlands. Beginning with Waverley, in other words, Sir Walter Scott's image of the Highlands has in cultural terms virtually taken over from and supplanted "the real thing," by which I mean something stronger than that Scott's representation has precluded other views of the Highlands. For this raises the question, not simply of what that "real thing" was or is, but rather of how today's Highlands were brought into being as a reality?or as a set of at once material and symbolic realities?at a certain specifiable moment in the violent cultural history of the United Kingdom. The question that lies at the heart of my interest in Waverley is this: how is space, as a fluid and simultaneously material and political process, pro duced or re-produced during the process of colonial conquest? Or, to what extent can the violent and productive process of colonialism be understood as spatial?as a process not merely involving the coding and recoding of conquered territories and peoples, but the virtual reinvention of the colonized territory as a space that can be put to use in various ways? Moreover, if we do want to understand colonialism as a spatial operation, can we see the resistance to colonial rule in spatial terms, as an anti hegemonic attempt to either limit or to contest the hegemonic territori alizations undertaken in colonialism? The answers to these questions may depend on the extent of the spatial project undertaken in any given historical instance of colonization. But?even given that this may be a matter of degree or extent?what is for me the most urgent question here is this: what happens to a people, a history, a culture, that falls victim to a colonial project whose objective is not only to exploit its victims, but to dispossess them and claim all of their land in order to re-encode it, re-name it, to literally re-write it and re-invent it? What happens to the history of such a dispossessed people? And what, finally, are the relationships between the material processes of such spatial reinventions and broader cultural ones? To what extent does symbolic production play a role in the endless creation of space? With these questions in mind, what I want to argue in the present essay is that Scott's Waverley contributed not only to the invention of a new Highland reality, but also to the construction and colonization of a Highland past to go with it.

Malinowski, B. (1927). "Lunar and Seasonal Calendar in the Trobriands." Journal of the

Anthropological Institute of Great Britain and Ireland **57**(Jan. - Jun.): 203-215.Anthropology
social time
labour time
Relevance: 2
Seasonal time
cultural variants of time
time reckoning
calendars
Social coordination
coordinating between different times
Sacred time
Malinowski

> Not available - from introduction: A SYSTEM of reckoning time is a practical, as well as a sentimental, necessity in every culture, however simple. Members of every human group have the need of co-ordinating various activities, of fixing dates for the future, of placing reminiscences in the past, of gauging the length of bygone periods and of those to come. The practical need of time-reckoning arises out of any somewhat complicated work which has to be distributed over a prolonged period of time, and in which a nuLmber of people have to co-operate. When the soil is to be tilled or a long fishing or hunting expedition undertaken, dates have to be fixed by reference to some recurrent natural phenomena which can be foreseen and defined. When a magical or religious festival is to be held, there must, as a rule, be preparations, material as well as spiritual, and it is necessary to place them within the scheme of other activities. Again, when people from various localities, at times not easy of access, have to be summoned and later on to foregather, there must be some way by which a future date can be defined for some time ahead.

Mallon, F. E. (1999). "Time on the Wheel: Cycles of Revisionism and the "New Cultural History"." The Hispanic American Historical Review **79**(2): 331-353.methodology
Method: quantitative
temporality of academic work
history
Relevance: 4

> not available - from the article:If we all agree that the importance of revisionism in history is precisely to open up new questions that force us to see familiar processes or relationships in a new light, then it seems to me that the most important and productive historical discussion will always go on at the margins-between different epistemological and methodological traditions, in the interstices between different fields and approaches. If this is the case, then we may often be debating rules of evidence and argumentation, standards of proof, rules of causation, and the legitimacy of different analytical categories. I believe we should welcome these debates, but in order to make them as fruitful as possible, I would propose adding one more set of rules to the discussion: those governing the debate itself.

Mansfield, N. (2008). "'There is a Spectre Haunting . . .': Ghosts, Their Bodies, Some Philosophers, a Novel and the Cultural Politics of Climate Change." borderlands: e-journal **7**(1): n.p.Derrida; Climate change; environment; identity; communities in crisis; politics; political time; untimely; history; Multiple temporalities; inclusion/exclusion; Past in the present; Unpredictibility; futurity; literary theory; literature; Continental Philosophy; Philosophy; non-homogeneous community; Relevance: 2; Historical time; critical temporalities

How will our current conceptions of cultural politics adapt to the challenges of climate change? Will current influential accounts of social identity based on otherness need to be replaced by new models of social interaction? Will current re-conceptions of historical time be radical enough to cope with the political challenges climate change is already proposing? The deconstruction of conventional historical time argues for a radical pluralisation of history as a response to the marginalisation of others. According to this account, the other exceeds the dialectical production of self-identity of Hegelian historicism. But has this deconstruction of history resulted in a new historicism that is plural and discontinuous, but still fundamentally transparent? This paper argues that climate change will require a re-thinking of historical time that is neither dialectic and continuous, nor deconstructive and radically plural. Derrida's rethinking of historical time in terms of 'hauntology,' provides an alternative way of considering historical time in terms of the unpredictability of future events. The ghost, Derrida argues, is a remnant from the past, unresolved and unassimilable, coming to us from the future. I use this trope to describe firstly, the material consequences of past ecological exploitation, as well as the inevitable de-stabilisation of global politics caused by the unequal impact that these consequences will have on different societies and groups. Using Tom Cohen's distinction between the cultural politics of 'the otherness of the other' and the 'Absolute Other,' and through a reading of Christos Tsiolkas's novel Dead Europe, I argue that the Absolute Other of climate change will lead to a new material politics in which otherness in general will be reconfigured.

Marasco, R. (2010). "'I would rather wait for you than believe that you are not coming at all': Revolutionary love in a post-revolutionary time." Philosophy & Social Criticism **36**(6): 643-662.Philosophy
imagined futures
waiting
social theory
political time
hope
revolution
time as horizon
Religion
gender
passivity
marxism

communism
Beauvoir
feminism
feminist theory
Utopia
Benjamin
Adorno
Relevance: 3
politics
love

This article examines the return of love in contemporary critical theory. While recent attempts to make sense of a politicized concept of love have focused on its reconciliatory promise for our age, this article considers love as a discourse of edification for a frustrated political subject, one whose radical hopes have been forged in waiting. Those who want to resist the idea that the revolutionary horizon has for ever receded can be easily tempted and sometimes blindly seduced by the force of love. As an upbuilding discourse, the political appeal to love betrays a profound religiosity and a frustrated longing for transcendence, but it functions, also, to feminize political subjectivity, rendering it passive and wholly derivative of the dominant order. Marx's attack on communist lovesickness and Beauvoir's portrait of the grande amoureuse provide touchstones for a feminist critique of love, one that refuses its seductions without wholly dispensing with its critical and utopian dimension. Other critical theorists, notably Walter Benjamin and Theodor Adorno, intimate how love furnishes, not the affective grounds for political practice, but the recollection of a poetics of thinking.

Margaroni, M. (2004). "The Time of a Gift." Philosophy Today **48**(1): 49-62.Derrida
Philosophy
levinas
Continental Philosophy
ethics
relationality
Relevance: 3
The gift

My contention in this essay is that, in his desire to keep what he calls the "pure" gift without temporality, Jacques Derrida sets up an ineffable exteriority that is (quasi-) transcendent and without relation. My main concern is to suggest that Emmanuel Levinas permits us to think the "being-without" of the gift wholly otherwise. Thus, if the gift remains "without" the circle of the proper, this is because it 'ek-sists' no longer in an atemporal temporality perceived as the other of time but, as Levinas puts it, "in a time without me," i.e., in the time of the other.

Marini, G. and P. Scaramozzino (2000). "Social time preference." Journal of Population Economics **13**(4): 639-645.time preference
consumerism
social time

economics
The future
future orientation
Generations
method: quantitative
future generations
generations
temporal inequality
Relevance: 3

> The observed practice of discounting the future should not be rationalised on the grounds of myopia or selfishness. A positive rate of pure time preference is necessary to ensure that heterogeneous generations are treated in an egalitarian fashion. A zero social discount rate would yield intertemporal allocations which are biased against the current generations. Endogenous productivity growth requires that the social discount rate be set above the subjective rate of pure time preference. Positive social time preference, far from discriminating against future generations, is essential for a fairer intertemporal allocation of resources. JEL classification: 43.

Marrs, A. W. (2008). "Railroads and Time Consciousness in the Antebellum South." Enterprise & Society **9**(3): 433-456.History
Capitalism
time discipline
experiential time
USA
clocks
multiple temporalities
temporal conflict
organisational temporalities
labour time
Relevance: 1
Transport technologies
changing perceptions of time
industrialisation
contradictory present
coordinating between different times
time reckoning

> Historians have often looked to industrial capitalism to further our understanding of "time consciousness." This article explores time consciousness through the experience of a railroad in pre-Civil War South Carolina. Examining the South Carolina Railroad allows us to examine how time consciousness operated in a region not associated with industrial capitalism, and also see how multiple times could function simultaneously. While clocks were important to railroad operations, companies also had to address an array of non-clock times. Moreover, companies were never fully in control of their own time, but were in constant conflict and negotiation with various groups in the community. While

industrialization and factory labor remain important ways to understand time consciousness, looking beyond the factory walls can help historians make better use of the analytical power of time.

Martin, J. R. (2008). "Negotiating Values: Narrative and Exposition." <u>Journal of Bioethical Inquiry</u> **5**(1): 41-55.narrative
values
linguistics
Communication
Relevance: 1
ethics
philosophy
literary theory
chronotopes
time as symbolic resource
Solidarity

In this paper I focus on the limits of narrative by asking what kinds of things narratives do, and what kinds of texts do related things in other ways. In particular I focus on how narrative genres organise time in relation to value, drawing on functional linguistic models of temporality and evaluation. From a linguistic perspective, the various narrative genres negotiate different kinds of solidarity with listeners, and so the limits of narrative materialise various possibilities for communing in a culture, alongside the potentialities for construing community through related and other genres of discourse -- since in general, the limits/possibilities of our language (and attendant modalities of communication) are the limits/possibilities of our social world.

Martin-Jones, D. (2006). <u>Deleuze, cinema and national identity: narrative time in national contexts</u>. Edinburgh, Edinburgh University Press.Deleuze
cinema
nationalism
narrative
national time
philosophy
media
events
method: comparative analysis
cultural diversity
cultural variants of time
Relevance: 2
Hong Kong
Asia
Japan
U.K.
Germany
South Korea

Italy
Poland
Europe

>Deleuze, Cinema and National Identity challenges the traditional use of Deleuze's philosophy to examine European art cinema. It explores how Deleuze can be used to analyse national identity across a range of different cinemas. Focusing on narrative time it combines a Deleuzean approach with a vast range of non-traditional material. The films discussed are contemporary and popular (either financial or cult successes), and include Eternal Sunshine of the Spotless Mind, Terminator 3, Memento, Saving Private Ryan, Run Lola Run, Sliding Doors, Chaosand Peppermint Candy. Each film is examined in light of a major historical event - including 9/11, German reunification, and the Asian economic crisis - and the impact it has had on individual nations. This cross-cultural approach illustrates how Deleuze's work can enhance our understanding of the construction of national identity. It also enables a critique of Deleuze's conclusions by examining his work in a variety of national contexts. The book significantly broadens the field of work on Deleuze and cinema. It places equal emphasis on understanding mainstream North American genre films, American independent and European art films. It also examines Asian thrillers, gangster and art films in the light of Deleuze's work on time. With Asian films increasingly crossing over into western markets, this is a timely addition to the expanding body of work on Deleuze and film. Key Features * The first sustained analysis of Deleuze and national identity, bringing together film theory and film history. * Examines how narrative time is used to construct national identity across a range of different cinemas, including Britain, Germany, North America, Hong Kong, Japan, South Korea, Italy and Poland. * Uses Deleuze in conjunction with a number of different types of recent film, from Hollywood blockbusters to Asian gangster movies.

Martin-Jones, D. (2007). "Decompressing Modernity: South Korean Time, Travel Narratives and the IMF Crisis." <u>Cinema Journal</u> **46**(4): 45-67.South Korea
literary theory
Media
Cinema
Acceleration of time
nationalism
identity
history
Communities in crisis
gender
time/space compression
science fiction
economics
Relevance: 2

>During and after the IMF crisis of 1997-2001 several South Korean films deployed time travel narratives to explore the impact of compressed modernity

on national identity. These films "decompressed" recent history to negotiate social changes brought about by the crisis, particularly in relation to changing gender roles.

Massey, A. P., M. M. Montoya-Weiss, et al. (2003). "Because Time Matters: Temporal Coordination in Global Virtual Project Teams." <u>Journal of Management Information Systems</u> **19**(4): 129-155.social coordination
coordinating between different times
globalisation
labour time
Management
information Technology
Asynchrony
communication
temporal complexity
USA
Japan
networks
time management
Synchronicity
relevance: 2
online communities
method: social network analysis
the internet

> In this study, we explore the nature of team interaction and the role of temporal coordination in asynchronously communicating global virtual project teams (GVPT). Drawing on Time, Interaction, and Performance (TIP) theory, we consider how and why virtual team behavior is temporally patterned in complex ways. We report on the results of an experiment consisting of 35 virtual project teams comprised of 175 members residing in the United States and Japan. Through content and cluster analysis, we identify distinct patterns of interaction and examine how these patterns are associated with differential levels of GVPT performance. We also explore the role of temporal coordination mechanisms as a means to synchronize temporal patterns in GVPTs. Our results suggest that successful enactment of temporal coordination mechanisms is associated with higher performance. However, we found that temporal coordination per se is not the driver of performance; rather, it is the influence of coordination on interaction behaviors that affects performance.

Massey, D. (1992). "Politics and Space/Time." <u>New Left Review</u> **196**: 65-84.time and space
Geography
methodology
temporal distancing
politics
Relevance: 3

Foucault
Bhabha
Massey

> not available - first paragraph: 'Space' is very much on the agenda these days. On the one hand, from a wide variety of sources come proclamations of the significance of the spatial in these times: 'It is space not time that hides consequences from us' (Berger); 'The difference that space makes' (Sayer); 'That new spatiality implicit in the postmodern' (Jameson); 'It is space rather than time which is the distinctively significant dimension of contemporary capitalism' (Urry); and 'All the social sciences must make room for an increasingly geographical conception of mankind' (Braudel). Even Foucault is now increasingly cited for his occasional reflections on the importance of the spatial. His 1967 Berlin lectures contain the unequivocal: 'The anxiety of our era has to do fundamentally with space, no doubt a great deal more than with time.' In other contexts the importance of the spatial, and of associated concepts, is more metaphorical. In debates around identity the terminology of space, location, positionality and place figures prominently. Homi Bhabha, in discussions of cultural identity, argues for a notion of a 'third space'. Jameson, faced with what he sees as the global confusions of postmodern times, 'the disorientation of saturated space', calls for an exercise in 'cognitive mapping'. And Laclau, in his own very different reflections on the 'new revolution of our time', uses the terms 'temporal' and 'spatial' as the major differentiators between ways of conceptualizing systems of social relations.

Massey, D. (1995). "Places and Their Pasts." History Workshop Journal(39): 182-192.place
Separation from the past
time and space
the past
shared past
identity
nationalism
temporal distancing
past in the present
inclusion/exclusion
Relevance: 2
Massey
colonialism

> not available - from the text: There are two points which I want to draw out of these illustrations. The first is that places, in fact, are always constructed out of articulations of social relations (trading connections, the unequal links of colonialism, thoughts of home) which are not only internal to that locale but which link them to elsewhere. Their 'local uniqueness' is always already a product of wider contacts; the local is always already a product in part of 'global' forces, where global in this context refers not necessarily to the planetary scale, but to the geographical beyond, the world beyond the place itself.3 For the purposes of

the argument here, I should like to take that point as given. But there is a second point whichi s raised by these various illustrations. All of them indicate a feeling that there is or has been some kind of disruption between the past of these places and at least some elements of their present or their potential future. Indeed, in all these cases 'the past' is seen in some sense to embody the real character of the place. It is from this kind of thinking that we find ourselves, probably all the while knowing that the term evokes a million unfortunate implications, talking of other places as 'unspoilt' (by which we usually mean: it is as we have imagined it to have been in some distant past).

Massey, D. (1999). <u>Power-geometries and the Politics of Space-time</u>. Heidelberg, University of Heidelberg Press.Geography
globalisation
time and space
power
politics
relevance: unknown
Massey
     not available

Massey, D. (2005). <u>For Space</u>. London, Sage.Relevance: 3
time and space
Philosophy
Geography
Globalisation
Cities
landscape
politics
critique of discipline
Shared present
Method: dynamic rather than static
Social Change
Massey
     In this book, Doreen Massey makes an impassioned argument for revitalising our imagination of space. She takes on some well-established assumptions from philosophy, and some familiar ways of characterising the twenty-first century world, and shows how they restrain our understanding of both the challenge and the potential of space.The way we think about space matters. It inflects our understandings of the world, our attitudes to others, our politics. It affects, for instance, the way we understand globalisation, the way we approach cities, the way we develop, and practice, a sense of place. If time is the dimension of change then space is the dimension of the social: the contemporaneous co-existence of others. That is its challenge, and one that has been persistently evaded. For Space pursues its argument through philosophical and theoretical engagement, and through telling personal and political reflection. Doreen Massey asks questions such as how best to characterise these so-called spatial times,

how it is that implicit spatial assumptions inflect our politics, and how we might develop a responsibility for place beyond place. This book is "for space" in that it argues for a reinvigoration of the spatiality of our implicit cosmologies. For Space is essential reading for anyone interested in space and the spatial turn in the social sciences and humanities. Serious, and sometimes irreverent, it is a compelling manifesto: for re-imagining spaces for these times and facing up to their challenge.

Matthews, R. (1999). Doing Time: An Introduction to the Sociology of Imprisonment. Basingstoke, Macmillan.sociology
prison life
Perception of time
social change
time discipline
Acceleration of time
social time
Relevance: 3
criminology
changing perceptions of time
re-entry into community
> This wide-ranging book provides a uniquely sociological account of the development and role of imprisonment in modern society. In developing the thesis that the process of imprisonment has shaped by changing the nature of space, time, and labor it examines the functioning of imprisonment in relation to changing socio-economic conditions, power relations, and strategies of social control.

May, J. and N. Thrift, Eds. (2001). Timespace: Geographies of temporality. London and New York, Routledge.Social time
time and space
globalisation
Geography
Human Geography
history
Multiple temporalities
politics
Sociology
Anthropology
psychology
Cultural studies
Relevance: 2
time geography
conceptions of time
media
> Timespace undermines the old certainties of time and space by arguing that these dimensions do not exist singly, but only as a hybrid process term. The

issue of space has perhaps been over-emphasised and it is essential that processes of everyday existence, such as globalisation and environmental issues and also notions such as gender, race and ethnicity, are looked at with a balanced time-space analysis. The social and cultural consequences of this move are traced through a series of studies which deploy different perspectives - structural, phenomenological and even Buddhist - in order to make things meet up. The contributors provide an overview of the history of time and introduce the concepts of time and space together, across a range of disciplines. The themes discussed are of importance for cultural geography, sociology, anthropology, cultural and media studies, and psychology.

Maya-Jariego, I. and N. Armitage (2007). "Multiple senses of community in migration and commuting: The interplay between time, space and relations." International Sociology **22**(6): 743-766.Sociology
multiple temporalities
method: surveys
method: social network analysis
method: quantitative
mobility across communities
Migration
time and space
Temporal vs spatial communities
Technology
communication
Meaning
time allocation
time spent with community
the past
The future
expectation
Spain
Europe
Relevance: 1
Hierarchy

> This article explores the relation between multiple senses of communities (M-SOC), time and relationships. Modern communications have weakened the traditional relationship between physical setting and social space, enabling participation in multiple communities simultaneously. Physical presence is no longer necessary or a guarantee for participation. This article is based upon a simple premise, that while as individuals we give meaning to our realities across a complexity of communities, our relations are continuously situated in time and space. Time participating in one community is time not spent participating in another. Additionally we are continuously holding a dialogue with time, both interpreting the past and assessing the future. Emigrating and commuting are social phenomena that are both concerned with the physical movement of individuals between social spaces, with contrasting distributions of time and

relations across social spaces. Data obtained from two separate survey populations-immigrants (N = 200) and commuting university students (N = 208) from the same town-provide the empirical basis of the article. UCINET was used to map respondents' personal networks and calculate relational variables. M-SOC, measured with the Sense of Community Index (SCI), was correlated with (1) the distribution of time, (2) the future expectations of and (3) relational variables across multiple communities. In the case of foreigners, the number of years living in Spain was a significant predictor in three different hierarchical regressions of the sense of community with their neighbourhood in the sending country, their neighbourhood in Spain and the community of expatriate compatriots. For commuters, the average time spent daily in the city of residence, the average degree of their personal networks and the presence of people from the city of residence in their personal networks were all positively associated with the sense of community of the city of residence.

Mayer, H. and P. L. Knox (2006). "Slow Cities: Sustainable places in a fast world." Journal of Urban Affairs **28**(4): 321-334.Sustainability
environment
cities
Urban communities
Acceleration of time
food
critical temporalities
Development
Regeneration
Germany
economics
Policy
Relevance: 3
agriculture
Deceleration of time

This article examines the Slow Food and Slow City movement as an alternative approach to urban development that focuses on local resources, economic and cultural strengths, and the unique historical context of a town. Following recent discussions about the politics of alternative economic development, the study examines the Slow City movement as a strategy to address the interdependencies between goals for economic, environmental, and equitable urban development. In particular, we draw on the examples of two Slow Cities in Germany—Waldkirch and Hersbruck, and show how these towns are retooling their urban policies. The study is placed in the context of alternative urban development agendas as opposed to corporate-centered development. We conclude the article by offering some remarks about the institutional and political attributes of successful Slow Cities and the transferability of the concept.

McClintock, A. (1995). Imperial Leather: Race, Gender and Sexuality in the Colonial Contest. New York and London, Routledge.Colonialism

politics
nationalism
myth
feminist theory
postcolonialism
psychoanalysis
marxism
gender
race
class
literary theory
literature
method: textual analysis
Coevalness
temporal distancing
power
identity
Relevance: 3
asynchrony
Western imperialism
Africa
South Africa
History
Method: oral history
Feminism

> Imperial Leather chronicles the dangerous liaisons between gender, race and class that shaped British imperialism and its bloody dismantling. Spanning the century between Victorian Britain and the current struggle for power in South Africa, the book takes up the complex relationships between race and sexuality, fetishism and money, gender and violence, domesticity and the imperial market, and the gendering of nationalism within the zones of imperial and anti-imperial power. Anne McClintock explores the sexualizing of the terra incognita, the imperial myth of the empty lands, the dirt fetish and the "civilizing mission", sexuality and labor, advertising and commodity racism, the Victorian invention of the idle woman, feminism and racial difference, and anti-apartheid culture in the current transformation of national power. Using feminist, post-colonial, psychoanalytic and socialist theories, Imperial Leather argues that the categories of gender, race and class do not exist in isolation, but emerge in intimate relation to one another. Drawing on diverse cultural forms--novels, advertising, diaries, poetry, oral history, and mass commodity spectacle--the book examines imperialism not only as a poetics of ambivalence, but as a politics of violence. Rejecting traditional binaries of self/other, man/woman, colonizer/colonized, Anne McClintock calls instead for a more informed and complex understanding of catgories of social power and identity.

McCrossen, A. (2007). ""Conventions of Simultaneity": Time Standards, Public Clocks,

and Nationalism in American Cities and Towns, 1871-1905." <u>Journal of Urban History</u>
33(2): 217-253.clock time
clocks
Simultaneity
Standardisation
nationalism
history
Urban communities
USA
Technology
time discipline
time management
temporal ordering
power
national time
Relevance: 2
time reckoning
> This article considers the saturation of American cities and towns with
> government-sponsored public clocks during the Gilded Age. In doing so, it seeks
> to establish that while clocks are part of the modern technological landscape of
> order, discipline, and efficiency, they also constitute another terrain of power: that
> of the state. The article considers the diffusion of government clocks across the
> nation and the nationalist symbolism associated with many period government
> clocks as well as clocks in general.

McDermott, S. (2004). "Future-perfect: Gender, nostalgia, and the not yet presented in
Marilynne Robinson's Housekeeping." <u>Journal of Gender Studies</u> **13**(3): 259-
270.feminist theory
gender
nostalgia
literary theory
literature
the past
futurity
social change
Postmodernism
what might have been
utopia
Critical temporalities
past in the future
Relevance: 2
politics
feminism
Mourning
temporal conflict
women's time

time as symbolic resource
Utopia
absence of future
Affect
what is not yet

> Recent feminist theory has been preoccupied with the politics of taboo emotions such as nostalgia, mourning and regret; emotions that are generally viewed as being in conflict with feminism's desire for future change. This paper seeks to break down the implicit dichotomy between the desire for change and the backward glance through a re-reading of Marilynne Robinson's Housekeeping. Earlier readings of Housekeeping have tended to read the novel as a female quest for the 'not yet presented'. According to Friedman, this plot structure serves to differentiate the novel from 'male texts of postmodernity', with their thematic of nostalgia for the loss of the patriarchal certainties. My paper argues, contra Friedman, that the narrative voice in Housekeeping serves to construct a poetics of nostalgic mourning, but one that longs for what might have been rather than what was. Through this re-reading of Housekeeping, the paper argues for the necessity of re-evaluating the concept of nostalgia for feminist and left discourses. It concludes by suggesting that nostalgic longings (by acting as reminders of what might have been) may actually provide an impetus for future change; as such they offer a means of recuperating the utopian impulse that feminism currently mourns.

McGrath, J. E. and J. R. Kelly (1986). <u>Time and Human Interaction: toward a social psychology of time</u>. New York, Guilford Press.psychology
Method: dynamic rather than static
Methodology
philosophy
biology
Relevance: 2
time use
experiential time
social psychology
conceptions of time
time as symbolic resource
Social coordination
time as missing element
temporality of academic work
Biological time
organisational temporalities
timelessness
entrainment
time scarcity

> Time concepts and expressions permeate our language and thought, our perceptions, and our arrangements with others. Yet, despite their pervasiveness, until recently social psychology has been, as the authors of "Time and Human

Interaction" put it, virtually "timeless." Neither the temporal assumptions implicit in the psychologist's observations, theories, and measurements, nor the effects of cultural conceptions of time or social interactions, have received more than scant attention. In this ambitious new work, Joseph McGrath and Janice Kelly explore the reasons for this neglect, lay bare some of the assumptions about time underlying current research, and map out three broad areas of concern to psychology: the effects of temporal factors, such as time pressure, on behavior; the influence of social and psychological factors on the temporal patterning of behavior, on individual experiences, and uses of time; and finally, the temporal features of research methodology. Woven from such diverse sources as the philosophy of time, psychological analyses of time judgements, biological studies of entrainment, and social psychological investigations of effects of time limits and work shifts, this volume offers a unique synthesis of conceptual, methodological, and substantive issues in the social psychology of time. Problems long ignored because of their complexity are presented clearly and compellingly, making this an important book for students of business and organizational dynamics as well as social psychologists and advanced students interested in time, group processes, and research methodology.

McGrath, J. E. and J. R. Kelly (1992). "Temporal Context and Temporal Patterning." Time & Society **1**(3): 399-420.time as context
social psychology
Psychology
time as missing element
critique of discipline
Methodology
conceptions of time
Relevance: 3

Temporal factors are pervasive in social psychological phenomena, both as features of the temporal context within which social-psychological processes are embedded and as features of the patterning of those behavioral processes themselves. Yet temporal issues have not been given very much attention in current mainstream social psychology. This paper is an attempt to lay out some concepts and terms that may be useful for conceptualizing social psychology within a perspective that gives more attention to such temporal factors. It deals with temporal issues in conceptual substantive and methodological domains.

McKinney, M. L. and J. A. Drake, Eds. (1998). Biodiversity dynamics: turnover of populations, taxa, and communities. New York, Columbia University Press.ecology
ecological communities
extinctions
change over time
more-than-human communities
Deep time
biology
Methodology

knowledge production
continuity over time
community stability
Relevance: 3

> How will patterns of human interaction with the earth's eco-system impact on biodiversity loss over the long term - not in the next ten or even 50 years, but on the vast temporal scale dealt with by earth scientist? This text brings together data from population biology, community ecology, comparative biology and paleontology. It starts with an overview of the concept of biodiversity dynamics, explaining why turnover needs to be addressed in terms of scales of time and space and why it is so important to look at speciation and extinction together, as independent processes. This work is divided into two parts, the first exploring turnover at the species level and the second investigating larger-scale community and ecosystem turnover. Part one has such topics as the relationship of geographic range to diversification and extinction rates, the phylogenetic constraints on evolution of various traits, and the evolution of complexity. In part two, papers focus on subjects such as how fine and course-scale observation of ecosystems often yield widely disparate results, the question of diversity equilibrium over the ages and how evolutionary turnover is crucial to understanding the origins of biodiversity.

review available here: http://www.jstor.org/stable/177264

McLeod, J. and R. Thomson (2009). <u>Researching Social Change: Qualitative Approaches</u>. London, Sage.method: qualitative
method: dynamic rather than static
methodology
sociology
method: oral history
method: longitudinal analysis
method: ethnography
method: re-studies
Method: life histories
Social Change
Change over time
Relevance: 3
Temporality of academic work
Memory

> This book provides a timely guide to qualitative methodologies that investigate processes of personal, generational, and historical change. The authors showcase a range of methods that explore temporality and the dynamic relations between past, present, and future. Through case studies, they review six methodological traditions: memory work, oral/life history, qualitative longitudinal research, ethnography, inter-generational and follow-up studies. It illustrates how these research approaches are translated into research projects and considers the practical as well as the theoretical and ethical challenges they pose.

Research methods are also the product of times and places, and this book keeps to the fore the cultural and historical context in which these methods developed, the theoretical traditions on which they draw, and the empirical questions they address.

McNeill, W. (1997). <u>Keeping Together in Time: Dance and Drill in Human History</u>. Cambridge, MA, Harvard University Press.History

dance
rhythms
Repetition
Social coordination
embodiment
Affect
Relevance: 1
entrainment
Solidarity

Could something as simple and seemingly natural as falling into step have marked us for evolutionary success? In Keeping Together in Time one of the most widely read and respected historians in America pursues the possibility that coordinated rhythmic movement--and the shared feelings it evokes--has been a powerful force in holding human groups together. As he has done for historical phenomena as diverse as warfare, plague, and the pursuit of power, William H. McNeill brings a dazzling breadth and depth of knowledge to his study of dance and drill in human history. From the records of distant and ancient peoples to the latest findings of the life sciences, he discovers evidence that rhythmic movement has played a profound role in creating and sustaining human communities. The behavior of chimpanzees, festival village dances, the close-order drill of early modern Europe, the ecstatic dance-trances of shamans and dervishes, the goose-stepping Nazi formations, the morning exercises of factory workers in Japan--all these and many more figure in the bold picture McNeill draws. A sense of community is the key, and shared movement, whether dance or military drill, is its mainspring. McNeill focuses on the visceral and emotional sensations such movement arouses, particularly the euphoric fellow-feeling he calls "muscular bonding." These sensations, he suggests, endow groups with a capacity for cooperation, which in turn improves their chance of survival.

A tour de force of imagination and scholarship, Keeping Together in Time reveals the muscular, rhythmic dimension of human solidarity. Its lessons will serve us well as we contemplate the future of the human community and of our various local communities.

McNeill, W. (2006). <u>The time of life: Heidegger and ēthos </u>Albany State University of New York Press.Heidegger

ethics
Phenomenology
Philosophy

action
Perception of time
relevance: 3
Aristotle
foucault
origin stories
Continental Philosophy

> The Time of Life explores Heidegger's rethinking of ethics and of the ethical in terms of an understanding of the original Greek notion of ethos. Engaging the ethical in Heidegger's thought in relation to Aristotle, Michel Foucault, and Friedrich Holderlin, William McNeill examines the way in which Heidegger's thought shifts our understanding of ethics away from a set of theoretically constructed norms, principles, or rules governing practice toward an understanding of the ethical as our concrete way of Being in the world.

Chapter Six. Ethos and Poetic Dwelling: Inaugural Time in Heidegger's Dialogue with Hölderlin
Temporality, Attunement, and the Phenomenology of World
Inaugural Time in Hölderlin's Poetizing
Is There a Measure on Earth? Poetizing and Human Ethos
The Eclipse of Experience: Exposure and Dwelling in Greek Tragedy
The Festival

Chapter Seven. The Telling of ?thos: Heidegger, Aristotle, Sophocles
A "Scarcely Pondered Word": Aristotle's Testimony
The?ria and Tragedy: Aristotle's Poetics
The?ria and Katharsis
 "The Purest Poem": Heidegger's Antigone

McTaggart, J. E. (1908). "The Unreality of Time." Mind (New Series) **17**(68): 457-474.philosophy
Relevance: 3
conceptions of time
McTaggart

>IT doubtless seems highly paradoxical to assert that Time is unreal, and that all statements which involve its reality are erroneous. Such an assertion involves a far greater departure from the natural position of mankind than is involved in the assertion of the unreality of Space or of the unreality of Matter. So decisive a breach with that natural position is not to be lightly accepted. And yet in all ages the belief in the unreality of time has proved singularly attractive. In the philosophy and religion of the East we find that this doctrine is of cardinal importance. And in the West, where philosophy and religion are less closely connected, we find that the same doctrine continually recurs, both among philosophers and among theologians. Theology never holds itself apart from mysticism for any long period, and almost all mysticism denies the reality of time. In philosophy, again, time is treated as unreal by Spinoza, by Kant, by Hegel, and by Schopenhauer. In the philosophy of the present day the two most important movements (excluding those which are as yet merely critical) are those which look to Hegel and to Mr. Bradley. And both of these schools deny the reality of time. Such a concurrence of opinion cannot be denied to be highly significant—and is not the less significant because the doctrine takes such different forms, and is supported by such different arguments. I believe that time is unreal. But I do so for reasons which are not, I think, employed by any of the philosophers whom I have mentioned, and I propose to explain my reasons, in this paper.

Medina, A. (1971). "Demythologizing History." Proceedings of the American Catholic Philosophical Association **45**: 139-146.History
shared past
Myth

philosophy
Relevance: 1

> Historical time is only analogical to physical time. History is the organization of the psychical time of a collectivity. the typical form of temporality of a collectivity is the result of the temporal orientation of its parts, the social classes. with the discovery of the relation between history and the temporal bias of social classes, history as a phenomenon is demythicized. The demythologizing of history requires a further hermeneutical step: temporal communal forms must be created by individuals interacting dramatically. In the communal forms of time, the life of people will be spontaneously enacted and interpreted at the same time.

Meier, R. L. (1959). "Human Time Allocation: A Basis for Social Accounts." Journal of the American Institute of Planners **25**(1): 27-34.time allocation
Planning
Urban communities
time use
values
methodology
social Change
Policy
Relevance: 2

> It is possible to develop indices of the richness of life in urban communities. A parallel technique to national income accounting can be used for analyzing the social choices made within a population. It is based upon the ways people spend their time. Improvements in income and social development are accompanied by increases in the amount of time spent in public activity. They are reflected also in an increase in the variety of life. Thus, the cumulative data on time allocations can be used to indicate whether the life of various sections of the population is getting richer, and the effectiveness of programs directed to modifying the social and physical environment can be tested.

Melucci, A. (1996). "Youth, time and social movements." Young **4**(2): 3-14.children/youth
activism
action
Sociology
social conflict
time as missing element
experiential time
Relevance: 2
social Change

> The emerging trends in youth culture and action have to be understood both from a macro-sociological perspective and through the consideration of individual experiences in everyday life. In this essay I will try to integrate these two levels of analysis and I will argue that 1) conflicts and social movements in complex societies shift from the material to the symbolic; 2) the experience of time is a

core issue, a core dilemma; 3) young people, and particularly adolescents, are key actors as regards the issue of time in complex societies.

Melucci, A. (1998). "Inner Time and Social Time in a World of Uncertainty." Time & Society **7**(2-3): 179-191.individual time
experiential time
unpredictibility
social time
Break in time
Multiple temporalities
temporal conflict
organisational temporalities
social coordination
temporal complexity
continuity over time
temporal boundaries
identity
social conflict
social Change
Relevance: 3

> This article discusses how inner rhythms and social roles can be kept together and how to pass from one to another without breaking the unity and continuity of one's identity. The author first outlines some of the paradoxes that a complex society based on information creates in the experience of time. He then analyses how the opposition of inner rhythms and social rhythms in everyday life leads to new pressures on personal identity and social organization, and considers how to cope with the fragmentation and multiplication of times. The ability to change in the present by preserving the continuity and the boundaries of one's existence is the challenge faced by contemporary individuals, but this new situation makes time a locus of social conflicts, where individual experience transforms itself into a social energy for change.

Menzies, H. (2000). "Cyberspace Time and Infertility: Thoughts on social time and the environment." Time & Society **9**(1): 75-89.reproductive time
social time
environment
online communities
inclusion/exclusion
labour time
Asynchrony
Rhythms
Acceleration of time
Technology
communication
history of changing perceptions of time
modernity

Postmodernism
critical temporalities
Memory
embodiment
Sociology
Relevance: 2
face-to-face
Reproductive time
Methodology
The internet

This essay uses a personal experience of infertility as a metaphor for a deepening societal alienation, as work and other social activities are increasingly disembodied from grounded, face-to-face contexts into asynchronous bit-actions, the tempo of which is driven by the lightning speed of global digital communication. A history of modern and even postmodern time and its social-conditioning effects, the discourse on technological change (and attendant objective, disembodying language), and new reproductive technologies are discussed, as are possible ways of recovering a sense of time as experience and human memory, and applying this to a renewed social science of implicated participation.

Merton, R. (1984). Socially Expected Durations: A Case Study of Concept Formation in Sociology. Conflict and Consensus: In Honor of Lewis A. Coser. W. W. Powell and R. Robbins. New York, Free Press**:** 362-383.Duration
Method: case study
Sociology
temporal conflict
conceptions of time
Relevance: unknown

not available

Messe, L. A., R. W. Buldain, et al. (1981). "Recall of Social Events with the Passage of Time." Personality and Social Psychology Bulletin **7**(1): 33-38.Memory
social psychology
Psychology
temporal flow
commemorative events
identity
Families
social coordination
Relevance: 3

Husbands and wives were interviewed separately and asked specific questions about social events experienced together in years past, e.g., occasions that they had celebrated and trips that they had taken. These couples, to a reasonable degree, remembered and agreed about events occurring within 12 months of the interview, but their performance deteriorated sharply when the events occurred

earlier in time. Findings are discussed in terms of the role that recall (or the lack of it)plays in the distortion of "remembrances of things past."

Messinger, S. D. (2010). "Rehabilitating Time: Multiple Temporalities among Military Clinicians and Patients." <u>Medical Anthropology</u> **29**(2): 150-169.Multiple temporalities
health care
orientation within time
Trauma
organisational temporalities
narrative
linear time
Assumptions about time obscuring x
action
temporal flow
non-linear time
temporal conflict
Relevance: 3
anthropology
>In this article I explore the different orientations to time experienced by clinicians and patients in the US Armed Forces Amputee Patient Care Program at Walter Reed Army Medical Center in Washington DC. In structuring, describing, and working with patients, clinicians rely on a rehabilitative program that is embedded in a narrative notion of time. This approach seeks to embed the grievous wounds patients have sustained along a trajectory of injured to well. Patients are often eager to adopt this approach to their injury but in many cases find that the linear flow of time, upon which this clinical approach relies, is not matched by their experience. Instead the past, the present, and the future can flow together so that patients are simultaneously experiencing these three time orientations. This can create the potential for misunderstanding and conflict between clinicians over adherence and the meaning of a good rehabilitative outcome.

Mester, B. (2010). "I. Cultural images : Time and space: A comparative historiography of the Hungarian and Slovakian national philosophies: A central European case." <u>LIMES: Cultural Regionalistics</u> **3**(1): 6-14.historiography
Europe
nationalism
Philosophy
identity
epochalism
Relevance: 3
Method: comparative analysis
Kant
Hegel
>The paper analyses a well-known phenomenon, that of the 19th century Central European so-called "national philosophies". However, the philosophical heritages of the Central European countries have their roles in the national identities;

historians of philosophy in these countries know; our philosophies have common institutional roots with our neighbours. The paper deadlines paradigmatic problems from the Hungarian and Slovakian philosophy: the Latin language in philosophy, the different role of Kantianism and Hegelianism in the national cultures, and the problems of canonisation.

Miami Theory Collective, Ed. (1991). <u>Community at Loose Ends</u>. Minneapolis, University of Minnesota Press.Jean-Luc Nancy
history
identity
literature
activism
non-homogeneous community
Shared present
homogenising present
Relevance: 3

> Community at Loose Ends was first published in 1991. In the face of urgent contemporary appeal for a new sense of community, discussions in the West are marked by a demonstrable paucity of fresh ways to theorize the issue. Taking their cue from all-but-universal use of the term "community" as an unquestioned value, the contributors to Community at Loose Ends rethink what is meant by community when both the New Left and the New Right claim for themselves the enthusiastic appeal the notion still garners. This volume takes as its point of departure the issues discussed in Ernesto Laclau and Chantal Mouffe's Hegemony and Socialist Strategy and Jean-Luc Nancy's The Inoperative Community. These issues include subjectivity, history, the significance of literature, and the constitution of political action. The volume explores "community" as a concept whose presupposition of an immanent unity is challenged by the poststructuralist respect for difference and the demands of a host of social movements (feminism, gay and lesbian rights, ecological activism, and civil rights). Any revitalized notion of community will therefore have to be articulated with these and other political realities and ethical demands that require not only collective involvement but also a fundamental rethinking of what it means to "be together."

Michaud, E. and C. Fox (1993). "National Socialist Architecture as an Acceleration of Time." <u>Critical Inquiry</u> **19**(2): 220-233.Past in the present
political time
Germany
time as tool for political legitimation
art
Architecture
Relevance: 2
Acceleration of time
time as symbolic resource
> Discusses use of temporal metaphors within National Socialism

Michelson, W. (2006). <u>Time Use: Expanding the Explanatory Power of the Social Sciences</u>. Boulder, CO, Paradigm Publishers.time use
methodology
sociology
gender
reproductive time
inclusion/exclusion
method: time-use data
Relevance: 3
time as missing element

> Many researchers have studied people's everyday use of time. National and international agencies increasingly collect and analyze time-use data. Yet this perspective and its techniques remain a black box to most social science researchers and applied practitioners, and the potential of time-use data to expand explanation in the social sciences is not fully recognized by even most time-use researchers.

> Sociologist William Michelson's unique book places the study of time-use data in perspective, demystifies its collection and analytic options, and carefully examines the potential of time-use analysis for a wide range of benefits to the social sciences. These include the sampling of otherwise socially "hidden" groups, bridging the gap between qualitative and quantitative phenomena, gender studies, family dynamics, multitasking, social networks, built environments, and risk exposure.

Middleton, J. (2009). "'Stepping in time': walking, time, and space in the city." <u>Environment and Planning A</u> **41**(8): 1943-1961.time and space
cities
transport technologies
time management
Acceleration of time
Deceleration of time
linear time
clock time
critical temporalities
multiple temporalities
temporal complexity
method: Interviews
method: time diaries
Urban communities
waiting
time as resource
embodiment
identity
Rhythms

Relevance: 2
policy

> There is a well-documented emphasis within transport policy on speed and efficiency, with the benefits of transport schemes frequently assessed in these terms. The focus on reducing journey times is also evident in pedestrian policy, with the 'time-saving' attributes of walking often promoted. However, this emphasis on speed within the transport policy arena reflects linear understandings of time as nothing more than 'clock time' passing. In contrast, this paper explores the multiple forms of temporality and spatiality that emerge out of and shape urban pedestrian movement. The discussion draws upon in-depth interview and diary data from fieldwork undertaken in London, and in so doing provides a 'timely' empirical engagement with theoretical understandings of time and space. Within this examination of the multiple temporalities of urban walking, it is suggested that people become aware of the experiential dimensions of time when they are made to wait. The paper moves on to explore the issues of physical mobility difficulties in the context of highlighting the multiple spatialities of walking, and attention is also drawn to how people use temporal and spatial concerns to frame their identities as to who they are in relation to others. It is suggested that notions of rhythm provide a productive means for engaging with how time, space, and identity interrelate as people walk.

Middleton, J. (2009). "Time is the ultimate resource" : time, everyday life and skills for sustainable communities <u>Association of American Geographers Annual Conference</u>. Las Vegas, USA.Environment
Sustainability
Urban communities
time scarcity
Relevance: 1
communities in crisis
time use
time as resource

> Not available

Milfont, T. L. and V. V. Gouveia (2006). "Time perspective and values: An exploratory study of their relations to environmental attitudes." <u>Journal of Environmental Psychology</u> **26**(1): 72-82.Time perspective
Values
environment
Sustainability
Social conflict
Temporal conflict
psychology
open future
future orientation
Short-term perspectives
long-term perspectives

Relevance: 3

> This paper examines the relationship between time perspective (TP), values and environmental attitudes in a sample of 247 undergraduate students based on an expanded social dilemma framework. Zimbardo and Boyd's [(1999). Putting time in perspective: A valid, reliable individual-differences metric. Journal of Personality and Social Psychology, 77, 1271-1288] five TP dimensions (i.e., past-negative, present-hedonistic, future, past-positive, and present-fatalistic), the extended Schwartz's [(1994). Are there universal aspects in the structure and contents of human values? Journal of Social Issues, 50, 19-45] value clusters (i.e., self-enhancement, openness to change, conservation-traditional, biospheric, and altruistic), and both environmental preservation and environmental utilization attitudes [Milfont & Duckitt, (2004). The structure of environmental attitudes: A first- and second-order confirmatory factor analysis. Journal of Environmental Psychology, 24, 289-303] were considered. In line with predictions, environmental preservation and environmental utilization were weakly negatively correlated. Furthermore, environmental preservation was positively correlated with future, biospheric, and altruistic. Environmental utilization, on the other hand, was positively correlated with self-enhancement, and negatively correlated with future and biospheric. More notably, both TP and values accounted for significant nonoverlapping variance in environmental attitudes. The findings support the expanded social dilemma framework in which environmental issues represent a social conflict (individual vs. collective interests) as well as a temporal conflict (short- vs. long-term interests).

Miller, D. F. (1993). "Political Time: The Problem of Timing and Chance " Time & Society **2**(2): 179-197.political time
politics
timing
Unpredictibility
events
chronos/kairos
psychology
action
Agency
Relevance: 2
Untimely

> Political time is the timing of our affairs; the union of an event with its time and place; the particular context of our actions, each one seemingly unique. To cope with chance; to grab an opportunity or to be thrown by the unexpected. Some events are timely, others untimely: the physiology and psychology of timing. The implications of this for our behaviour cast a novel light on certain necessary qualities of our politics—in its broadest setting. Yet, how determined is a chance timing? Do we need a new human science somewhere between the conventional mathesis universalis and a mathesis singularis (Barthes)?

Miller, H. J. (2005). "Necessary space - time conditions for human interaction."

Environment and Planning B: Planning and Design **32**(3): 381-401.time and space
Planning
Transport technologies
cities
Methodology
Technology
time-geography
Geography
Trajectories
Relevance: 3

> Key scientific and application questions concern the relationships between individual-level activities and their effects on broader human phenomena, such as transportation systems and cities. Continuing advances in geographic information science, location-aware technologies, and geosimulation methods offer great potential for observational and simulation studies of human activities at high levels of spatiotemporal resolution. The author contributes by developing rigorous statements of the necessary space - time conditions for human interaction by extending a measurement theory for time geography. The extended measurement theory identifies necessary conditions both for physical and for virtual interaction. The theory suggests elegant and tractable solutions that can be derived from data available from location-aware technologies or geosimulation methods. These conditions and their solutions could be used to infer the possibilities for human interaction from detailed space - time trajectories and prisms generated from observation or simulation studies.

Mills, M. (2000). "Providing Space for Time." Time & Society **9**(1): 91-127.time and space
life course
Method: quantitative
methodology
social time
Scheduling
organisational temporalities
time perspective
Perception of time
Memory
Relevance: 2
time as missing element
calendars
conceptions of time
Assumptions about time obscuring x
temporality of academic work
epistemology

> The article alerts those in the field of quantitative life course research to the ontological impact of different forms of temporality. The first section reviews the influence of cosmic cycles, human development, historical, cultural, social and

institutional forms of temporality on life course behaviour. Two central themes arise. Institutional calendars shape our everyday lives, and seemingly innocent calendars may influence behaviour. Furthermore, behavioural affects from cosmic and biological time are increasingly colonized by social constructions of temporality. The second section outlines how ontological perceptions of time shape the epistemological approach. The discussion separates temporal effects from what is an artefact of data, methods and methodology. Timing and method of data collection, memory, and self-registration influence results. The author suggests reflexivity, new interpretations of memory, and blending of methods and sources to improve research.

Minnegal, M., T. J. King, et al. (2003). "Deep Identity, Shallow Time: Sustaining a Future in Victorian Fishing Communities." <u>The Australian Journal of Anthropology</u> **14**(1): 53-71.Australia
Anthropology
deep time
Futurity
food
coastal communities
environment
Sustainability
Absence of future
Modernization
globalisation
Tradition
continuity over time
Generations
place
imagined pasts
identity
time as tool for managing percieved threats
time as symbolic resource
Relevance: 2
Agriculture

Like commercial fishers everywhere, it seems, those living in coastal communities of Victoria perceive themselves to be under threat from recreational fishers, environmentalists, imposed management regimes, and modernisation and globalisation of the industry. In responding to these threats they appeal to conventional props of tradition—to continuity in genealogical time, affiliation with place and specialised knowledge and practice. This seems paradoxical, given that most established fishers in Victoria are first or second generation members of an industry that, through its 150-year history, has been characterised by innovation and mobility. That paradox, we argue, is more apparent than real. Fisher identity is grounded primarily in engagement with an environment that is not familiar to outsiders. The paradox arises because fishers, like others who seek to sustain a future in the face of threat from outsiders, reshape strongly felt

identity as tradition.

Mische, A. (2009). "Projects and Possibilities: Researching Futures in Action."
<u>Sociological Forum</u> **24**(3): 694-704.action
the future
sociology
open future
Shared future
social change
Relevance: 2
time as symbolic resource
hope
organisational temporalities
imagined futures
Social structure
time as missing element
critique of discipline
Methodology
future orientation

> How can we understand the social impact of cognitions of a projected future,
> taking into account both the institutional determinants of hopes and their personal
> inventiveness? How can we document the repercussions, often contrary to
> intentions, "back from" such projected futures to the production and
> transformation of social structures? These are some of the questions to be
> addressed by a cultural sociology that attempts to look seriously at the effects of
> a projected future as a dynamic force undergirding social change. In this essay I
> discuss some of the reasons why the analysis of the future has been so
> neglected in sociological theory and research, and then sketch a possible
> framework for reincorporating it that specifies some of the cognitive dimensions
> of projectivity. In the process, I will show how a focus on future projections can
> help us make a link between cognition and action in a manner that has so far
> been neglected in the sociological literature.

Mogilner, C. (2010). "The Pursuit of Happiness." <u>Psychological Science</u> **21**(9): 1348-
1354.Affect
Goals
psychology
time as symbolic resource
Families
leisure time
labour time
economics
Relevance: 3

> Does thinking about time, rather than money, influence how effectively
> individuals pursue personal happiness? Laboratory and field experiments
> revealed that implicitly activating the construct of time motivates individuals to

spend more time with friends and family and less time working—behaviors that are associated with greater happiness. In contrast, implicitly activating money motivates individuals to work more and socialize less, which (although productive) does not increase happiness. Implications for the relative roles of time versus money in the pursuit of happiness are discussed.

Molchanov, V. (1990). Time, Truth, and Culture in Husserl and Hegel. <u>The Moral Sense and Its Foundational Significance: Self, Person, Historicity, Community (Analecta Husserliana, XXXI)</u>. A.-T. Tymieniecka, Springer**: 433-444.Philosophy
Continental Philosophy
Hegel
Husserl
Relevance: unknown
phenomenology
knowledge
        not available

Molseed, M. J. (1987). "The Problem of Temporality in the Work of Georg Simmel." <u>The Sociological Quarterly</u> **28**(3): 357-366.Simmel
sociology
Knowledge
methodology
Relevance: 2
time as missing element
epistemology
evolution
social time

> While Georg Simmel's work is predominantly recognized as contributing to the formal analysis of social interaction and temporality is an issue not conceived of as a feature of his work, formal analysis is not incompatible with a temporal approach to the study of social life. This article discusses issues of temporality as they appeared in the work of Georg Simmel by first presenting some general comments about his work and its status within the discipline, as well as some problems present in his writings that contribute to confusion regarding his views on temporality as well as formal sociology itself. Next, his views on temporality as they relate to his dualistic perspective are discussed. This is followed by a discussion of his evolutionary epistemology, which is also relevant to the issue of temporality in his work. In conclusion, the ways in which Simmel's view of temporality could enhance current sociological inquiry are discussed.

Moore, D. C. (2001). "Is the Post- in Postcolonial the Post- in Post-Soviet? Toward a Global Postcolonial Critique." <u>PMLA</u> **116**(1): 111-128.Russia
Soviet Union
Postcolonialism
temporal distancing
Coevalness

Multiculturalism
Relevance: 3
inclusion/exclusion
method: comparative analysis
critique of discipline
western imperialism

> The enormous twenty-seven-nation post-Soviet sphere-including the former Soviet republics and the former "East Bloc" states-is virtually never discussed in the burgeoning discourse of postcolonial studies. Yet Russia and the successor Soviet Union exercised colonial control over the Caucasus, Central Asia, the Baltics, and Central and Eastern Europe for anywhere from fifty to two hundred years. The present essay interrogates the possible postcoloniality of the post-Soviet sphere, including Russia. The investigation is complicated by Russia's seeming Eurasian status and its history of perceived cultural inferiority to the West. A broad range of theoretical, historical, cultural, and geographic positions are examined, and figures such as Curzon, Conrad, Lermontov, and Shohat are addressed. In conclusion the essay argues against the current occidentocentric privileging of Western European colonization as the standard and proposes a fully global postcolonial critique. Overall, it critiques both too narrow post-Soviet studies and too parochial, too Anglo-Franco-focused postcolonial studies.

Moore, W. E. (1963). <u>Man, time and society</u>. New York, Wiley.Philosophy
sociology
social time
Method: comparative analysis
temporal ordering
synchronicity
Simultaneity
sequence
time scarcity
short-term perspectives
long-term perspectives
organisational temporalities
Relevance: 2
method: dynamic rather than static
families
Volunteering
cities
national time
economics
coordinating between different times
events

> Not available... From book review http://www.jstor.org/stable/2023720 The purpose of Moore's book is to offer a survey of the ways in which time figures in social life, for the most part in advanced industrial societies though with an occasional comparative look at societies of different kinds. Early in the book,

after an assertion to the effect that time is "intrinsically dynamic," Moore presents three elements of temporal ordering in terms of which much of the discussion is carried out. These are "synchronization," or the element of simultaneous and intermeshing action by a number of people whose actions are relevant to the accomplishment of what is at issue; "sequence," or recognition of the prescribed order of a course of events; and "rate," or the frequency of events in a given period of time (8). With these, and the idea of time as scarce or plentiful, he offers accounts of time in the ordering of the lives of individuals; in the structuring and working of various kinds of organizations such as families, administrative organizations of varying kinds, and voluntary organizations; and in the functioning of such large-scale social systems as entire cities, states, and economies. The ways in which short and long-term perspec-tives affect the workings of each of these institutional agencies of social life are discussed, as well as the factors that contribute both to the scarcity of time and to the strains and stresses such scarcity may evoke (ef. pp. 18 ff., 22, 71, 77 and 106). But although altogether the books seems to offer a sound account of what its author professes to deal with, and though surely anyone who wanted to understand-I suppose philosophically-the nature of social time might have to take these things into account, the book itself is geared toward descriptive presentation and not theoretical speculation. There are passing remarks of a philosophical or seemingly philosophical character-such as the suggestion that the passage of time is not itself a causal factor (50) or that time is a "continuous variable " (90), which may suggest that Moore sub-scribes or should subscribe to a realistic conception of time-but these are never examined. This is not to be taken as adversely critical of the book, its author being a sociologist engaged in a piece of sociological writing, but is intended as information for readers of this journal.

Morgan, D. (1996). "Andrew Suknaski's "Wood Mountain Time" and the Chronotope of Multiculturalism." <u>Mosaic</u> **29**(3).chronotopes
Multiculturalism
literary theory
Bakhtin
time as symbolic resource
social time
literature
history
subjectivity
communication
knowledge
historical time
time and space
relevance: 2

> Not avialable - from the text: My concern here, however, is not to take up these specific debates but rather to show how Suknaski's poetry puts pressure on established literary conventions and raises questions about how they come into being in the first place. Drawing on Mikhail Bakhtin's theories about how literary

conventions and genres arise from social realities and relations, I wish to demonstrate the way that Suknaski's Wood Mountain texts function to articulate -- in both senses of enunciating and joining together -- history as lived, language as uttered, and identity as posited. The advantage that such a text/world approach to multiculturalism has over those which stress economic, legal and political events and determinants lies in the way that it engages the interplay of a wide range and various kinds of subjectivities and shows how the subjects of multiculturalism come to know themselves and become known through language.

The gateway between literature and the world in which it is produced is most thoroughly theorized by Bakhtin in terms of the chronotope, "the intrinsic connectedness of temporal and spatial relationships that are artistically expressed in literature" ("Forms" 84). As the key to Bakhtin's "historical poetics," the chronotope enables him to posit text and world as relational rather than oppositional conditions, differing in degree but not in essence. Katerina Clark and Michael Holquist point out that the chronotope in Bakhtin's thought is a "bridge, not a wall" between actual and represented worlds (279). Within this context, genres are defined only strategically as a set of categories for classifying literature. More importantly, they function as spheres of language usage that are tied to and arise from historical time and geographical and social space.

Morgan, D. H. J. (2003). How Brief an Encounter? Time and Relationships, Pure or Otherwise. <u>Social Relations and the Life Course: Age Generation and Social Change </u>G. Allan and G. Jones. Basingstoke, Hants, UK, Palgrave Macmillan**: 199-213.**Duration
Relationality
Sociology
life course
generations
social change
Relevance: unknown
children/youth
families

not available for chapter. abstract for the collection: This collection of essays represents some of the most important recent research into changing patterns of family, household and community life. As well examining the experiences of childhood and parenting, it analyses the changing circumstances of young people as they develop their own family and household trajectories, ones which are markedly different to those typically followed by their parents. In addition, the book includes chapters concerned with adaption to other types of change in domestic and community living, including relocation and retirement. Bringing together some of the leading sociologists in the field to explore how these informal social relationships change over time and the life course, it will be essential reading on courses concerned with the family and youth sociology.

Moshe, M. (2009). "Temporary versus Permanent: Time framing in the Israeli political arena." <u>Time & Society</u> **18**(1): 154-171.israel

nationalism
national time
continuity over time
political time
action
time as tool for political legitimation
permanence
community stability
social Change
Unpredictibility
relevance: 2
Middle East

> This article juxtaposes 'temporary' versus 'permanent' based on a study of the Israeli Prime Minister's 'permanent incapacity' (the result of illness) and of the President's 'temporary incapacity' (the result of a police investigation). Analysis indicates that: a) temporal maps are mainly framed by focusing on 'temporary' states; b) the temporal structure of 'temporary' is associated simultaneously with a sense of stability and with a search for change and transition; c) the temporal structure of 'permanent' is linked both to uncertainty and confusion and to the maintenance of continuity. It seems that the inherent tension between 'temporary' and 'permanent' is challenged by the notion of risk and the rise of 'second modernity'.

Moshenska, G. (2007). "Oral history in historical archaeology: excavating sites of memory." Oral History 35(1): 91-97.method: oral history
Archaeology
Memory
Methodology
communication
community archaeology
U.K.
England
Materiality
Relevance: 2

> The use of oral history as a source in recent historical archaeology is a growing phenomenon. In this paper I advocate a site-based approach to this interdisciplinary work, combining archaeological, historical and memory work on a specific location to create and foster a public discourse of memory. This draws on the popular interest in archaeological work to form a nexus or meeting place for the expression, collection and communication of memory. An experiment to test this theory was carried out on a large community archaeology project on a Blitz site in East London. The results were successful, with stories and memories being volunteered by visitors to the site rather than being actively sought out.

Moss, D. (2010). "Memory, space and time: Researching children's lives." Childhood 17(4): 530-544.Memory

time and space
methodology
Method: qualitative
Sociology
social Change
temporal complexity
life course
Families
past in the present
coordinating between different times
Relevance: 2
children/youth

> This article discusses the research approach in 'Pathways through Childhood', a small qualitative study drawing on memories of childhood. The research explores how wider social arrangements and social change influence children's everyday lives.The article discusses the way that the concepts of social memory, space and time have been drawn on to access and analyse children's experiences, arguing that attention to the temporal and spatial complexity of childhood reveals less visible yet formative influences and connections. Children's everyday engagements involve connections between past and present time, between children, families, communities and nations, and between different places. Children carve out space and time for themselves from these complex relations.

Mucha, P. J., T. Richardson, et al. (2010). "Community Structure in Time-Dependent, Multiscale, and Multiplex Networks." Science **328**(5980): 876-878.Method: dynamic rather than static
Method: quantitative
networks
Methodology
social structure
change over time
Relevance: 3

> Network science is an interdisciplinary endeavor, with methods and applications drawn from across the natural, social, and information sciences. A prominent problem in network science is the algorithmic detection of tightly connected groups of nodes known as communities. We developed a generalized framework of network quality functions that allowed us to study the community structure of arbitrary multislice networks, which are combinations of individual networks coupled through links that connect each node in one network slice to itself in other slices. This framework allows studies of community structure in a general setting encompassing networks that evolve over time, have multiple types of links (multiplexity), and have multiple scales.

Instead of detecting communities in one static network at a time, our formulation
> generalizing the Laplacian dynamics approach of (13) permits the simultaneous quality-function study of community structure across multiple times, multiple

resolution parameter values, and multiple types of links.

Muecke, S. (2004). <u>Ancient and Modern: Time, Culture and Indigenous Philosophy</u>
Sydney, UNSW Press.Philosophy
history
Temporal distancing
Coevalness
shared past
Relevance: 2
indigenous peoples
temporal distancing
knowledge
inclusion/exclusion
indigenous Australians
indigenous peoples
Australia
asynchrony
assumptions about time obscuring x

> How might we think and talk about indigenous philosophy? Why has Aboriginal knowledge not been given the status of philosophical knowledge, but treated by whites rather as culture or history? There is a quarrel about whose antiquity is at the foundation of Australian culture, and why contemporary forms of Aboriginality are marginal to Australia's modernity. These are the starting points for the essays contained in Stephen Muecke's original and challenging book.

Mückenberger, U. (2011). "Local time policies in Europe." <u>Time & Society</u> **20**(2): 241-273.local time
Europe
Urban communities
Policy
labour time
coordinating between different times
Public and private time
care work
Scheduling
Acceleration of time
Deceleration of time
cities
women's time
education
health care
critical temporalities
politics
social cohesion
Relevance: 2
planning

Ireland
Italy
Germany
France
Spain
time/space compression

Urban temporal policies, policies intended to coordinate working times, public and private service times, and the urban time schedules to the needs of human beings, individuals, families, communities, seem to gain ground across Europe. They stem from new time compression experiences in everyday working, leisure and family life of citizens, but particularly among women. They focus on different local policy areas, like transport, school, child- and elderly-care, security, services, urban planning, work-life balance, etc., and tend to restructure these areas in a humane, time-aware mode. Local time policies are necessarily participative policies including stakeholders as the subjects of change. Since the early 1990s this new type of policy has spread over West Europe, starting from Italy ('tempi della cittÃ') and extending to Germany, France, Spain, Ireland, and Finland. Now, time policies are becoming more influential in central and eastern Europe as well. Recently, on 28 October 2010, the Congress of Local and Regional Authorities of the Council of Europe adopted a recommendation (Rec 295(2010)) and a resolution (Res 313 (2010)) addressed to its 47 member states favouring local time policies. In 2009, the Congress Committee for Social Cohesion had taken up the issue. The political reporter, Clotilde Tascon-Mennetrier, and the scientific commentator, Professor Ulrich Mückenberger, submitted a proposal of recommendations to the Committee. After two extensive deliberations, supported by both reporter and commentator, the Committee unanimously adopted these recommendations on 16 March 2010 (CPL/SOC(17)2). In October 2010, after a slight redraft, the docu-ment was passed by the Congress implementing large parts of the opinion of Professor Mückenberger. Now it is up to the Committee of Ministers to deliberate the resolution and to take measures accordingly. In the following, two texts from this process are documented. When taking up the subject of local time policies, the Committee of Social Cohesion asked Professor Mückenberger to be the general commentator for Europe and to submit a general report with policy recommendations for the Council of Europe.1 The following article basically corresponds to this report; the policy recommendations are left aside because they have been mainly integrated into both the Congress of Local and Regional Authorities recommendation 295(2010) (see Appendix 1 below) and the Congress resolution 313 (2010) (see Appendix 2 below).

Mulgan, G. and H. Wilkinson (1997). Wellbeing and time. Life after Politics: New Thinking for the 21st Century. G. Mulgan. London, Fontana: 67-80.health
politics
Relevance: unknown
not available

Mulvaney-Day, N. E., M. Horvitz-Lennon, et al. (2010). "Valuing health in a racially and ethnically diverse community sample: an analysis using the valuation metrics of money and time." <u>Quality of Life Research</u> **19**(10): 1529-1540.Psychology
Method: quantitative
Health care
cultural diversity
USA
psychiatry
mental health
Migration
time as resource
time allocation
Relevance: 3

> Purpose Limited research in health valuation analyzes samples with high proportions of racial/ethnic minorities within the United States. The primary objective was to explore patterns of health valuation across race/ethnicity using the Collaborative Psychiatric Epidemiology Surveys. A secondary objective was to analyze whether mental health disorder and immigrant status were associated with these estimates. Methods Health valuation questions using different metrics (time and money) were analyzed. Ordered logit models stratified across poor and moderate health tested differences by race/ethnicity, with mental health disorder and immigrant status as covariates. Results Asians in moderate health and Latinos were willing to pay more for health than non-Latino whites. Asians in moderate health were willing to trade more time for health. Latinos in poor health were less willing to trade time and gave disproportionate zero-trade responses. Lifetime history of anxiety disorder was positively associated with both metrics. Immigrant status confounded money valuation for Asians in moderate health, and time valuation for Latinos in poor health. Conclusions Health valuation estimates vary across race/ethnicity depending upon the metric. Time valuation scenarios appear less feasible for Latinos in poor health. More research is necessary to understand these differences and the role of immigrant status in health valuation.

Mumford, L. (1946). <u>Technics and Civilization</u>. London, Routledge.technology
social time
social change
Relevance: 2
philosophy
Sociology
changing perceptions of time
history of changing perceptions of time
industrialisation
Transport technologies
labour time
Middle Ages

> Technics and Civilization first presented its compelling history of the machine and critical study of its effects on civilization in 1934—before television, the personal

computer, and the Internet even appeared on our periphery.Drawing upon art, science, philosophy, and the history of culture, Lewis Mumford explained the origin of the machine age and traced its social results, asserting that the development of modern technology had its roots in the Middle Ages rather than the Industrial Revolution. Mumford sagely argued that it was the moral, economic, and political choices we made, not the machines that we used, that determined our then industrially driven economy. Equal parts powerful history and polemic criticism, Technics and Civilization was the first comprehensive attempt in English to portray the development of the machine age over the last thousand years—and to predict the pull the technological still holds over us today.

Munn, N. D. (1992). "The Cultural Anthropology of Time: A Critical Essay." Annual Review of Anthropology **21**: 93-123.social time
Anthropology
Multiple temporalities
time reckoning
Static time
action
agency
change over time
time as tool for political legitimation
Past in the present
Relevance: 2
Review article
time as missing element

> Not available - from introduction: Writing a review of the cultural anthropology of time is something like reading Borges's (19a) infinite "Book of Sand": as one opens this book, pages keep growing from it-it has no beginning or end. Borges's book could be taken as the space of time: A page once seen is never seen again, and the book's harried

possessors keep trying to escape its "monstrous" self-production by surreptitiously selling or losing it. The diffuse, endlessly multiplying studies of sociocultural time reflect

time's pervasiveness as an inescapable dimension of all aspects of social experience and practice. This apparently "infinite complexity" (1:200) seems to be both a cause and a product of insufficient theoretical attention to the nature of time as a unitary, focal problem (cf 1:200, 119a: 152). When time is a focus, it may be subject to oversimplified, single-stranded descriptions or typifications, rather than to a theoretical examination of basic sociocultural processes through which temporality is constructed (cf 39a, 51:42, 178a:182).

Anthropological reviews or summaries of the field (51, 71, 127a, 164) are both sparse and, with the exception of Gell's (62) major new study,1 relatively superficial despite the importance of the topic. Thus the problem of time has often been handmaiden to other anthropological frames and issues (political structures, descent, ritual, work, narrative,

history, cosmology, etc, as well as, at another level, general theories of anthropological
discourse) with which it is inextricably bound up. In short, the topic of time
frequently fragments into all the other dimensions and topics anthropologists deal
with in the social world.

Murphy, P. (2001). <u>Time is of the Essence: Temporality, Gender, and the New Woman</u>.
Albany, SUNY Press.literary theory
history
social time
gender
feminism
Technology
Relevance: 2
women's time
literature
U.K.
progress
origin stories
psychology
time as symbolic resource
time as tool for managing percieved threats
Transport technologies
changing perceptions of time
clocks
time reckoning

Examines the intricate relationships between time and gender in the novels of
five fin-de-siecle British writers--Thomas Hardy, Olive Schreiner, H. Rider
Haggard, Sarah Grand, and Mona Caird In Time Is of the Essence, Patricia
Murphy argues that the Victorian debate on the Woman Question was informed
by a crucial but as yet unexplored element at the fin de siecle: the cultural
construction of time. Victorians were obsessed with time in this century of
incessant change, responding to such diverse developments as Darwinism, a
newfound faith in progress, an unprecedented fascination with history and
origins, and the nascent discipline of evolutionary psychology. The works
examined here--novels by Thomas Hardy, Olive Schreiner, H. Rider Haggard,
Sarah Grand, and Mona Caird--manipulate prevalent discourses on time to
convey anxieties over gender, which intensified in the century's final decades
with the appearance of the rebellious New Woman. Unmasking the intricate
relationship between time and gender that threaded through these and other
works of the period, Murphy reveals that the cultural construction of time, which
was grounded in the gender-charged associations of history, progress,
Christianity, and evolution, served as a powerful vehicle for reinforcing rigid
boundaries between masculinity and femininity. In the process, she also covers a
number of other important and intriguing topics, including the effects of rail travel
on Victorian perceptions of time and the explosion of watch production
throughout the period.

Musharbash, Y. (2007). "Boredom, Time, and Modernity: An Example from Aboriginal Australia." <u>American Anthropologist</u> **109**(2): 307-317.Indigenous Australians
indigenous peoples
Australia
Anthropology
boredom
method: ethnography
method: comparative analysis
social time
Postcolonialism
multiple temporalities
Relevance: 2
Modernity
literary theory
Sociology
philosophy
cultural variants of time
changing perceptions of time
Western imperialism
conceptions of time
identity

> In this article, I explore an anthropologically underresearched topic, boredom, utilizing ethnographic data from the Australian Aboriginal settlement of Yuendumu and situating that research in a comparative perspective. I examine the concept's genesis and meaning at Yuendumu using the social-constructivist approach to boredom as proposed in literature studies, sociology, and philosophy. That approach provides an account of how the emergence of boredom in 18th-century Europe is linked to processes of modernity. That perspective, however, has led to claims that boredom is a Western phenomenon and that its existence elsewhere is because of "Westernization." In this article, I argue against that perspective by linking instances of boredom at Yuendumu to perceptions of personhood and to conceptualizations of being in time-particularly socioculturally specific ways of perceiving time and postcolonial temporalities as generating the emergence of boredom. This boredom is a historically and socioculturally specific phenomenon, arising out of distinct sociocultural engagements with locally particular processes of modernity.

Najar, S. (1997). "The social representation of historic time in Maghrib culture." <u>The Journal of North African Studies</u> **2**(3): 25-33.Africa
historical time
social time
history
Ritual
eternity
Repetition

Religion
temporal boundaries
break in time
life course
Relevance: 2

> The alimentary rituals of daily life are a means of reinforcing its sense of the eternal present. This concept of the tragic is to be contrasted with the links between present and future as reflected in the religious visions where contemporary taboos become the permissiveness of Paradise. The argument is illustrated by the role played by a specific dish, *m'hammas,* in defining rites of passage, both those of marriage and widowhood.

Nandy, A. (1995). "History's Forgotten Doubles." History and Theory **34**(2): 44-66.history
historical time
national time
inclusion/exclusion
critical temporalities
temporal distancing
Progress
development
critique of discipline
open past
myth
violence
relevance: 3

> The historical mode may be the dominant mode of constructing the past in most parts of the globe but it is certainly not the most popular mode of doing so. The dominance is derived from the links the idea of history has established with the modern nation-state, the secular worldview, the Baconian concept of scientific rationality, nineteenth-century theories of progress, and, in recent decades, development. This dominance has also been strengthened by the absence of any radical critique of the idea of history within the modern world and for that matter, within the discipline of history itself. As a result, once exported to the nonmodern world, historical consciousness has not only tended to absolutize the past in cultures that have lived with open-ended concepts of the past or depended on myths, legends, and epics to define their cultural selves, it has also made the historical worldview complicit with many new forms of violence, exploitation, and satanism in our times and helped rigidify civilizational, cultural, and national boundaries.

Nanni, G. (2011). "Time, empire and resistance in settler-colonial Victoria." Time & Society **20**(1): 5-33.Asynchrony
past in the present
Australia
indigenous Australians

colonialism
power
critical temporalities
temporal conflict
inclusion/exclusion
Relevance: 2
coordinating between different times
time as tool for managing percieved threats
indigenous peoples

This article addresses the role of time as a locus of power and resistance in the context of 19th-century European colonialism. It adopts the case-study of the British settler-colony of Victoria, Australia, to illustrate the manner in which colonization entailed, as well as territorial conquest, the subversion of conflicting attitudes to time. It is argued that whilst the colonization of 'Aboriginal time' aided the broader economic interests of settler-colonialism by helping to absorb the Indigenous presence within the temporal landscape of colonial society, time also functioned as a tool for Indigenous resistance and cultural negotiation.

Nellis, M. (2002). "Community justice, time and the new national probation service "
<u>Howard Journal of Criminal Justice</u> **41**(1): 59-86.time scarcity
time use
criminology
sociology
organisational temporalities
temporal conflict
organisational temporalities
critique of discipline
time as missing element
methodology
england
Wales
U.K.
europe
social Change
Relevance: 1
Acceleration of time
Adam

Abstract: Amongst the staff in the highly managerialised agencies of contemporary criminal justice, there is a clear and often painful awareness of ever-tighter deadlines and increasing time scarcity. Nonetheless it has been correctly observed that 'academic investigation of such issues has been hampered by the limited conceptions of time involved' (Whipp 1994, p. 100). This is particularly true in criminology. The sociological understanding of time has grown apace in recent years (Adam 1990, 1995; Hassard 1990) but tends to have remained a specialist preserve which has impacted little on reflection about criminal justice processes, Pratt (1990) and Matthews (1999) excepted. As a

result 'our maps of time within [criminal justice] organisations of the late twentieth century are still woefully inadequate' (Whipp 1994, p. 112, my addition). This article is an implicit commendation of the 'sociology of time' to criminologists, and an explicit application of some of its concepts and insights to the emerging National Probation Service in England and Wales, as projected in its recent mission statement, A New Choreography. The targets and deadlines set for the new Service are premised upon a commonplace but problematic notion of 'managerial time', which in a variety of ways is at odds with the feasible pace of change in the many local communities with which the Service will be working.

Nespor, J., D. Hicks, et al. (2009). "Time and exclusion." <u>Disability and Society</u> **24**(3): 373-385.Disability
Education
inclusion/exclusion
method: Interviews
clocks
standardisation
temporal distancing
relevance: 2
families
organisational temporalities
USA
Scheduling
calendars
time as tool for managing percieved threats
temporal conflict
Assumptions about time obscuring x
children/youth
time reckoning

> Drawing on interviews with parents of children with complex disabilities in several school systems in a US state, this paper examines how temporal units such as the school day and school year and practices organized around artifacts like clocks and calendars work as 'devices of temporal distanciation' to separate children with disabilities from other children and exclude their families from critical relations with schools. The paper focuses on two kinds of effects: the ways differentiated timetables separate children and the ways constructing school time in bounded, discrete units limits the ability of parents and children to make key elements of their lives visible to the school.

Newman, C., A. Persson, et al. (2006). "'We just don't know': ambivalence about treatment strategies in the Australian community-based HIV media." <u>Health</u> **10**(2): 191-210.Health care
Australia
Media
narrative
method: textual analysis

Relevance: 3
Unpredictibility
open future
future
Activism
future orientation
Absence of future

> The community-based HIV media in Australia provide a unique arena for the negotiation of competing models of medicine between activists, clinicians, government and people living with HIV/AIDS. This article examines how these media have interpreted developments in HIV treatment strategies since the introduction of new treatments in 1996, and identifies the discursive elements employed in journalistic constructions of the temporality and character of HIV medicine. A discourse of ambivalence recurs throughout this journalism, framing the negotiated shifts in treatment strategies as evidence of the uncertainty and unpredictability of HIV medicine. Associated with this discourse are metaphors of medical ambivalence that employ provocative imagery such as fashion, rollercoaster, obstacle course and guessing game to shore up a notion of the volatility of HIV medicine. This article participates in ongoing engagements between the communities and clinicians affected by HIV/AIDS and, more broadly, in the production of knowledge around medicine and the media.

Newton, T. (2003). "Crossing the Great Divide." Sociology 37(3): 433-457.Sociology
temporal conflict
nature
social coordination
coordinating between different times
temporality of academic work
Multiple temporalities
Norbert Elias
time as natural
social time
Acceleration of time
social Change
change over time
Short-term perspectives
long-term perspectives
time as horizon
social theory
embodiment
relevance: 2
epistemology
knowledge

> This article addresses perceived difference in temporal pace within nature and considers how epistemological debate is conditioned by such difference, drawing on the work of Norbert Elias. The first part of the article debates the equivalence

of `natural time' and `social time'. The acceleration of human social pace is also explored, along with the human capacity for plasticity and change, and the contrast which such plasticity presents in relation to the seeming longevity of many natural processes. The epistemological implications of these arguments are considered in the second part of the article, focusing on the difficulties which human plasticity creates for current social theory (with particular attention to critical realism). In the final part of the article, the foregoing discussion is used to re-evaluate sociologies of nature through reference to the sociology of the body.

Nguyen, D. T. (1992). "The Spatialization of Metric Time: The Conquest of Land and Labour in Europe and the United States " <u>Time & Society</u> **1**(1): 29-50.time and space
europe
USA
linear time
clock time
territory
labour time
time discipline
public and private time
critical temporalities
Relevance: 2

> In this paper, I address the entrenchment of metric time in the West wherein clock time came to measure not only the surface of bodies but also the space of human activity. I trace two specific sets of practices which both reflected and propelled this increasing spatialization of time: the conquest and demarcation of territories and oceans in the first instance; and, in the second, labouring activities and the discipline of private life. The questions which this paper raises, finally, relate to the political and ethical configurations in such a temporal regime.

Nicholson, G. (1971). "The Commune of *Being and Time*." <u>Dialogue: Canadian Philosophical Review</u> **10**(4): 708-726.Continental Philosophy
Philosophy
Heidegger
Political philosophy
Relevance: 2
critique of discipline
historical time

> One cannot determine whether a book is a work of political philosophy merely by glancing at its contents. Heidegger's *Being and Time* is a case in point. It offers no discussion of the topics which are commonly thought to constitute political philosophy—the state, the nature of law, human rights, and so on. But particular themes such as these reflect in large part the actual conditions which prevailed at certain times and places, fourth-century Athens and seventeenth-century England, for example, so they must not be thought to constitute an outline of the eternal problems of political philosophy. When a philosopher embarks upon a new line of thought at a different time and under novel circumstances, he may

find himself instituting a new vocabulary for the problems of the human community.

Nigam, A. (2004). "Imagining the Global Nation: Time and Hegemony." <u>Economic and Political Weekly</u> **39**(1): 72-79.imagined futures
nationalism
India
temporal conflict
Multiple temporalities
time as tool for political legitimation
Relevance: 2
Global present
Asynchrony

> India's entry into the global arena opens up immense imaginative possibilities for the new elite imagination of a deterritorialised global nation, which is in turn is predicated upon a fuller incorporation into the global economy. This incorporation leads to a rapid disjunction of temporal experience with the nation-space in such a way that it breaks irrevocably with the nation-building framework and in the process unhinges the everyday popular from nation-time.

Noble, A. G. (1999). <u>An Ethnic Geography of Early Utica, New York: Time, Space and Community</u>. Lewiston, NY, Edwin Mellen Press.Geography
Migration
Cities
Human Geography
Relevance: 3
USA
change over time

> An examination of how early immigrant communities (German, Welsh, Polish, Italian) changed the geographical shape of the city. Group identity was so strong that even a century after the first peoples began to arrive, different neighbourhoods, and even larger sections of the city, retained the imprint of the immigrants. It is also the story of adaptive strategies followed by each community in responding to economic and social constraints imposed upon it. The study is oriented to the spatial perspective of the urban cultural geography. The internal movement of the groups is traced and the rationale for the particular directions of movement is related to physical, economic and cultural factors.

Noonan, J. (2009). "Free Time As a Necessary Condition of Free Life." <u>Contemporary Political Theory</u> **8**(4): 377-393.ethics
social time
Capitalism
leisure time
Relevance: 2
life course
critical temporalities

Routines
repetition
organisational temporalities
normativity
values
open future
action
political theory

> Human life is finite. Given that lifetime is necessarily limited, the experience of time in any given society is a central ethical problem. If all or most of human lifetime is consumed by routine tasks (or resting for the resumption of routine) then human beings are dominated by the socially determined experience of time. This article first examines time as the fundamental existential framework of human life. It then goes on to explore the determination of time today by the ruling value system that underlies advanced capitalist society. It concludes that the equation 'time is money' rules the contemporary experience of time, and goes on to argue that this experience deprives those who live under this ruling value system of a central requirement of free human life: the experience of time as an open matrix of possibilities for action (or free time).

Nora, P., Ed. (1996). <u>Realms of memory: rethinking the French past. Volume 1: Conflicts and Divisions</u>. Realms of memory: rethinking the French past. New York, Columbia University Press.Memory
France
Europe
temporal conflict
past in the present
history
cultural studies
Meaning
commemorative events
heritage sites
Relevance: 2

> Offering a new approach on history, culture, French studies and the studies of symbols, Realms of Memory reveals how the myriad meanings we attach to places and events constitute our sense of history.

Nowotny, H. (1992). "Time and Social Theory." <u>Time & Society</u> **1**(3): 421-454.social time
social theory
sociology
Giddens
Norbert Elias
G.H. Mead
Luhmann
agency

Relevance: 2
Review article
> The paper first discusses fundamental issues raised for social theory by the concept of `social time' and investigates how the concept is delineated from other discipline-embedded ones. The second section reviews the concept of social time in the work of major social theorists, notably Mead, Elias, Giddens and Luhmann. The link or lack thereof to human agency is considered crucial. The third section examines briefly the numerous empirical contributions to the study of time that cover a wide variety of subfields of social research. Finally the present potential for `time studies' in the social sciences is assessed.

Nowotny, H. (1994). Time: the Modern and Postmodern Experience. Cambridge, Polity.modernity
Postmodernism
social time
Technology
industrialisation
linear time
just-in-time production
communication
experiential time
organisational temporalities
Relevance: 2
changing perceptions of time
Simultaneity
critical temporalities
action
Sociology
> from back cover:

"Helga Nowotny's exploration of the forms and meaning of time in contemporary life is panoramic without in any way partaking of the blandness of a survey. From the artificial time of the scientific laboratory to the distinctively modern yearning for one's own time, she regards every topic in this wide-ranging book from a fresh angle of vision, one which reveals unsuspected affinities between the bravest, newest worlds of global technology and the most ancient worlds of myth."
--Lorraine Daston, University of Chicago

> This book represents a major contribution to the understanding of time, giving particular attention to time in relation to modernity. The development of industrialism, the author points out, was based upon a linear and abstract conception of time. Today we see that form of production, and the social institutions associated with it, supplanted by flexible specialization and just-in-time production systems. New information and communication technologies have made a fundamental impact here. But what does all this mean for temporal regimes? How can we understand the transformation of time and space involved in the bewildering variety of options on offer in a postmodern world?

The author provides an incisive analysis of the temporal implications of modern communication. She considers the implications of worldwide simultaneous experience, made possible by satellite technologies, and considers the reorganization of time involved in the continuous technological innovation that marks our era. In this puzzling universe of action, how does one achieve a 'time of one's own'? The discovery of a specific time perspective centred in the individual, she shows, expresses a yearning for forms of experience that are subversive of established institutional patterns.

This brilliant study, became a classic in Germany, will be of interest to students and professionals working in the areas of social theory, sociology, politics and anthropology.

Noyes, R. (1980). "The Time Horizon of Planned Social Change: II. How the Advocates of Social Reform May Expedite Their Purpose through Temporal Calibration." <u>American Journal of Economics and Sociology</u> **39**(3): 261-272.time as horizon
planning
social Change
policy
social coordination
Sociology
economics
long-term perspectives
temporal conflict
temporal complexity
in/commensurability between times
coordinating between different times
communication
Relevance: 3

Recent recognition of time horizon as a variable in human cerebration opens a window on the question of how worthwhile social reform might be expedited. The careers of three prophets in this millenium--Bartolomé de Las Casas, John Eliot and Jonathan Edwards--support the premise that unusually long time horizons needed for prophecy to create an inherent differential between the prophet's horizon and the time frame of his contemporaries. The resulting discalibration is an impediment to communication. Rudimentary measurement of the time horizons of modern-day proponents of land value taxation, followers of Henry George, indicated horizons longer than the current social time frame. It follows that some calibration of that difference is advisable. Adjustments in an individual's own time horizon are apt to be more productive than efforts to shift the time frame as a whole.

Nugin, R. (2010). "Social Time as the Basis of Generational Consciousness." <u>Trames: Journal of the Humanities and Social Sciences</u> **14**(4): 342-366.social time
generations

individual time
coordinating between different times
life course
Shared past
Europe
Soviet Union
postcommunism
social Change
method: Interviews
Method: quantitative
Method: qualitative
collective memory
temporal boundaries
identity
Relevance: 2

The article addresses the interdependence of personal and social time. Certain social events at certain age create specific forms of social identity which defines itself through these social developments. The focus of this article is theorizing how this identity - in other words, generational consciousness - can be triggered by social processes. In particular, specific interest will be on the age group born in Estonia in the 1970s, a cohort reaching maturity at the time broad social changes took place after the collapse of the Soviet Union. Generational consciousness forms when personal and social transitions coincide among those who are young at the time of social transitions. However, historical change does not necessarily articulate in a generational consciousness in all circumstances. Hence, analysing qualitative interview data against a backdrop of quantitative data, the article attempts to reveal the reflexive generational consciousness of this cohort and its core features. The paper also seeks to discover whether the subjective borders stated by the respondents to their social identity coincide with the (objective) social and demographic conditions of this cohort.

Nye, W. P. (1986). "The social organization of time in a resort band: Or, "moments to remember"." Popular Music and Society **10**(4): 63-71.music
social time
social coordination
leisure time
memory
labour time
temporal boundaries
inclusion/exclusion
ritual
time discipline
coordinating between different times
relevance: 3
professionalism
dance

not available - from the text: ...On the other hand, resort band musicians are expressly denied the Bohemian pleasures which public stereotypes, scholarly literature,4 and professional practice associate with the more spirited or anarchistic strains of popular dance music. For example, resort musicians consume little if any alcohol during working hours and this is never done in sight of the guests. Consumption of any other drug must be entirely surreptitious or immediate dismissal is the likely result. In addition, the musicians may not fraternize with the guests except to receive a request .or perhaps a brief compliment, nor may they share food or beverages with the guests. The guests only see the band members (and vice versa) during the performance itself. Setting up, breaking down, dressing up and down, and break time between sets is done out of the audience's sight. The musicians socialize only with one another or with other hotel employees while working. Resort musicians not only are devoid of "groupies," but even their spouses are not allowed to visit the job site. Such stringent, normative restrictions are rarely imposed on commercial dance musicians who play in bars and night clubs or for dances and other social functions such as weddings. In many ways the resort band ritual is a cross between the mores of the concert hall and the dance hall. To succeed the resort band must present what amounts to a professional concert stretching over four hours and drawing from a repertoire that sounds like Muzak inspired "elevator music" at one extreme and a screaming rhythm and blues band at the other. When looked at in this way, a successful resort band ritual depends upon a combination of talent and timing, with timing being the more important of the two key components. Obviously, some musical talent and ability are necessary prerequisites if one is to perform credibly, but my observations on personnel turnover lead to the conclusions that the better musicians rarely if ever have an opportunity to display much of their talent and many talented musicians are fired simply because they will not or cannot master the temporal demands of the ritual. Or, as Kyle Thompson says on the basis of forty years' experience, "Playing the music is probably the easiest part of the job."

Nyroos, M. (2007). "Time to learn, time to develop? Change processes in three schools with weak national time regulation." Pedagogy, Culture & Society **15**(1): 37-54.education
social Change
national time
change over time
time use
time allocation
Sweeden
Europe
Method: longitudinal analysis
Goals
Scheduling
Relevance: 3
organisational temporalities

This article analyses change of time use and time allocation in three schools participating in a Swedish five-year national experiment in which State regulation of teaching time was weakened. Participating schools could freely decide how to use and distribute teaching time. The experiment was launched at a late stage in a 25-year decentralisation process. During this period, the Swedish education system has become one of the most decentralised ones among the OECD countries. Based on a four-year longitudinal study, the initiation and implementation of more goal-oriented and flexible time allocations in the three schools were analysed. When removing the time schedule one would expect schools to change both time allocation and pedagogy. However, in all three schools, change concerned the latter rather than distribution of teaching hours across subjects, pupils and so on. In particular, change was about replacing traditional subject-based teaching by thematic, cross-disciplinary studies and introducing working forms resulting in increased autonomy, but more responsibility on the part of the pupils. It is concluded that the additional weakening of time governance did not have any dramatic effects on initiation and implementation of school development. It primarily resulted in a confirmation, legitimisation and to some extent speeding up of existing change efforts. More generally it led to increased possibilities of information, networking and attention.

Odih, P. (1999). "Gendered Time in the Age of Deconstruction." Time & Society **8**(1): 9-38.Gender
Deconstruction
Derrida
inclusion/exclusion
linear time
time as symbolic resource
politics of time
politics
feminism
feminist theory
women's time
public and private time
labour time
critical temporalities
Multiple temporalities
non-linear time
time as all encompassing
Relevance: 2
epistemology
Continental Philosophy
Representational linear time is premised on the rational ordering and control of space and time and the denial of différance; it knows no Other. Linear time's claim to neutrality has, in recent years, been the subject of much feminist debate. Davies and Leccardi have, for example, argued the incompatibility of `women's time' with a linear perspective which separates work from leisure, the public from

the private, and task from clock-based orientations to time. But many of these feminist challenges are epistemologically grounded in the very same representational tradition, which has secured the hegemony of linear time. For these feminist discourses tend towards either a strategy of reversing the phallocentricity of linear time and or synthesizing the binary elements of their discourse (i.e., its male/female opposition) into mutually inclusive dualistic pairs. The problem that unites these respective strategies is that they fail to displace the dualistic epistemology that is at the heart of Enlightenment thought. Conversely, this paper argues that a way to destroy the male/female time opposition is not to invert it but to deconstruct it. Deconstruction, as defined by Derrida, is a strategy, which attacks the classical oppositions of the metaphysics of presence and in doing so, destroys the phallocentric binary that it creates. The alternative discourse of gendered time presented in this paper defines masculine and feminine time(s) as elements that represent multiple differences, pluralities of characteristics that cross and re-cross the alleged boundary between the two. It is in this sense that discourses of gendered time can fracture the masculine fiction of unity that is linear time and reveal how these unities have repressed an Other.

Odysseos, L. (2009). "Constituting Community: Heidegger, Mimesis and Critical Belonging." CRISPP: Critical Review of International Social and Political Philosophy **12**(1): 37-61.Heidegger
philosophy
continental Philosophy
Belonging
deconstruction
identity
shared past
non-homogeneous community
Tradition
critical temporalities
inclusion/exclusion
Multiculturalism
Relevance: 2

> In this article, I propose a consideration of the question of community and mimesis. I suggest that Heidegger's radically hermeneutic and heteronomous analysis of existence (Daseinanalytik) enables us to give a critical rereading of his cryptic, contentious and troubling statements on 'community' and 'people' in the infamous paragraph 74 of Being and time. My purpose is not solely exegetical with respect to Heidegger's argument, however. This rereading is primarily a retrieval of a productive understanding of how community comes to be constituted through the practice of 'critical mimesis' from Heidegger's thought, as developed by authors such as Peg Birmingham. Critical mimesis or identification, I argue, points to a type of relationship towards the community's past that renders communal constitution by its members into a type of 'critical belonging'. Critical belonging involves critique, displacement and resistance towards the tradition

and, as a questioning mode of identification, help us critically theorise community constitution beyond 'thick' and 'thin' dichotomies. It may also well aid us in examining empirical questions about the expansion of community, multiculturalism and social exclusion which are at the forefront of social and political concerns. (edited)

Oinas, P. and E. J. Malecki (2002). "The Evolution of Technologies in Time and Space: From National and Regional to Spatial Innovation Systems." International Regional Science Review **25**(1): 102-131.Technology
nationalism
change over time
Relevance: 4

> Complementing existing approaches on national innovation systems (NISs) and regional innovation systems (RISs), the proposed spatial innovation systems (SISs) approach incorporates a focus on the path-dependent evolution of specific technologies as components of technological systems and the intermingling of their technological paths among various locations through time. SISs utilize spatial divisions of labor among several specialized RISs, possibly in more than one NIS. The SIS concept emphasizes the external relations of actors as key elements that transcend all existing systems of innovation. The integrating role of these relations remains inadequately understood to date. This poses a challenge for future research.

Öktem, K. (2004). "Incorporating the time and space of the ethnic 'other': nationalism and space in Southeast Turkey in the nineteenth and twentieth centuries." Nations and Nationalism **10**(4): 559-578.Homogenising present
nationalism
Middle East
ethnicity
Critical temporalities
time and space
inclusion/exclusion
Relevance: 3
national time
history
Geography

> Abstract. This paper aims to develop a model for the ethno-nationalist incorporation of the space and time – that is of the geography and history – of ethnicities considered as 'others' by the ethno-nationalist core of an emerging nation-state. It contends that one of the reasons for the recurring power and emotive force of nationalist discourse and practice stems from the disjunction between the complex history of a locality – exemplified in its material culture – and the homogenised present, which various strategies of ethno-nationalist incorporation have brought about. Based on the analysis of the empirical evidence of the case of the city of (Sanli) Urfa in Southeast Turkey, it argues that a 'spatial perspective' focusing on the locale might facilitate unveiling hitherto

understudied aspects of local nationalisms, as well as the rather dark sides of most nation-building projects such as large-scale population exchanges or ethnic cleansing.

Olivier, L. (2008). Le sombre abîme du temps. Mémoire et archéologie [The Dark Abyss of Time: Memory and Archaeology]. Paris Seuil.Archaeology
memory
Past in the present
materiality
Philosophy
non-linear time
Relevance: 2
history
Benjamin
Darwin
critique of discipline
Historical time
Assumptions about time obscuring x
Methodology
critical temporalities

Not available - from review (http://traumwerk.stanford.edu/archaeolog/2009/01/the_dark_abyss_of_time.html): Olivier's book is ambitious: he basically proposes to no less than rethink archaeology – a task, until now, mostly reserved to Anglo-Saxon scholars – through a reflection on time. His critical analysis, however, goes well beyond the discipline and cuts to the heart of history. Actually, the main enemy of Olivier is historicism. With its sequential, homogeneous and unilinear rendering of time, historicism has prevailed in the historical sciences. Historicism is what truly kills archaeology and makes it "despairingly superficial" (p. 53): if archaeology wants to be a relevant science, it has to stop resorting to the flawed temporalities of traditional historiography. His critical undertaking leads him to revisit inherited concepts of archaeological practice (including typology and excavation), heritage, and the history of archaeology. In his journey, he finds unexpected allies in people as disperate as Charles Darwin, Sigmund Freud, Walter Benjamin, Aby Warburg and Georges Perec. In order to deconstruct historicist time, he develops the idea that archaeology is not a form of history, as often understood in Europe, but a form of memory. Archaeology, though, does not work with individual or collective memories, but with a material one...Yet, at the same time, the past is not something physically remote – a point which has been recently emphasized by other authors (Olsen 2003; Witmore 2006). The past is at hand (à portée de main), here and now, everywhere. What we have on the surface, or near the surface, are remnants, traces, fragments de temporalité (p. 100), which are continuously involved in our lives and reinscribed according to new circumstances. Even more: the vestiges from the past condition our present (consider Roman roads and city planning)...

For Olivier, archaeology has the potential to conceive another time altogether and, therefore, to overcome historicism. As a matter of fact, archaeology has been on the brink of revolutionizing our comprehension of time since the 18th century, but in each occasion, it has balked and withdrawn to the secure realm of historicism, becoming a mere subdiscipline of history...

Laurent Olivier's book is an outstanding contribution to archaeological and historical theory for several reasons, but probably the most important is its unique archaeological way of reasoning, starting from the earthly remains of the past.

Olma, S. (2007). "Physical Bergsonism and the Worldliness of Time." <u>Theory, Culture and Society</u> **24**(6): 123-137.Philosophy
continental Philosophy
Relevance: 2
Bergson
capitalism
physical time
critique of discipline
Relativity Theory
conceptions of time
social time
Materiality
time and space
Market time
finance
organisational temporalities
physics

> This article approaches the problem of capital's contemporary *dispositifs* from the rather unusual perspective of physics. It draws our attention to a surprising re-emergence of Bergson's critique of spatializing concepts of time in a paper recently published in the influential *Foundations of Physics Letters*, whose author, Peter Lynds, criticizes modern physics for maintaining at its very foundations a nonsensical notion of time, i.e., time as a succession of static instants. In doing this, he unintentionally revitalizes the famous debate between Einstein and Bergson, which the latter was believed to have lost. The fact that Bergson's critique re-emerges from within the physics community itself Olma takes as a sign of an increasing receptivity to qualitative -- i.e., nonspatial -- understandings of time. Taking Einstein's 'discovery' of relativity as a historical example, Olma argues 'that the materiality of social time forms the ontological fabric out of which conceptual -- i.e., physical -- time emerges'. If we are willing to follow him in this assertion, it seems evident that physics' newly-found interest in Bergsonism (or at least Bergson-inspired critique) indicates a dramatic shift in the materiality of the contemporary social. As much as modernity's dispositifs tended toward spatialization, Olma argues, as much do today's postmodern dispositifs *temporalize* the organization of social praxis. In order to substantiate the temporalization thesis he draws on today's financial markets as well as the

spread of time-based organization.

O'Malley, M. (1992). "Standard Time, Narrative Film and American Progressive Politics." Time & Society **1**(2): 193-206.standardisation
narrative
cinema
USA
time discipline
national time
nature
Management
time as tool for political legitimation
politics
changing perceptions of time
social time
Relevance: 2
politics
time zones

> In the United States, the establishment of standard time zones in 1883 imposed an objective, socially expedient mechanical authority on what had been regarded as an unfungible aspect of nature. This new time lent itself to editing and reformation. Nearly identical approaches to the problem of time appeared in the techniques of scientific management, the evolution of motion-picture narrative and the formation of political consensus in the years before the First World War.

O'Malley, M. (1992). "Time, Work and Task Orientation: A Critique of American Historiography " Time & Society **1**(3): 341-358.task oriented time
labour time
historiography
USA
critique of discipline
time as natural
changing perceptions of time
social time
Relevance: 2

> The notion of task orientation - that natural cues govern both the pace and intensity of labor in preindustrial societies - has been too readily accepted by historians, especially American historians. Mistaking `natural time' for a more leisurely approach to life, they have missed the cultural attitudes about work that inform any interpretation of natural temporal cues. Nature offers no specific models for labor, and in many cases `natural' sources for time have resulted in regimented, regular and intense patterns of labor.

O'Neil, J. (1997). Time, Narrative and Environmental Politics. The ecological community: environmental challenges for philosophy, politics, and morality. R. S. Gottlieb. London, Routledge**:** 22-38.Philosophy

ecology
environment
Sustainability
climate change
narrative
politics
more-than-human communities
values
time as missing element
ethics
Relevance: 2

not available - from the text: "Environmental problems raise two major theoretical challenges to orthodox ethical and political thought. The first concerns the place of non-human nature in our scheme of values. The second concerns the place of time, history and narrative. Both challenges raise questions that existed prior to environmental problems, but both have become stark in the new context. Discussion in environmental ethics has tended to focus almost entirely on the first problem...it is not my purpose in this paper to deny that there is anything of value in this exchange. However one consequence is that the second challenge has been largely ignored; where it has been raised, it has been neither adequately formulated nor addressed....Moreover, it highlights more clearly the institutional and political dimentions to the debate around the environment that, in the discussion of the values of nature, often seem to get lost in the thought that if we got our values right our problems would be solved"

from the back cover: The Ecological Community offers important and previously unexplored responses to the environmental crisis. "The premise of this volume," writes editor Roger Gottlieb, "is that the environmental crisis challenges the presuppositions of--and creates a rich field of creative work in--philosophy, politics, and moral theory." These eighteen essays are fresh and compelling interrogations of the existing wisdom in a host of areas, including liberalism, communicative ethics, rights theory and environmental philosophy itself. Contributors: Avner de-Shalit, Gus diZerega, Roger S. Gottlieb, Eric Katz, Robert Kirkman, Andrew Light, Brian Luke, David Macauley, Mark A. Michael, Carl Mitcham, John O'Neill, Holmes Rolston III, David Schlosberg, William Throop, Steven Vogel, Mark I. Wallace, Peter S. Wenz, Michael E. Zimmerman.

O'Neill, J. (1999). Self, Time and Separability. Self and Future Generations: an intercultural conversation. T.-C. Kim and R. Harrison, White Horse Press.future
Philosophy
climate change
Relevance: 3
Subjectivity
Method: comparative analysis
long-term perspectives
identity

the future
cultural variants of time
future generations
temporally extended responsibilities

> Abstrsct Not available: Abstract from edited collection: This study reveals how human attitudes to the long-term effects of their actions are crucially bound up with their ideas of personal identity. This collection of essays contrasts eastern and western philosophies of concern for the future, and offers some suggestions for their possible reconciliation. Contributions are also provided by Yoon-Jae Chung, John Dunn, Takatoshi Imada, Masaya Kobayashi, John O'Neill, Onora O'Neill, Edward Page and Takesha Sasaki.

O'Rand, A. and R. A. Ellis (1974). "Social Class and Social Time Perspective." Social Forces **53**(1): 53-62.class
social time
time perspective
future orientation
Difference
cultural diversity
time as horizon
cultural variants of time
Relevance: 2
children/youth

> The present research introduces and provisionally tests an improved methodological procedure (the Social Time Perspective Scale) for determining class-linked differences in the way persons anticipate the future and orient their behavior to it. Data for this analysis are drawn from a sample of freshmen in college who come largely, but not entirely, from middle-class backgrounds and from a sample of Job Corpsmen who come primarily from lower-class backgrounds. The findings reveal that: (1) lower-class youth in the Job Corps have a more circumscribed notion of future time than youth from the middle class and their outlook on the future is less systematically ordered; (2) upwardly mobile lower-class youth in college have succeeded in incorporating some features of the middle-class pattern of future orientation in their temporal outlook, but residues of their lower-class backgrounds are still present; and (3) in both the lower- and middle-class samples, the length of temporal perspectives is a factor mediating effective role performance.

Orlikowski, W. J. and J. Yates (2002). "It's about Time: Temporal Structuring in Organizations." Organization Science **13**(6): 684-700.organisational temporalities
temporal ordering
Rhythms
communities of practice
critique of discipline
methodology
Relevance: 2

Management
In this paper we propose the notion of temporal structuring as a way of understanding and studying time as an enacted phenomenon within organizations. We suggest that through their everyday action, actors produce and reproduce a variety of temporal structures which in turn shape the temporal rhythm and form of their ongoing practices. A focus on temporal structuring, combined with a practice perspective, allows us to bridge the subjective-objective dichotomy that underlies much of the existing research on time in organizations. After developing the notion of temporal structuring, we illustrate its use in the context of a prior empirical study. We conclude by outlining some implications of temporal structuring for organizational research on time.

Orlove, Benjamin S. (2004). "Editorial: Identity, Temporality, and Moral Geographies." Current Anthropology **45**(1): 1-2.Identity
multiple temporalities
Human Geography
Anthropology
temporal conflict
heritage
Relevance: 3
Geography
Morality
Review of articles in issue

Orlowski, H. (1996). Generationszugehorigkeit und Selbsterfahrung von (deutschen) Schriftstellern. Epistemology and History. A. Zeidler-Janiszewska. Atlanta, GA, Rodopi B.V.**:** 497-508.generations
Simultaneity
shared past
philosophy
Relevance: 1
literature
Karl Mannheim
Asynchrony
historical time
history
epistemology
The article aims at reconstruction of the auto-diagnosis of two literary generations: (1) authors whose first publications appeared in the late 20's, and (2) authors who had their debut in the years 1960-1980. The notion of generation status is defined in reference to Jerzy Kmita's conception. The author approaches the category of "generation" in accordance with Pinder's and Mannheim's conception of "simultaneous nonsimultaneousness". According to it a "generation" is a community whose discriminating feature is not the objective historic time but the subjective experience of the community. Two aspects of generation status--common experience of history and common estimation of

values and objectives--correspond with two different models of interpretation.

Ost, F. (1998). "Du contrat a la transmission: Le simultane et le successif (From contract to transmission: the simultaneous and the successive)." <u>Revue Philosophique de Louvain</u> **96**(3): 393-488.political community
futurity
Political philosophy
environment
politics
temporally extended responsibilities
The future
homogenising present
political theory
ethics
homogenising present
Separation from the past
absence of future
Simultaneity
Relevance: 1
future generations
generations

> Today the idea of extending the political community to future generations imposes itself. However, two major cultural obstacles render improbable the effective recognition of responsibilities towards the future inhabitants of our planet. On the one hand, there is the "contractualist" obstacle, which characterizes the dominant theories of justice at the present time, theories which conceive obligations only among subjects approximately equal and engaged in synallagmatic relationships of exchange, although what we are dealing with here is the enlargement of the ethical community to subjects to come, in regard to whom we are in an asymmetrical relationship. On the other hand, there is the "temporal myopia" of our era, which is translated both by amnesia in regard to the past and an incapacity to fit ourselves into a meaningful future. The present study is devoted to a discussion of these obstacles setting out from the idea of transmission.

Ostor, A. (1993). <u>Vessels of time: An essay on temporal change and social transformation</u>. Delhi, Oxford University Press.social change
social time
Multiple temporalities
in/commensurability between times
methodology
Method: comparative analysis
temporal distancing
inclusion/exclusion
anthropology
Relevance: 2

cultural variants of time
time as symbolic resource
time as all encompassing
Modernization
indigenous peoples

This extended, penetrating, and elegantly structured and written essay is an exploration of time, conceptually, comparatively, and in different historical and social contexts. It opens with an exploration of time in different societies. Is time among the Salteaux, Balinese, Nuer, or Pitanjara similar or different? What of ancient India and China? What if we add medieval Europe and industrializing America? Immediately 'time' becomes problematic: is it a concept, a series of concepts, or just a set of measurements? How does one compare: are we sure we are dealing with comparable things. Most studies assume time to be axiomatically given, in terms of which other notions of time become different or non-existent; and are dissolved in other domains (social structure, economy, kinship, ritual). What becomes of the question of time (put in terms of an indigenous equivalent of a western concept, or-vice versa) when we ask who is doing the category construction, for whom, when, where? What is the purpose underlying the comparison? Is it an innocent study of temporality or a marker of progress, modernization, dependence? Half the essay is thus concerned with questions (theoretical, methodological, interpretative) of what is involved when we talk about time in different societies, Western and non-Western, in contemporary and historical contexts. The other half is thematically even broader with the addition of changes that have occurred over the past two centuries, leaving no society untouched. The author concludes, inter alia, that time in an anthropological sense is not a universal condition with a constant meaning throughout histories and societies, and that the anthropologist's task is to findways of comparing the differences, thereby opening cultures and traditions to each other in a more egalitarian way than was possible in the past.

O'Sullivan, A. and R. Van de Noort (2007). Temporality, cultural biography and seasonality: rethinking time in wetland archaeology. Archaeology from the wetlands: recent perspectives. J. Barber, C. Clark, M. Cressyet al. Edinburgh, Historic Scotland.Archaeology
ecology
ecological communities
Chronology
methodology
Relevance: 3
cyclical time
change over time
seasonal time
Scotland
U.K.
europe

Not available - from the text: Wetland archaeology is uniquely well placed to

investigate questions of chronology, temporality, life-cycles and seasonality. Beyond the usual archaeological approaches to time (eg seriation, typology and stratigraphy), most wetland archaeological investigations have access to a ready supply of samples (ie wood, peat and organic deposits) for absolute scientific dating, particularly radiocarbon and dendrochronology. Indeed, the success of dendrochronology in revealing dynamic sequences of site and regional occupation, use and abandonment are well known. Investigating wetland archaeological sites, environmental archaeologists have used the evidence of insects' plant remains, seeds and even testate amoeba to establish the season, or months, of a site's occupation. Soil micromorphologists have carried out innovative studies of settlement deposits to reconstruct the chronological sequences of processes and events leading to their formation. In brief, wetland archaeology has become adept at calibrating past times.

Osuri, G. (2006). "Imploding Singularities: For a Critique of Autoimmunity as Political Future." <u>Social Semiotics</u> **16**(3): 499 - 510.philosophy
inclusion/exclusion
Deconstruction
Derrida
homogenising present
war
conceptions of time
temporal complexity
Multiple temporalities
political time
politics of time
politics
time as tool for political legitimation
time as tool for managing percieved threats
Relevance: 2
western imperialism
time as all encompassing
western imperialism
Continental Philosophy
This paper traces the resilience of Orientalist representations in contemporary political and popular cultural constructions of space and time. Derrida's deconstruction of universalist notions of space and time enables a challenge to these mechanisms. However, our contemporary political era in the context of the war between terrorisms is marked by an implosion of the Enlightenment concept of universal space and time and the attempt to negate multiple spacetimes. In this sense, Derrida's concept of autoimmunity appears to be a necessary theoretical tool in reading our political future in relation to wars between state and other terrorisms.

P.I.C. (2011). "The Revolution of Time and the Time of Revolution: a Conference." <u>Philosophy, Interpretation and Culture 21st Annual Conference</u> Retrieved 1st August

2011, 2011, from http://timeofrevolution.wordpress.com/.Revolution
politics
political time
The future
temporal conflict
imagined futures
critical temporalities
progress
Repetition
Asynchrony
Break in time
cyclical time
timelessness
Relevance: 2
Derrida
futurity
negri
Agamben
Deleuze
Negri
Philosophy
literary theory
cultural studies
Becoming
chronos/kairos
Continental Philosophy

What sense of time is produced through radical politics? Is the understanding of time as future part of a radical imagination? If the commitment to radical social change involves looking forward into the future, will that leave us with a sense of futurity that depends on the linearity of yesterday, today, and tomorrow? To interrogate the emergence of radical creations and socialities, we welcome submissions that theorize time as it relates broadly to politics, cultural conflicts, alternative imaginaries, and resistant practices. Time has historically been thought and inhabited through a variety of frameworks and styles of being. At times the present repeats or seems to repeat the past. There are actions that seem to take place outside of time, to be infinite or instantaneous. Theories of emergence view time as folding in on itself. Indigenous cosmologies and Buddhist philosophers put forward the possibility of no-time or of circular and cyclical time. The radical question of time is one around which the work of many scholars has revolved: Derrida on the to-come [a-venir] of democracy, Negri's work on kairos, Agamben on kairology, Santos on the expansive notion of the present, Deleuze and Guattari on becoming. This heterological list is far from exhaustive, while hinting at the depth of the theme that our conference cultivates. A central political concern, time invokes our most careful attention and the PIC conference provides the setting for this endeavor. We must find the time for time. At its core, this conference seeks to explore the relationship between time and

revolution. Time here may mean not just simple clock and calendar time but rather a way of seeing time as part of a material thread that can go this way and that, weaving together the fabric of political projects producing the world otherwise. Ultimately, the question of time fosters a critical engagement with potentiality, potency, and power; as well as with the virtual and the actual, of the to be and the always already. We seek papers, projects, and performances that add to the knowledge of time and revolution, but also ones that clear the way for new thinking, new alliances, new beings.

Some possible topics might include: • Radical notions of futurity, historicity, or the expansive present.• Conceptions on the right moment of action.• The political reality of time as stasis or cyclical.• The colonial creation of universal time, and decolonial cosmologies of time.• Work on thinkers of time and revolution.• Work on potentiality, the virtual, and the actual.• Capital and labor time.

Pahl, R. (1984). <u>Divisions of Labour</u>. Oxford, Wiley-Blackwell.labour time
care work
Task oriented time
history
gender
relevance: 3
capitalism
care work

> not available - from book review http://www.jstor.org/stable/27508771 The specific subject is that of the 'forms of work and sources of labour' within capitalism, especially in England. 'Work' and 'labour' are broadly and clearly defined, not merely as an exercise in semantics, but in order to critically re-examine and redefine that which 'we', especially 'we' who are economists and mainstream historians, take to be 'work', which is typically full-time and usually male wage-labour. Pahl broadens the definition of 'work' to encompass the range of people's employments?from women's and men's wage-labour, participation in the 'informal' or 'black' economy, to unpaid domestic labour, or as he rather more euphemistically calls it, 'self provisioning within the household'. The basic unit of study is the household rather than the individual. The book covers the history of work from pre-industrial Britain to the present, and integrally relates it to the history of the household. The author argues persuasively that a strict sexual division of labour did not prevail in pre-industrial society. Nor was there a dichotomy between the private, domestic sector and the broader public domain and economy. The boundaries overlapped and interrelated, as did the delineation between women's and men's work. Men performed housework and women played an essential role in production, including but not confined to household production. As industrial capitalism evolved in the late eighteenth and nineteenth centuries, women's declining contribution to social and productive life was not the outcome of materialist imperatives alone.

Paine, R. (1992). Jewish Ontologies of Time and Political Legitimation in Israel. <u>The </u>

Politics of Time. H. J. Rutz. Washington, D. C. , Americal Anthropoligical Association: 150-170.Israel
time as tool for political legitimation
politics
social time
Multiple temporalities
Relevance: 2
judaism
political time
Middle East
conceptions of time
        not available

Panelli, R. and W. Larner (2010). "Timely Partnerships? Contrasting Geographies of Activism in New Zealand and Australia." Urban Studies **47**(6): 1343-1366.Geography
Activism
urban communities
New Zealand
Australia
timeliness
method: comparative analysis
Short-term perspectives
long-term perspectives
Method: longitudinal analysis
Methodology
time and space
community development
Development
politics
temporal complexity
multiple temporalities
coordinating between different times
Relevance: 2
time as missing element
chronos/kairos
Social capital
        Analyses of activism have inspired geographers for many years, but most of this
        work has focused on relatively short time-frames, events and struggles. This
        paper suggests that there is much to be gained from a greater engagement with
        issues of time and time—spaces. It outlines and applies the contrasting
        conceptions of chrono/chora and kairo/topos notions of time—space as
        potentially useful ways to interrogate geographies of activism. The paper focuses
        on two specific forms of activism—an Australian women's 'Heritage Project' and
        a New Zealand 'Fishbowl' evaluation of a community development programme—
        to show how politics is contingent on diverse temporal as well as spatial
        conditions. It reveals the complex navigations that are made as these politics are

negotiated via both mutual learning processes and the forging of new activist—state relations. It is concluded that these 'timely partnerships' have involved moving beyond adversarial conceptions of 'state' and 'activist', but at the risk of reconstituting activism as 'social capital'.

Pappas, P. (1967). "Time Allocation in 18 Athens Communities." Ekistics **24**(140): 110-127.Greece
time allocation
Relevance: unknown
      not available

Parkins, W. (2004). "Out of Time: Fast Subjects and Slow Living " Time & Society **13**(2-3): 363-382.cities
Deceleration of time
food
Acceleration of time
critical temporalities
coordinating between different times
Rhythms
Activism
changing perceptions of time
labour time
leisure time
families
experiential time
conceptions of time
Relevance: 2
Agriculture
      Slow living involves the conscious negotiation of the different temporalities which make up our everyday lives, deriving from a commitment to occupy time more attentively. This article considers the significance of time in practices of slow living and the imbrication of time and speed in notions of 'slowness' where slowness is constructed as a deliberate subversion of the dominance of speed. By purposely adopting slowness, subjects seek to generate alternative practices of work and leisure, family and sociality. I will focus on the Slow Food movement as a significant manifestation of both the desire for and the implementation of slow living through a reconceptualization of time in everyday life.

Pasero, U. (1994). "Social Time Patterns, Contingency and Gender Relations." Time & Society **3**(2): 179-191.gender
social time
time scarcity
Modernity
Acceleration of time
leisure time
changing perceptions of time

temporal conflict
coordinating between different times
labour time
waiting
Perception of time
women's time
social conflict
temporal inequality
relevance: 2
care work

> The general sense that we suffer from a `lack of time' seems to be indicative of modern culture. It also seems that, rather paradoxically, this lack of time is actually being offset by an increase in the time at our disposal: witness recent increases in leisure time (that is, time not spent in paid employment). This paper proposes to examine the contradictory effects of this development and to discuss the types of experiences which become possible once one has time to spare, i.e.: contingent experiences. There are two main questions to be considered here. First, is the perception of modern time patterns gender-specific? Second, do these different perceptions cause `time collisions' in gender relations?

Pataki-Schweizer, K. J. (1982). <u>A New Guinea landscape: Community, space, and time in the eastern highlands</u>. Seattle, University of Washington Press.Relevance: 4
change over time
anthropology
Papua New Guinea

> not available - from review http://www.jstor.org/stable/2055504 This work is the fourth in a series of monographs resulting from the New Guinea Microevolution Project, an inquiry concerned with the genetic, phenotypic, and cultural diversification of a putative original community whose descendants in the eastern highlands of New Guinea constitute four ethnolinguistic groups.

Patel, G. (2000). "Ghostly Appearances: Time Tales Tallied Up." <u>Social Text</u> **18**(3): 47-66.history of changing perceptions of time
cultural variants of time
India
social time
Religion
capitalism
national time
linear time
identity
gender
embodiment
nationalism
narrative
critical temporalities

colonialism
history
postcolonialism
Affect
Relevance: 2
Hinduism
christianity

not available - from the text: Paradoxically enough, temporality can be said to have genealogies of its own. In what follows I trace the coimplications of Christian, Christian-secular, and Hindu temporalities in the capitalist production of the militarized Indian nation. Here the production of a linear past-present-future relation (linear even as it curves back through the past) requires certain forms of subjectivity: a farmer who establishes a rural-urban progress narrative; a domesticated insinuation into gender in which a woman desires and represents both timeless tradition and modern commodities. In this reading, I show the ways in which Hindu nationalist temporality relies on both missionary and secular-Christian times. At the close of the essay, I explore ways of narrating colonial temporalities differently, using the work of two historians. This, because in order to get to the before or the after of colonialism one must traverse it. Only through such narrations, and the affect that engenders them as painful, can substantive differences in subject positions become available. The questions that frame this discussion include the following: How can we think subjectivity through other possible times, given that subjectivities in the "modern" are inseparable from particular ways of narrating time? Is it possible to speak...

Peeren, E. (2006). "Through the Lens of the Chronotope: Suggestions for a Spatio-Temporal Perspective on Diaspora." <u>Thamyris/Intersecting: Place, Sex and Race</u> **13**(1): 67-77.chronotopes
literary theory
Diaspora
Migration
time as missing element
time and space
Bakhtin
social time
time as symbolic resource
inclusion/exclusion
Relevance: 2

Within diaspora studies, the temporal dimension of diaspora for the most part remains subordinated to the element of spatial dispersal. This paper aims to theorize the inextricable linkage of space and time in the production and reproduction of diaspora consciousness through Mikhail Bakhtin's concept of the chronotope. The chronotope prompts a view of diaspora identities as predicated on a removal not only from a particular location in space and moment in time, but also from the particular social practice of time-space through which a community conceptualizes its surroundings and its own place in them. Diaspora then

emerges as a particular form of doubled chronotopical interpellation, as a dwelling-in-dischronotopicality.

Perkins, M. (1998). "Timeless Cultures: The `Dreamtime' as Colonial Discourse " Time & Society **7**(2-3): 335-351.timelessness
Australia
Indigenous Australians
colonialism
temporal distancing
time as tool for managing percieved threats
Multiple temporalities
temporal conflict
England
language
conceptions of time
Relevance: 2
inclusion/exclusion
Asynchrony
history
indigenous peoples

> In Australia, dominant representations of indigenous culture portray it as attuned to a temporal awareness quite other than that practised by mainstream society. In the 19th century this supposed temporal `otherness' was often understood to be a timelessness, a total unawareness of time. This article suggests that, irrespective of any correspondence with actual indigenous beliefs, the construction of temporal difference was part of the 18th- and 19th-centuries colonial enterprise, and bore the marks of contemporary middle-class preoccupations. These preoccupations also shaped the reform of popular culture within England itself. An examination of attitudes to plebeian temporalities in England problematizes a purely transparent relationship between colonial terminology and indigenous culture. Use of the term `Dreamtime', for example, belongs to a long history of discussion about the nature of dreaming and its relationship to prophecy. Drawing connections between the marginalization of English popular belief and of Aboriginal culture lends support to recent analysis of the history of the word `Dreamtime' that has stressed its hegemonic role within a dominant language.

Perkinson, J. W. (2003). "Trancing Terror: African American Uses of Time to Trick the Evil Eye of Whiteness." Nova Religio: The Journal of Alternative and Emergent Religions **7**(1): 60-75.Religion
USA
critical temporalities
race
colonialism
multiple temporalities
relevance: 2

inclusion/exclusion
History
timing
western imperialism
Visuality
time as symbolic resource
Slavery

> This essay engages the ideas of historian of religions Charles Long to examine the significance of African American work with creative uses of time and timing as a survival tactic inside the regimes of enslavement and racialization. The modern form of domination that has taken shape in the history of European colonization and imperial aggression has clearly elevated the disciplines and technologies of the eye as its modus operandi - nowhere more evident than in the emergence of racialization schemes as the primary form of social shorthand governing the on-going project of accumulation and control. The struggles of African heritage peoples in the "New World" against such have regularly interrupted the controlling monologue of the eye with ever reinvigorated and re-innovated polyphonies of the ear.The resulting consciousness is a primary modality of a profoundly religious creativity.

Perry, D. (2000). "Rural Weekly Markets and the Dynamics of Time, Space and Community in Senegal." <u>The Journal of Modern African Studies</u> **38**(3): 461-486.Senegal
Africa
work time
capitalism
economics
agriculture
Anthropology
rural communities
neoliberalism
Market time
inclusion/exclusion
Scheduling
Routines
time and space
time use
Relevance: 1
temporal boundaries
continuity over time
community stability

> This article examines reciprocal relations among Wolof small farmers in Senegal after the emergence of rural weekly markets (loumas) and the implementation of neoliberal policies in the 1980s. Contrary to the notion that markets are a force of social dissolution, new trading practices and free market policies have not weakened community relations among small farmer neighbours and kin. Rather, the spatial and temporal patterning of loumas has served to strengthen intra-

community bonds. Farmers have, since the formation of loumas, limited their travel beyond their home zones. While at loumas they interact avidly with extralocal merchants, they have not allowed outsiders to settle permanently in local villages. Furthermore, because loumas occur only once a week, farmers continue to benefit from daily, multiplex interactions with one another. After analysing the spatial and temporal organisation of loumas, this article looks at specific examples of small farmers augmenting their economic security during a period of economic restructuration by innovating new modes of reciprocal exchange with one another.

Perry, T. and M. J. Sims (2005). "Taking Time: The Power of Community and Conversation." <u>The English Journal</u> **94**(3): 89-92.education
communication
organisational temporalities
time use
time allocation
Relevance: 2
time spent with community

> not available - introduction instead: For quite some time, I have contemplated the idea of community what it is and what it can be for teachers and students. For any teacher who is passionate about and thinks broadly of the literacy development of his or her students, forming and sustaining community in the classroom and with colleagues in and across school contexts is critical in improving literacy outcomes for students. I must confess that I am not a groupie by nature; I require and relish time spent in solitude. Nonetheless, whether my role was that of a daughter or a student, I recognize that I have always profited from "communities" who took personal interest in and advocated for my development. As an educator of more than twenty-five years, I can attest to the transformative power of teachers who make conscious decisions to form professional learning communities where they gather to work, think, problematize, and celebrate together, because in our profession, there is simply no substitute for creating and nurturing that particular type of collegiality.

Pertierra, R. (1993). "Time and the Local Constitution of Society: A Northern Philippine Example " <u>Time & Society</u> **2**(1): 29-50.Asia
social time
Postmodernism
epochalism
Newton
time as natural
standardisation
time zones
local time
critical temporalities
Rural communities
Ritual

action
social cohesion
social coordination
continuity over time
orientation within time
Relevance: 1
Asynchrony

> Time is both an aspect as well as a constituent of our experience. Both as aspect and as constituent postmodernity is characterized by a distinctive attitude to time. The present interest in periodization and genre, the replacement of objective reality by the prevalence of the sign, in other words, the linguistification of the world can no longer be encompassed by Newtonian and naturalistic concepts of time. In an electronic age where local time is a sub-unit of London/New York/Tokyo time, the other no longer has its own time. This paper recaptures other times as exemplified in a rural community in Northern Philippines. The constitution of time in ritual and practical structures of action gives this community a coherence sufficient for its maintenance and reproduction despite the disruptive aspects of daily life. Whereas other times and other places use ritual to orient themselves in time, post-modernity has reinvented time to suit its needs.

Pfau, M. (2003). "Time, Tropes, and Textuality: Reading Republicanism in Charles Sumner's "Crime Against Kansas"." Rhetoric & Public Affairs **6**(3): 385-413.USA
Political theory
rhetoric
Timing
political time
cyclical time
politics
time as symbolic resource
time as tool for political legitimation
Relevance: 1
political community

> By focusing on civic republicanism as the "problem of time" and on the related critical concepts of "rhetorical timing," iconicity, and imitation, this essay theorizes a hermeneutic republicanism. In practice the essay treats Sumner's "Crime Against Kansas" as both a rhetorical confrontation with, and representation of, the republican "problem of time." The "Crime" is structured by organic tropes of political community and its organizing temporal themes systematically ebb and flow iconically to represent the life cycle of the republic within the life cycle of the textual performance. The essay concludes with ruminations on the role such a hermeneutic republicanism might play in ongoing scholarly debates.

Phillips, R. B. and M. S. Phillips (2005). "Double Take: Contesting Time, Place, and Nation in the First Peoples Hall of the Canadian Museum of Civilization." American Anthropologist **107**(4): 694-704.Museums

Canada
Anthropology
national time
indigenous Canadians
indigenous peoples
art
Media
narrative
Modernity
history
relevance: 3

> not available - from the text: In a single review it is, of course, impossible to do justice to an exhibition that took 11 years to develop, that covers 50,000 square feet, and contains 1,500 objects, together with images, videos, sound recordings, and art installations. Rather, our aim here is to identify the First Peoples Hall's major themes and narrative structures. We also examine in more detail several representative installations to assess the degree to which the hall constitutes a new departure for the museum. The changes that have occurred need to be understood both in terms of the National Museum of Canada's modernist anthropological traditions and, more broadly, with reference to the epochal forces of reform that were at work in the Canadian museum world during the years that the First Peoples Hall was being developed. Finally, it will be important to assess the new exhibits in relation to the other representations of Aboriginal culture and history that visitors encounter elsewhere in the museum.

Pickering, K. (2004). "Decolonizing Time Regimes: Lakota Conceptions of Work, Economy, and Society." <u>American Anthropologist</u> **106**(1): 85-97.Anthropology
labour time
USA
task oriented time
native American
Critical temporalities
Colonialism
Relevance: 2
inclusion/exclusion
indigenous peoples
capitalism
changing perceptions of time
labour time
time discipline
economics
Assumptions about time obscuring x
western imperialism

> One of the hegemonic forces associated with the spread of capitalism is a shift in the time sense of production from task orientation to labor timed by the clock. On the periphery of the global economy, Lakota households on the Pine Ridge

reservation must make fragmentary allocations of time between clock-based wage jobs and task-oriented forms of production governed by social relationships. Despite a long and ongoing history of state policies designed to enforce the discipline of the clock, task orientation continues to dominate Lakota time-sense. Rather than active resistance to or internalization of clock time, Lakota practices flout time-values that interfere with the task-oriented demands of more materially certain, socially embedded economic activities. Lakota conceptions of time, born of their contemporary material conditions, are better understood when theoretical concepts of work and time are decolonized to remove the assumptions that emulating or opposing Euro-Americans is of central concern.

Pickering, M. (2004). "Experience as horizon: Koselleck, expectation and historical time." Cultural Studies **18**(2): 271 - 289.cultural studies
future
futurity
Karl Mannheim
time as horizon
history
experiential time
Acceleration of time
temporal conflict
modernity
Separation from the past
Relevance: 2
Communication
time as symbolic resource
Social coordination
negotiation
Social structure
expectation
historical time
future orientation
homogenising present
changing perceptions of time
Acceleration of time

> This article explores and develops the concept of the horizon as a figurative and analytical device used to negotiate the relations between experience, everyday life and historical time. Its central focus is Reinhart Koselleckâ€™s application of the concept, though it also draws on the work of Karl Mannheim (through his distinction between conjunctive and communicative experience) and Raymond Williams (through his concept of structure of feeling) in order to add to and refine Koselleckâ€™s use of the term in examining the temporal structures of experience and expectation. Our sense of historical time is generated through the tensions between experience and expectation, everyday life and social process. These are, of course, historically variable and contingent. During the

course of modernity and late modernity, experience and expectation have become increasingly divergent. Their separation has profoundly affected how we think about historical time in relation to everyday life and the span of a generation and a lifetime. It also turns the conception of history as historia magistra vitae on its head, with modernity increasingly forced to fund itself ethically out of its own transient present. The article discusses the main aspects of these changes and how they have altered the balance between the space and horizon of experience and expectation. It attends both to the need to examine historical concepts in terms of their various meanings and implications, and to the ways in which the particular concept of the horizon can help illuminate the consequences of accelerating time in the conditions of modernity and late modernity. The diminution of historical understanding in relation to everyday life is seen as among the most serious of these consequences.

Pierson, P. (2004). <u>Politics in time: history, institutions, and social analysis</u>. Princeton, Princeton University Press.history
political time
method: dynamic rather than static
politics
events
Processual
social time
social change
Temporality of academic work
Political science
Sociology
policy
economics
sequence
method: longitudinal analysis
Relevance: 2
organisational temporalities
time as missing element
critique of discipline

This groundbreaking book represents the most systematic examination to date of the often-invoked but rarely examined declaration that "history matters." Most contemporary social scientists unconsciously take a "snapshot" view of the social world. Yet the meaning of social events or processes is frequently distorted when they are ripped from their temporal context. Paul Pierson argues that placing politics in time--constructing "moving pictures" rather than snapshots--can vastly enrich our understanding of complex social dynamics, and greatly improve the theories and methods that we use to explain them. Politics in Time opens a new window on the temporal aspects of the social world. It explores a range of important features and implications of evolving social processes: the variety of processes that unfold over significant periods of time, the circumstances under which such different processes are likely to occur, and above all, the significance

of these temporal dimensions of social life for our understanding of important political and social outcomes. Ranging widely across the social sciences, Pierson's analysis reveals the high price social science pays when it becomes ahistorical. And it provides a wealth of ideas for restoring our sense of historical process. By placing politics back in time, Pierson's book is destined to have a resounding and enduring impact on the work of scholars and students in fields from political science, history, and sociology to economics and policy analysis.

Pink, S. (2007). "Sensing *cittàslow*: slow living and the constitution of the sensory city." <u>Sense and Society</u> **2**(1): 59-77.deceleration of time
cities
Affect
Acceleration of time
critical temporalities
U.K.
experiential time
time as resource
Method: ethnography
Agriculture
Relevance: 2

> In 2004 Aylsham, Norfolk, became Britain's second Cittàslow Town (Slow City). Embedded within the slow living ideology of Cittàslow is the assumption that the "better" life it advocates involves heightened sensory experience and concomitant pleasure. In contrast to contemporary fast life, it wishes that "suitable doses of guaranteed sensual pleasure and slow, long-lasting enjoyment [may] preserve us from the contagion of the multitude who mistake frenzy for efficiency" (The Slow Food Companion 2005: 6). In the first part of the paper I analyze how the sensory elements of slow living are represented in the Cittàslow and related Slow Food movement's literature. Then, based on my ethnographic fieldwork centered on Aylsham's Cittàslow events and projects, I examine how the routine and creative sensory practices of the individuals who produce and participate in Cittàslow policies and activities are constitutive of a "sensory city."

Pink, S. (2008). "Sense and sustainability: The case of the Slow City movement." <u>Local Environment: The International Journal of Justice and Sustainability</u> **13**(2): 95-106.environment
Sustainability
cities
Urban communities
Affect
Anthropology
development
embodiment
Method: ethnography
U.K.
critical temporalities

Perception of time
changing perceptions of time
acceleration of time
Deceleration of time
relevance: 3

> In this article I draw on recent anthropological literature on the senses to propose a novel approach to sustainable local development. I suggest that attention to how the senses are engaged in both discourses concerning and corporeal experiences of sustainable urban development, can produced insights into how these processes operate. In developing the discussion I draw from examples from ethnographic research in British member towns of the CittÃ slow (Slow City) movement.

Pinkus, K. (2010). "Carbon Management: A Gift of Time?" <u>Oxford Literary Review</u> **32**(1): 51-70.climate change
Derrida
the gift
deconstruction
environment
future generations
generations
future
futurity
open future
unpredictibility
literary theory
Management
Relevance: 3
long-term perspectives
future orientation
Assumptions about time obscuring x
temporally extended responsibilities
Continental Philosophy

> Rather than a radical realignment of energy sources or usage, 'carbon management' appears as unassailably practical; a gift to future generations. This essay calls on deconstructive and impractical thinking to dislodge the security of carbon management as inadequate to the chaotic and unfathomable temporality of climate change.

Plowfield, L. A., E. C. Wheeler, et al. (2005). "Time, Tact, Talent, and Trust: Essential Ingredients of Effective Academic-Community Partnerships." <u>Nursing Education Perspectives</u> **26**(4): 217-220.Nursing
community health
temporality of academic work
time spent with community
organisational temporalities

health care
Relevance: 3
education

> Building strong partnerships between academic institutions and community health agencies requires a commitment to time, tactful communications, talented leaders, and trust. The essential elements of partnership building are discussed based on experiences of a mid-Atlantic nursing center, an academic health center established to provide care to underserved and vulnerable populations.

Pocock, J. G. A. (1972). <u>Politics, language and time: essays on political thought and history</u>. London, Methuen.Political philosophy
politics
Political theory
history
language
turning points
philosophy
Relevance: 3
Historiography
historical time

> In his first essay, "Languages and Their Implications," J. G. A. Pocock announces the emergence of the history of political thought as a discipline apart from political philosophy. Traditionally, "history" of political thought has meant a chronological ordering of intellectual systems without attention to political languages; but it is through the study of those languages and of their changes, Pocock claims, that political thought will at last be studied historically. Pocock argues that the solution has already been approached by, first, the linguistic philosophers, with their emphasis on the importance of language study to understanding human thought, and, second, by Thomas Kuhn's The Structure of Scientific Revolutions, with its notion of controlling intellectual paradigms. Those paradigms within and through which the scientist organizes his intellectual enterprise may well be seen as analogous to the worlds of political discourse in which political problems are posed and political solutions are proffered. Using this notion of successive paradigms, Pocock demonstrates its effectiveness by analyzing a wide range of subjects, from ancient Chinese philosophy to Machiavelli, Hobbes, and Burke.

Polt, R. (2009). "Time Fractured, Times Regained." <u>Research in Phenomenology</u> **39**(2): 316-325.Book review
Heidegger
Relevance: 3
narrative
Science
Multiple temporalities
social time
time as horizon

Continental Philosophy
> Review of David Wood. Time After Time. Bloomington: Indiana University Press, 2007 - I explore David Wood's view in Time after Time (Indiana 2007) that neither science nor narrative provides a unified interpretation of time. We are left with a plurality of times: for Wood, different kinds of beings constitute different, though interrelated, "time-shelters" or "economies of time." Against Wood's claim that Heidegger abandoned time for much of his career, I show that time is an enduring concern for Heidegger. Heidegger begins with time as a transcendental horizon for being, moves to the event of appropriation as the founding of time and, finally, presents appropriation as a transtemporal ground of time and being.

Poppel, F. V. and R. V. Gaalen (2008). "The Presence of Parents and Childhood Survival: The Passage of Social Time and Differences by Social Class." Kinship and Demographic Behavior in the Past **7**(2): 105-134.social time
class
Families
The Netherlands
Europe
change over time
Relevance: 3
children/youth
kinship
> This study focuses on the effects on survival of children of growing up in a family with or without both biological parents and/or stepparents. We use data from a representative sample of births from cohorts born in the Netherlands between 1850 and 1922. We first describe the long-term trends in the presence of fathers, mothers, and stepparents in families of children between birth and age 15. We then study the impact on survival of children of (a) the permanent absence of one of the parents, and (b) the entrance of a stepparent, focusing on changes in the effect over time and social class. Our analysis confirmed the more important role of the mother for survival, and showed that more durable effects of parental absence grew in importance over time, and revealed hardly any observed social class differences on mortality effects.

Popular Memory Group (1982). Popular Memory: theory, politics, method. Making Histories: studies in history-writing and politics. R. Johnson, G. McLennan and B. Schwarz. London, Hutchinson.collective memory
Memory
methodology
history
critique of discipline
Activism
Method: oral history
Method: autobiography
cultural studies
historiography

politics
Relevance: 3

> not available - from the text: In this article we explore an approach to history-writing which involves becoming 'historians of the present too'. It is important to stress 'explore'. We do not have a completed project in 'popular memory' to report. We summarize and develop discussions which were intended as an initial clarification. These discussions had three main starting-points. First, we were interested in the limits and contradictions of academic history where links were attempted with a popular socialist or feminist politics. Our main example here was 'oral history', a practice that seemed nearest to our own preoccupations. Second, we were attracted to projects which moved in the direction indicated by these initial criticisms. These included experiments in popular autobiography and in community-based history, but also some critical developments with a base in cultural studies or academic historiography. Third, we tried, as in the case of all the articles in this book, to relate problems of history-writing to more abstract debates which suggested possible clarifications. What do we mean, then, by 'popular memory'? We give our own provisional answers in the first part of this essay. We define popular memory first as an object of study, but, second, as a dimension of political practice. We then look, in the second part, at some of the resources for such a project, but also sketch its limits and difficulties. These are discussed in turn and at more length in the third and fourth parts. They range from problems of theory and method to the social organization of research and writing. On its own this essay is incomplete in another way: though it sketches the field as a whole, it explores one side of the popular memory relation, the side nearest to oral history as a practice. The larger argument is extended, in important ways, in Chapter 7. Although this has a different authorship it grew from the same discussions.

Porta, S. (1999). "The community and public spaces: ecological thinking, mobility and social life in the open spaces of the city of the future." <u>Futures</u> **31**(5): 437-456.cities
Sustainability
environment
Planning
imagined futures
Methodology
transport technologies
change over time
Relevance: 4
future studies

> The roots of the present crisis of public urban spaces in the modern and contemporary city can be traced back not only to the history of the early vision of the planning movement to which the city planning discipline dedicates much attention, but also to the history of scientific thinking, the measuring eye that all of us--specialists, administrators, intellectuals and citizens alike--have used on it from the 17th century up to the present day. Recognition of these roots allows us to distinguish the fruitful from the sterile among the many directions offered by

the various projects for the city of today and the city of the future. In the recent emphasis placed on the concept of community--in the interpretation offered here--lies the basis and motivations of some of the most interesting guidelines for an in-depth study and really innovative approach to the problems of city traffic and the closely associated problems of the reappropriation of a social dimension of public space for the city of the future.

Porter, J. E. (2001). Alternative temporalities of revolution in the work of Walter Benjamin and Luce Irigaray. Philosophy. Warwick, University of Warwick.
Ph.D. Revolution
philosophy
Benjamin
Irigaray
history
critical temporalities
historical time
hegel
nietzsche
Adorno
Agamben
narrative
social Change
conceptions of time
Relevance: 2
Agamben
Continental Philosophy

"Every conception of history is invariably accompanied by a certain experience of time which is implicit in it, conditions it, and thereby has to be elucidated. Similarly, every culture is first and foremost a particular experience of time, and no new culture is possible without an alteration in this experience. The original task of a genuine revolution, therefore, is never merely to 'change the world' but also - and above all - to 'change time'." (Giorgio Agamben, 'Time and History: Critique of the Instant and the Continuum', in Infancy and History: Essays on the Destruction of Experience, London, Verso, 1993, p. 91).

In this thesis I will be looking at the work of Walter Benjamin and Luce Irigaray as two examples of different attempts to 'change time' in the sense given by Giorgio Agamben above. I will be arguing that both of these thinkers theorise this 'genuine revolution'. I will also be arguing that there are useful parallels in their work which will help to bring about a more productive thinking of the temporalities of history and revolution. The first part of the thesis consists of a reading of Benjamin's revolutionary philosophy of history and a study of the temporalities that emerge from his critique of historicism. This also involves an investigation into both Hegel's and Nietzsche's influence on Benjamin's thinking of time and history. His relationship to Hegel is explored through the nature of the dialectic at work in Benjamin's texts as well as through the interpretations of these texts by

Adorno and Agamben. Nietzsche's influence is traced through the theme of tragedy. I compare and contrast Nietzsche's thinking of tragedy with Benjamin's thinking of Trauerspiel, and show the various conceptions of historical time at work in these forms. The second part of the thesis is then a reading of what I take to be Irigaray's revolutionary philosophy of history.

Postill, J. (2002). "Clock and Calendar Time: A missing anthropological problem " Time & Society **11**(2-3): 251-270.clock time
calendars
Anthropology
Standardisation
time zones
time as missing element
local time
Malaysia
Asia
critique of discipline
Relevance: 2

The spread of clock and calendar time (CCT) from the North Atlantic region to the rest of the world is an understudied phenomenon. The second part of this article, based on anthropological fieldwork, examines the successful localization of CCT in a semi-rural area of Sarawak, in Malaysian Borneo. Before that, the article critically assesses some of the main anthropological studies of time to date, highlighting their inattention to CCT and suggesting that CCT is a subject full of interdisciplinary promise.

Postone, M. (1993). Time, Labor, and Social Domination: A Reinterpretation of Marx's Critical Theory. Cambridge, Cambridge University Press.Marxism
labour time
power
inclusion/exclusion
critique of discipline
capitalism
industrialisation
social theory
Capitalism
time discipline
economics
Relevance: 2

In this ambitious book, Moishe Postone undertakes a fundamental reinterpretation of Marx's mature critical theory. He calls into question many of the presuppositions of traditional Marxist analyses and offers new interpretations of Marx's central arguments. These interpretations lead him to a very different analysis of the nature and problems of capitalism and provide the basis for a critique of "actually existing socialism." According to this new interpretation, Marx identifies the central core of the capitalist system with an impersonal form of

social domination generated by labor itself and not simply with market mechanisms and private property. Proletarian labor and the industrial production process are characterized as expressions of domination rather than as means of human emancipation. This reformulation relates the form of economic growth and the structure of social labor in modern society to the alienation and domination at the heart of capitalism. It provides the foundation for a critical social theory that is more adequate to late twentieth-century capitalism.

Power, S. (2010). "Complex Experience, Relativity and Abandoning Simultaneity." Journal of Consciousness Studies **17**(3-4): 231-256.temporal complexity
Simultaneity
Physics
Method: dynamic rather than static
experiential time
Philosophy
Multiple temporalities
Relativity Theory
static time
Duration
Phenomenology
Relevance: 3

> Starting from the special theory of relativity it is argued that the structure of an experience is extended over time, making experience dynamic rather than static. The paper describes and explains what is meant by phenomenal parts and outlines opposing positions on the experience of time. Time according to the special theory of relativity is defined and the possibility of static experience shown to be implausible, leading to the conclusion that experience is dynamic. Some implications of this for the relationship of phenomenology to the physical world are considered.

Prager, J. (2006). Jump-Starting Timeliness: Trauma, Temporality and the Redressive Community. Time and Memory. J. Parker, M. Crawford and P. Harris. Amsterdam, Netherlands, Koninklijke Brill**:** 229-245.sociology
memory
trauma
forgiveness
timeliness
past in the present
Synchronicity
Asynchrony
Separation from the past
forgetting
relevance: 1

> This paper argues counter-intuitively that psychological trauma describes not an event in the past but a condition of the present. Trauma is a memory illness characterized by the collapse of timeliness, when remembering prior experiences

or events intrude on a present-day being-ness. The social basis of traumatic remembering is defined: an a posteriori and critical remembering of those who, either because of their presence (as perpetrators) or their absence (as protectors) generate suffering. Trauma endures through time when, in the absence of a reparative community, no capacity is available to allow for closure of past events. If timelessness-the inability to demarcate past from present-is symptomatic of trauma, then traumas cure requires the jump-starting of timeliness, and timeliness depends on the existence of a community that colludes in the illusion of an individual's current day well being. How to restore to an individual the experience of the world's timeliness? The paper considers the conditions necessary for social redress, the restoration of community, and trauma's cure. Apology and forgiveness are described both as constitutive features of trauma's redress and as dependent upon the creation of a new liminal community (of apologizers and forgivers) whose members are temporally demarcated from the past.

Pratt, J. (1990). "Crime, time, youth and punishment." Contemporary Crises **14**(3): 219-242.criminology
children/youth
U.K.
europe
England
Wales
critique of discipline
change over time
Relevance: 4
> This paper examines current developments in the social control of youth crime and delinquency in England and Wales. It argues that the usual critical explanations of these developments, in the form of the dispersal of discipline or the social authoritarianism thesis are inadequate. Instead, it is suggested that the punishment has taken on a more effective and efficient format in the management of this problem group than either of the above would have made possible.

Pred, A. (1981). "Social Reproduction and the Time-Geography of Everyday Life." Geografiska Annaler. Series B, Human Geography **63**(1): 5-22.time-geography
Geography
Methodology
social Change
Belonging
Trajectories
future orientation
Relevance: 3
> not available - from the text: Amidst the cacophony of clashing conceptual, methodological, and philosophical perspectives characterizing present-day human geography, one new sound is beginning to be heard faintly, yet with

increasing frequency and clarity. It is an appeal, to some an unappealing plea, for members of the discipline "to actively integrate human geography with social theory" (Thrift, 1981). It is a call for "human geographers to reverse their long-time dependence on conceptual impulses from other disciplines, and to move from critique to active participation in the theoretical debates and developments now occurring within the social sciences" (Thrift and Pred, 1981). In some of its more precise expressions it is an entreaty for human geographers to directly address that most central and challenging set of questions confronting all of the social sciences and history: the dialectic between society and individual; "the relation between the individual and the collective, one and many, subject and object, I and you, us and them" (Olsson, 1981); the "interplay between individual behavior and experience, the workings of society, and societal change" (Pred, 1981b; cf. Gregory, 1978, 1980a, 1980b; Olsson, 1980c; Pred, 1981a). Among all of Torsten Hägerstrand's considerable achievements, the greatest almost certainly has been his provision of a means by which we, as human geographers and human beings, can think about the world around us and the every-day content of our own lives and thereby begin to creatively contribute to the modification and elaboration of social theory. For time-geography, as developed by Higerstrand' and his Lund associates does not merely provide an extremely effective device both for describing behavior and biography in time and space, and for conducting accessibility constraint analyses. On the contrary, if one looks beyond the immediately apparent, one finds in Higerstrand's time-geography a highly flexible language and evolving philosophical perspective whose core concepts of path and project readily lend themselves to dialectical formulations concerning the individual and society.2 Those same concepts, when integrated with other frameworks, make possible a reinterpretation of many of the grand themes of social theory.

Prior, N. (2011). "Speed, Rhythm, and Time-Space: Museums and Cities." Space and Culture **14**(2): 197-213 Rhythms
time and space
Museums
cities
Modernity
Acceleration of time
Virilio
Simmel
cultural studies
multiple temporalities
Benjamin
temporal conflict
time as symbolic resource
relevance: 3
Deceleration of time
> This article assesses some potential approaches to museums and cities propelled by a theoretical preoccupation with modernity as a condition of speed.

Here, one can extrapolate two variants in the writings and interventions of Marinetti, Simmel, Virilio, and writers in the postmodern tradition: (a) the museum is slow, it is a brake on modernity, it is modernity's sedentary other and (b) the museum is fast, it is as quick as the city, reflecting modernity's impulse toward acceleration. To finesse these approaches, the article will move toward the method of rhythmanalysis and an emphasis on time-space considerations. It is Lefebvre's teasing last snippets on the concept of rhythm, the article will argue, presaged by Benjamin's approach to the variant tempos of modernity in The Arcades Project, that point to a fuller and more advanced approach to urban-museological relations and the multiple rhythms that feature in both.

Pronovost, G. (1989). "The Diversity of Social Time: The Role of Institutions." <u>Current Sociology</u> **37**(3): 37-62.social time
Sociology
methodology
history of changing perceptions of time
conceptions of time
temporal complexity
Multiple temporalities
organisational temporalities
temporal conflict
leisure time
families
education
Scheduling
labour time
Relevance: 2

not available - from the text: In the third chapter we will address the issue of the multiplicity and diversity of social times, since the sociologist is searching not for *the* time, but for various interconnected and often conflictual times. In this regard, we will have an important section on institutional time, i.e. that structured by leisure and cultural industries, and social institutions such as the family, school and workplace.

Pronovost, G. (1989). "Social Time." <u>Current Sociology</u> **37**(3): 1-98.social time
Sociology
methodology
temporality of academic work
history of changing perceptions of time
conceptions of time
temporal complexity
Multiple temporalities
Aging
class
life course
time reckoning

time management
Relevance: 2
> Not available - from the text: At first glace it seems that time is a fleeting phenomenon, difficult to analyse, everywhere and nowhere at the same time...Even a quick review of the pertinant literature draws attention to the diversity of disciplinary perspectives for the study of time...Is it then impossible to construct a genuine sociology of time?...It is importatnt to begin by making a distinction between the temporal aspects implicity or explicity underlying the majority of sociological works, and those which take time as their object of study...the same remarks apply to sociological methods...our aim is rather ti present a synthesis of the sociological trandition which directly addresses the study of time, takes time as a primary field of research, or which suggests seminal ideas for the development of the sociology of time. Our approach is as follows: In the first chapter we will present an overview of early sociologists' reflections on the sociology of time...in the second chapter we will proposed a typology of the social conceptions and meanings of time in traditional societies, in the third.. the issue of the multiplicity and diversity of social times...in the fourth....a synthesis of knowledge about the diveristy of time patterns according to age group, life cycle and social class...the last chapter will be devoted to the measurement and management of time...a selective bibliography for each chapter can be found at the end of the issue.

Pronovost, G. (1989). "Time and Social Class." Current Sociology **37**(3): 63-73.social time
Sociology
methodology
history of changing perceptions of time
conceptions of time
temporal complexity
Multiple temporalities
class
Relevance: 2
aging
life course
temporal inequality
> not available - from the text: In the fourth chapter we will present a synthesis of knowledge about the diversity of time patterns according to age group, life cycle and social class. In addition to the diversity of social time one must take into account a variety of situations and the importance of social inequalities with respect to time.

Pronovost, G. (1989). "The Transformation of Social Time in Modern Societies." Current Sociology **37**(3): 19-36.social time
Sociology
methodology
temporality of academic work

history of changing perceptions of time
conceptions of time
temporal complexity
Multiple temporalities
cultural variants of time
Relevance: 2

> in the second chapter we will propose a typology of the social conceptions and meanings of time in traditional societies, as as to be able to draw out the relativity of current conceptions of time when analysing the situation which prevails in contemporary societies.

Protevi, J. (1997). "Given Time and the Gift of Life." <u>Man and World</u> **30**(1): 65-82.Derrida
the gift
life course
reproductive time
Relevance: 3
philosophy
continental Philosophy
care work
politics
Aristotle

> "Given Time and the Gift of Life" explores the following nexus in Derrida's thought: the gift, the mother, and life. The first section examines life within the trajectory of the gift, the excess of gift over return in the gift of life, and the rewriting of Aristotelian generation in "differantial species-being." The second section shows the "quasi-transcendental" nature of

Derrida's thought. The conclusion sketches some of the political consequences of the
> gift of life thought as the quasi-transcendental gift of differantial species-being.

Pugh, S. (2002). The forgotten: A community without a generation - older lesbians and gay men. <u>Handbook of lesbian and gay studies</u>. D. Richardson and S. Seidman. London, Sage**:** 161-182.inclusion/exclusion
Sexuality
Queer temporalities
generations
Reproductive time
Queer theory
futurity
life course
Relevance: 2
Sociology
families

> abstract for article not available... abstract for the collection: The creation of a new field of lesbian and gay studies over the past thirty years has been a fascinating project. This volume brings together key authors in the field in 26

major essays and provides a clear sense of just how much has been achieved. It is a guide to the state of the art, and invaluable for scholars throughout the world' - Ken Plummer, Professor of Sociology, University of Essex; and Editor of Sexualities `This book is unique in lesbian and gay studies. From politics to health, cyber-queers to queer families, the review essays in this volume cover all the important bases of GLB history and politics. The Introduction is a simple and accessible overview of the changing faces of theory and research over many decades. This book is bound to be an important resource in a burgeoning field' - Janice Irvine, Associate Professor of Sociology, University of Massachusetts, Amherst `The Handbook of Gay and Lesbian Studies, assembled by two leading theorists of sexuality, makes available more than two dozen new cutting-edge essays in gay studies. Essential for social science scholars and students of gay/queer studies' - David F. Greenberg, Professor of Sociology, New York University

With this benchmark work, lesbian and gay studies comes of age. Drawing from a rich team of global contributors and carefully structured to elucidate the core issues in the field, it constitutes an unparalleled resource for teaching, research and debate. The volume is organized into 4 sections:

· History and Theory

This covers the roots of lesbian and gay studies, the institutionalization of the subject in the Academy, the 'naturalness' of heterosexuality, science and sexuality, the comparative sociology of homosexualities and the heterosexual/homosexual division.

· Identity and Community

This examines the formation of gay and lesbian identities communities and movements, 'cyber-queer' research, sexuality and space, generational issues in lesbian and gay lifecycles and the subject of bisexuality

· Institutions

This investigates questions of the governance of sexualities, lesbian and gay health, sexualities and education, religion and homosexuality, homosexuality and the law, gay and lesbian workers, homosexuality and the family, and lesbian, gay and queer encounters with the media and popular culture

· Politics

This explores the formation of the gay and lesbian movements, impact of globalization, antigay and lesbian violence, nationalism and transnationalism in lesbian and gay studies and sexual citizenship.

The result is an authoritative book that demarcates the field, stimulates critical discussion and provides lesbian and gay studies with an enriching focal reference point. It is, quite simply, a breakthrough work that will galvanize discussion and research for years to come.

Purser, R. E. and R. Hassan, Eds. (2007). <u>24/7: time and temporality in the network society</u>. Stanford, Calif., Stanford Business Books.networks
Acceleration of time
Agency
action
embodiment
cinema
Cultural studies
Continuity over time
time management
online communities
Presence
Perception of time
Changing perceptions of time
Capitalism
Critical temporalities
organisational temporalities
Clock time
Relevance: 2
The internet
New temporal perspectives in the "high-speed society" / Carmen Leccardi -- Network time / Robert Hassan -- Speed = distance/time : chronotopographies of action / Mike Crang -- Protocols and the irreducible traces of embodiment : the Viterbi algorithm and the mosaic of machine time / Adrian Mackenzie -- Truth at twelve thousand frames per second : The matrix and time-image cinema / Darren Tofts -- The fallen present : time in the mix / Andrew Murphie -- Stacking and continuity : on temporal regimes in popular culture / Thomas Hylland Eriksen -- Indifference of the networked presence : on time management of the self / Geert Lovink -- The presence of others : network experience as an antidote to the subjectivity of time / Jack Petranker -- CyberLack / David R. Loy -- Time robbers, time rebels : limits to fast capital / Ben Agger -- Finding time and place for trust in ICT network organizations / Hans Rämö -- The clock-time paradox : time regimes in the network society / Ida H. J. Sabelis.

Putnis, P. (2010). "News, Time and Imagined Community in Colonial Australia." <u>Media History</u> **16**(2): 153-170.Relevance: 1
Australia
News
Communication
Colonialism
Media

history
news
timeliness
periodicity
international Relations
history of changing perceptions of time
changing perceptions of time
technology
time management
time/space compression
Acceleration of time
homogenising present
Shared present
Synchronicity

> This paper discusses the changing temporal contexts of overseas news in Australia's colonial press. The history of overseas news – its timeliness, periodicity and its forms – is enmeshed in international communication history and, specifically, in the history of Australia's changing time/space relations with the rest of the world as new technologies, particularly the telegraph, became available. From the point of view of editors and publishers, these changing relations presented major challenges of time management. More broadly, these changing relations (often thought of as involving time/space compression) progressively altered the temporality of colonial engagement, both imaginary and real, with the rest of the world as knowledge of the 'new' came to be increasingly shared within common timeframes.

Puwar, N. and K. Powar (2010). "Noise of the Past." Retrieved 1st August 2011, 2011, from http://www.gold.ac.uk/methods-lab/pastevents/noiseofthepast/.historical time
war
Memory
Communication
generations
inclusion/exclusion
Cinema
postcolonialism
Relevance: 2
art
sound

> 'Noise of the Past' - a poetic journey of war, memory and dialogue through two inter-related works. Noise of the Past is a creative engagement with post-colonial histories of war, principally funded by the AHRC.

Quinby, R. (2011). <u>Time and the Suburbs: The Politics of Built Environments and the Future of Dissent</u>. Winnipeg, Arbeiter Ring.Cities
Social Change
USA

Canada
Urban communities
Sociology
Psychology
Geography
Standardisation
Unpredictibility
Relevance: 2
Urban communities
critical temporalities
homogenising present
Multiple temporalities
changing perceptions of time

> By combining provocative prose with photo-essay, Time and the Suburbs explores the disappearance of cities in North America under the weight of suburban, exurban, and other forms of development that are changing the way we live. Pointing to the complex experience of time in traditional cities, the book warns that our new suburban regions are the materialization of a homogenous and uniform experience of time that threatens the possibility of social change.

Rader, M. (1961). "Community in Time of Stress." <u>University of Colorado Studies: Series in Philosophy</u> **2**(August): 83-98.Dewey
pragmatism
Philosophy
communities in crisis
method: dynamic rather than static
processual
Temporal vs spatial communities
non-homogeneous community
power
Shared future
Shared past
Relevance: 2

> This article is a study of John Dewey's concept of "community." According to Dewey, the term refers to a process rather than a locality. Its roots are personal rather than abstract and impersonal. it is based on free mutuality rather than like-mindedness, and it excludes exploitation or one-sided domination. it is perpetually in the making, and the individual's commitment to it is not simply retrospective but dynamic and forward-looking. the function of the state should be mainly to integrate and augment the various techniques of free associations. science and technology should be reoriented and increasingly directed toward the cultivation of intimate groups and free, cooperative individuals.

Radu, C. (2010). "Beyond border-dwelling: Temporalizing the border-space through events." <u>Anthropological Theory</u> **10**(4): 409-433.Anthropology
time and space

borders
becoming
Method: dynamic rather than static
Actor-Network Theory
events
politics
methodology
Relevance: 2
time as missing element
processual
political time
temporal boundaries

> Drawing on the weak presence of problematizations of the spatial and temporal in some ethnographies of borders, this article advocates more attention to the border-space and ways in which it can be more effectively temporalized. It argues that it is not sufficient to recognize â€˜spaceâ€™ as an implicit characteristic of borders and advances an argument for seeing the border-space as â€˜becomingâ€™, in contrast to a largely agreed understanding of that space as â€˜dwellingâ€™. Using this distinction between two kinds of space with different possibilities of temporalization and politicization, the argument goes on with two theoretico-methodological scenarios for the border-space: the actor-network theory and Max Gluckmanâ€™s situational and processual analysis. It is argued that while the first imagines network and fluid spaces, coexistent with the regional ones, the latter offers a spatiotemporal genealogy of practices through events. Overall, the article opens a debate about seeing the border-space as â€˜becomingâ€™ by addressing a series of questions. Is the border-â€˜becomingâ€™ a fully spatiotemporal politics in which the state is not necessarily a central actor? Is this mode of ontologization played in great part by events set at different scales useful to the anthropology of borders?

Raghuramaraju (2000). "Secularism and Time." <u>Social Scientist</u> **28**(11/12): 20-39.secularism
religion
time and space
philosophy
normativity
Relevance: 3
time as missing element

> Not available - from intro: Secularism is not only a matter concerning space, particularly the social space, but also time. It is not sufficient to treat the problem of secularism as a problem of space as it is equally a problem concerning time. At the outset let me clarify that I am not, at least here, using a metaphysical notion of time, nor am I privileging time over space. In fact, I would ask for conceding to time what is conceded to the space in the discussions on secularism. In attempting to discuss secularism from the point of view of time, I want to avoid discussion of secularism, that too from the beginning, from a

normative point view. Discussion of norms without either logical rigour, or factual basis can become too unwieldy for a dialogue; or they generally tend to melt in the air. Instead, I would be interested in an exercise where these melted concepts are solidified, to use in reverse order Lenin's oft quoted remark, providing the firm basis for norms.

Ralph, M. (2008). "Killing Time." Social Text(97): 1-29.Senegal
Africa
postcolonialism
Boredom
Work time
status
inclusion/exclusion
Critical temporalities
generations
political time
time as tool for political legitimation
Relevance: 3
Anthropology
Method: ethnography
neoliberalism
children/youth

> This article explores a key trope of economic stagnation and chronic joblessness in postcolonial Senegal: the image of "lazy" young men in the public sphere. This civic and moral discourse is critical of young men who allegedly drink tea "all day." But this attitude elides the long history of youth protest against injustice, and excuses a state that has displaced the most strident critics of Senegalese neoliberalism by bribing them with overseas scholarships and government positions. This suggests that what some see as political and economic inactivity is manufactured through state-sponsored encadrement: techniques of trapping, quartering, and containing youth.

Ram, U. (2000). "National, Ethnic or Civic? Contesting Paradigms of Memory, Identity and Culture in Israel." Studies in Philosophy and Education **19**(5-6): 405-422.Israel
nationalism
temporal conflict
time and space
inclusion/exclusion
Relevance: 1
Judaism
Memory
identity
philosophy
education
coordinating between different times
Democracy

Multiple temporalities
time as symbolic resource
Middle East

> Zionist national identity in Israel is today challenged by two mutually antagonistic alternatives: a liberal, secular, post-Zionist civic identity, on the one hand, and ethnic, religious, neo-Zionist nationalistic identity, on the other. The older, Zionist, hegemony contains an unsolvable tension between the national and the democratic facets of the state. The post-Zionist trend seeks a relief of this tension by bracketing the national character of the state, i.e., by separation of state and cultural community/ies; the neo-Zionist trend seeks a relief of the same tension by bracketing the democratic nature of the state, i.e., by consolidating the Jewish ethno-national character of the state. The focus of the study is upon two dimensions of this unfolding cultural-political strife: the conflicting perceptions of time and space, and the ways they affect the perceptions of the boundaries of the collectivity, either in an inclusionary manner (the "post") or in an exclusionary manner (the "neo").

Rao, V. N., V. Nārāyaṇarāvu, et al. (2003). <u>Textures of time: writing history in South India</u>. New York, Other Press LLC.Postcolonialism
India
History
temporal distancing
Coevalness
chronology
narrative
Relevance: 2
temporal distancing
myth
homogenising present
Asynchrony
Hinduism
literature

> Along with the clock and the railroad, did the British colonists bring the questionable gift of history to India? Generations of Western writers have claimed that historical consciousness did not exist in India before its conquest by the British at the end of the eighteenth century, assuming that Indians in pre-colonial times were indifferent to historical fact and approached their past through myth, legend, and story. Nearly a thousand years ago, the great scholar Al-Biruni complained that, "unfortunately, the Hindus do not pay much attention to the historical order of things. They are very careless in relating the chronological succession of kings, and when pressed for information ... invariably take to tale-telling." Until now this had been the received wisdom of the West, repeated with little variation by post-colonial historians. Textures of Time sets out not merely to disprove that idea, but to demonstrate through a brilliant blend of storytelling and scholarship the complex forms of history that were produced in South India between the seventeenth and nineteenth centuries. Through a nuanced reading

of the rich language of folk epic, courtly poetry, and prose narratives, the authors reveal a subtle but distinct divide between fact and fiction in South Indian writings and make a clear case for the existence of historical narrative in precolonial India.

Rau, H. (2002). "Time Divided – Time United?: Temporal aspects of German unification " Time & Society **11**(2-3): 271-294.Germany
national time
nationalism
inclusion/exclusion
Multiple temporalities
temporal conflict
labour time
Method: ethnography
changing perceptions of time
relevance: 2
Asynchrony
perception of time

> To illuminate the persisting division between East and West Germany, this article explores temporal aspects of East German culture and their impact on German unification. Arguing that approaches to GDR time in the contemporary literature border on oversimplification, the article focuses on different layers of time in East Germany. It also deals with possible time-related sources of conflict between East and West Germans, such as contradictory temporal work practices. On the basis of ethnographic and documentary evidence, the article argues that ordinary members of the German public may be more subtly aware of clashes in time cultures than this literature suggests.

Rawls, A. W. (2005). "Garfinkel's Conception of Time." Time & Society **14**(2-3): 163-190.Sequence
action
Garfinkel
individual time
social time
communities of practice
Communication
temporal ordering
Relevance: 2
Social structure
time as missing element

> Garfinkel articulates a significant conception of time - as situated and sequential - that works in tandem with his rendering of social order in terms of situated practices. However, because his treatment of the actor, action, group and time in situated terms differs significantly from more conventional theoretical approaches, critics have often mistakenly interpreted Garfinkel as focused on the individual, and indifferent to the significance of social structures, and their

relations through time. What Garfinkel focuses on are practices, not individuals, and he argues that practices constitute the essential foundations of social structure. Given this view, the time dimension of practice is the significant time dimension for any study of communication and/or social order, which are both constituted in and through situations defined by mutual orientation toward practice.

Raybeck, D. (1992). "The Coconut-Shell Clock: Time and Cultural Identity " Time & Society **1**(3): 323-340.clock time
identity
Malaysia
Asia
rural communities
in/commensurability between times
coordinating between different times
cultural variants of time
conceptions of time
Punctuality
social cohesion
temporal conflict
Anthropology
Relevance: 2
Asynchrony
Solidarity
time reckoning

Kelantanese peasants of the Malay Peninsula maintain a traditional agrarian culture that treats time inexactly and as of less importance than many social considerations. Kelantanese are conscious of their lax treatment of time compared to western models and this consciousness furthers their awareness of their cultural identity. In addition to the issue of cultural identity, this paper examines those situations in which Kelantanese punctuality and temporal exactitude are regularly subordinated to social concerns, especially those having to do with the avoidance of conflict and the maintenance of village solidarity.

Reavey, P. and S. D. Brown (2006). "Transforming Past Agency and Action in the Present." Theory & Psychology **16**(2): 179-202.Agency
action
Psychology
Past in the present
Memory
critique of discipline
Method: dynamic rather than static
continuity over time
identity
time as tool for managing percieved threats
Trauma

Assumptions about time obscuring x
collective memory
time and space
Relevance: 3
health care
Bergson
children/youth

> A weakness of contemporary forensic models of memory is their reliance on the belief that 'a chain of successive memories' creates a sense of continuity and stability in the self. This literal presentation of memory forecloses an attending to its practical use (in specific contexts and moments in time) and the subsequent ambivalences individuals experience when trying to make sense of past episodes of child sexual abuse. Drawing variously on Haaken, Campbell and Bergson, we use these approaches to call for a reworking of memory by inviting an engagement with its relational, practical and collective qualities. This paper examines these reworkings of the concept of memory and explores issues of social space, the localized contexts of remembering and the manner through which memories transform understandings of agency and action, with specific attention to how the past and present intertwine in regard to managing adult survivor identities.

Reese II, W. A. and M. A. Katovich (1989). "Untimely Acts: Extending the Interactionist Conception of Deviance." The Sociological Quarterly **30**(2): 159-184.Untimely
Sociology
Break in time
Suspensions of everyday time
criminology
time as symbolic resource
Action
Meaning
health care
law
morality
normativity
social time
Relevance: 3
inclusion/exclusion

> Interactionists and labelling theorists have made actors central to a jointly constructed process of deviance. This article extends their arguments to the deviant act itself and suggests how uses and conceptions of time and temporality distinguish deviant acts from routine or other unconventional acts. It treats time systematically in relation to designations of deviance by, first, correlating timing with temporal structures; second, comparing and contrasting deviant acts with untoward and anomalous acts; third, discussing nine temporal dimensions involved in the construction of deviant acts by illustrating how diagnosticians identify problematic drinking; fourth, elaborating the use of these dimensions to

deviance in general and to issues of legal and "universal wrongs" which imply a negotiated moral order in modern society.

Reynolds, J. (2010). "Derrida, friendship and the transcendental priority of the 'untimely'." Philosophy & Social Criticism **36**(6): 663-676.Derrida
Friendship
break in time
Untimely
Philosophy
politics
Aristotle
Affect
habits
embodiment
coordinating between different times
temporal conflict
Relevance: 3
Husserl
Continental Philosophy
This article examines Derrida's insistence on the contretemps that breaks open time, paying particular attention to Politics of Friendship and the way in which this book envisages the 'untimely' as both interrupting, and making possible, friendship. Although I suggest that Derrida's temporal deconstruction of the Aristotelian distinction between utility and 'perfect' friendships is convincing, I also argue that Derrida's own account of friendship is itself touched by time, in the peculiar sense of 'touched' that connotes affected and wounded. Derrida's work instantiates what Husserl might call a transcendental pathology, in that it intermittently instantiates an ethics of non-presentist time (the time which is also the transcendental condition for the event of friendship), and, by contrast, disparages the significance of what we might call an ethics of phronesis, a 'lived' friendship of 'omni-temporal' dispositions, and embodied and habitual patterns. I end this article by proposing a dialectic between the disjunctive and conjunctive aspects of time that does not accord any kind of a priori privilege to the one over the other.

Reynolds, T. R., L. Lamphere, et al. (1967). "Time, Resources, and Authority in a Navaho Community." American Anthropologist **69**(2): 188-199.Anthropology
change over time
native American
indigenous peoples
continuity over time
relevance: 3
Social units in the Rimrock Navaho community are examined to support the thesis that variation in Navaho social organization is part of an integrated system operating in accordance with consistent principles. These units are defined, and it is shown how they are related to one another through processes of formation,

growth, and fission. Changes over time in the composition of social units and in their spatial distribution are related to the control and transmission of economic resources. It is suggested that the matrilineal system of the Navaho differs from societies with large, corporate matrilineages.

Rezsohaz, R. (1972). "The concept of social time: Its role in development." <u>International Social Science Journal</u> **24**(1): 26-36.social time
Development
Sociology
social Change
changing perceptions of time
conceptions of time
cultural variants of time
Progress
Methodology
history
Relevance: 2

> not available - from the text: ...In a recently published book I have dealt precisely with the question of how the various factors in the development process, chiefly of an economic and cultural nature, actually fit into development (this being the major form taken today by social change). However in order to avoid a maze of theoretical generalisations, I have confined my study to the relationship between growth and one cultural factor, social time. What are the changes in temporal conceptions and behaviour which precede economic development and help to set it in motion? How are they induced? and what are the temporal changes which are brought about during, and as a result of, economic development?

It was impossible for me to answer these questions without first investigating the relationships between the different dimensions of the concept of social time and the different elements in the progress of growth, taking as a framework the most significant social relations...at the present time in countires at different stages of development, and in the past, over the history of a single society...

Rhee, M. (2007). "The Time Relevance of Social Capital." <u>Rationality and Society</u> **19**(3): 367-389.social capital
networks
Class
Method: surveys
Technology
change over time
organisational temporalities
Management
Relevance: 2
inclusion/exclusion
Method: social network analysis

> This article examines how the time relevance of social capital from social networks affects upward mobility. An analysis of survey data from 229

employees in a high-technology workplace shows that the effects of position-related networks (measured by network size and density) on promotion are affected by the temporal distribution of ties (measured by whether a tie was formed before or after an employee's positional change), while the effects of person-related networks are insensitive to temporal effects. The results support a necessary emphasis on the time-contingent value of social capital. I conclude with a discussion of the implications of the findings for organization theories and network theories.

Ricoeur, P. (2004). <u>Memory, History, Forgetting</u>. London and Chicago, University of Chicago Press.Collective memory
history
forgetting
events
Asynchrony
narrative
Perception of time
Phenomenology
Philosophy
Knowledge
temporality of academic work
Relevance: 2
invention of tradition
Aristotle
Kant
Halbwachs
Responsibility
Ricoeur

Why do major historical events such as the Holocaust occupy the forefront of the collective consciousness, while profound moments such as the Armenian genocide, the McCarthy era, and France's role in North Africa stand distantly behind? Is it possible that history "overly remembers" some events at the expense of others? A landmark work in philosophy, Paul Ricoeur's Memory, History, Forgetting examines this reciprocal relationship between remembering and forgetting, showing how it affects both the perception of historical experience and the production of historical narrative. Memory, History, Forgetting, like its title, is divided into three major sections. Ricoeur first takes a phenomenological approach to memory and mnemonical devices. The underlying question here is how a memory of present can be of something absent, the past. The second section addresses recent work by historians by reopening the question of the nature and truth of historical knowledge. Ricoeur explores whether historians, who can write a history of memory, can truly break with all dependence on memory, including memories that resist representation. The third and final section is a profound meditation on the necessity of forgetting as a condition for the possibility of remembering, and whether there can be something like happy forgetting in parallel to happy memory. Throughout the book there are careful

and close readings of the texts of Aristotle and Plato, of Descartes and Kant, and of Halbwachs and Pierre Nora.

A momentous achievement in the career of one of the most significant philosophers of our age, Memory, History, Forgetting provides the crucial link between Ricoeur's Time and Narrative and Oneself as Another and his recent reflections on ethics and the problems of responsibility and representation.

Rigney, A. (2011). "Embodied Communities: Commemorating Robert Burns, 1859." Representations **115**(1): 71-101.literature
Communication
Technology
history
Shared present
Commemorative events
nationalism
Simultaneity
Anderson
Relevance: 2
embodiment
Suspensions of everyday time
Memory

The centenary celebrations of Robert Burns on January 25, 1859, took the form of more than eight hundred meetings across the English-speaking world at which participants celebrated both the memory of the poet and, especially through the use of the telegraph, their own present-day inter-connectedness. This article situates this extraordinary event within the larger context of the nineteenth-century culture of artistic commemorations and uses the case to critically reexamine the view of literature's role in nation building that has been generally accepted since Anderson's influential Imagined Communities (1983).

Robert, L. C. (2011). "Arresting Time, Resisting Arrest: Narrative Time and the African Dictator in Ngũgĩ wa Thiong'o's *Wizard of the Crow*." Research in African Literatures **42**(1): 133-153.literary theory
narrative
politics
transnational
multiple temporalities
Africa
non-homogeneous community
critical temporalities
power
Relevance: 1

This essay argues that the form of Ngũgĩ wa Thiongo's *Wizard of the Crow* challenges the Ruler's hegemony. In my analysis, the novel's narrators and Ngũgĩ's inventive use of rumor, prolepsis, and metalepsis work to create

pluralistic modes of community that counteract the autocratic, repressive politics of the novel's dictator. This analysis adds a distinctively political dimension to the work of narrative theorists like Gérard Genette, Mark Currie, and Brian Richardson, reading the distinctive feature of multiple narrators or proleptic rumors in the novel as signs of resistance. These formal features of the novel present a discursive challenge to the authority of the Ruler. This discursive challenge to authority is significant because the dictator's power is exercised through the power to speak and shape the world to his own ends. These features of Ngũgĩ's novel mark a development in the transnational genre of the dictator novel.

Roche, M. (2003). "Mega-events, Time and Modernity: On Time Structures in Global Society " Time & Society **12**(1): 99-126.Commemorative events
Modernity
globalisation
periodicity
social time
Synchronicity
Sports events
international Relations
Relevance: 2
global present
public and private time
time as symbolic
Suspensions of everyday time

> This article addresses the relation between `mega-events' and time in modern society. `Mega-events', or international cultural and sport events such as the Olympic Games and World's Fairs, have an `extra-ordinary' status by virtue of their very large scale and their periodicity. Mega-event genres have had an enduring mass popularity in modernity since their creation in the late 19th century and continue to do so in a period of globalization. Drawing on recent analysis of mega-events the article suggests that this popularity derives from the significant positive and adaptive roles they continue to play in relation to the interpersonal and public structuring of time.

Rodemeyer, L. M. (2006). Intersubjective temporality: it's about time. Dordrecht, The Netherlands, Springer.Husserl
Phenomenology
Philosophy
social time
Continental Philosophy
intersubjectivity
Relevance: 3

> This book contains phenomenological analyses of each dimension of temporalizing consciousness, turning primarily to Husserl's later manuscripts on time. From these manuscripts, the author takes up certain important notions

heretofore generally neglected by the secondary literature in Husserl scholarship, such as "near" and "far" retention, and "world-time". Integrating a consideration of intersubjective existence, the author suggests that the notion of "intersubjective temporality" might be a more appropriate way to understand the foundation of the subject understood phenomenologically.

Rodríguez, S. (1998). "Fiesta Time and Plaza Space: Resistance and Accommodation in a Tourist Town." <u>The Journal of American Folklore</u> **111**(439): 39-56.commemorative events
Heritage
Relevance: 2
identity
USA
suspensions of everyday time
folklore
tourism
Ritual
invention of tradition
power
meaning

> This article describes the Taos, New Mexico, summer fiesta of Santiago and Santa Ana as a living ritual event and considers the voices of participants and opponents of the festival. My analysis shows how the fiesta enacts collective and individual identities while staging a moment of communitas. This invented tradition expresses resistance as well as accommodation to the conditions and structures of power within which the celebration takes place and constructs meaning.

Rogaly, B. and B. Taylor (2009). <u>Moving Histories of Class and Community: Identity, place and Belonging in Contemporary England</u>. London, Palgrave.class
history
identity
U.K.
England
Method: dynamic rather than static
home
change over time
relevance: 3
Belonging
Mobility across communities
Migration
Method: oral history
Affect

> White working class areas are often seen as entrenched and immobile, threatened by the arrival of 'outsiders'. This major new study of class and place since 1930 challenges accepted wisdom, demonstrating how emigration as well

as shorter distance moves out of such areas can be as suffused with emotion as moving into them. Both influence people's sense of belonging to the place they live in. Using oral histories from residents of three social housing estates in Norwich, England, the book also tells stories of the appropriation of and resistance to state discoruses of community; and of ambivalent, complex and shifting class relations and identities. Material poverty has been a constant in the area, but not for all residents, and being classed as 'poor' is an identity that some actively resist.

Romanow, R. F. (2006). <u>The postcolonial body in queer space and time</u>. Newcastle, Cambridge Scholars Publishing.Queer temporalities
postcolonialism
literature
Continental Philosophy
Relevance: 2
Critical temporalities
western imperialism
life course
U.K.
Diaspora
embodiment
normativity
race
Gender
Sexuality
Subjectivity
foucault
Deleuze
Negri
Bhabha
Agamben
Halberstam
Queer theory
Migration

The Postcolonial Body in Queer Space and Time examines the ways in which the notion of the postcolonial correlates to Judith Halberstam's idea of queer space and time, the non-normative path of Western lifestyles and hegemonies. Emphasizing authors from Africa and Southeast Asia in the diaspora in London from the mid-1960s through 1990, the reading of both postcolonial lands and subjects as "queer counterproductive" space reveals a depiction of bodies in these texts as located in and performing queer space and time, redefining and relocating the understanding of the postcolonial.The first wave of postcolonial literature produced by diasporics presents the body as the site where the non-normative is performed, revealing the beginnings of a corporeal resistance to the re-colonization of the diasporic individual residing in England from the Wilson through the Thatcher regimes. This study emphasizes the ways in which early

postcolonial literature embodies and encounters the topics of race, gender and sexuality, proving that a rejection of subjectifying processes through the representation of the body has always been present in diasporic postcolonial literature. Reading through postcolonial theory as well as the works of Foucault, Deleuze and Guattari, Hardt and Negri, Homi Bhabha, and Giorgio Agamben, as well as Halberstam and queer theory, The Postcolonial Body in Queer Space and Time discusses the poetry and journals of Arthur Nortje, Hanif Kureishi's The Buddha of Suburbia and his film Sammy and Rosie Get Laid, and Tayeb Salih's Season of Migration to the North, tracing a geographic arc from homeland to London to the return to the homeland, traveling through the queer space and time of the postcolonial.

Rose, D. B. (1992). <u>Dingo Makes Us Human</u>. Cambridge, Cambridge University Press.Anthropology
method: ethnography
indigenous Australians
Australia
indigenous peoples
environment
history
Relevance: 3
coordinating between different times
western imperialism
cultural variants of time
knowledge
colonialism
kinship
Social justice

This original ethnography brings indigenous people's stories into conversations around troubling questions of social justice and environmental care. Deborah Bird Rose lived for two years with the Yarralin community in the Northern Territory's remote Victoria River Valley. Her engagement with the people's stories and their action in the world leads her to this analysis of a multi-centred poetics of life and land. The book speaks to issues that are of immediate and broad concern today: traditional ecological knowledge, kinship between humans and other living things, colonising history, environmental history, and sacred geography. Now in paperback, this award-winning exploration of the Yarralin people is available to a whole new readership. The boldly direct and personal approach will be illuminating and accessible to general readers, while also of great value to experienced anthropologists.

Rose, D. B. (2000). "To dance with time: A Victoria River Aboriginal study." <u>The Australian Journal of Anthropology</u> **11**(3): 287-296.indigenous Australians
indigenous peoples
Australia
music

Rhythms
perception of time
ecology
dance
social time
Affect
Ritual
Becoming
Relevance: 2
Anthropology

> Drawing on research with Aboriginal people in the Victoria River District of Australian, this paper explores time in patterns of motion and pause. Taking Cath Ellis's insight that some Aboringal muscians possses a faculty of 'perfect time', and that the meshing of rhythms and other patterns in music has the effect of altering perceptions and understandings of time, I explore rhythmic patterns in four domains - nomodology, ecology, dance and cosmology. I suggest that the cosmogonic and temporal effects of rhythm in motion are capable of becoming performative events becuase they link the rhythms of ecological, social and ritual domains. Such events implicate the ephemeral motion and temporality of the world in a continuing flow of becoming, and implicate the continuity of flow in the actions of the ephemeral.

Rose, D. B. (2004). <u>Reports from a wild country : ethics for decolonisation</u>. Sydney, University of New South Wales Press.history
Benjamin
death & dying
colonialism
ethics
Australia
Indigenous Australians
environment
Communities in crisis
Capitalism
Progress
social change
Sustainability
Nature
Identity
Critical temporalities
Philosophy
Anthropology
Modernity
Relevance: 3
indigenous peoples
Forgiveness
Levinas

Explores some of Australia's major ethical challenges. Written in the midst of rapid social and environmental change and in a time of uncertainty and division, it offers powerful stories and arguments for ethical choice and commitment. The focus is on reconciliation between Indigenous and 'Settler' peoples, and with nature.

Review by Val Plumwood:
http://www.lib.latrobe.edu.au/AHR/archive/Issue-August-2007/EcoHumanities/Plumwood02.html

If our species does not survive the ecological crisis, it will probably be due to our failure to imagine and work out new ways to live with the earth, to rework ourselves and our high energy, high-consumption, and hyper-instrumental societies adaptively. We struggle to adjust because we're still largely trapped inside the enlightenment tale of progress as human control over a passive and 'dead' nature that justifies both colonial conquests and commodity economies. The real threat is not so much global warming itself, which there might still be a chance to head off, as our own inability to see past the post-enlightenment energy, control and consumption extravaganza we so naively identify with the good, civilised life to a sustainable form of human culture. The time of Homo reflectus , the self-critical and self-revising one , has surely come. Homo faber, the thoughtless tinkerer, is clearly not going to make it. We will go onwards in a different mode of humanity, or not at all.

This is where studies of Indigenous culture can be so helpful, challenging the conceptual blockages that keep our minds closed to options for change. Reports from a Wild Country is a marvellous contribution to the key area of culture and sustainability, as a profound and important account of alternatives to western modernity that are highly relevant to our current plight. Deborah Bird Rose, long-time student and friend of the Yarralin people of the Victoria River country, outlines a project that is dialogical and recuperative, humble, one that 'seeks glimpses of illumination, and aims towards engagement and disclosure'. Nevertheless, Rose's sophisticated and skilful philosophical analysis of conceptual frameworks of time, country, life and death shows that Indigenous concepts of human identity allow forms of ecological respect, restraint and recognition the dominant culture has lost sight of or never achieved.

There are those who deny that Indigenous culture has anything of value to tell us about ecological adaptation, while others can only see learning in terms of 'stealing' Indigenous power, ideas or identity. Rose steers a helpful and well-judged course between various such hazards that threaten the project. She notes that settlers can be attracted to Indigenous ideas for instrumental reasons that subtly continue the pattern of exploitation. But Rose does not follow the fashion for dismissing all desire to learn from Indigenous culture as 'appropriation', a mere cynical ploy designed to allow settlers to avoid acknowledging the wrongs we have done. The reader is never spared the hard knowledge of those wrongs, that

settlers are here in this land through dispossession and death, 'Settler societies are brought into being through invasion: death and silence pervade and gird the whole project' (p. 58). But this hard knowledge is balanced with the promise that the respectful seeker can learn much, not least about our own sources of violence, indifference and endless deferral to the future. The ground itself, Rose says, holds traces not only of our damage but also of better possibilities (p. 8).

The opening chapters of the book's first section establish the philosophical framework, and the main themes -- resilience, violence, counter-modernity, time and death. These themes are discussed in the light of an ethics of connection based on feminist thought and on the work of Levinas (p. 24), in which life with others is inherently tangled in responsibility, and indifference to or justification of the suffering of others is at the root of all immorality. Rose adds 'Our Australian context presses us to consider not only the justification of others' pain but the denial of it as well' (p. 14)

A fascinating chapter illuminates the master western narrative of progress naturalised in our concepts of time and economy, what Bauman calls the calculus of progress, in which 'present distress can be claimed to be leading towards, and be justified by, a more perfect future'. The pervasively future-orientated societies of the west define an ontological break that determines that the past is finished (p. 17). For example, the major ontological disjunctive moment for Christians consists of the birth, death and resurrection of Christ, transfiguring the conditions of life on earth for believers. Rose's argument is that western colonising practice 'replicates this pattern as the foundational template for frontier time, space and action' (p. 59) – Year Zero -- a framework that discounts those who came before and fosters ingratitude and delusions of disconnection.

Indigenous society, by contrast, has a basic orientation towards origins (p. 55) rather than towards a future state. The implications of this are profound. Far from the past, the Dreaming, being finished, 'its action continues in the present in the bodies of all living things whose origins are in the Dreaming', (p. 56) while Dreaming action continues in the present through ceremony, creation, song and other forms of creative memory and connection. 'Memory, place, dead bodies and genealogies hold the stories that tell the histories that are not erased, and that refuse erasure. Painful as they are, they also constitute relationships of moral responsibility, binding people into the country and the generations of their lives.' (p. 57)

It is in their thinking about death and life that we find perhaps the greatest philosophical achievements of these Indigenous cultures. The Western problematic of death – where the essential self is disembodied spirit -- poses a false choice of continuity, even eternity, in the realm of the spirit, versus the reductive materialist concept of death as the complete ending of the story of the material, embodied self. Both horns of this dilemma exact a terrible price, alienation from the earth in the first case and the loss of meaning in the second. Indigenous concepts of self and

death succeed in breaking this pernicious false choice and suggesting satisfying and ecologically responsive forms of continuity with the earth. By understanding life as in circulation, as a gift from a community of ancestors, we can see death as recycling, a flowing on into an ecological and ancestral community of origins. In place of the western war of life against death whose battleground has been variously the spirit-identified afterlife and the reduced, medicalised material life, the Indigenous imaginary sees death as part of life, partly through narrative, and partly because death is a return to the (highly narrativised) land that nurtures life.

Such a vision of death fosters an imaginary of the land as a 'nourishing terrain'1, and of death as a nurturing, material continuity with ecological others, especially the lives and landforms of country. We grasp these solutions and glimpse their transformative power, only to learn in the last section that they are under siege from western-based organisations and religions that are working – still! -- to undermine such worldviews and impose their own maladaptive ones. Much of this sad conflict between 'church way' and 'culture way' people and interpretations is taking place precisely around these concepts and practices of human identity, death and country, concepts the west has interpreted in alienated ways hostile to the earth. But through this inspiring book the original Yarralin vision may yet contribute to finding a better way for our species.

Rose, D. B. (2008). "On history, trees, and ethical proximity." Postcolonial Studies 11(2): 157-167.history
ethics
More-than-human communities
Critical temporalities
Counter traditions
indigenous Australians
indigenous peoples
Australia
colonialism
communication
narrative
Levinas
historiography
Relevance: 2
Anthropology

Ashis Nandy urges us, in his essay 'History's Forgotten Doubles', to consider alternative modes of engaging with the past. I take up his inspiring challenge in relation to my long-term research with Aboriginal people in the Northern Territory of Australia. Through an examination of several short stories that connect past, present and future, I consider an Indigenous critique of colonising damage and destruction. Nandy suggests that 'each ahistorical culture is so in its own unique style'. The effort to engage with an ahistorical culture on its own terms requires me to provide a certain amount of understanding of key cultural facts, and an understanding of story structure and intention. With that analysis in place, I then

offer an account of a story in context. This story (within a story) moves me to a consideration of the prophetic voice and its capacity to expose ethical proximity through vulnerability. Drawing on the work of Emmanuel Levinas and James Hatley, in particular, I argue for a historiography that is both other-wise and Earth-wise.

Rosenthal, S. B. (1996). "Self, Community, and Time: A Shared Sociality." <u>The Review of Metaphysics</u> **50**(1): 101-119.relevance: 1
philosophy
Coevalness
Pragmatism
Political philosophy
communitarianism
social time
non-homogeneous community
perception of time
> Community and pluralism are often held to be at odds with each other, with a choice to be made between group conformity and individualism, community obligations or individual liberty and this dilemma in large part structures much contemporary debate. These tensions, which tend to dominate reflections on community, are rooted in incompatible understandings of the nature of the self and its relation to the communal order which it inhabits, understandings which are in turn inextricably intertwined with implicit temporal issues. This essay explores the way a pragmatic perspective offers the possibility for a novel understanding and interrelation of self, community and temporality which moves beyond some of the current problems and dilemmas.

Rosenthal, S. B. (2000). <u>Time, continuity, and indeterminacy: a pragmatic engagement with contemporary perspectives</u>. Albany, NY, SUNY Press.Philosophy
Whitehead
Heidegger
McTaggart
metaphysics
Relevance: 1
Derrida
Assumptions about time obscuring x
pragmatism
time as symbolic resource
G.H. Mead
> Focusing on the issue of temporality, this book explores the assumptions guiding the frameworks of philosophers who have shaped the contours of the contemporary philosophical landscape, including Whitehead, Weiss, Derrida, McTaggart, and Heidegger. In the process, it remaps the terrain, often finding similarities where differences -- some quite radical -- are generally accepted, and finding differences where similarities are generally accepted. Rosenthal exposes the pragmatic perspective of temporality involving a radical rethinking of

traditional ways of understanding and interrelating the key issues of time -- discreteness and continuity; fixity and indeterminacy; potentiality, actuality, and possibility; past, present, and future.

Rosenthal, S. B. and P. L. Bourgeois (1991). <u>Mead and Merleau-Ponty: Toward a Common Vision</u>. Albany, SUNY Press.Philosophy
G.H. Mead
pragmatism
Merleau-Ponty
Relevance: 2
action
> This book unites George Herbert Mead and Maurice Merleau-Ponty in a shared rejection of substance philosophy as well as spectator theory of knowledge, in favor of a focus on the ultimacy of temporal process and the constitutive function of social praxis. Both Mead and Merleau-Ponty return to the richness of lived experience within nature, and both lead to radically new, insightful visions of the nature of selfhood, language, freedom, and time itself, as well as of the nature of the relation between the so-called "tensions" of appearance and reality, sensation and object, the individual and the community, freedom and constraint, and continuity and creativity.

Rossi, P. (1984). <u>The Dark Abyss of Time:The History of the Earth and the History of Nations from Hooke to Vico</u>. Chicago, University of Chicago Press.Philosophy
history
geology
Anthropology
Chronology
Deep time
changing Perceptions of time
Temporality of academic work
Science
Turning points
relevance: 3
Leibniz
Newton
> This book, by a distinguished Italian historian of philosophy, is a worthy successor to the author's important works on Francis Bacon and on technology and the arts. First published in Italian (in 1979), it now makes available to English readers some subtly wrought arguments about the ways in which geology and anthropology challenged biblical chronology and forced changes in the philosophy of history in the early modern era. . . . [Rossi] shows that the search for new answers about human origins spanned many disciplines and involved many fascinating intellects—Bacon, Bayle, Buffon, Burnet, Descartes, Hobbes, Holbach, Hooke, Hume, Hutton, Leibniz, de Maillet, Newton, Pufendorf, Spinoza, Toland, and, most especially, Vico, whose works are impressively and freshly reevaluated here."—Nina Gelbart, American Scientist

Rothenberg, B. (2003). ""We don't have time for social change": cultural compromise and the battered woman syndrome." Gender & Society **17**(5): 771-787.gender
social change
agency
violence
Relevance: 3
time use
feminism
health care
time as resource
time scarcity
passivity

This article explores how the acceptance of the battered woman syndrome as the explanation for why abusive relationships continue can be understood as a cultural compromise. The syndrome's portrayal of battered women as passive victims resulted in an exclusive definition of who "counts" as a victim. It further emphasised many abused women's weaknesses rather than their resourcefulness and overlooked the plights of a great variety of women in need of help. More important, it placed emphasis on individualised solutions for domestic violence rather than addressing structural inequalities in American society. These issues ultimately led to a critique by other advocates of the battered woman syndrome as an inadequate and flawed explanation for domestic violence. Yet despite its weaknesses, the syndrome allowed advocates the chance to appeal to the larger public and, ultimately, begin the process of alleviating structural inequalities.

Rowe, S. and J. Wolch (1990). "Social Networks in Time and Space: Homeless Women in Skid Row, Los Angeles." Annals of the Association of American Geographers **80**(2): 184-204.Geography
women
networks
time and space
poverty
USA
Break in time
identity
inclusion/exclusion
temporal ordering
Method: ethnography
Anthropology
Relevance: 2
home
trajectories
Method: social network analysis

Social networks operate within a specific time-space fabric. This paper develops

a theoretical framework for understanding the role of social networks among the homeless. The concept of time-space discontinuity is offered as a way to conceptualize the impacts of homelessness on social network formation, daily paths, life paths, personal identity and self-esteem. Ethnographic research among homeless women in Skid Row, Los Angeles is used to illustrate the theoretical framework. Results indicate that homeless women develop both peer and "homed"social networks as a means of coping with their circumstances and reestablishing time-space continuity. Network relationships can also serve as substitutes for place-based stations in the daily path such as home and work. The characteristics of social networks and daily time-space paths appear to have affected the identities and self-esteem of the homeless women.

Royce, J. (1968). The problem of Christianity. Chicago, University of Chicago Press.Philosophy
Josiah Royce
Pragmatism
Religion
Christianity
Memory
Relevance: 1
hope
expectation
Shared future
> This new paperback edition of Royce's late masterpiece presents his philosophical interpretation of Christianity's fundamental ideas -- community, sin, atonement, and saving grace -- and shows their relevance to the current confluence of world religions. - See Chapter IX The Community and the Time-Process

Ruel, M. (2000). "The Kuria Homestead in Space and Time." Journal of Religion in Africa 30(1): 62-85.Religion
social change
Anthropology
Kenya
Africa
Tanzania
change over time
relevance: 3
families
Ritual
sacred time
Levi-Strauss
> not available - from intro: A number of studies have been made showing how settlement and domestic family patterns in small-scale societies carry cosmic implications (Levi-Strauss 1963, Littlejohn 1960, Bourdieu 1971, Moore 1986, Carsten and Hugh-Jones 1995). The following article takes up this theme and

develops it in two further ways: firstly, by matching the cosmic implications against forty years of social change; secondly, by suggesting how ritual innovation can articulate cosmological change, where the innovation is more radical in form than in content.

Ruggie, J. G. (1998). Social time and ecodemographic contexts. <u>Constructing the World Polity: Essays on International Institutionalisation</u>. J. G. Ruggie. New York, Routledge**:** 155-171.social time
organisational temporalities
international politics
politics
international Relations
Political time
national time
Agency
relevance: 2
> not available - from the back cover of the collection:
Constructing the World Polity brings together in one collection the theoretical ideas of
> one of the most influential International Relations theorists of our time. These
> essays, with a new introduction, and comprehensive connective sections,
> present Ruggie's ideas and their application to critical policy questions of the
> post-Cold War international order. Themes covered include:
* International Organization. How the 'new Institutionalism' differs from the old.
* The System of States. Explorations of political structure, social time, and territorial
> space in the world polity.
* Making History. America and the issue of 'agency' in the post-Cold War era. NATO
> and the future transatlantic security community. The United Nations and the
> collective use of force.

Rummel, R. J. (1972). "Social Time and International Relations." <u>General Systems</u> **17**: 145-158.social time; international Relations; Sociology; time as missing element; Critique of discipline; non-linear time; method: dynamic rather than static; time as all encompassing; Multiple temporalities; social time; relevance: 2; time as missing element; Asynchrony; methodology;
> In social science theorizing and empirical analysis, time has been treated as an
> absolute continuum along which all events and entities existing at the same time
> have the same temporal status. The purpose of the paper is to help alter the
> dependence on this singular view of time by incorporating in a field theory of
> international relations the notions of subjective (social) and multidimensional
> time.

Russon, J. (2008). "Temporality and the Future of Philosophy in Hegel's Phenomenology." <u>International Philosophical Quarterly</u> **48**(1): 59-68.Hegel
philosophy
phenomenology
the future

history
present
multiple temporalities
Relevance: 1
embodiment
ethics
Shared present
past in the present
changing perceptions of time
open future

> In "Sense-Certainty" Hegel establishes "the now that is many nows" as the form of experience. This has implications for the interpretation of later figures within the *Phenomenology of Spirit*: specifically, the thing (from chapter 2), the living body (from chapter 4), and the ethical community (from chapter 6) are each significantly different forms of such a "now" in which the way that past and future are held within the present differs. Comparing these changing "temporalities" allows us to defend Hegel's distinction between nature and spirit, and his claim that only spirit has a history. This comparison also allows us to see how it is that phenomenological philosophy, and the "end of history" that it announces, is a stance of openness to the future.

Rutz, H. J., Ed. (1992). <u>The Politics of Time</u>. Washington, American Anthopological Association.sociology
power
time as tool for political legitimation
politics
Relevance: 2
political time
time as tool for managing percieved threats
time as symbolic resource
politics of time
conceptions of time
Multiple temporalities
coordinating between different times
cultural variants of time

> The unifying idea of this collection is that time is an object of power relations. Contributors are concerned with different forms of objectification and, more especially, with contests of power that shape time as both concept and resource.

Ryan, D. (2008). "Emergent temporal effects in community initiatives." <u>Sociological Perspectives</u> **51**(1): 139-162.sociology
organisational temporalities
third sector
multiple temporalities
temporal conflict
coordinating between different times

Method: case study
Method: qualitative
cities
Activism
health care
cyclical time
temporal flow
non-homogeneous community
time as missing element
Relevance: 1

> Based on a qualitative case study of a multiyear, multicity attempt to forge community coalitions against substance abuse, this article analyzes three categories of organizational temporalities: cycles, event streams, and temporal style. Community initiatives based on collaboration, coalitions, and cooperation, projects that "bring everyone to the table," provide an opportunity for naturalistic observation of the unanticipated, but analyzable, effects that emerge when mismatched organizational temporalities interact. This article lays out a theory of these emergent effects of interorganizational time conflicts in communities of organizations. The aim is not to argue for the primacy of temporal effects over other dimensions but to include them in a multidimensional view of the causes of problems encountered in multi-organization community initiatives.

Saidi, H. (2008). "When the Past Poses Beside the Present: Aestheticising Politics and Nationalising Modernity in a Postcolonial Time." Journal of Tourism and Cultural Change **6**(2): 101-119.Tourism; Cultural studies; social Change; Past in the present; modernity; nationalism; Postcolonialism; Africa; Deleuze; narrative; cinema; media; heritage; identity; Relevance: 2; national time; politics

> This article focuses on the Tunisian government's tourist promotion policies during the 1990s. It takes a Deleuzian perspective, using the notion of crystalline narration developed by the author of The Time-Image. I will emphasise the idea of coalescence between past and present as revealed in the advertising images of the period where heritage objects appear among other contemporary objects. In fact, I will draw on a corpus of short films and commercials produced by the Tunisian tourism bureau to be broadcast both inside and outside the country. My analysis will focus on the ways in which actors in the fields of politics and tourism use these objects for media purposes, targeting both Tunisians and foreign tourists to whom they strive to hold up a crystal-image of Tunisia. This image is shored up by a political discourse put forward by a state that wishes to appear both to its citizens and to others as reconciling past and present. The crystal metaphor evokes a narrative mode in which heritage is likened to the glittering of scattered crystals and Tunisian identity seems to emerge from the 'mists of time' with sparkling refractions on 'tips of the present'.

Sanadjian, M. (1995). "Temporality of "Home" and Spatiality of Market in Exile: Iranians in Germany." New German Critique **64**: 3-36.home; Migration; Germany; Iran; inclusion/exclusion; narrative; Critical temporalities; Tradition; in/commensurability

between times; time and space; temporal conflict; Multiple temporalities; Relevance: 2; political community; Middle East

> not avialable - from the text: The temporal aspect of the Iranian exiles is not abolished, but subor-dinated to the terrain of German civil society and the way the political community articulates the latter. The exiles' deployment of narrative and non-narrative modes of constructing their presence within the pri-vate and public domains correspond to their shifting temporality and spatiality of presence. Corresponding with this shifting mode of presence-constructionw as the exiles' alternating emphasis on their loss and its denial. As a result, they regularly embarked on "inclusion" and "exclusion" in and from the "host" German society.67 The tension arising out of deployment of the concomitant but incompatible modes rendered the space in exile less objectifiable: more "paranoid."Thus, the Iranian exiles' construction of their ethnicity can be said to be "old," that is, based on a close relationship between "identity and being," a firm distinction between "the self and the other."68 It can equally be described as a "new" ethnicity in the sense of being in a process of "splitting."69 Iranian ethnicity deploys the alternatings trategies of Tra-dition and Translation to emphasize the continuity and discontinuity in reproduction of displacement.70 The attempt to resolve the tension between the signifier (home) and the signified (history and space) char-acteristic of the exiles' displaced life, is made when they adopt a strat-egy for survival by allocating the signifier a spatially designated area and deferring it in the public domain. As long as the exiles can with-stand the pressure inherent in this Janus-faced life, they continue, aided by alcohol and drugs, to alternate between deconstructing and recon-tructing their homelessness

Sander, W. (1984). "The Economics of Time and Community." Review of Social Economy **42**(1): 44-49.economics
work time
leisure time
market time
capitalism
USA
time as resource
change over time
time allocation
Development
values
Relevance: 1

> No Abstract available - first paragraph Economic growth increases the economic value of time. In the United States, real earnings per hour of work, a measure of the value of time in work, have increased by a factor of five between 1900 and 1970. [Schultz, 1981, p. 59] This has affected the allocation of time by individuals and families. Following Gary S. Becker, time is allocated to either work, household production or consumption (called leisure in traditional approaches). In the early stages of development, an increase in the value of time has a

positive effect on the allocation of time to work. At a later stage, the effect may be negative if an increase in the value of time in non-work activities exceeds the incremental value of time in work. That is, the income effect may outweigh the substitution effect so that the allocation of time to work actually declines over time. An increase in the value of time in work increases the value of time in consumption as well as the opportunity cost of time in household production. With economic growth, households tend to substitute capital for labor within the household so that more time can be allocated to either work or consumption. The focus of this paper will be on the social consequences of the reallocation of time that is brought about by an increase in the economic value of time. Particular attention will be given to the effects of interpersonal relationships and community.

Santiso, J. (1998). "The Fall into the Present: The Emergence of Limited Political Temporalities in Latin America " Time & Society **7**(1): 25-54.political time
politics
Latin America
Democracy
social change
change over time
Political science
Changing perceptions of time
futurity
present
homogenising present
time as horizon
democratic present
Relevance: 2
time allocation
Unpredictibility

> Studies on democratization have approached the question of time from the perspective of both representation and allocation. They invite political science, and the social sciences in general, to further address the temporal dimension and the issue of time in processes of political change. From this perspective, democratizations can be described as critical moments for the reconfiguration of time perceptions and temporal representations, moments in which the future is both uncertain and temporally limited. In this sense, from the East to the South, we are witnessing a sharp `fall' into the democratic present and a refocusing of politics on concepts such as `Democracy' and `the Market'. What we call the `fall into the present' refers to the presentist focus of politics and the extra-ordinary re-evaluation of the present in the modern era: the present becomes omnipresent and overrules both the past and the future as the referential horizon of politics. The changing nature of the perception of time is particularly acute in Latin America, where the future is being replaced by the present as the focal point of politics.

Santoro, N., W. Quattrociocchi, et al. (2011). Time-Varying Graphs and Social Network

Analysis: Temporal Indicators and Metrics. <u>Computer Science> Social and Information Networks</u>, Cornell University.Method: dynamic rather than static
Method: social network analysis
networks
Methodology
Relevance: 3
time as missing element

> Most instruments - formalisms, concepts, and metrics - for social networks analysis fail to capture their dynamics. Typical systems exhibit different scales of dynamics, ranging from the fine-grain dynamics of interactions (which recently led researchers to consider temporal versions of distance, connectivity, and related indicators), to the evolution of network properties over longer periods of time. This paper proposes a general approach to study that evolution for both atemporal and temporal indicators, based respectively on sequences of static graphs and sequences of time-varying graphs that cover successive time-windows. All the concepts and indicators, some of which are new, are expressed using a time-varying graph formalism.

Sapontzis, S. F. (1978). "Community in 'Being and Time'." <u>Kant-Studien</u> **69**(3): 330-340.Heidegger
Philosophy
Continental Philosophy
Relevance: 2

> This paper presents a critical study of Heideggers analysis of Community in Being and Time. First, I delineate three stages in this analysis and the reasons for moving from the first to the second and third of these stages. The main body of the paper is then devoted to a two-part, critical discussion. First, I consider the cogency of Heidegger's reasons for moving from his earlier characterization of Community to his later characterizations of it. Second, problems within the third stage are considered.

Schaap, A. (2007). The Time of Reconciliation and the Space of Politics. <u>Law and the Politics of Reconciliation</u>. S. Veitch. Aldershot, Ashgate**:** 9-31.law
politics
Forgiveness
Relevance: 2
time and space
Australia
open future
non-linear time
shared past
political time
Asynchrony
indigenous Australians
indigenous peoples
Assumptions about time obscuring x

imagined futures
philosophy

> not available. for the book itself: This collection of essays by an international group of authors explores the ways in which law and legal institutions are used in countries coming to terms with traumatic pasts and, in some cases, traumatic presents. In putting to question what is often taken for granted in uncritical calls for reconciliation, it critically analyses and frequently challenges the political and legal assumptions underlying discourses of reconciliation. Drawing on a broad spectrum of disciplinary and interdisciplinary insights the authors examine how competing conceptions of law, time, and politics are deployed in social transformations and how pressing demands for reconstruction, reconciliation, and justice inform and respond to legal categories and their use of time.The book is genuinely interdisciplinary, drawing on work in politics, philosophy, theology, sociology and law. It will appeal to a wide audience of researchers and academics working in these areas.

Schäfer-Wünsche, E. (2001). "Rolling into History: Time and Community in Spike Lee's Get on the Bus." <u>The civil rights movement revisited: critical perspectives on the struggle for racial equality in the United States</u>: 147-164.politics
USA
race
History
relevance: 1
cinema
narrative
activism
mobility across communities
shared future

> not available - from the text: Taking up Anthony Pinn's argument, I will read Spike Lee's film Get on the Bus as a narrative which reclaims metaphors of motion and travel as existential transformation in a context of the 1990s. In its linking of individual to communal progress, the film enacts a highly gendered, didactic story of racial uplife, layering past and present to create visions for the future.

> from the back of the book: The crusade for civil rights was a defining episode of 20th century U.S. history, reshaping the constitutional, political, social, and economic life of the nation. This collection of original essays by both European and American scholars includes close analyses of literature and film, historical studies of significant themes and events from the turn-of-the century to the movement years, and assessments of the movement's legacies. Ultimately, the articles help examine the ways civil rights activism, often grounded in the political work of women, has shaped American consciousness and culture until the outset of the 21st century.

Scheuerman, W. E. (2004). <u>Liberal Democracy and the Social Acceleration of Time</u>.

Baltimore, The Johns Hopkins University Press.Democracy
Acceleration of time
USA
Political science
Technology
time as tool for political legitimation
temporal conflict
political time
Critical temporalities
Asynchrony
Relevance: 2
coordinating between different times
Social coordination
media

> The pace of American society has quickened exponentially since the Founding Fathers first mapped the constitution. Information travels at the speed of light; so does money. We can hop from one side of the country to the other in a matter of hours, contact our elected officials instantaneously, and share our views with thousands of people at the touch of a button. Both academia and the popular media have grappled with the consequences of this acceleration on every aspect of contemporary life. Most pressing, however, may be its impact on political life. In Liberal Democracy and the Social Acceleration of Time, William Scheuerman offers a sophisticated assessment of the implications of social and technological celerity in the operation of liberal democracies. Specifically, he asks what is acceleration's main impact on the traditional liberal democratic model of the separation of powers? According to Scheuerman, high speed has created an imbalance. The executive branch was intended to react with dispatch; by contrast, legislatures and the courts were designed to be more deliberate and thoughtful. While this system of checks and balances was effective in the age of horse and buggy, Scheuerman argues that the very features that were these institutions' strengths may now be a liability. Throughout this book, Scheuerman offers a constructive critique which articulates ways in which "liberal democracy might be recalibrated in accordance with the tempo of modern society."

Schillmeier, M. (2008). "Time-Spaces of In/dependence and Dis/ability." <u>Time & Society</u> **17**(2-3): 215-231.disability
inclusion/exclusion
philosophy
heidegger
Time and space
Relevance: 3
care work
Visuality

> The article highlights the temporal construction of everyday spaces that make up the societal relevance of in/dependences and dis/abilities. Employing an account of empirical philosophy, the article links self-conducted empirical research with

philosophical ideas. Introducing Heidegger's notion of `time-space', the proposed view tries to avoid bifurcating in/dependences and dis/abilities a priori as the effect of given realities. Rather, they appear as highly fragile mediations of heterogeneous elements that make up the times and spaces of emerging in/dependences and dis/abilities. With special reference to `visual disability', I explore how ordinary acts of `dealing with money' and `going shopping' configure multiple `blind' times and spaces of in/dependence and dis/ability.

Schler, L. (2005). "History, the Nation-State, and Alternative Narratives: An Example from Colonial Douala." <u>African Studies Review</u> **48**(1): 89-108.Africa
history
nationalism
narrative
Colonialism
Cameroon
Migration
historiography
Critique of discipline
non-homogeneous community
Relevance: 3
community development
Solidarity

> This article examines processes of community-building in the immigrant quarter of New Bell, Douala, during the interwar years. Historians of Douala have overlooked the history of New Bell, focusing instead on the political and economic activity of Duala's Westernized elite during this period. This historiographic oversight reflects a preoccupation with elite politics identified as the seeds of nationalism in Cameroon. An examination of the community of immigrants provides us with an alternative conceptualization of a multiethnic collective. By tracing the construction and evolution of public space in interwar New Bell, we can uncover elements of group solidarity binding together this highly diverse population.

Schlesinger, P. (1977). "Newsmen and Their Time-Machine." <u>The British Journal of Sociology</u> **28**(3): 336-350.sociology
news
communication
time as missing element
U.K.
method: participant observation
Acceleration of time
perception of time
pace
sequence
Duration
time as symbolic resource

time scarcity
professionalism
Forgetting
Relevance: 2
time as horizon

The production of news is an important part of contemporary cultural and social life. Much has been written about the 'news values' (occupational knowledge) of newsmen, and of their role in the construction of a picture of reality. The starting point of the argument here is that one key set of concepts--those which relate to time--have so far been missing from the account. The broad intention, therefore, is to remedy an oversight in recent sociological work. The paper begins by locating the B.B.C. newsmen studied (through direct observation in the London newsrooms) as members of a time-conscious Western culture. It then argues that the structure of competition which defines news as a perishable commodity demands a production structure geared to the value of 'immediacy' and to the temporal horizons of a daily cycle. We find, on investigation, that an acute consciousness of the passage of time invades the very details of the broadcasting newsman's work. The newsman's language displays fine conceptual distinctions regarding time which show how significant is the temporal dimension of his work. Further, certain concepts, notably 'pace', 'sequence', 'duration', are used in the framing of news as a cultural form. Lastly, the paper argues that for newsmen the mastery of time-pressure is a way of manifesting their professionalism. It closes by drawing attention to the way in which 'news' as presently conceived tends to abolish an historical awareness.

Schmitter, P. C. and J. Santiso (1998). "Three Temporal Dimensions to the Consolidation of Democracy." International Political Science Review **19**(1): 69-93.democracy
Political science
Method: comparative analysis
sequence
temporal ordering
Rhythms
methodology
Method: dynamic rather than static
Relevance: 2
time as missing element
political theory
timing

The study of democratization, more than most fields of comparative political inquiry, should be sensitive to the time factor. When something happens, as well as in what order and with what rhythm, can be even more important in determining the outcome than whether something happens or what happens. As "transitologists" and "consolidologists" have moved away from structural determinants of democracy toward a more process- and actor-oriented approach, they have also had to become more explicit about different dimensions of

temporality. In this article, we explore three of them: time, timing and tempo.

Schneider, M. (1997). "Tempo Diet: A Consideration of Food and the Quality of Life."
<u>Time & Society</u> **6**(1): 85-98.food
Rhythms
Consumerism
Capitalism
Critical temporalities
Acceleration of time
Deceleration of time
environment
social time
Shared present
Relevance: 3
time spent with community
Agriculture
> This paper weaves together several conceptual threads between time, food
> production and consumption habits. In a context of fast food and ready-to-eat
> meals, it advances an environmental argument for rediscovering the joys and
> culinary pleasures of local foods and regional specialities, as well as the need for
> finding time once again for unhurried social eating.

Schrader, S. L., M. L. Nelson, et al. (2009). "Changes in end-of-life attitudes and actions
over time: one community in 2004-2005." <u>South Dakota Medicine: The journal of the
South Dakota State Medical Association</u> **62**(10): 395-9.aging
life course
health care
Sociology
Method: longitudinal analysis
Method: quantitative
Method: questionnaires
change over time
action
meaning
Death & dying
USA
imagined futures
Relevance: 2
> INTRODUCTION: The purpose of this research is to explore changes in end-of-
> life (EOL) attitudes and actions among Sioux Falls, South Dakota, residents
> between August 2004 and August 2005. METHODS: Questionnaires were sent
> to 5000 randomly selected Sioux Falls households (2004) and to 10,000 South
> Dakota households (2005), where a subset from the city allowed researchers to
> compare Sioux Falls residents' attitudes and actions over time. Data were
> entered into the computer using the Statistical Package for the Social Sciences,
> and bivariate analyses were conducted using Chi Square, where p < or = .05 was

used to assess statistical significance. RESULTS: Compared to the 2004 sample, respondents in 2005 were more likely to have taken actions to ensure their EOL preferences were honored, knew more about hospice and were more polarized in their views about EOL care. Consistencies in EOL preferences were also revealed. CONCLUSIONS: Longitudinal analysis suggests that public discussion of EOL issues makes a difference in the public's attitudes and actions. Implications for future research are discussed.

Schütz, A. (1976). Teiresias or Our Knowledge of Future Events. Collected Papers II: Studies in Social Theory. A. Brodersen. The Hague, Netherlands, Martinus Nijhoff. **Volume II:** 277-281.future
social theory
Sociology
Knowledge
Agency
action
Relevance: 3
Schutz
　　　not available - from http://plato.stanford.edu/entries/schutz/

In his essay "Tiresias, or our Knowledge of Future Events," produced contemporaneously with the type essay, Schutz explains how knowledge based on natural attitude types functions in contrast to the mythical Tiresias' knowledge of the future, which is private and detached from his present or past experience. These types, based on past experiences or socially transmitted, aim at future occurrences not in their uniqueness but with an emptiness that future events will fill in, such that only in retrospect, after an event occurs, is one able to determine how much that event was expected or unexpected. Finally, there are future events lying beyond one's influence that one expects only to conform with past experience and there are indeterminate projects that provide direction — not too tightly, though — as one gives shape to what is within one's power.

Schütz, A. and T. Luckmann (1974). The Structures of the Life-World. London, Heinemann.phenomenology
philosophy
social structure
Relevance: 2
Schutz
Continental Philosophy
　　　not available

Schwartz, B. (1974). "Waiting, Exchange, and Power: The Distribution of Time in Social Systems." The American Journal of Sociology **79**(4): 841-870.Sociology
Temporal conflict
temporal inequality
inclusion/exclusion

power
time use
waiting
boredom
time allocation
time scarcity
Relevance: 2
social structure
Social coordination
etiquette

> So far as it limits productive uses of time, waiting generates distinct social and personal costs. The purpose of this paper is to explore the way these costs are distributed throughout a social structure and to identify the principles to which this allocation gives expression. The main proposition of our analysis is that the distribution of waiting time coincides with the distribution of power. This proposition is based on the assumption that an individual's power reflects the scarcity of the goods or skills he possesses; accordingly, the relationship between a server and client may be characterized in terms of organized dependency, for which waiting (under certain conditions) provides an accurate index. However, if delay is related to the client's position in a power network, then he may show deference to a server by an expressed willingness to wait, or a server may confirm or enhance his own status by deliberately causing him to wait. Secondary interactional modes thus come to subserve a relationship originally grounded in a supply-demand structure. The broader implications of this correlation allow us to characterize stratification systems in terms of the apportionment of time as well as the distribution of other kinds of resources.

Schwartz, B. (1978). "The Social Ecology of Time Barriers." <u>Social Forces</u> **56**(4): 1203-1220.waiting
health care
temporal inequality
social time
power
inclusion/exclusion
temporal boundaries
race
Class
Poverty
time and space
time use
Time allocation
status
Relevance: 2

> The purpose of this inquiry is to determine how access and delay are distributed throughout the social structure. Data from a national survey of health care practices and costs confirm the conventional assumption, which is derived from a

simple exchange model, that delay in doctors' offices is inversely related to income. However, the data also show that the poor, with or without appointments, wait longer at private offices as well as clinics, and that blacks wait longer than whites regardless of their income, appointment status, or source of care. Further analysis suggests that income and race are associated with waiting time because concentrations of family doctors are centered in the most affluent sectors of the white community. At the core of these concentrations, doctors compete for clients; at the periphery, clients compete for doctors. Separate race and income effects on delay exist because residential segregation by income and race are independently superimposed on one another. The ecological distribution of service units thus affects the time costs of their clientele. This fact is one manifestation of the overarching linkage between class, status, time, and space.

Scorer, J. (2010). "Once Upon a Time in Buenos Aires: Vengeance, Community and the Urban Western." <u>Journal of Latin American Cultural Studies</u> **19**(2): 141-154.Latin America
Cultural studies
Cinema
Argentina
violence
Law
the gift
globalisation
relevance: 4
neoliberalism

abstract not available, first paragraph instead: Beginning with an etymological analysis of the Greek word 'munus', Roberto Esposito has argued that immunity 'represents a sort of safeguard that places the one who holds it in a condition of untouchability vis-a`-vis common law' (2006: 50). Immunity thus releases the individual from the process of gift-giving which forms the basis of immunity's opposite, community. Under global neoliberalism the nature of both the 'munus' and common law are being radically transformed, especially since the state's monopoly over violence and violent justice is increasingly undermined by its own reconfigurations, corruption and deference to market forces. In this global context, common law has the opportunity to reaffirm its common nature, with vigilante justice perceived as increasingly necessary in the face of state failure. In the community built on vengeance and common justice, then, the lone vigilante's gift to the community is precisely the act of justice. If, however, the gift is not extended to the community then the vigilante's act cannot be seen as an act of commonality but merely as personal revenge. Without the gift there is no community.
In this essay I reflect on these motifs of justice, revenge and the vigilante in Adria´n Caetano's 2002 film, *Un oso rojo*. Not only referring to the film's specific context – the corrupt, survival-of-the-fittest Buenos Aires of the turn of the millennium – I also read the film in the context of the transnational dialogues it constructs with a number of recent cinematic portrayals of the urban vigilante. Thus, I read Un oso

rojo both as an urban western and as an example of the western's long vengeance tradition and, in doing so, I offer an alternative to those who see Oso as the archetypal anti-hero of the western, the troubled character who necessarily displays the violent traits of his enemies in order to save the community. Instead, I stress that Oso is a gunfighter who employs violence not as social or community resistance but merely as the violence of the individual for the individual. Ultimately Oso fails, in the terms used by Patrick McGee to describe the western hero of the 1950s, to transform social suicide into 'a reconceptualization of the community' (2007: 113). Thus, not only is Oso unable to rejoin the community at the end of the film but the fact that his justice is not a shared gift also means that the community he leaves behind is no more in common than when he arrived; Oso does nothing to engender the city in common.

Secomb, L. (2002). Haunted Community. <u>The Politics of Community</u>. M. Strysick, Davies Group**: 131-150.Derrida
politics
political community
Continental Philosophy
Philosophy
non-homogeneous community
Past in the present
Critical temporalities
Colonialism
Forgiveness
Relevance: 2
indigenous Australians
indigenous peoples
Australia
        not available

Secomb, L. (2003). "Interrupting Mythic Community." <u>Cultural Studies Review</u> **9**(1): 85-100.Relevance: 2
Continental Philosophy
Jean-Luc Nancy
non-homogeneous community
myth
Colonialism
Past in the present
commemorative events
cultural studies
        not available

Selk, E. E. (1977). "Toward an Environmental Ethic: Royce's Theory of Community and Obligation to Future Generations." <u>Transactions of the Charles S Peirce Society: A Quarterly Journal in American Philosophy</u> **13**(4): 253-276 Josiah Royce

Pragmatism
Futurity
Environment
Relevance: 1
temporally extended responsibilities
ethics
method: dynamic rather than static
expectation
political philosophy
philosophy
future generations

> This paper uses Royce's theory of community to establish that the present generation has an obligation to future generations. The essence of a community for Royce is that it is a "time-process." I link this theory of community to a double-aspect theory of obligation (a person has an obligation to a community if (1) the person has made a commitment to the community, and (2) the community is such that it deserves the commitment of its members). the theory of community as a time-process and the double-aspect theory of obligation are then tied into obligation to future generations. finally, the argument concludes that this obligation extends to care of the environment insofar as future communities will be greatly affected by what present communities do to the environment. The paper closes with responses to anticipated objections, especially the problem of the relation between obligation and tacit commitment.

Selman, R. (2003). "Of Time and Montessori: Kairos and Chronos." <u>Montessori Life</u> **15**(2): 11-12.education
chronos/kairos
temporal conflict
scheduling
children/youth
Market time
coordinating between different times
time reckoning
imagined pasts
Relevance: 2
organisational temporalities

> In Montessori education, freedom of movement and freedom of choice are not hampered by artificial blocks of time. In modern industrialized societies, a high value is placed on the measured time that drives commercial and economic systems. From the moment of birth, the child's need for freedom of movement and freedom of choice time conflicts with the adult measured time world of schedules. The Montessori classroom allows children to live in the world before humans started measuring time and allows them to span the gap to the digital world at their own pace and in their own way.

Seron, C. and K. Ferris (1995). "Negotiating Professionalism." <u>Work and Occupations</u>

22(1): 22-47.Sociology
Management
labour time
time use
time scarcity
Gender
Method: time diaries
temporal conflict
inclusion/exclusion
temporal inequality
organisational temporalities
Relevance: 3
women's time
public and private time
care work
professionalism
Social capital

> Sociological research on the professions studies the public workplace and the ways in which task, organizational, and institutional arrangements of select occupations coalesce to secure expertise to work autonomously. The authors argue that a neat public/private divide does not, however, actually fit professional practice. Rather, the time demands of professional tasks are open-ended, and underscoring this practice, organizational policies do not compensate for extended professional hours. To ensure the viability of this task-organizational arrangement, professions require an institutional system of social capital or release from the time demands of private obligations. Using data about allocation of time from a study of self-employed professionals, the authors demonstrate the ways in which access to time is qualitatively different for men and women. In the conclusion, the authors discuss the ways in which an analysis of time provides an entry point for explaining the persistence of deeply gendered professional hierarchies.

Seyfang, G. (2003). "Growing cohesive communities one favour at a time: Social exclusion, active citizenship and time banks." International Journal of Urban and Regional Research **27**(3): 699-706.Time banking
economics
inclusion/exclusion
Agency
volunteering
Relevance: 1
social cohesion
citizenship
volunteering
Activism
social Change
Democracy

community engagement

> Community currencies have been put forward as a grassroots tool to promote social inclusion through community self-help and active citizenship. 'Time banks' are a new form of community currency in the UK which are receiving government support. Time credits are earned for each hour of voluntary service given, and can be used to purchase services from other members in return. This article discusses new findings from the first national study of time banks to assess their impacts and potential. An evaluative framework is employed which describes social inclusion as comprising effective economic, social and political citizenship rights. Evidence is presented from a national survey of time banks and from an in-depth case study of Rushey Green Time Bank, situated in a health care setting in a deprived area of south London. Time banks are found to be successful at engaging socially excluded and vulnerable groups of people in community activities - many for the first time - boosting their confidence, social networks, skills and well-being, as well as opening up possibilities for challenging inequitable social institutions and creating spaces where different values prevail. Their potential as tools for democratic renewal, promoting civic engagement and active citizenship is discussed.

Seyfang, G. (2004). "Working outside the box: Community currencies, time banks and social inclusion." <u>Journal of Social Policy</u> **33**(1): 49-71.time banking
economics
labour time
inclusion/exclusion
policy
U.K.
volunteering
Relevance: 2
time allocation
time as resource
Social capital
community engagement
citizenship

> A conceptual framework is developed for analysing UK social policy with respect to work, employment, inclusion and income. A range of possibilities for 'productive engagement in work' (PEW) outside the home are identified, ranging from formal employment, through informal employment, working for local community currencies, to unpaid voluntary work, each attracting particular policy responses, according to the hegemonic discourse of social exclusion, namely a liberal individualistic model which sees insertion into the labour market as the solution to exclusion. A new initiative is examined which is increasingly being adopted by local authorities in their efforts to tackle social exclusion and build social capital, namely 'time banks': a type of community currency which rewards people in time credits for the work they put into their neighbourhoods. Time banks are found to occupy a space in between what is already known about informal employment, LETS (Local Exchange Trading Schemes) and

volunteering, raising a number of issues for policy makers and practitioners. While time banks may be promoted within the UK government's social inclusion remit as a means of increasing job-readiness through volunteering, they have wider and deeper implications. They represent a response to a radical social democratic understanding of social exclusion and hence exert a collective effort to redefine what is considered 'valuable work', and thus present an alternative to hegemonic paradigms of work and welfare; their greatest potential is as a radical tool for collective social capital building, resulting in more effective social, economic and political citizenship, and hence social inclusion. Policy recommendations are made to enable time banks to flourish and provide a powerful tool for achieving social inclusion objectives.

Seyfang, G. and K. Smith (2002). The Time Of Our Lives: Using time banking for neighbourhood renewal and community capacity building. London, New Economics Foundation.time banking
community development
regeneration
economics
Urban communities
Relevance: 2
    A summary of the two-year evaluation of time banks in the UK, carried out by Dr Gill Seyfang at the University of East Anglia with the assistance of Time Banks UK, and funded by
the Economic and Social Research Council.

Shapiro, M. J. (2000). "National Times and Other Times: Re-thinking Citizenship." Cultural Studies **14**(1): 79-98.nationalism
politics
political community
citizenship
time and space
history
shared past
Break in time
Multiple temporalities
Temporal conflict
literary theory
Israel
time as tool for political legitimation
political time
Political theory
national time
Shared present
critical temporalities
Relevance: 2
asynchrony

Meaning
literature
cultural diversity
Judaism
women's time
gender
historical time
homogenising present
literary theory
coordinating between different times
Middle East
Kristeva
Cultural Studies

Citizenship is a temporal as well as spatial phenomenon. While it conceptually located in a legal, territorial entity, within which it is associated with the privileges of sovereignty and the rights of individuals, it is also understood is terms of the historical process by which peoples develop shared characteristics. However, the attempt to code citizenship interms of shared cultural backgrounds belies the ways in which citizen-subjects are temporally disjunctive. Beginning with attention to the way some writing practices challenge the state system's monopoly over the meaning of citizen presence in time and space, this essay turns to a reading of an Israeli woman's novelistic treatment of a geographically and culturally diverse Jewish family, whose characteristics challenge the State of Israel's myth of national homogeneity. Ronit Matalon's, The One Facing Us, which juxtaposes a version of what Julia Kristeva calls 'women's time' with the historical time of the state, restores the diverse forms of co-presence that are denied in the discourses of nation-state legitimation. Her novel, along with the other genres treated in this analysis, encourages an understanding of politics that resists the identity-fixing effect of a state-oriented model of political space and the homogenizing of the temporal presence of citizen-subjects. More generally, the writing performances treated in this essay cast political interaction as a continuous negotiation of co-presence among those with diverse ways of being-in-time.

Shaw, J. (1994). "Punctuality and the Everyday Ethics of Time: Some Evidence from the Mass Observation Archive " Time & Society **3**(1): 79-97.punctuality
ethics
Sociology
inclusion/exclusion
Method: qualitative
Method: archives
Gender
aging
labour time
Class
social time

Time as symbolic
Relevance: 2
Social structure
etiquette
archives
solidarity
Durkheim

> A taken-for-granted aspect of everyday life is that people are usually punctual. This norm is so well established that a common sense understanding of unpunctuality as a personality defect prevails in the social science literature. Drawing on qualitative and experiential data from the Mass Observation Archive, this paper argues that punctuality is less a matter of individual virtue and more one of age, gender and work situation. It proposes that a close study of these differentiating `surface' conditions leads back to more fundamental questions of social structure and solidarity. The sentiments underlying the norm demanding unconditional punctuality correspond to, and may be a legacy of, the `mechanical solidarity' that Durkheim stressed underpinned even the most complex and advanced societies.

Shaw, M., D. Dorling, et al. (2001). "Putting time, person and place together: The temporal, social and spatial accumulation of health inequality." <u>Critical Public Health</u> **11**(4): 289-304.place
inclusion/exclusion
health
change over time
Geography
human Geography
Migration
life course
Relevance: 3

> not available - from the text: It is now firmly established that there are social and spatial inequalities in health in Britain, and that these have been widening since the late 1970s/early 1980s. Since the publication of the hugely influential Black Report (DHSS, 1980) a growing body of research has documented the growth of health inequalities in Britain and many researchers have debated their cause. Our own research has drawn upon, and added to, this now substantial body of research. From this research we present data on the extent of health inequalities in Britain in both social and spatial terms. In the . rst section of the paper we present evidence of the widening health gap over time in two ways. First of all we look at how the geography of health inequalities has changed from the early 1950s to the late 1990s.We then look at inequalities in health at different points across the life course, from the cradle to the grave. In the second section of the paper we turn our attention to the processes that have contributed to the social and spatial accumulation of health inequalities and how these interact with the clustering of socioeconomic advantages that accumulate over the life course. We show the role of migration in producing and exacerbating geographical

inequalities in health, and how migration itself can be seen as a response to socioeconomic conditions and circumstances. Finally, we end by considering the implications of our . ndings for policies that aim to redress health inequalities.

Sheppard, E. (2002). "The Spaces and Times of Globalization: Place, Scale, Networks, and Positionality." <u>Economic Geography</u> **78**(3): 307-330.Geography
globalisation
economics
time and space
non-linear time
critical temporalities
Relevance: 3
networks
narrative
trajectories

> Discussions of the spatiality of globalization have largely focused on place-based attributes that fix globalization locally, on globalization as the construction of scale, and on networks as a distinctive feature of contemporary globalization. By contrast, position within the global economy is frequently regarded as anachronistic in a shrinking, networked world. A critical review of how place, scale, and networks are used as metaphors for the spatiality of globalization suggests that space/time still matters. Positionality (position in relational space/time within the global economy) is conceptualized as both shaping and shaped by the trajectories of globalization and as influencing the conditions of possibility of places in a globalizing world. The wormhole is invoked as a way of describing the concrete geographies of positionality and their non-Euclidean relationship to the Earth's surface. The inclusion of positionality challenges the simplicity of pro- and antiglobalization narratives and can change how we think about globalization and devise strategies to alter its trajectory.

Sherover, C. M. (1989). <u>Time, Freedom, and the Common Good: An Essay in Public Philosophy</u>. Albany, SUNY Press.political time
Relevance: 2
philosophy
Political philosophy
politics
Phenomenology
Pragmatism
normativity
politics
critical temporalities
Belonging
Josiah Royce
Aristotle
Charles Sherover
Continental Philosophy

Not available - from review (http://www.interpretationjournal.com/backissues/Vol_18-2.pdf): Contemporary political life, marked by conflicting claims to entitlement, requires clear normative principles for evaluating these claims. Yet few contemporary philosophers outside the province of the Left have advanced a systematically worked out, comprehensive view of our social being rigorous enough to function as an ontological framework for making such evaluations. Professor Sherover goes far in accomplishing this. Time, Freedom, and the Common Good is a carefully conceived and tightly argued work and may well be foundational for current political debates. Drawing from the phenomenological and pragmatic traditions, Sherover presents an "authentic descriptive understanding" of our actual social being centered on what he calls the "three principles of polity," i.e., the existential categories of our actual social life. This descriptive task comprises the first section of the book. The second part sets out some of the normative criteria which flow from these categories, and a last section, "The Discipline of Freedom," takes up specific issues in contemporary public policy, including an agenda to be discharged and an appropriate method to be used for evaluating social programs if we are genuinely to pursue a common good.

Sherover puts forth three categories which he takes to be constitutive of our social being: membership, temporality, and freedom. These are derived in several ways: as a thoughtful appropriation from our political heritage as grounded in the Greeks, through a phenomenological, i.e., rigorously descriptive, approach to ordinary experience, and dialectically as a transcendental analysis of those structures grounding the very possibility of social being itself. Thus the book founds the notion of membership, for example, on an Aristotelian conception of the polis and the primacy of the social, on the notion of individual identity as requiring linguistic community and social membership, and on a Roycean notion of self-consciousness as an emergent from the social whole. In each case, these multiple perspectives are mutually reinforcing and add up to a carefully elaborated notion of our social being.

Shifflett, P. A. (1987). "Future Time Perspective, Past Experiences, and Negotiation of Food Use Patterns among the Aged." The Gerontologist 27(5): 611-615.aging
future orientation
time perspective
habits
health
Past in the present
Relevance: 3

Reported are findings of an in-depth study of how aged persons negotiated both externally and internally motivated food habit changes. The findings suggested that certain past experiences, in conjunction with a negative or positive view of the future, resulted in varying levels of compliance with special diets.

Shimada, S. (1995). "Social Time and Modernity in Japan: An Exploration of Concepts

and a Cultural Comparison." <u>Time & Society</u> **4**(2): 251-260.Japan
social time
modernity
Method: comparative analysis
in/commensurability between times
cultural variants of time
changing perceptions of time
history
identity
time discipline
Relevance: 2
Time reckoning

> The assertion that time and space are not easily exchangeable between cultures is explored with reference to the nineteenth-century processes by which the Western system of time regulation became adopted by Japanese society. Particular attention is paid to the role this transformation played in the construction of cultural identity.

Shove, E., F. Trentmann, et al., Eds. (2009). <u>Time, consumption and everyday life: practice, materiality and culture</u>. Oxford and New York, Berg.Materiality
Acceleration of time
changing perceptions of time
Social coordination
time management
critical temporalities
Geography
Sociology
History
Anthropology
philosophy
Rhythms
Routines
cyclical time
Seasonal time
power
Transport technologies
Mobility across communities
social time
Multiple temporalities
agriculture
clock time
calendars
Scheduling
agency
consumerism
ethics

Relevance: 2
commemorative events
seasonal time
Deceleration of time

> Has material civilization spun out of control, becoming too fast for our own well-being and that of the planet? This book confronts these anxieties and examines the changing rhythms and temporal organization of everyday life. How do people handle hurriedness, burn-out and stress? Are slower forms of consumption viable? This volume brings together international experts from geography, sociology, history, anthropology and philosophy. In case studies covering the United States, Asia, and Europe, contributors follow routines and rhythms, their emotional and political dynamics, and show how they are anchored in material culture and everyday practice. Running themes of the book are questions of coordination and disruption; cycles and seasons; and the interplay between power and freedom, and between material and natural forces. The result is a volume that brings studies of practice, temporality and material culture together to open up a new intellectual agenda.

Shulevitz, J. (2010). <u>The Sabbath World: Glimpses of a Different Order of Time</u>. New York, Random House.Relevance: 1
temporal boundaries
Acceleration of time
history
christianity
Judaism
religion
conceptions of time
experiential time
Suspensions of everyday time
critical temporalities
leisure time
time spent with community
scheduling
literature

> "Everyone curls up inside a Sabbath at some point or other. Religion need not be involved." The Sabbath is not just the holy day of rest. It's also a utopian idea about a less pressured, more sociable, purer world. Where did this notion come from? Is there value in withdrawing from the world one day in seven, despite its obvious inconvenience in an age of convenience? And what will be lost if the Sabbath goes away? In this erudite, elegantly written book, critic Judith Shulevitz weaves together histories of the Jewish and Christian sabbaths, speculations on the nature of time, and a rueful account of her personal struggle with the day. Shulevitz has found insights into the Sabbath in both cultural and contemporary sources—the Torah, the Gospels, the Talmud, and the writings of the Apostolic Fathers, as well as in the poetry of William Wordsworth, the life of Sigmund Freud, and the science of neuropsychology. She tells stories of martyrdom by

Jews who died en masse rather than fight on the Sabbath and describes the feverish Sabbatarianism of the American Puritans. And she counterposes the tyranny of religious law with the equally oppressive tyranny of the clock. Can we really flourish under the yoke of communal discipline, as preachers and rabbis like to tell us? What about being free to live as we please? Can we preserve what the Sabbath gives us—a time outside time—without following its rules? Whatever our faith or lack thereof, this rich and resonant meditation on the day of rest will remind us of the danger of letting time drive us heedlessly forward without ever stopping to reflect.

Siegel, D. I. (2001). "Time and Social Work: Multicultural Variables." <u>New Global Development</u> **17**(2): 73-85.social work
Development
in/commensurability between times
Perception of time
cultural variants of time
Anthropology
Method: ethnography
time and space
Temporal flow
inclusion/exclusion
organisational temporalities
Coevalness
methodology
temporality of academic work
Assumptions about time obscuring x
Relevance: 2

> Multidisciplinary research indicates a broad range of Bio/Psycho/Social/Cultural variables determine one's perception of time. This article focuses on the relationship between culture and time perception and its significance for social work practice. Review of anthropological and ethnographic study shows time perception relates to what is meaningful for a culture and its conception of space, its place in the economic and social system, how it sees time's passage, and its experience with oppression. In the current era of managed care, the structures, dimensions, and theories of social work and other worker's practice reflect the time perceptions of the majority culture and may not respond to those of various other cultures. Development of cultural dimensions of time perception enables consideration of their influence for social work practice.

Silverman, E. K. (1997). "Politics, Gender, and Time in Melanesia and Aboriginal Australia." <u>Ethnology</u> **36**(2): 101-121.social time
politics
Anthropology
Australia
Papua New Guinea
myth

Gender
indigenous Australians
indigenous peoples
Relevance: 2
>This article interprets the symbolism and politics of Iatmul time (Sepik River, Papua New Guinea). Social life is structured by different forms of time (e.g., totemism, myth, Omaha terminologies, ritual). Furthermore, mythic history is a mode of ritual politics. Finally, Iatmul time symbolizes paradoxes of gender. The article concludes by comparing the temporality and gender of Melanesian cosmology with the Aboriginal dreamtime.

Singh, L. (1970). "Motivation and progress effects on psychological time in Indian communities." Indian Journal of Psychology **6**(2): 100-103.psychology
future orientation
Progress
Relevance: 3
cultural variants of time
India
Hinduism
islam
christianity
>40 male college students from each of 4 major Indian communities (Hindu, Muslim, Sikh, and Christian) made a subjective comparison between the length of 2 6-min periods of time. The 1st period was spent in looking at a photographic magazine and the 2nd working on a letter cancellation sheet. For the 2nd period, Ss were assigned to 1 of 2 motivation conditions, high or low, and 1 of 2 progress conditions, fast or slow. The experiment was replicated for each of the 4 communities and each group's data were analyzed in a factorial design with motivation and progress rates as independent variables and time estimation as a dependent variable. At the end, Ss compared the 2 periods of time. For the Sikh and Christian Ss the time estimates were inversely related to progress under high motivation but unaffected under low motivation. No other effect was significant. (PsycINFO Database Record (c) 2010 APA, all rights reserved)

Smid, K. (2010). "Resting at Creation and Afterlife: Distant Times in the Ordinary Strategies of Muslim Women in the Rural Fouta Djallon, Guinea." American Ethnologist **37**(1): 36-52.Anthropology
religion
Islam
Africa
gender
Agency
Relevance: 3
past in the present
time as symbolic resource
western imperialism

Although anthropologists have discredited use of the liberal and secular concept of "agency" for explaining Muslim women's behavior, their evidence comes from women who still appear rather agentive to Western readers, hence, muting the necessity and consequences of discovering and applying the women's own ethical and religious terms in their analysis. In Guinea's rural Fouta Djallon, women are not prone to mobilize and make self-interested decisions with immediately observable outcomes. Therefore, understanding them on their own terms requires greater attention to their religious frameworks, namely, to their use of visions of creation and afterlife to define themselves and strategize for redemption.

Smith, J. A. (2010). "*Clausura Districta*: Conceiving Space and Community for Dominican Nuns in the Thirteenth Century." Parergon **27**(2): 13-36.Religion
women
religious communities
organisational temporalities
history
time management
time discipline
Relevance: 3

The institutions formulated and inscribed for the Dominican nuns during the thirteenth century form a valuable case study for understanding conceptions of space and enclosure for religious women in the period. Enclosure consisted not simply of the imposition, and protection, of walls, doors, and locks. It also required the vigilant shaping and monitoring of behaviours, and, most importantly, the development of a state of mind that enabled the individual nun to ensure her own personal enclosure. Thus, enclosure is not simply statutory; it is an ongoing exchange between institutions, community, and the individual nun.

Smith, J. E. (1992). America's Philosophical Vision. Chicago, University of Chicago Press.Philosophy
Pragmatism
method: dynamic rather than static
relevance: 2
Dewey
Josiah Royce
William James
Charles Peirce
social change
critique of discipline

These essays focus the unique contribution of Peirce, James, Royce, and Dewey to a philosophical outlook which takes time and change seriously, rejects certainty without falling into scepticism, recognizes the social situation in which science develops, understands the interplay between morality, religion and science and defends the reality of community against both individualism and collectivism. The book presents a challenge to those who seek to enlist the

classical American philosophers in support of "the end of philosophy" or the belief that philosophy must be turned into "literature" in order to survive.

Smith, L. and E. Waterton (2009). <u>Heritage, Communities and Archaeology</u>. London, Gerald Duckworth & Co.Heritage
Archaeology
community archaeology
temporality of academic work
community engagement
communication
memory
identity
methodology
relevance: 2
> This book traces the development of 'community archaeology', identifying both its advantages and disadvantages by describing how and why tensions have arisen between archaeological and community understandings of the past. The focus of this book is the conceptual disjunction between heritage and data and the problems this poses for both archaeologists and communities in communicating and engaging with each other. In order to explain the extent of the miscommunication that can occur, the authors examine the ways in which a range of community groups, including communities of expertise, define and negotiate memory and identity. Importantly, they explore the ways in which these expressions are used, or are taken up, in struggles over cultural recognition - and ultimately, the practical, ethical, political and theoretical implications this has for archaeologists engaging in community work. Finally, they argue that there are very real advantages for archaeological research, theory and practice to be gained from engaging with communities.

Smith, M. M. (1997). <u>Mastered by the clock : time, slavery, and freedom in the American South</u>. Chapel Hill, University of North Carolina Press.clock time
USA
Labour time
economics
time discipline
history
Colonialism
slavery
time use
social time
transport technologies
modernity
Relevance: 2
inclusion/exclusion
power
changing perceptions of time

Seasonal time

time as tool for managing percieved threats

asynchrony

> Mastered by the Clock is the first work to explore the evolution of clock-based time consciousness in the American South. Challenging traditional assumptions about the plantation economy's reliance on a premodern, nature-based conception of time, Mark M. Smith shows how and why southerners--particularly masters and their slaves--came to view the clock as a legitimate arbiter of time. Drawing on an extraordinary range of eighteenth- and nineteenth-century archival sources, Smith demonstrates that white southern slaveholders began to incorporate this new sense of time in the 1830s. Influenced by colonial merchants' fascination with time thrift, by a long-held familiarity with urban, public time, by the transport and market revolution in the South, and by their own qualified embrace of modernity, slaveowners began to purchase timepieces in growing numbers, adopting a clock-based conception of time and attempting in turn to instill a similar consciousness in their slaves. But, forbidden to own watches themselves, slaves did not internalize this idea to the same degree as their masters, and slaveholders found themselves dependent as much on the whip as on the clock when enforcing slaves' obedience to time. Ironically, Smith shows, freedom largely consolidated the dependence of masters as well as freedpeople on the clock

Snowden, D. (2000). *Cynefin*: a sense of time and space, the social ecology of knowledge management. <u>Knowledge Horizons : The Present and the Promise of Knowledge Management</u>. C. Despres and D. Chauvel. Oxford, Butterworth Heinemann

Knowledge

knowledge management

organisational temporalities

management

Relevance: unknown

> not available

Abstract for the book:

Knowledge Horizons charts the feasible future for knowledge management. This
> practical and provocative resource presents the work of many of the leading voices in knowledge management and related disciplines, who explore the current trends and offer pragmatic and authoritative thinking on applied knowledge management from a variety of positions.

Knowledge management is the new frontier for businesses, organizations, and
> institutions of all kinds. For those that hope to conquer this new territory, establishing a better understanding of current and future knowledge management trends and adoption of the most effective practices is imperitive. There are numerous options for executives: intranets, extranets, groupware, and core competencies are continually being refined. New entitites and rules in terms of intellectual capital and the "Chief Knowledge Officer" are emerging.

Knowledge Horizons addresses these issues by exploring current and future knowledge management trends, gauging the future value of knowledge management investments, and how they will drive new business initiatives, and integrates the experience and insights of managers and cutting-edge research from experts in the field.

Helps knowledge managers understand current and future knowledge management trends
Enables organizations to gauge the future value of knowledge management investments and how they will drive new business initiatives
Pragmatically integrates the experience and insights of managers and consultants with cutting-edge academic knowledge management research

Sorokin, P. A. (1964). Sociocultural causality, space, time: a study of referential principles of sociology and social science. New York, Russell & Russell.Causality time and space
sociology
methodology
social time
Relevance: 3
not available - from book review: http://www.jstor.org/stable/2770487 A skeleton of Professor Sorokin's theory as given in the present book may be presented as follows: Sociology and the social sciences must stop imitating the natural sciences (chap. i, "Declaration of Independence of Sociology and the Social Sciences from the Natural Sciences"). The important referential principles of the natural sciences are causality, space, and time. For use in the social sciences, these must be transformed into the homologous, but profoundly different, sociocultural causality, space, and time. Nor can they be applied without consideration of the difference between systems and congeries and of the three-plane structure of sociocultural phenomena

Sorokin, P. A. and R. K. Merton (1937). "Social Time: A Methodological and Functional Analysis." The American Journal of Sociology 42(5): 615-629.social time
Relevance: 2
Sociology
time as symbolic resource
labour time
social coordination
Scheduling
cultural variants of time
Commemorative events
Methodology
Periodicity
coordinating between different times
The category of astronomical time is only one of several concepts of time. Such concepts differ in the fields of philosophy, psychology, and economics. An

operational definition of expressions of time in common usage shows that social phenomena are frequently adopted as a frame of reference so that units of time are often fixed by the rhythm of collective life. The need for social collaboration is at the root of social systems of time. Social time is qualitatively differentiated according to the beliefs and customs common to the group. Social time is not continuous but is interrupted by critical dates. All calendrical systems arise from and are perpetuated by social requirements. They arise from social differentiation and a widening area of social interaction. It is possible that the introduction of social time as a methodological category would enhance the discovery of social periodicities.

Southerton, D. (2003). "`Squeezing Time': Allocating Practices, Coordinating Networks and Scheduling Society " Time & Society **12**(1): 5-25.acceleration of time
time allocation
networks
Scheduling
Perception of time
Sociology
Method: Interviews
narrative
social coordination
time use
time management
temporal conflict
Synchronicity
Technology
Care work
Relevance: 2
coordinating between different times
urban communities

The `time squeeze', notions of `rush' and `harried' are popular concerns in contemporary society. This article reports on interviews with 20 suburban households who all suggested that people feel increasingly harried. Respondents were quick to suggest a set of generic narratives to explain the causes of `harriedness', notably that people `work more' and `consume more' - the same explanation offered by prominent academic analyses. However, such explanations did not tally with their `experiences' of harriedness. It is argued that `harriedness' was generated by a felt need to allocate and schedule practices within designated time frames (which created hot spots). This was `necessary' in order to coordinate practices within social networks and to `free-up' other time frames (cold spots) for interaction with significant others. On the one hand, this suggests a rationalized conception of time as subject to personal control. On the other, such individual responses (to schedule and allocate) to the perceived `time squeeze' were responses to a collective problem. In a society where increasingly people feel the need to generate personal schedules, temporal alignment within networks becomes problematic. In attempting to schedule practices, which often

required employment of convenience devices and services, respondents reported a growing anxiety that care is compromised by convenience. It was this anxiety that made the `time squeeze' discourse meaningful to respondents.

Southerton, D. (2006). "Analysing the Temporal Organization of Daily Life." Sociology 40(3): 435-454.sociology
social time
Method: Interviews
leisure time
Multiple temporalities
Scheduling
Sequence
methodology
Relevance: 2
time reckoning
time allocation
cultural variants of time
sequence
life course
> There is a tension in time studies between measuring and accounting for the changing distribution of units of time across social activities, and explaining temporal experiences. By analysing in-depth interviews with 27 people, this article employs a theory of practice to explore the relationship between respondentsâ€™ â€˜non-workâ€™ practices and five dimensions of time. It hypothesizes that practices which demand a fixed location within daily schedules anchor temporal organization, around which are sequenced sets of interrelated practices. A third category of practices fills the gaps that emerge within temporal sequences.The most significant socio-demographic constraints (gender, age, life-course and education) that shaped how respondents engaged and experienced practices in relation to the five dimensions of time are then considered. It is argued that the relationship between different types of social practices, five dimensions of time and sociodemographic constraints presents a conceptual framework for the systematic analysis of differential temporal experiences.

Spanou, S.-I. (2008). Housing memory: architecture, materiality and time. Archeology. Edinburgh, The University of Edinburgh. PhD.Archaeology; Memory; generations; identity; experiential time; Social time; landscape; action; temporal conflict; materiality; Anthropology; Relevance: 1; perception of time; Separation from the past; methodology; forgetting; time as symbolic resource; orientation within time; Architecture; europe; Monuments; method: life histories
> This thesis is concerned with the concept of memory, its role in inter-generational transmission, and identity formation, within the context of pre-literate, small-scale societies. It explores different mnemonic practices in relation to different perceptions of time, and the continuities or discontinuities (locational, temporal and symbolic) with the past they create, as part of exploring aspects of cultural cognition in prehistory. Through these three interrelated concepts – memory,

time, and cognition – and their intricate relationships with material culture, especially architecture, landscapes, practical action and social life, the aim is to suggest a theoretical and methodological framework within which to explore how memory of the past was not only formed, maintained and transmitted but also transformed, concealed or 'destroyed' in the prehistoric present. The geographical and chronological framework of this study is provided by the rich archaeological record of early prehistoric Cyprus. Through the concept of memory, and using selected site data-sets at different spatial and temporal scales, the objective is to offer a more textured narrative of socio-cultural developments on the island that take into consideration the questions of how continuity and change are perceived and experienced, how individuals and communities 'see' themselves in history, and what some of the practices and material media are that shape autobiographical and social memory. Early Cypriot prehistory is characterised by a, largely, domestic landscape occupied by small-scale communities, where public or monumental architecture as well as long-lived tell sites are not explicitly attested. Rather than explaining away these 'anomalies', this thesis delves into the study of the 'ordinary landscape' of houses and communities in time and space and at different scales in accordance with our research aims. It, thus, diverges from the current archaeological research on memory and the monumental and regards architecture as a biographical object that encapsulates personal and communal histories. The analytical strategies that are employed in this study involve an examination of two closely related elements. First, the temporal depth of activities with regard to the life histories of buildings and people and how these intersect with larger patterns of social memory are explored. Secondly, through a topoanalysis, the spatiality and visual boundaries of remembering and forgetting, through the medium of architecture, are examined. Similar issues have recently attracted a lot of attention from many disciplines. In an attempt to link the various, often ambiguous, conceptualisations of memory – as a cognitive process, as a social construct or as an experiential domain – with archaeological 'visibility' and methodology this research utilises insights from a variety of cross-disciplinary sources. This research is a contribution towards the past in the past approach by: a. building on these works and expanding our current understanding of issues of cultural transmission and memory by striking a better balance between 'inscription' and 'incorporated practices' social and biographical memory, material and ephemeral contexts (chapters 1, 4-5). This is attempted by using an explicit multi-scalar approach to the material and a practice-based interpretative framework (chapters 2-3); b. demonstrating contextually the limitations and possibilities of the theoretical endeavour in practical contexts through dealing with the ambiguities and incompleteness of archaeological assemblages, depositional patterns and stratigraphic sequences, as well as with palimpsests of activities in settlement contexts, with the underlying aim to understand the various dimensions of continuity and discontinuity (chapters 6-8); c. critically examining concepts from a rapidly growing multi-disciplinary literature and their often problematic applications to prehistoric material and juxtapose the Western model of memory with anthropological insights (chapter 9).

Spivak, G. C. (2003). "The staging of time in Heremakhonon." <u>Cultural Studies</u> **17**(1): 85 - 97.literary theory
Memory
History
temporal conflict
literature
gender
Reproductive time
shared past
non-linear time
Multiple temporalities
Relevance: 3
Sexuality
reproductive time
Ancestry
Separation from the past
Africa
Slavery
Cultural Studies

> The question of how individual memory fits, or more accurately, does not fit with history is at the heart of this paper on Maryse Condes novel Heremakhonon about Veronica Mercier, a character who was born in Guadeloupe, lived in Paris and travels to West Africa in search of an ancestry that was interrupted by slavery. Suggesting that readings that focus on Mercier as a character are limited in approach, it reads the novel as a staging of time and is attentive to the gaps between thought and speech, between memory and history, between Guadeloupe and Africa, and between womenâ€™s personal sexual pleasure and the impersonal reproductive body that interrupt the narrative. The central characterâ€™s personal quest for her African roots â€" for â€˜niggers with ancestorsâ€™, for Africa as a singular lost object, which necessarily involves ignoring the subaltern â€" is nuanced by the novelâ€™s deployment of heterogeneous time.

Spurk, J. (2004). "Simultaneity Within Non-Simultaneity?: Continuity, Rupture, Emergence – on the Temporal Dynamic of Social Formation " <u>Time & Society</u> **13**(1): 41-49.Simultaneity
non-linear time
multiple temporalities
history
Past in the present
temporal conflict
Relevance: 2
continuity over time
social change
asynchrony

Becoming
Acceleration of time

> This article focuses on the continuity-rupture-emergence approach that characterizes simultaneous and nonsimultaneous temporalities. It addresses the different ways individual and collective actors participate in history with the help of their experiences and expectations. Although the 'speeding up' process increasingly influences contemporary societies, society formation remains anchored to continuities linking it to the past.

Standifer, R. and A. Bluedorn (2006). "Alliance management teams and entrainment: Sharing temporal mental models." <u>Human Relations</u> **59**(7): 903-927.Management organisational temporalities
social coordination
entrainment
time use
orientation within time
Coevalness
time as missing element
Relevance: 2
coordinating between different times

> Creating and administrating successful strategic alliances poses a significant challenge to interorganizational managerial teams. Using shared mental model theory as a framework, we propose that the effectiveness of these managerial teams can be increased if the team shares a common temporal mental model with regard to the alliance. Specifically, a shared mental model in terms of the elements of entrainment (e.g. cycle, pace, time orientation) will allow team members to actively assess and better manage entrainment issues which we suggest are a crucial component of strategic alliances, although not one that has been studied to a great extent.

Steer, P. (2008). "National Pasts and Imperial Futures: Temporality, Economics, and Empire in William Morris's *News from Nowhere* (1890) and Julius Vogel's *Anno Domino 2000* (1889)." <u>Utopian Studies</u> **19**(1): 49-72.utopia
literary theory
economics
colonialism
New Zealand
U.K.
Relevance: 3
national time
the past
the future
science fiction
western imperialism

> none available

Steiner, D. D. and M. M. Mark (1985). "The Impact of a Community Action Group: An Illustration of the Potential of Time Series Analysis for the Study of Community Groups." American Journal of Community Psychology **13**: 13.Psychology
Activism
method: time series analysis
Methodology
social Change
Relevance: 2

> Community action groups are important in creating social change at the local level, and also have important effects on participants. An evaluation of the effectiveness of a community action group is presented. An interrupted time series design is employed. A community group initiated a mass withdrawal campaign against a bank in protest of a planned mortgage interest increase. Results indicated that the group's actions led to a significant reduction in the passbook savings account holdings in the bank. It is argued that interrupted time series methods hold great potential for the studey of community action groups, as well as in other reseach areas in community psychology. Methods for time series analysis are briefly described.

Stephan, G. E. (1972). "Interacting Populations in Space and Time: A Paradigm for the Quantitative Analysis of Social Structure." The Pacific Sociological Review **15**(3): 309-326.Sociology
Method: quantitative
methodology
structuralism
Biology
organisational temporalities
social Change
ecology
change over time
Relevance: 3
Social structure
ecological communities

> not available - from the text: In a previous issue of this review (Stephan, 1970), I suggested that the study of community structures might be enhanced if human ecologists employed the kind of quantitative, multispecies approach which bioecologists apply to the study of biotic communities. Although that approach was proposed primarily for the study of community structure by human ecologists, it seems to me that it could be fruitfully extended to encompass the study of organization and change in any kind of social structure. The present paper is an attempt to develop this point of view. The underlying idea is that phenomena which we usually picture in terms of "structure" (organizations, role structures, community structures, social systems, and so forth) can often be analyzed in terms of populations and their interactions in space and time.

Stephens, A. C. (2010). "Citizenship without community: Time, design and the city."

Cities
politics
temporal vs spatial communities
multiple temporalities
memory
museums
Art
non-homogeneous community
Relevance: 1
political theory
method: dynamic rather than static
non-linear time
Unpredictibility
Germany
Judaism
U.K.
citizenship
political community

This article engages with the concept of design as a way of re-working the standard understanding of citizenship as what takes place within a political community. In doing so, the paper draws on recent attempts to rethink citizenship as 'acts' rather than status and seeks to bring that work together with attempts at re-imagining community as 'encounters' and 'confrontations' rather than that which is contained within a bounded space. Specifically, the paper argues for an approach that is attentive to ideas of time and seeks to open up an idea of community that avoids the requirement of commonality. Using a focus on citizenship as a temporal phenomenon, the article suggests that designers have engaged with ideas of time as multiple, fragmented and splintered, and that these form useful material for reworking ideas of community beyond something that can be calculated. The article offers a study of two sites of memory drawn from the city of Berlin, Daniel Libeskind's Jewish Museum and Peter Eisenmann's Memorial to the Murdered Jews of Europe, and an art installation by the artist Gustav Metzger called Flailing Trees exhibited at the Manchester International Festival of 2009. Gathering material offered by these designs, and a tradition of writing the city as a splintered social space, the article explores the different forms of community that circulate and are instantiated at these 'sites of memory' and argues for an understanding of community without unity.

Stephens, C. (1989). ""The Most Reliable Time": William Bond, the New England Railroads, and Time Awareness in 19th-Century America." Technology and Culture **30**(1): 1-24.Transport technologies
social coordination
Changing perceptions of time
USA
history
Technology

clock time
Synchronicity
time as missing element
time discipline
Relevance: 2
time reckoning

> not available - from the intro: It is a truism that modern American life runs by the clock. Clocks synchronize our communal activities, and that they do so is at once useful and tyrannical. As fundamental as this duality is, though, precisely how it came to govern our lives has yet to be explained in a comprehensive way. Fragmentary evidence hints at the story's complexity. A vast literature on clocks and watches exists, but that literature generally slants toward the stylistic interests of the collector. Other clues have surfaced in studies of American factory discipline and scientific management's time-and-motion studies. Still, we have no solid study of the interaction of timekeeping technology with the way 19th-century Americans experienced time As a step toward explaining the interaction, this article offers a revealing episode from the middle of the 19th century. Science, technology, and commerce intersect in the story of how William Cranch Bond-first director of the Harvard College Observatory and owner of a lucrative instrument supply firm in Boston-supplied "the most reliable time" to the railroads emanating from that city

Stephens, C. E. (2002). <u>On time: how America has learned to live by the clock</u>. Boston, The Bulfinch Press.USA
Clock time
Heritage
history
Change over time
clocks
time zones
changing perceptions of time
history of changing perceptions of time
Technology
Relevance: 2
industrialisation
Museums
time reckoning

> Have you ever wondered who came up with time zones, or why we adjust our clocks at daylight savings time? This entertainingly written, generously illustrated book, drawn from a popular exhibit at the Smithsonian's National Museum of American History, provides the answers to these and dozens of other questions about time. "On Time" showcases unusual timepieces from the museum's collection, such as Helen Keller's pocket watch and the earliest bedside alarm clocks, and brings to life some of the lesser-known characters and events that have shaped the way we think about time today.

temporal inequality
health care
Policy
Geography
Poverty
Class
time as missing element
time allocation
social time
care work
labour time
Gender
status
life course
normativity
social coordination
Unpredictibility
linear time
temporal conflict
Multiple temporalities
time management
Urban communities
cities
Relevance: 2
families
Australia
USA
care work

Considerable policy action has focused on the social patterning of health, especially the health risks associated with low income. More recent attention has turned to transport, food systems, workplaces, and location, and the way their intersections with social position and income create health inequalities. Time is another dimension that structures what people do; yet the way in which time contours health has been neglected. This paper explores (a) how time might influence health, and (b) the way in which time scarcity complicates current understandings of health inequalities. Alongside other meanings, time can be thought of as a health resource. People need time to access health services, build close relationships, exercise, work, play, care, and consume - all activities that are fundamental to health. There is evidence that the experience of time pressure is directly related to poorer mental health. Lack of time is also the main reason people give for not taking exercise or eating healthy food. Thus, another impact of time scarcity may be its prevention of activities and behaviours critical for good health. We investigate whether time scarcity, like financial pressure, is socially patterned, and thus likely to generate health inequality. The experience

of time scarcity appears to be linked to variations in time devoted to employment or caring - activities closely bound to gender, status, and life course. One reason that time scarcity is socially patterned is because of the way in which caring is valued, allocated, and negotiated in households and the market. Adding paid employment to caring workloads is now normative, transforming the allocation of time within families. But caring requires a close interlocking with others' needs, which are often urgent and unpredictable, creating conflict with the linear, scheduled, and commodified approach to time required in the workplace. We review the evidence for the possibility that these time pressures are indeed contributing to socially patterned health inequalities among people caring for others. We also explore the potential for time scarcity to compound other sources of health inequality through interplays with income and space (urban form, transportation networks and place of residence). People who are both time and income poor, such as lone mothers, may face compounding barriers to good health, and the urban geography of time-scarce families represents the embedding of time-money-space trade-offs linked to physical location. In Australia and the US, poorer families are more likely to live in mid to outer suburbs, necessitating longer commutes to work. These suburbs have inferior public transport access, and can lack goods and services essential to health such as shops selling fresh foods. We conclude with a tentative framework for considering time and health in the context of policy actions. For example, social policy efforts to increase workforce participation may be economically necessary, but could have time-related consequences that alter health. Similarly, if cities are to be made livable, health promoting, and more equitable, urban designers need to understand time and time-income-space trade-offs. Indeed, many social policies and planning and health interventions involve time dimensions which, if they remain unacknowledged, could further compound time pressures and time-related health inequality.

Strong, T. B. (1990). The Idea of Political Theory: Reflections on the Self in Political Time and Place. Notre Dame, London, University of Notre Dame Press.political theory
political time
identity
modernity
Relevance: 3
action
politics

A warning that politics has a particular validity, but that this validity is challenged by much that is characteristic of modernity. It demonstrates that humans are tempted to move away from politics, and outlines the costs and benefits of retaining the political as a realm of human activity.

Stuckenberger, A. N. (2006). "Sociality, temporality and locality in a contemporary Inuit community." Études/Inuit/Studies **30**(2): 95-111.Canada
Inuit
indigenous peoples

indigenous Canadians
seasonal time
method: ethnography
Anthropology
Mobility across communities
nomadic communities
social change
Asynchrony
past in the present
perception of time
Multiple temporalities
temporal distancing
coevalness
Relevance: 1
families

> Mauss (1906) suggested that, as a principle of Inuit society, the seasonal societal dichotomy takes shape in movements of population concentration and dispersal into small family groups following the annual migration of game. He argued that these movements and the various social modes thus created inseparably connect temporal, spatial, social, moral, legal, and spiritual dimensions in the construction of Inuit nomadic society. In the mid 20th century, the mass and density of Inuit settlement population changed drastically. Inuit groups moved to permanent settlements that were developed and structurally based on Western models of sedentary community life. Under these changed social and physical conditions, does movement and seasonal variations in group composition, and in ways of life, continue to be a central component of Inuit society? Ethnographic evidence from Qikiqtarjuaq (Nunavut) suggests that Inuit integrate modern ways of life into a nomadic lifestyle thus creating, in analogy to Mauss's model, a continuation of variation in lifestyles and values depending on contexts. This article aims to substantiate and elaborate on this claim of continuity. It makes use of Mauss's model as a heuristic lens for studying social change in respect to the association of practices and perceptions of seasonal movement in present day Inuit society; thus asking the question: are seasonally varying social modes and associated values part of today's Inuit community constitution?

Stueve, A., L. N. O'Donnell, et al. (2001). "Time-space sampling in minority communities: Results with young Latino men who have sex with men." <u>American Journal of Public Health</u> **91**(6): 922-926.health
Sexuality
ethnicity
inclusion/exclusion
methodology
Method: Interviews
USA
Relevance: 4

> Objectives. This study addressed methodological issues influencing the feasibility

of time-space sampling in HIV prevention studies targeting hard-to-reach populations of minority young men who have sex with men (MSM). Methods. We conducted interviews with 400 men in 32 venues where young Latino MSM congregate in New York City. Response rates and demographic and sexual risk profiles are compared by venue type. Results. More than 90% of the men approached were screened. Among eligible men, participation rates exceeded 82%. Participation was higher at special events and gay venues compared with nongay venues ($P < .05$). Young MSM in nongay venues were less likely to self-identify as gay ($P < .01$) or to report recent anal sex with a male ($P < .10$). Condom use did not vary by venue type but was lower with women than with men. If surveys had been limited to gay venues, about half of the young MSM surveyed in nongay venues would have been missed. Conclusions. Time-space sampling of a relatively "hidden" minority young MSM population can be successful across a range of venues. However, the benefits of greater outreach must be weighed against the costs incurred recruiting participants in nongay venues.

Sun, W. (2001). "Media events or media stories?" International Journal of Cultural Studies **4**(1): 25-43.Media
Cultural studies
events
China
national time
history
Multiple temporalities
temporal conflict
Asynchrony
nationalism
narrative
Relevance: 2
Memory

> Taking Dayan and Katz's argument of media event as the point of departure, I want to not only assess the relevance of media event theory to a non liberal-democratic media system such as China but, more importantly, to argue that 'media events' need to be studied in juxtaposition to what I refer to as 'media stories' in order to yield insight into the complexity and ambiguity of the Chinese mediasphere. I show that whereas media events are about spectacles, official time and grand history, media stories are mostly about everyday life, unofficial time and individual memory. I argue that the co-existence of conflicting temporalities between the official media and commercial media contributes to a process of fragmentation and dispersal of a sense of national space and time. I further argue that although media events and media stories perform different spatial-temporal duties and functions in the way in which the nation is imagined, there is a complicity between nationalist discourses and transnational processes in contemporary China.

Sutton, D. E. (2001). <u>Remembrance of repasts: an anthropology of food and memory</u>. Oxford and New York, Berg.Memory
Anthropology
food
globalisation
affect
embodiment
Materiality
Migration
Method: comparative analysis
Method: ethnography
Ritual
change over time
social change
relevance: 3
Proust
Greece
U.K.
USA
time as missing element
Agriculture

> Proust's famous madeleine captures the power of food to evoke some of our deepest memories. Why does food hold such power? What does the growing commodification and globalization of food mean for our capacity to store the past in our meals in the smell of olive oil or the taste of a fresh-cut fig? This book offers a theoretical account of the interrelationship of culture, food and memory. Sutton challenges and expands anthropology's current focus on issues of embodiment, memory and material culture, especially in relation to transnational migration and the flow of culture across borders and boundaries. The Greek island of Kalymnos in the eastern Aegean, where Islanders claim to remember meals long past -- both humble and spectacular provides the main setting for these issues, as well as comparative materials drawn from England and the United States. Despite the growing interest in anthropological accounts of food and in the cultural construction of memory, the intersection of food with memory has not been accorded sustained examination. Cultural practices of feasting and fasting, global flows of food as both gifts and commodities, the rise of processed food and the relationship of orally transmitted recipes to the vast market in speciality cookbooks tie traditional anthropological mainstays such as ritual, exchange and death to more current concerns with structure and history, cognition and the 'anthropology of the senses'. Arguing for the crucial role of a simultaneous consideration of food and memory, this book significantly advances our understanding of cultural processes and reformulates current theoretical preoccupations.

Szerszynski, B. (2002). "Wild times and domesticated times: the temporalities of environmental lifestyles and politics." <u>Landscape and Urban Planning</u> **61**(2-4): 181-

191.environment
politics
action
agency
social change
Multiple temporalities
orientation within time
experiential time
progress
Relevance: 2
political time
chronos/kairos
linear time
cyclical time
synchronicity
narrative
time as symbolic resource
coordinating between different times

> In this paper, I explore how environmental movements and lifestyles, like all forms of human action, produce their own characteristic kinds of time. During this exploration, I introduce a number of concepts which I suggest are useful in understanding these temporalities--chronological and kairological time; linear and cyclic time; segmentation and plot; orientation and synchronisation. Whereas the environment as described by the natural sciences is one dominated by chronological, linear time, human time is also kairological, suffused with meaning and intention. The varieties of human action also produce their own distinctive temporalities--some linear, some cyclic, some oriented to external goals, some self-sufficient. The logic of kairological time also requires that we understand individual events and actions as [`]figures' against a temporal [`]ground'--one that is characteristically organised into an overarching narrative, or broken up into distinctive time segments. Furthermore, human experience is not just situated in time, but orients itself within time--it faces [`]backwards' into the past, [`]forwards' into the future, or commits itself to the present. Finally, lived time is also sometimes synchronised with other times--with that of proximate or distant others, or with historical narratives of progress or decline.

Tabboni, S. (2001). "The Idea of Social Time in Norbert Elias." <u>Time & Society</u> **10**(1): 5-27.Social time
Norbert Elias
values
organisational temporalities
labour time
scheduling
normativity
sociology
time discipline

Relevance: 2
cultural variants of time
normativity
critical temporalities

> This article reviews the relevance of Norbert Elias's contribution to the study of social time, concentrating on how the theme of time is currently at the core of social theory. Elias's definition of time enables us to understand that dominant time, which varies historically according to different kinds of society, expresses the need for an organization of work and reflects above all each society's privileged values. Social time always results from a choice; it is therefore qualitative even when, for instance, it has been formulated in strictly quantitative and mathematical terms. But time is also a norm, perhaps the most pervasive among social norms. If one adopts a temporal viewpoint, it becomes easier to rid oneself of the conceptual dichotomies - nature and culture, individual and society - which constitute the main dilemma that contemporary sociological thought has inherited from its `founding fathers'. Furthermore, the time discipline to which people willingly submit indicates the level of self-restraint, the taming of impulse, and therefore the level of `civilization' they have reached.

Taylor, C. (2004). <u>Modern Social Imaginaries</u>. Durham and London, Duke University Press.Philosophy
ethics
identity
communitarianism
Political philosophy
modernity
counter modernity
Multiple temporalities
progress
political time
relevance: 2
Multiculturalism
Asynchrony
Democratic present
secularism
Meaning

> One of the most influential philosophers in the English-speaking world, Charles Taylor is internationally renowned for his contributions to political and moral theory, particularly to debates about identity formation, multiculturalism, secularism, and modernity. In Modern Social Imaginaries, Taylor continues his recent reflections on the theme of multiple modernities. To account for the differences among modernities, Taylor sets out his idea of the social imaginary, a broad understanding of the way a given people imagine their collective social life. Retelling the history of Western modernity, Taylor traces the development of a distinct social imaginary. Animated by the idea of a moral order based on the mutual benefit of equal participants, the Western social imaginary is

characterized by three key cultural forms—the economy, the public sphere, and self-governance. Taylor's account of these cultural formations provides a fresh perspective on how to read the specifics of Western modernity: how we came to imagine society primarily as an economy for exchanging goods and services to promote mutual prosperity, how we began to imagine the public sphere as a metaphorical place for deliberation and discussion among strangers on issues of mutual concern, and how we invented the idea of a self-governing people capable of secular "founding" acts without recourse to transcendent principles. Accessible in length and style, Modern Social Imaginaries offers a clear and concise framework for understanding the structure of modern life in the West and the different forms modernity has taken around the world.

from review by David Thunder:
The thesis advanced by Taylor, bared down to its essentials, is that starting in the
    seventeenth century, with the modern natural law theories of Grotius and Locke,
    a new idea of moral order, that is, a new conception of "how we ought to live
    together in society," took hold among Europeans and Americans (p. 3). This new
    idea of moral order involves a kind of "flattening" or "secularization" of time,
    whereby the notion of human society instantiating or reflecting some "Great
    Chain of Being," along with the notion of a transhistorical or supernatural
    legitimation of social order, were set aside. In their place, the contractual model
    of society-rational exchange among equals for mutual benefit-gradually came to
    dominate the self-understanding of Western societies.

Taylor, S. and M. Wetherell (1999). "A Suitable Time and Place: Speakers' Use of `Time' to do Discursive Work in Narratives of Nation and Personal Life " <u>Time & Society</u> **8**(1): 39-58.narrative
nationalism
individual time
time as symbolic resource
Method: discourse analysis
New Zealand
identity
Belonging
life course
Past in the present
imagined pasts
Counter traditions
Maori
indigenous peoples
Relevance: 2
        Following the approaches of discourse analysis and social contructionism, talk
        about New Zealand/Aotearoa is analysed to show how constructions of time
        become a discursive resource in speakers' identity work and also in larger
        contests around nation and belonging. Time and place constructions become
        interlinked within a personal narrative as consecutive life-stages corresponding to

different places of residence. An absent time-place is reified as a valued possession, to be protected from others. In contests around the status of the Maori minority, the constructions of time within alternative narratives establish or challenge the status of indigeneity.

Temple, B. (1996). "Time Travels: Time, Oral Histories and British-Polish Identities." Time & Society **5**(1): 85-96.Method: oral history
Migration
identity
time as symbolic resource
U.K.
Poland
Europe
ethnicity
Relevance: 2
inclusion/exclusion

In the research process, as in life generally, people construct their ethnic identity in different and changing ways. In this process, time is both a resource and a tool for construction. Looking at research into Polish communities in Britain, it is argued that time, far from being a measure of a pre-existing reality, is instead auto/biographically constructive of selves, identities and realities.

The Committee for Free Time/ Free People (2000). "Time to be: what families & communities need most." Tikkun **15**(3): 51-53.time spent with community
time scarcity
Acceleration of time
labour time
time allocation
leisure time
families
Relevance: 1

not available - from the text: The Committee is an interreligious working group brought together by The Shalom Center, whose director is Rabbi Arthur Waskow. For a list of signers of the Free Time statement, see page 54. For many of us, the hardest work we do is finding time to rest. This is no anecdotal oddity of the driven baby-boomers. In The Overworked Americans, Juliet Schor reports in analytic detail that most Americans work longer, harder, and more according to someone else's schedule than they did thirty years ago.

Thomas, J. (1996). Time, culture and identity: an interpretive archaeology. London, Routledge.phenomenology
archaeology
heidegger
identity
relevance: 2
time as missing element

Methodology
Agriculture

This groundbreaking work considers one of the central themes of archaeology, time, which until recently has been taken for granted. It considers how time is used and perceived by archaeology and also how time influences the construction of identities. The book presents case studies, eg, transition from hunter gather to farming in early Neolithic, to examine temporality and identity. Drawing upon the work of Martin Heidegger, Thomas develops a way of writing about the past in which time is seen as central to the emergence of the identities of peoples and things. He questions the modern western distinction between nature and culture, mind and body, object and subject, and argues that in some senses the temporal structure of human beings, artefacts and places are similar.

Thomas, K. (2007). ""What Time We Kiss": Michael Field's Queer Temporalities." <u>GLQ: A Journal of Lesbian and Gay Studies</u> **13**(2-3): 327-351.queer temporalities
Queer theory
literary theory
literature
futurity
non-linear time
Sexuality
Break in time
Relevance: 2
critical temporalities
the past
the future
imagined futures
inclusion/exclusion
generations
families
Friendship
politics

This essay draws together inaugural and contemporary queer theoretical preoccupations with temporality by focusing on two late-nineteenth-century lesbian poets whose writing is structured by complex adjudications of time and era. Katharine Bradley (1846 – 1914) and Edith Cooper (1862 – 1913) wrote together under the name of Michael Field. They regarded their life and their poetry as an immortal art and the age in which they wrote and loved as conversely prosaic and artless. Their collaboration throws light on current debates about queer temporalities for several reasons. First, their work emerges from — and creates — interstices of time; obsessed with queer pasts, they turn equally vigorously to decidedly queer futures. They believe that they will inherit the world, and they are anything but meek about it. Furthermore, the temporal disordering involved in imagining this future forms a wellspring for their erotics. Although futurity has recently come in for some flak as an antisex, pro-procreative diversion tactic, in the hands of Michael Field, the future appears

downright kinky.5 They regarded the age difference or time lapse between them as a way to find themselves in each other. Second, Bradley and Cooper were aunt and niece. Their relationship was incestuous. Michael Field is understudied, to be sure, but this fact of the relationship has been so politely avoided that it is something of an elephant in the maiden-auntly parlor. Much work on Field thus far either adheres Field to a model of desexualized romantic friendship or identifies Field as lesbian.6 In both cases, incest hides in plain view. The women's close familial relationship is mentioned as casually as are the years of their births. Somehow, identifying Field as nicely lesbian still occludes the particular contours of their lesbian desire. Those contours are timely for this investigation — they are intergenerational and intrafamilial and as such can weigh in on current critical arbitrations of the place of futurity and the familial in queer scholarship and politics.

Thomas, V. C. (1990). The Development of Time Consciousness from Husserl to Heidegger in The Moral Sense and Its Foundational Significance: Self, Person, Historicity, Community. Analecta Husserliana. A.-T. Tymienecka. The Netherlands, Kluwer Academic Publishers. **Vol. XXXI,**.Heidegger
Husserl
Relevance: 3
time as horizon
Continental Philosophy
> This essay studies Heidegger's application of Husserl's phenomenological elucidation of time consciousness to different notions basic to "Being and Time" such as Dasein, Being-in-the-world, modes of disclosure, care and the like. It also points out that Heidegger develops very much the phenomenological treatment of time while examining notions like transcendence, horizon, death, world time, temporality of time and so on.

Thompson, E. P. (1967). "Time, Work-Discipline, and Industrial Capitalism." Past and Present **38**: 56-97.labour time
change over time
time discipline
Capitalism
history
Relevance: 2
time as tool for political legitimation
changing perceptions of time
industrialisation
experiential time
> not available - quote from text: "the present enquiry: how far, and in what ways, did this shift in timesense affect labour discipline, and how far did it influence the inward apprehension of time of working people? If the transition to mature industrial society entailed a severe restructuring of working habits - new disciplines, new incentives, and a new human nature upon which these incentives could bite effectively - how far is this related to changes in the inward

notation of time?"

Thrift, N. (1981). Owners' time and own time: The making of a capitalist time consciousness, 1300-1880. <u>Space and Time in Geography: Essays Dedicated to Torsten Hagerstrand</u>. A. R. Pred. Lund, Gleerup Studies in Geography**: 56-84.Geography
Capitalism
time discipline
time use
time perspective
Relevance: 2
changing perceptions of time
Task oriented time
experiential time
time geography
          not available

Thrift, N. (1983). "On the determination of social action in space and time." <u>Environment and Planning D: Society and Space</u> **1**(1): 23-57.Geography
Agency
action
Marxism
identity
events
Relevance: 3
Human Geography
          This paper is a preliminary attempt to work out what a nonfunctionalist social theory which still retains the crucial element of determination would look like. The paper is therefore arranged in the following way. A general synoptic overview of modern social theory leads to a consideration of the four major concerns of what I will call the structurationist 'school'. I will argue that these four concerns are crucial to any nonfunctionalist Marxist social theory which must take into account not only 'compositional' determinations but also the 'contextual' determinations involved in the constitution of subjectivity. In the final section of the paper I outline a programme which is intended to show what this social theory might look like when extended to the smaller scale and to the consideration of unique events. The concerns of human geographers are integral to this programme, and this programme is integral to the concerns of human geography.

Thurschwell, A. (2003). "Specters of Nietzsche: Potential Futures for the Concept of the Political in Agamben and Derrida." <u>Cordozo Law Review</u> **24**: 1-115.Philosophy
Continental Philosophy
nietzsche
Agamben
Derrida
political time

action
Relevance: 4

In this paper I first explicate and then critically compare and contrast the political philosophies of Giorgio Agamben and Jacques Derrida. Their writings intersect at a number of crucial issues and texts, sometimes lightly touching, sometimes crossing at the same point, going, so to speak, in different directions, and thus often resembling each other without, however, there being an actual identity of viewpoint. The differences, although sometimes subtle, are real. My thesis is that, subtle though these intersections and differences are, they reveal two incompatible yet inextricable axes of contemporary political thought, blueprints of the competing visions of the political between which, for the foreseeable future, the most advanced philosophical thinking on the political will have to choose. Here, by way of an organizing principle, I attempt to show that these axes can be articulated around two ways of inheriting Nietzsche's intellectual legacy -- one that interprets the essence of political action in fundamentally ontological terms (Agamben), and the other that interprets it as fundamentally ethical (Derrida).

Tilly, C. (1994). "The Time of States." <u>Social Research</u> **61**(2): 269-295.national time
Political time
social time
Relevance: unknown

not available

Todorova, M. (2005). "The Trap of Backwardness: Modernity, Temporality, and the Study of Eastern European Nationalism." <u>Slavic Review</u> **64**(1): 140-164.temporal distancing
coevalness
history
nationalism
multiple temporalities
inclusion/exclusion
Synchronicity
Relevance: 2
contradictory present
historiography
timeliness
time as missing element
critical temporalities
methodology
historical time
longue durée

This article focuses on the discourse of backwardness as an aspect of what has been recognized as the dominant trope in east European historiography until the end of the twentieth century, namely nationalism. Through a survey of east European historiographies, it demonstrates how different notions of temporality are employed. Eastern Europe as a whole and the particular problem of east

European nationalism have been constituted as historical objects of study very much on the pattern of anthropological objects, through structural models of "timeless" theory and method and bracketing out time as a dimension of intercultural study. The article proposes a way to circumvent the trap of origins, which carries backwardness as its corollary, by introducing the idea of relative synchronicity within a longue durée framework. This allows the description of a period in terms of linear consecutive developments but also as a dialogical process without overlooking important aspects of short-term historical analysis involving sequential development, transmission, and diffusion.

Todorova, M. and Z. Gille, Eds. (2010). Post-Communist Nostalgia. Oxford, Berghahn Books.nostalgia
political time
Europe
economics
imagined futures
Separation from the past
imagined pasts
Past in the present
Generations
Urban communities
Rural communities
gender
orientation within time
inclusion/exclusion
Capitalism
Communism
social change
Relevance: 2
postcommunism
Absence of future

Although the end of the Cold War was greeted with great enthusiasm by people in the East and the West, the ensuing social and especially economic changes did not always result in the hoped-for improvements in people's lives. This led to widespread disillusionment that can be observed today all across Eastern Europe. Not simply a longing for security, stability, and prosperity, this nostalgia is also a sense of loss regarding a specific form of sociability. Even some of those who opposed communism express a desire to invest their new lives with renewed meaning and dignity. Among the younger generation, it surfaces as a tentative yet growing curiosity about the recent past. In this volume scholars from multiple disciplines explore the various fascinating aspects of this nostalgic turn by analyzing the impact of generational clusters, the rural-urban divide, gender differences, and political orientation. They argue persuasively that this nostalgia should not be seen as a wish to restore the past, as it has otherwise been understood, but instead it should be recognized as part of a more complex healing process and an attempt to come to terms both with the communist era as

well as the new inequalities of the post-communist era.

Tomanić Trivundža, I. (2010). "Slovene Film, National Identity and the Celluloid Hegemony of the Mythical Post-Independence Time." Cultural Studies **24**(5): 662-689.cinema
identity
nationalism
myth
Cultural studies
Europe
communism
postcommunism
change over time
separation from the past
Relevance: 3

> The paper addresses a central tendency of Slovene film production of the first decade and a half of the country's independency which is to avoid dealing with its specific socio-historical context of post-communist transition. This 'lost baggage of transition' is significant for two reasons: firstly, its widespread adoption closely resembles a generic blueprint that binds this body of auteur films into a coherent whole, and secondly, because this blueprint closely resonates with Slovene official national and political discourse. The author uses the categories of nation and national identity to analyse the ideological dimensions of this correlation.

Torre, R. R. (2007). "Time's Social Metaphors: An empirical research." Time & Society **16**(2-3): 157-187.time as symbolic resource
Method: qualitative
Spain
Europe
labour time
Care work
action
time as resource
Static time
Repetition
Unpredictibility
Synchronicity
time as horizon
time as context
expectation
future orientation
identity
narrative
Relevance: 3
public and private time
Hierarchy

The article addresses the analysis of time images furnished by a qualitative research made in Spain on the relations of working time and family/personal time. The analysis focuses on three widespread time metaphors used in day-to-day speeches by social agents. The first one is the metaphor of time as resource for action. Its value is equally economical, moral and political. Used in different context of action, it may mean something that can be either invested, donated generously to others, appropriated for caring for oneself, or spent without purpose with others. The second metaphor represents time as an external environment to which action must adapt. This metaphor shows many variants that represent time as a dynamic/static, repetitive/innovative, ordered/chaotic environment. In this external environment, the agents must resolve the problems of temporal embeddedness, hierarchy and synchronization of their actions. The third metaphor shows time as a horizon of action intentionality where the agents try to construct the meaning of their action and identity. Within this horizon the construction of a significant narrative connecting past and present experiences with future expectations is possible.

Torrent, J. C. R. and P. A. M. Bown (2008). "Industrial and social time in Maria Elena, the last nitrate town." Chungara-Revista De Antropologia Chilena **40**(1): 81-97.social time
technology
Latin America
labour time
Changing perceptions of time
identity
Unpredictibility
Relevance: 2

This article deals with the precarious existential condition of present inhabitants, workers and co-workers of the nitrate plant town Maria Elena, located in the north of Chile. It also refers to the traditional cultural background. It focuses in the new mercantile dynamics and forms of labor that are being imposed and their impact in identity and sociability, as well as in the alteration of confidence and certainty about the town. All this occurs in a "culture of unemployment" beyond the remains of the mythic history of nitrate workers.

Treadway, D. C., J. W. Breland, et al. (2010). "The interactive effects of political skill and future time perspective on career and community networking behavior." Social Networks **32**(2): 138-147.Management
Networks
Future
future orientation
time perspective
Method: social network analysis
expectation
labour time
organisational temporalities

Relevance: 2
 Scholars have suggested that skill (Ferris et al., 2007) and motivation (Forret and Dougherty, 2001) need to be considered in predicting the direction and intensity of networking behaviors. Congruently, the present study argues that skill and motivation operate interactively and assesses the interactive impact of political skill (i.e., the ability to interact effectively with others) and future time perspective on differentially predicting community-based and career-based networking behavior. Results from a sample of managers from a national retail chain (n = 291) indicated that politically skilled individuals who possessed a deep future time perspective were more involved in career-related networking than politically skilled individuals who perceived a shallow future time perspective. Additionally, politically skilled respondents with shallow organizational time perspectives engaged in higher levels of community-based networking than did their counterparts with deeper organizational time perspectives. The implications of these findings are discussed in terms of political skill, social networks, and socioemotional selectivity theory.

Trommler, F. (2005). "Space Instead of Time: Recasting the New Paradigm." The German Quarterly **78**(2): 240-242.globalisation
Germany
Relevance: 3
nationalism
time and space
 not available

Tronto, J. (2003). "Time's Place." Feminist Theory **4**(2): 119-138.Feminist theory
time and space
postmodernism
time/space compression
ethics
futurity
Past in the present
Critical temporalities
Relevance: 3
feminism
time as missing element
care work
Separation from the past
Temporally extended responsibilities
forgiveness
 Spatial metaphors abound in feminist theory. The modest goal of this paper is to reassert the importance of temporal dimensions in thought for feminist thinking. In order to establish this general claim, several kinds of current thinking about time that are problematic for feminists are explored. First, the postmodern compression of time and space is considered from the standpoint of the changes it brings in the nature of care. Second, the privileging of the future over the past

is considered in light of the problems it creates for thinking about justice for historical wrongdoing. Forgiveness and remembrance require an attention to the past.

Trumpener, K. (1992). "The Time of the Gypsies: A "People without History" in the Narratives of the West." <u>Critical Inquiry</u> **18**(4): 843-884.race
Coevalness
temporal distancing
myth
history
identity
timelessness
Relevance: 2
Separation from the past
narrative
literature
literary theory
politics
asynchrony
Synchronicity
time discipline
time as tool for managing percieved threats
assumptions about time obscuring x
inclusion/exclusion
boredom
children/youth

> not available - from the text: Played out in the drama at Maihaugen, in effect, is much of the ideological ensemble surrounding the cultural construction of "the Gypsies" in the Western imagination.3 This essay follows several strands in succession (the Gypsy encounter as set piece; the conflation of the Gypsies' literary and historical status; the freezing of time at the Gypsies' approach; the unmasking of their "character" as Western projection), its recurrent motif-as the epigraphs suggest-the ascribed relationship of Gypsies to Western temporality, and its consequences for the development and nondevelopment of Western political discourse about Gypsy life.4 Thus D. H. Lawrence's typical account of first contact stresses the nonsynchronicity with which the Gypsies in their cart and a carful of bored young white Europeans move through time; at first threatening to flatten whatever impedes their progress, the young people capitulate to Gypsy seductions by the very decision to abandon their usual timetables.5 The related invocation, by a resident "Gypsy expert" with the Chicago Police Department, of a mythic Gypsy time of legend, curse, and prophecy ("from now and forevermore") to justify current police procedures (by which Gypsy citizens continue, Good Friday or not, to be questioned, harassed, and even framed solely on racial grounds) suggests the continuing historical consequence of Western "Gypsy" fantasies for the actual shape of Romani lives in Europe and North America today.

Tsuji, Y. (2006). "Railway Time and Rubber Time: The paradox in the Japanese conception of time." Time & Society **15**(2-3): 177-195.Japan
Method: longitudinal analysis
Method: participant observation
Multiple temporalities
punctuality
Social coordination
social time
technology
temporal complexity
temporal conflict
Transport technologies
cultural variants of time
labour time
Asia
Relevance: 2

> This article addresses the co-existence of rigid punctuality and a rubber-like flexibility in the Japanese conception of time. It examines how the clock and social norms shape the everyday use of time related to railways, work, and appointments in Japan. It demonstrates that multiple discourses of time and the complicated interactions among them create temporal complexity in which the seeming contradiction between rigidity and flexibility is compromised. The data derive from long-term participant-observation research among Japanese in Japan and abroad.

Turner, J. and M. Grieco (2000). "Gender and Time Poverty: The Neglected Social Policy Implications of Gendered Time, Transport and Travel." Time & Society **9**(1): 129-136.time scarcity
Gender
temporal inequality
Transport technologies
policy
Development
Care work
time as missing element
Relevance: 2
women's time
Social structure
coordinating between different times

> Women in the developed world have different transport and travel patterns from men. Women are often involved in poorly resourced, highly complex, multiple-purpose trips (trip chaining); men tend to make single-purpose trips at higher cost and using superior modes of transport. These differences in transport and travel patterns are generated out of differential access by gender to economic resources, social resources and time resources. Women are time poor as a

consequence of the disproportionate level of household tasks they are required to perform within present social structures. This research note identifies gaps in current UK social policy development around getting single mothers from welfare into work. It suggests a range of information technology based solutions which could assist single mothers in accomplishing the complex coordinatory task set them by the new policies on lone parenthood which need to be accompanied by improvements in transport if the `welfare to work' policy is to be successful.

Turner, M. W. (2002). "Periodical Time in the Nineteenth Century." <u>Media History</u> **8**(2): 183-196.media
history
Periodicity
Changing perceptions of time
history of changing perceptions of time
historiography
methodology
time as missing element
Relevance: 2
news

> Time, however you think about it, is essential to what periodical print media is. By its (very definition, periodicals—and in this I am including all newspapers and journals and other print material issued continually and at regular intervals—are continually on the move, across time. What I wish to do in this article is think about matters of time in relation to nineteenth-century periodicals, and emphasize that in order to understand the nature of periodical-ness and the role periodicities play in a given culture, we have to focus on and ask questions about time: how did changes in the cultural understandings of time in the nineteenth century impact upon the press? How does time define serial media? What are the ways we might conceptualize the problems raised by thinking about time in relation to media history? How does time get imagined and represented in the media; that is, what is the history of the representation of time? How do nineteenth-century understandings of time impact upon understandings of history, and what role does the media play in relation to both? These are only some of the questions that might prompt more in-depth study, and I do not intend to address each of these lines of inquiry here. Rather, what I hope to do is focus our attention on the signicance of time in media history, and, on the different ways time as a problem gets both imagined and embodied in the periodical culture of the nineteenth century.

Turner, R. L. (2000). <u>Coal Was Our Life: An Essay on Life in a Yorkshire Pit Town</u> Banbury, Perpetuity Press.Method: re-studies
methodology
U.K.
industrialisation
community development
economics

Sociology
Class
Relevance: 3
history
change over time
poverty
Regeneration
not available - from http://www.minersadvice.co.uk/reviews_coalwsrlife.htm

In the 1950's a book regarded as a classic Coal Is Our Life, focused a tight study on a pit town in West Yorkshire, the folk, their aspirations, their lives. In this book Royce Turner returns to the same locations now and confronts us with a devastating contrast.

This is a book that needed writing, it says things which desperately needed to be said, and in a style which is polemical, confrontational even. It is as if the book has erupted from the suffocating swamp of PR sociology which has buried the decimated pit villages since the mass closure programmes. The book challenges the self congratulationary business schemes, job creation schemes, retraining schemes, coalfield regeneration, reinvestment, reinvention schemes which everywhere tell us they are at work, which everywhere publish reports and surveys, seem to be the biggest employment growth area themselves though not of course for the pitmen or their families, yet still the deprivation and poverty and wretched loss remains. How can so many organisations, awash with European and Lottery money be running so fast and yet standing still ?

Twenge, J. M., K. R. Catanese, et al. (2003). "Social Exclusion and the Deconstructed State: Time Perception, Meaninglessness, Lethargy, Lack of Emotion, and Self-Awareness." Journal of Personality and Social Psychology **85**(3): 409-423.experiential time
Psychology
Relevance: 2
perception of time
meaning
Affect
inclusion/exclusion
social psychology
experiential time
orientation within time
Deceleration of time
The authors hypothesize that socially excluded individuals enter a defensive state of cognitive deconstruction that avoids meaningful thought, emotion, and self-awareness, and is characterized by lethargy and altered time flow. Social rejection led to an overestimation of time intervals, a focus on the present rather than the future, and a failure to delay gratification (Experiment 1). Rejected participants were more likely to agree that "Life is meaningless" (Experiment 2).

Excluded participants wrote fewer words and displayed slower reaction times (Experiments 3 and 4). They chose fewer emotion words in an implicit emotion task (Experiment 5), replicating the lack of emotion on explicit measures (Experiments 1-3 and 6). Excluded participants also tried to escape from self-awareness by facing away from a mirror (Experiment 6).

Unruh, D. (1976). "The Funeralization Process: Toward a model of social time." Mid-American Review of Sociology **1**(1): 9-25.Death & dying
organisational temporalities
Social coordination
social time
Sociology
temporal boundaries
time allocation
time management
etiquette
Suspensions of everyday time
time as symbolic resource
coordinating between different times
Relevance: 2

> This paper attempts to describe, categorize, and analyze interactions between social actors and the temporal aspects of a specific social occasion. The burial process, as a social occasion, necessitates the coordination and management of social time between individuals, institutions, and the functionaries ofdeath. In the analysis a temporal "model" is constructed whereby interactions between social actors and the temporal components may be categorized. This temporal "model" consists of: temporal awareness, the temporal epoch, temporal allocations, and aspects of temporal management.

Urciuoli, B. (1992). Time, Talk and Class: New York Puerto Ricans as Temporal and Linguistic Others. The Politics of Time. H. J. Rutz. Washington D.C., American Anthropological Association**:** 108-126.ethnicity
Anthropology
bureaucracy
organisational temporalities
class
Communication
temporal conflict
temporal distancing
Coevalness
health
inclusion/exclusion
Relevance: 2
coordinating between different times
time as tool for managing percieved threats
time as tool for political legitimation

USA
Migration
    not available

Urry, J. (1994). "Time, Leisure and Social Identity." Time & Society **3**(2): 131-149.capitalism
changing perceptions of time
clock time
Deep time
identity
leisure time
Methodology
place
time and space
sociology
Deceleration of time
Acceleration of time
time as resource
Asynchrony
Relevance: 2

> This article is concerned with exploring some of the connections between time and leisure, arguing in particular that leisure patterns are especially significant for changing notions of time. It is further argued that the once hegemonic clock-time is being supplanted in `disorganized capitalism' by a mix of instantaneous and glacial times. A variety of empirical indices of these are developed. It is then shown that contemporary leisure patterns are transformed through processes of de-traditionalization and increased reflexivity, processes that presuppose these newer forms of time. In conclusion, some implications for place are briefly developed.

Urry, J. (2001). Sociology beyond Societies: mobilities for the twenty-first century. London, Routledge.Social Time
Sociology
Technology
globalisation
Mobility across communities
social theory
Multiple temporalities
clock time
time as natural
Relevance: 2
changing perceptions of time
Acceleration of time
Uneven development
asynchrony
temporal complexity

borders
citizenship
The internet
> In this ground-breaking contribution to social theory, John Urry argues that the traditional basis of sociology - the study of society - is outmoded in an increasingly borderless world. If sociology is to make a pertinent contribution to the post societal era it must forget the social rigidities of the pre-global order and, instead, switch its focus to the study of both physical and virtual movement. In considering this sociology of mobilities, the book concerns itself with the travels of people, ideas, images, messages, waste products and money across international borders, and the implications these mobilities have to our experiences of time, space, dwelling and citizenship. Sociology Beyond Society extends recent debate about globalisation both by providing an analysis of how mobilities reconstitute social life in uneven and complex ways, and by arguing for the significance of objects, senses, and time and space in the theorising of contemporary life.

Usunier, J.-C. G. (1991). "Business Time Perceptions and National Cultures: A Comparative Survey." MIR: Management International Review **31**(3): 197-217.Perception of time
Method: comparative analysis
Management
organisational temporalities
nationalism
cultural variants of time
temporal conflict
international Relations
economics
Multiple temporalities
Relevance: 2
time as symbolic resource
> Behavior in relation to time is strongly influenced by cultural patterns. It often generates misunderstandings, especially in international marketing negotiations. This paper explores the relevant literature and develops an empirical approach across five countries. Results show that developing countries tend to favor ideal economic time. This largely contradicts their actual behavior, and may be a source of increased misunderstanding with business-people coming from actual economic time countries.

Usunier, J.-C. G. and P. Valette-Florence (1994). "Perceptual time patterns ('time styles'): a psychometric scale." Time & Society **3**(2): 219-241.Perception of time
Psychology
Consumerism
management
Sociology
Anthropology

orientation within time
Method: questionnaires
time scarcity
non-linear time
linear time
Past orientation
future orientation
orientation within time
time discipline
Relevance: 2

Issues pertaining to the perception of time are central to many marketing dynamics, especially for consumer behaviour. This article first presents time frames as they are established within a society (mostly described by sociology and anthropology) in relation to the perception of individuals (mostly through experimental and social psychology, as well as the marketing literature). A psychometric scale is then introduced in order to capture these time orientations (`time-styles'). Three hundred questionnaires containing 180 items, based on previous studies, have been administered. Six main dimensions are identified: preference for economic/organized time; preference for non-linear/unorganized time; orientation towards the past; orientation towards the future; time submissiveness; time anxiety.

van Dijck, J. (2005). Mediated Memories in the Digital Age. Stanford, CA, Stanford University Press.media
memory
Technology
Materiality
ritual
affect
Relevance: 3
Communication
Cultural studies
mediation
information Technology

Many people deploy photo media tools to document everyday events and rituals. For generations we have stored memories in albums, diaries, and shoeboxes to retrieve at a later moment in life. Autobiographical memory, its tools, and its objects are pressing concerns in most people's everyday lives, and recent digital transformation cause many to reflect on the value and meaning of their own "mediated memories." Digital photo cameras, camcorders, and multimedia computers are rapidly replacing analogue equipment, inevitably changing our everyday routines and conventional forms of recollection. How will digital photographs, lifelogs, photoblogs, webcams, or playlists change our personal remembrance of things past? And how will they affect our cultural memory? The main focus of this study is the ways in which (old and new) media technologies shape acts of memory and individual remembrances. This book spotlights

familiar objects but addresses the larger issues of how technology penetrates our intimate routines and emotive processes, how it affects the relationship between private and public, memory and experience, self and others.

van Fenema, P. C. and C. Räisänen (2005). "Invisible Social Infrastructures to Facilitate Time-pressed Distributed Organizing." <u>Time & Society</u> **14**(2-3): 341-360.time scarcity
time allocation
time discipline
organisational temporalities
relationality
social coordination
Communication
Multiple temporalities
Routines
Asynchrony
relevance: 2
temporal ordering
Social coordination
coordinating between different times
Method: dynamic rather than static

> How do complex societal demands and time constraints posed by distributed temporary organizing affect organizational communication? Extending Bowker and Star's (2002) work on infrastructures, we introduce two context-specific 'invisible', social infrastructures: organizational and relational. We empirically assess their role in an international, multi-site ERP-software implementation. We investigated how these infrastructures shaped organizational activities, aligned discourses, created order, and prevented divergent behaviours. We found that mutually interdependent organizational and relational infrastructures strengthened social relationships and saved time by facilitating non-routine collaboration and organizational communication under geographic and temporal constraints. We argue that the conceptualization of (infra)structural and process dynamics will help researchers and practitioners understand and handle organizational communication in distributed temporary organizations.

van Geert, P. (1997). "Time and Theory in Social Psychology." <u>Psychological Inquiry: An International Journal for the Advancement of Psychological Theory</u> **8**(2): 143-151.psychology
social psychology
Method: dynamic rather than static
methodology
Relevance: 3

> not available - from the text: It is hard to deny that Vallacher and Nowak are talented architects. Their dynamic-systems-for-social psychology building is a well-designed and complete structure. Their article provides an excellent and insightful tutorial in the basics of dynamic systems thinking in psychology, and in social psychology in particular. As a commentator, I feel I am more or less in the

position of the interior decorator who is left with the assignment of designing the form of the doorknobs or such highly functional things as the toilet seats, a task that, in spite of its indisputable intrinsic importance, is not really very attractive. Instead, I have chosen to readdress two of the fundamental issues raised by Vallacher and Nowak in order to shed some more light on the following questions: What is the fundamental distinction between a dynamic and a nondynamic model in (social) psychology? and What does dynamic systems thinking mean for social psychological theory building?

van Loon, J. (1996). "A Cultural Exploration of Time." <u>Time & Society</u> **5**(1): 61-84.social time
mediation
Break in time
events
action
presence
Temporality of academic work
Relevance: 2
Meaning
asynchrony
mediation

> Every understanding of reality that takes account of time is necessarily involved in a cultural practice of making sense. This article, by theorizing time in relation to cultural practices, provides a cultural exploration of the argument that no event is ever `present' as itself to itself, but rather, is always in mediation. This takes place in two ways. On the one hand, mediation delays the making present of the event by intervening in processes of interaction; on the other hand, mediation dissolves the present/presence of the event by displacing it to a `third domain' that is constitutive of the `time of the event'. The aim of this article is to assert that any theory of time needs to take into account the time of theory - i.e. the temporality of writing - as a principal entry for constituting an agenda for the future.

van Loon, J. (1996). "A Cultural Exploration of Time: Some Implications of Temporality and Mediation " <u>Time & Society</u> **5**(1): 61-84.social time
cultural variants of time
presence
Derrida
Philosophy
Sociology
events
temporality of academic work
Methodology
Metaphysics
Relevance: 2

> Every understanding of reality that takes account of time is necessarily involved

in a cultural practice of making sense. This article, by theorizing time in relation to cultural practices, provides a cultural exploration of the argument that no event is ever `present' as itself to itself, but rather, is always in mediation. This takes place in two ways. On the one hand, mediation delays the making present of the event by intervening in processes of interaction; on the other hand, mediation dissolves the present/presence of the event by displacing it to a `third domain' that is constitutive of the `time of the event'. The aim of this article is to assert that any theory of time needs to take into account the time of theory - i.e. the temporality of writing - as a principal entry for constituting an agenda for the future.

Vanobberghen, W. (2010). "'The Marvel of Our Time'." <u>Media History</u> **16**(2): 199-213.media
history
Technology
Utopia
The future
Belgium
radio
epochalism
historiography
Method: comparative analysis
the internet
Relevance: 3
europe

This paper demystifies contemporary utopian and dystopian visions about the social impact of the Internet by means of an analysis of the coverage of the introduction of radio broadcasting in Belgium in the radio amateur magazine Radio between 1923 and 1928. As technologists and first users of radio broadcasting, radio amateurs were not only close observers of technological developments but also attentive to the way Belgian society debated the social impact of radio broadcasting. This analysis shows the richness of the press as a source for tracing popular visions about new media in the past. Moreover, it pleads for a cautious approach to contemporary claims about new technology, for two reasons. Firstly, they seem to emerge out of patterns of thinking that have their roots in earlier debates about the introduction of past new media. Secondly, they present visions that do not take into account the social, economic, political and cultural position of future users.

Vasquez, R. (2009). "Modernity coloniality and visibility: the politics of time." <u>Sociological Research Online</u> **14**(4).chronology
coevalness
colonialism
counter modernity
critical temporalities
inclusion/exclusion

social justice
memory
modernity
Multiple temporalities
narrative
political time
Separation from the past
sociology
temporal inequality
timelessness
violence
visuality
western imperialism
Asynchrony
Relevance: 2

> This paper presents the problem of the mediation between modernity and coloniality; and it explores the usefulness of the question of time to address this mediation. How can we think the simulation of modernity together with the oblivion of coloniality? The text brings the critique of time to the centre of the modernity/ coloniality debate. It shows that chronology, chronological narratives are at the heart of the modern/ colonial systems of oppression; and that the movements of resistance against 'hegemonic globalization' are not only questioning the material structures of oppression, but also the universality of the modern idea of time. It is an invitation to think about the politics of time that are at play in modernity/ coloniality. Here, the modernity/ coloniality tandem is seen as the institution of a politics of time that is geared towards the production of specific economic and political practices oriented to sever the oppressed from their past, their memory. The ensuing temporal discrimination makes invisible all that does not belong to modern temporality. Under this light, it is possible to see how the practices of resistance to the modernity/ coloniality project embody a different politics of time, one that rescues memory as a site of struggle, one that involves the possibility of inhabiting and rescuing the past. These practices of resistance are thus seen as fights against temporal discrimination: fights against invisibility. By addressing the imposition of modern time we can better understand the widespread injustice and violence of modernity/ coloniality. Furthermore, the question of time can help us to bridge the gap between the simulacra of modernity and the oblivion of coloniality.

Veitch, S., Ed. (2007). <u>Law and the politics of reconciliation</u>. Aldershot, Ashgate Publishing.law
organisational temporalities
ethics
political theory
temporal conflict
Multiple temporalities
philosophy

sociology
time as tool for political legitimation
Relevance: 2
Forgiveness
Assumptions about time obscuring x
social change
politics

> This collection of essays by an international group of authors explores the ways in which law and legal institutions are used in countries coming to terms with traumatic pasts and, in some cases, traumatic presents. In putting to question what is often taken for granted in uncritical calls for reconciliation, it critically analyses and frequently challenges the political and legal assumptions underlying discourses of reconciliation. Drawing on a broad spectrum of disciplinary and interdisciplinary insights the authors examine how competing conceptions of law, time, and politics are deployed in social transformations and how pressing demands for reconstruction, reconciliation, and justice inform and respond to legal categories and their use of time.The book is genuinely interdisciplinary, drawing on work in politics, philosophy, theology, sociology and law. It will appeal to a wide audience of researchers and academics working in these areas.

Verhoeven, D. (2011). Film Distribution in the Diaspora: Temporality, Community and National Cinema. <u>Explorations in New Cinema History: Approaches and Case Studies</u>. R. Maltby, D. Biltereyst and P. Meers. Hoboken, NJ, John Wiley and Sons**:** 243-260.Diaspora
Migration
nationalism
Cinema
Australia
Greece
history
Relevance: 3
inclusion/exclusion

> Not available...

Titles of chapter sections:
   * Introduction
   * Thinking Time: Theorising the Temporality of Film Distribution and Exhibition
   * Territories and Circuits of Time: The Specifics of Film Distribution in Australia in the
      1950s and 1960s
  *Marking Time: Greek Film Distribution in the Diaspora
   * Conclusion

Videla, N. P. (2006). "It Cuts Both Ways: Workers, Management and the Construction of a "Community of Fate" on the Shop Floor in a Mexican Garment Factory." <u>Social Forces</u> **84**(4): 2099-2120.method: ethnography
Mexico

method: Interviews
organisational temporalities
Work time
fate
futurity
Relevance: 2
methodology
just-in-time production
shared future
Activism
social Change

> Most studies of lean production are based on surveys of managers. This article examines the labor process under lean production at a high-end garment factory in Central Mexico through ethnographic research, consisting of nine months of work at the factory, and in-depth interviews with 25 managers and 26 workers. I found that implementation of lean production is a complex organizational and social phenomenon. I argue that besides a focus on quality, just-in-time production and flattened hierarchies, lean production is based on a management-sponsored "community of fate" ideology. In this case study, the "community of fate" ideology constructed by managers – with its discourse of loyalty and sacrifice and its buttressing corporate welfare programs – convinced workers to extend their physical, intellectual and emotional labor to the firm. What managers failed to fully understand was that in workers' eyes, the "community of fate" belief also tied the firm to the workers. When management reneged on this social pact, workers not only resisted management's efforts to regain control over the shop floor, but also actively used the team system to thwart the firm's economic viability. In the end, instead of controlling workers, lean production facilitated worker radicalization and mobilization.

Viegas, S. d. M. (2003). "Eating with Your Favourite Mother: Time and Sociality in a Brazilian Amerindian Community." The Journal of the Royal Anthropological Institute 9(1): 21-37.method: ethnography
Anthropology
Brazil
reproductive time
food
repetition
Relevance: 1
families
care work
processual
Becoming
social time
time spent with community
children/youth
kinship

This article is based on an ethnographic account of parent-child relations in a Caboclo-Indian community of south Bahia, Brazil. Raising a child by providing care and food is valued to such an extent that a child's mother may be the woman the child has chosen to be its mother. Choice is not understood as an act of free will, but as a time-frame in the sense that choosing one's mother is a way of emphasizing the possibility of the unmaking or reversibility of parent-child links. The article suggests a 'sociality of becoming a being-in-the-world' as an alternative not only to the notion of socialization but also to the theoretical link between kinship and society.

Wang, X. (2003). ""A Time to Remember": The Reinvention of the Communist Hero in Postcommunist China." New Literary History **34**(1): 133-153.cinema
relevance: 3
nostalgia
memory
China
literary theory
communism
postcommunism
past in the present
history
     not available

Ward, R. (2001). "Peirce and politics." Philosophy & Social Criticism **27**(3): 67-90.Charles Peirce
Philosophy
Pragmatism
non-linear time
politics
Relevance: 1
temporality of academic work
imagined futures
inclusion/exclusion
USA
Democracy
political philosophy
     Charles Sanders Peirce, a profound philosopher and logician, mortgaged the result of his enquiry on the future possibility of a community of inquirers. Peirce was not a democrat, nor a believer in the trustworthiness of common opinion, yet his agapistic metaphysics makes the incorporation of individual inquirers into the scientific community a pragmatic necessity. In this paper I attempt to bring out Peirce's political dimension, which is embedded in his logic and his treatment of time. I suggest that at the core of Peirce's community is a polis dependent on pragmatic temporality, a time within time that is not ordered by the facticity of the past, the immediacy of the present, or the 'would be' of the future. I conclude that politics is a philosophical limit for Peirce's semiotic metaphysic, revealing the

depth of his existential and philosophical problem of the freedom of the self in light of secondness, or brute experience. I suggest that this kind of treatment is necessary for a recovery of American idealism in the ongoing discussion of politics and democracy.

Warin, M., F. Baum, et al. (2000). "The power of place: space and time in women's and community health centres in South Australia." <u>Social Science & Medicine</u> **50**(12): 1863-1875.Community health
women
Gender
Australia
health care
organisational temporalities
Method: qualitative
method: quantitative
method: surveys
method: Interviews
Anthropology
time and space
perception of time
philosophy
belonging
policy
Relevance: 2

> This paper focuses on the importance of time and space in an Australian medical setting. It draws on research findings from a one year project that aimed to explore community perspectives of, and experiences of medical services in three South Australian women's and community health centres. Both qualitative and quantitative methods of data collection and analysis were used in order to address these objectives. A significant finding was the way in which participants described the organisation and experience of time and space in these centres and how this impacted on their health and well being and that of the community. In analysing these spatio-temporal dimensions and the underlying philosophical structures of women's and community health centres, this paper argues that experiences associated with space and time have a positive effect on health status by: diminishing barriers to health services, improving quality of care, increasing community participation, providing safe places for social interaction and strengthening people's sense of belonging or attachment to a particular community and place. Based on these findings, the authors conclude that the spatio-temporal dimensions of health care provision have empowering and positive impacts on a community's health, a significant finding that has implications for the maintenance and future funding of this style of health service.

Waterton, E. and L. Smith (2010). "The recognition and misrecognition of community heritage." <u>International Journal of Heritage Studies</u> **16**(1): 4.Multiple heritages
heritage

temporal conflict
expectation
future orientation
Memory
Place
identity
nostalgia
homogenising present
inclusion/exclusion
Counter traditions
Critical temporalities
Relevance: 2
Assumptions about time obscuring x
community engagement
Social justice

This paper revisits the notion of 'community' within the field of heritage, examining the varied ways in which tensions between different groups and their aspirations arise and are mediated. Our focus is a close examination of the conceptual disjunction that exists between a range of popular, political and academic attempts to define and negotiate memory, place, identity and cultural expression. To do so, the paper places emphasis on those expressions of community that have been taken up within dominant political and academic practice. Such expressions, we argue, are embedded with restrictive assumptions concerned with nostalgia, consensus and homogeneity, all of which help to facilitate the extent to which systemic issues tied up with social justice, recognition and subordinate status are ignored or go unidentified. This, inevitably, has serious and far-reaching consequences for community groups seeking to assert alternative understandings of heritage. Indeed, the net result has seen the virtual disappearance of dissonance and more nuanced ways of understanding heritage. Adopting an argument underpinned by Nancy Fraser's notion of a 'politics of recognition', this paper proposes a more critical practice of community engagement.

Watson, J. R. (1995). "The end of philosophy, the time of Auschwitz, and the bound transcendence of communities of differences " <u>History of European Ideas</u> **20**(1-3): 567-573.Philosophy
Heidegger
non-homogeneous community
communities in crisis
Separation from the past
national time
Absence of future
time as all encompassing
Memory
hope
consumerism

relevance: 3

not available - from the text: The end arrives and lingers: eternal recurrence with an abyss separating us from the past while super-heated states become stronger with every recurrence foreclosing the future. Within this state of emergency, regulated by a cultural--colonising imposed intensive global time, we are marked instances of this non-utopian fulfillment of Western history. Within the elongated instant of science-technology-state, and within an eternity whose intensity is greater than that of all previous extensive times in the history of metaphysics, we instances with memories and hopes are marked differently. The intensity of our state of emergency, we who have been marked differently, is a function of the state of hyperchronic consumption. Every memory is devoured, digested and eliminated, as is every hope for a time beyond the strong state and its techno-scientifically administered means of mass death. But above all it is our mutated bodies that the fulfilled state wants to mark and remark.

Watson, S. (2011). ""Why can't we dig like they do on Time Team": The meaning of the past within working class communities." International Journal of Heritage Studies **17**(4): 364-379.Archaeology
community engagement
media
inclusion/exclusion
shared past
heritage
community development
Relevance: 2
policy
poverty
past in the present
Museums
assumptions about time obscuring x
U.K.
England

This paper describes the community excavation organised by Great Yarmouth Museums in Norfolk, England in 2001. It resulted from a period of consultation with a wide range of community representatives within the Borough during the development of the Borough's Heritage Strategy. In 2000, the Department of the Environment, Transport and the Regions published a review of the Indices of Deprivation, Great Yarmouth ranked fifth-worst in ward level intensity out of 354 local authority districts in England, and the excavation took place in the heart of the most deprived area of the town. Consultation showed that those who lived in this area had a strong interest in the past beyond memory and were keen to find out more about it. Above all, they wanted to take part in an excavation and put the objects they found in a new museum. The paper explores common preconceptions of working class attitudes to archaeology and heritage and considers how far these were borne out by work with deprived communities in Great Yarmouth.

Weeks, J., B. Heaphy, et al. (2001). <u>Same-sex intimacies: Families of choice and other life experiments</u>. London, Routledge.Sexuality
Queer theory
life course
Method: Interviews
queer temporalities
Relevance: 3
Relationality
affect
inclusion/exclusion
families
change over time
Agency

> Our families are increasingly a matter of choice, and the choices are widening all the time. This is particularly true of the non-heterosexual world, where the last ten years have seen a popular acceptance of same sex partnerships and to a lesser extent of same-sex parenting. Based on extensive interviews with people in a variety of non-traditional relationships, this fascinating new book argues that these developments in the non-heterosexual world are closely linked to wider changes in the meaning of family in society at large and that each can cast light on the other.Same Sex Intimacies offers vivid accounts of the different ways non-heterosexual people have been able to create meaningful intimate relationships for themselves and highlights the role of individual agency and collective endeavour in forging these roles: as friends, partners, parents, and as members of communities.

Wegner, P. (2002). <u>Imaginary Communities: Utopia, the Nation and the Spatial Histories of Modernity</u>. Berkley and Los Angeles, University of California Press.literary theory
Utopia
nationalism
modernity
narrative
imagined futures
Relevance: 3
Benjamin
Bloch
Deleuze
Heidegger
Karl Mannheim
Bakhtin
Zizek
Habermas
Bhabha
imagined futures
Social theory

Continental Philosophy
> Drawing from literary history, social theory, and political critique, this far-reaching study explores the utopian narrative as a medium for understanding the social space of the modern nation-state. Considering the narrative utopia from its earliest manifestation in Thomas More's sixteenth-century work Utopia to some of the most influential utopias of the late nineteenth and twentieth centuries, this book is an astute study of a literary genre as well as a nuanced dialectical meditation on the history of utopian thinking as a quintessential history of modernity. As he unravels the dialectics at work in the utopian narrative, Wegner gives an ambitious synthetic discussion of theories of modernity, considering and evaluating the ideas of writers such as Ernst Bloch, Louis Marin, Gilles Deleuze, Walter Benjamin, Martin Heidegger, Henri Lefebvre, Paul de Man, Karl Mannheim, Mikhail Bakhtin, Jurgen Habermas, Slavoj Zizek, and Homi Bhabha.

Weis, L. (1986). ""Thirty Years Old and I'm Allowed to Be Late": The Politics of Time at an Urban Community College." British Journal of Sociology of Education **7**(3): 241-263.Education
Sociology
Method: participant observation
time use
temporal conflict
punctuality
politics of time
politics
inclusion/exclusion
organisational temporalities
time discipline
relevance: 2
> Within recent years scholars in both sociology of education and curriculum studies have explored what it is about the school that reproduces class, race and gender relations that maintain an unequal social structure. While it has long been recognized that school outcomes differ along these lines, the role that the school plays in creating differential outcomes and forms of consciousness that sustain fundamental inequalities and antagonisms has been largely ignored. This is as much true for scholars like Bowles and Gintis as it is for earlier functionalists. This article begins to fill this void by focusing on the relationship between the 'hidden curriculum' and student culture. Data presented here were gathered as part of a larger study on the 'lived culture' of lower class black students in a community college (which I call Urban College) located in a large northeastern city in the United States. I argue that, rather than 'determine' student culture in any simple sense, the hidden curriculum and student culture emerge in relation to one another. Each creates aspects of the other and neither can be discussed or analyzed separately. The way in which elements of the hidden curriculum combine in a concrete culture to produce aspects of student consciousness is also discussed.

Weltman, D. (2003). "From Political Landscape to Political Timescape: The Third Way and the Ideological Imagining of Political Change and Continuity." Time & Society **12**(2-3): 243-262.continuity over time
politics
democracy
political time
progress
Social Change
Temporal vs spatial communities
Time as symbolic resource
time as tool for political legitimation
timelessness
U.K.
time and space
Relevance: 2
timescape

> Recent changes in British politics can be partly understood in terms of the gradual replacement of political division in space by political division in time. This article explores that development by examining local politicians' accounts of political time. In the main, the rise of Third Way consensus politics was found to be represented as either a progressive or regressive development, although the former version was by far the most common. In addition, some councillors were seen to face an `ideological dilemma' between recognizing the recent emergence of non-partisan politics and a preference for a timeless non-partisanship for self.

West, B. and P. Smith (1997). "Natural disasters and national identity: time, space and mythology." Journal of Sociology **33**(2): 205-215.Communities in crisis
nationalism
identity
time and space
myth
Sociology
functionalism
methodology
Australia
natural disasters
environment
narrative
orientation within time
Relevance: 3
Durkheim

> This research note builds upon our recent publication in this journal entitled 'Drought, Discourse and Durkheim' (West and Smith 1996). Drawing upon Robert Merton's methodological recommendation that functionalist research should explore possible functional alternatives, we examine discourses surrounding Australian natural disasters other than drought: floods, earthquakes, cyclones

and bushfires. The paper identifies three variables that constrain the risk and ritual orientations of natural disaster discourses—time, space and mythology. These variables explain why drought has a unique place among Australian natural disasters as the generator of a national solidaristic narrative.

Whipp, R. (1994). "A time to be concerned: a position paper on time and management." Time & Society **3**(1): 99-116.Management
organisational temporalities
Policy
time as missing element
Methodology
Multiple temporalities
temporal ordering
relevance: 2
Review article
time as symbolic resource
meaning
critique of discipline
assumptions about time obscuring x

> The aim of this paper is to scrutinize the way time is currently understood and managed by organizations. In particular, the concern is with the claims made by policy makers in this area and the limited conceptions of time employed by the academics involved. After surveying the major themes in the study of time and organizations, the paper seeks to supply a basic conceptual vocabulary relevant to the task of understanding contemporary management. The second half of the paper illustrates how a pluralist conception of time might lead to a fuller appreciation of the continued diversity of time-ordering systems in organizations and their multiple sources and meanings.

Whitehouse, P. J., E. Bendezu, et al. (2000). "Intergenerational community schools: A new practice for a new time." Educational Gerontology **26**(8): 761-770.Education
generations
Sustainability
environment
organisational temporalities
communities in crisis
non-homogeneous community
Review article
social Change
Relevance: 4

> This article outlines the concept and initial implementation of an intergenerational learning community (ILC) a new charter school concept, and reviews relevant literature. We discuss the mission, curriculum, educational design, philosophy, and lessons learned from initial implementation of The Intergenerational School (TIS). Such multiage communities of learners represent a conceptual and organizational response to the challenges that rapid cultural and environmental

change and resultant alienation are posing for human societies.

Widder, N. (2008). <u>Reflections on Time and Politics</u>. University Park, PA, Pennsylvania State University Press.psychoanalysis
politics
Continental Philosophy
political philosophy
Political time
Philosophy
politics
globalisation
Acceleration of time
nietzsche
Bergson
Deleuze
non-linear time
identity
conceptions of time
Social Change
power
language
non-homogeneous community
ethics
Aristotle
foucault
relevance: 2
biology
evolution
Unpredictibility
creativity
archaeology
Aristotle
foucault
critical temporalities

> Recent philosophical debates have moved beyond proclamations of the "death of philosophy" and the "death of the subject" to consider more positively how philosophy can be practiced and the human self can be conceptualized today. Inspired by the writings of Nietzsche, Bergson, and Deleuze, rapid changes related to globalization, and advances in evolutionary biology and neuroscience, these debates have generated a renewed focus on time as an active force of change and novelty. Rejecting simple linear models of time, these strands of thought have provided creative alternatives to a traditional reliance on fixed boundaries and stable identities that has proven unable to grapple with the intense speeds and complexities of contemporary life.

In this book, Nathan Widder contributes to these debates, but also goes significantly

beyond them. Holding that current writings remain too focused on time's movement, he examines more fundamentally time's structure and its structural ungrounding, releasing time completely from its traditional subordination to movement and space. Doing this enables him to reformulate entirely the terms through which time and change are understood, leading to a radical alteration of our understandings of power, resistance, language, and the unconscious, and taking post-identity political philosophy and ethics in a new direction.

Eighteen independent but interlinked reflections engage with ancient philosophy, mathematical theory, dialectics, psychoanalysis, archaeology, and genealogy. The book's broad coverage and novel rereadings of key figures including Aristotle, Bergson, Nietzsche, Foucault, and Deleuze make this a unique rethinking of the nature of pluralism, multiplicity, and politics.

Wiegman, R. (2000). "Feminism's Apocalyptic Futures." <u>New Literary History</u> **31**(4): 805-825.feminism
history
futurity
future orientation
non-homogeneous community
continuity over time
Critical temporalities
origin stories
Gender
reproductive time
Simultaneity
temporal boundaries
homogenising present
political time
time as all encompassing
inclusion/exclusion
Knowledge
Duration
Relevance: 2
Absence of future
temporality of academic work
political time
Generations
women's time
Teleology
not available - from the text: By resisting the way in which the present is diagnosed as failure and the future is cast in apocalyptic terms, I argue not only for the political value of feminism's inability to remain identical to itself, but for a studied reassessment of the meaning and force of academic institutionalization itself. To this nonreproductive end, the paper is organized into four parts. The first reads the structure of time implicit in apocalyptic narration in order to

question the equation of feminism's "political time" with continuity, history, and origin. Such equations make of feminism's own history a story of maternal order and generational succession, thereby reproducing a model for feminist subjectivity that requires it to be self-identical across time. The second section examines one compelling account of academic feminism's history which, in seeking to avoid the apocalyptic formulation and its implicit demand for a self-identical feminism, argues for "feminisms in the plural" to simultaneously attend to sociopolitical differences within feminism and to guarantee feminism's futurity. Here, I worry about the way this model avoids what the apocalyptic tries to speak--the fear that feminism cannot guarantee its futurity--by rendering "difference" subjective and writing feminism's political time as all-inclusive. This argument sets up my penultimate discussion, which focuses on the difference between women's subjectivities and feminist knowledge in order to consider at paper's end how we might rearticulate not only the politics of knowledge in the contemporary academy, but feminism's political time away from beginnings or endings and toward the problem of its (and our) critical "duration." These arguments are part of a larger deliberation on the question: What does it mean to consider the academy as a site of feminist intervention at this historical juncture?

Wiegman, R. (2004). "On Being in Time with Feminism." Modern Language Quarterly 65(1): 161-176 feminism
non-linear time
feminist theory
philosophy
organisational temporalities
USA
Synchronicity
Asynchrony
time management
temporal conflict
shared past
Critical temporalities
Past in the present
Continuity over time
community stability
Unpredictibility
relevance: 2
Activism
temporality of academic work
knowledge production
imagined futures
> not available - from the text: As a deliberation on the psychic life that these and other transformations generate, my essay proceeds by tracing, somewhat loosely, the lines of the struggle between languages that seem most powerfully to hail and haunt us: between theory and experience, to be sure, but also between the academic and the feminist, institutionalization and social movement, the past

and the future. By delineating the complex particularity of women's studies in the U.S. university, I hope to offer one palpable [End Page 166] example of the costs and limitations that seeking to be in time with feminism—and to render feminism coherent in time—entails. For it seems to me that the desire to "be in time with feminism," along with the mechanisms of temporal management that such desire invites, is at the heart of the agony that currently characterizes academic feminist deliberations on itself. My argumentative strategy is less thesis driven than meditative—to those committed to methodological or rhetorical orthodoxies, it may appear to meander—but my intention is to evoke something concrete about the ways in which our complex, persistent political desire plays out in those institutional forms most familiar to us: in the teaching of students to be teachers, in the making of canons and the search for the shared temporality of foundational knowledge, in the traffic between the intense and painful political emergency of the present and the haunting presence of a past whose loss has a certain life of its own. The importance of understanding our failure to learn—or, more accurately, the constitutive failure that learning entails—is central to, if not always in the foreground of, my meditations, along with profound respect and deep regret for the psychic life that such struggles and their failures beget. My goal is to enact a kind of nomadic thinking that refuses to take any learning as final by giving feminism a future to be other than what we think it was or what we assume we now are.

Wilcox, D. J. (1987). <u>The Measure of Times Past: Pre-Newtonian Chronologies and the Rhetoric of Relative Time</u>. Chicago and London, University of Chicago Press.narrative
History
Chronology
linear time
Newton
non-linear time
methodology
Relativity Theory
literary theory
Relevance: 3
changing perceptions of time
Assumptions about time obscuring x
temporality of academic work

> From the back cover; In this extraordinary work, Donald J. Wilcox seeks to discover an approach to narrative and history consistent with the discontinuous, relative time of the twentieth century. He shows how our B.C./A.D. system, intimately connected to Newtonian concepts of continuous, objective, and absolute time, has affected our conception and experience of the past. He demonstrates absolute time's centrality to modern historical methodologies and the problems it has created in the selection and interpretation of facts. Inspired by contemporary fiction and Einsteinian concepts of relativity, he concludes his analysis with a comparison of our system with earlier, pre-Newtonian time schemes to create a radical new critique of historical objectivity.

Willems-Braun, B. (1997). "Buried Epistemologies: The Politics of Nature in (Post) Colonial British Columbia." <u>Annals of the Association of American Geographers</u> **87**(1): 3-31.Geography
politics
environment
Canada
Knowledge
postcolonialism
Past in the present
temporal distancing
timelessness
Conservation practices
critical temporalities
Relevance: 3
policy
politics
nature
history

> Postcolonial theory has asserted the need to carefully consider how present-day social and cultural practices are marked by histories of colonialism. This paper explores representations of the `rainforest' and `nature' in British Columbia, Canada, and traces a series of `buried epistemologies' through which neocolonial relations are asserted in the region. Drawing upon recent representations of the forest proffered by the forest industry and the environmental movement, and the historical writings of a prominent nineteenth-century geologist and amateur ethnologist, the author shows how `nature' (`wilderness') has been constructed as a realm separate from `culture.' He locates in this the possibility for contemporary practices that abstract and displace the `forest' from its cultural surrounds and relocate it within the abstract spaces of the market, the nation, and, in recent ecological rhetorics, the biosphere and the global community. By so doing, the author contests assumptions that colonialism is only an `ugly chapter' of Canadian history and argues instead that colonialist practices and rhetorics remain present but unthought in many of the categories, identities, and representational practices that are deployed today both in public debate and scientific management of `natural landscapes' and `natural resources.' Thus, amid the current popularity of notions like sustainable development, biodiversity management, ecosystem restoration, and so on-which risk abstracting natural `systems' apart from their cultural surrounds-it is essential to recognize the colonial histories and neocolonial rhetorics that continue to infuse `commonsense' categories and identities like `nature' and `resources.'

Williams, P., B. Pocock, et al. (2009). "Kids' lives in adult space and time: How home, community, school and adult work affect opportunity for teenagers in suburban Australia." <u>Health Sociology Review</u> **18**(4): 472-472.generations
education

organisational temporalities
sociology
Australia
Method: Focus groups
health
children/youth
coordinating between different times
urban communities
labour time
life course
home
Families
time management
inclusion/exclusion
temporal inequality
Temporal conflict
temporal complexity
Relevance: 2
Agency

This study aimed to address significant gaps in our understanding of how teenagers live their lives within the spatial and temporal limitations imposed by an 'adult' world, and in the context of changing work and household patterns in Australia. By keeping home, community, school and parental work in equal focus it acknowledges that each of these spheres has the potential to provide resources and exert demands which will influence the opportunities available to teenagers as they transition through adolescence into adulthood.

Methods: One hundred and seventy four boys and girls aged between 11 and 18 years took part in twenty two focus groups concerned with how characteristics of home, local community and parental work impact on various aspects of their lives. Teenagers were recruited from both state and private schools servicing three master planned communities and three traditional lower socioeconomic status suburbs in South Australia, Victoria and Queensland.

Findings: there is a clear indication that teenagers' lives are contingent upon adult space and time. What teenagers do, how they do it, when they do it and with whom they do it sits within and sometimes buts up against, the spatial and temporal realities of their parents and other adults in their communities. While this is the case for all teenagers the outcomes vary for teenagers of different socioeconomic backgrounds and for teenagers in different age groups. These findings demonstrate that the ability of teenagers to access opportunities for social interaction, work experience, education, physical activity and independent agency depend on the amenity, mobility and adult availability characteristics of the contexts within which they live.

Conclusion: How teenagers are accommodated by home, local community, school and

parental work affects not only their well-being but the well-being of their family and the wider community.

Williams, R. R. (1989). "The Absolute, Community, and Time." <u>Idealistic Studies</u> **19**(2): 141-153.Josiah Royce
ontology
Simultaneity
Knowledge
philosophy
Relevance: 1
Religion
theology
pragmatism
> This article explores the development of Royce's thought in which the concept of the absolute knower (totum simul) is modified and transformed into a theory of interpretation and social ontology. The absolute is not simply abandoned in favor of an ontological theory of community, but is rather transformed into a social and historical conception. The unity of a community of interpretation is distinguished from the *totum simul* unity of an absolute knower. The latter is an abstraction from the former. This thesis is relevant to process theology and theodicy.

Williams, W. H. A. (1991). The Nonlinear Nature of Social Time. <u>Time, Rhythms, and Chaos in the New Dialogue with Nature</u>. G. P. Scott. Ames, IA, Iowa State University Press**:** 147-160.non-linear time
social time
Complexity theory
Relevance: unknown
> not available - review of the collection from http://www.whb.co.uk/socialissues/harvey.htm "Nowhere is this better seen than in a volume entitled Time, Rhythms, and Chaos in the New Dialogue with Nature (1991) edited by George P. Scott, who was at the time a research fellow at the Ilya Prigogine Center, University of Texas. The essays contained therein are written by scholars drawn from a wide range of academic disciplines. Their task was to show how the metaphors of Chaos Theory might be usefully applied to their respective fields. And while, with a few exceptions, these essays were either too arcane or too undistinguished for general use, each communicates the intellectual excitement and liberating effect the chaos perspective can have."

Wilson, A. (2004). Four Days and a Breakfast: Time, Space and Literacy/ies in the Prison Community. <u>Spatializing literacy research and practice</u>. K. M. Leander and M. Sheehy, Peter Lang**:** 67-90.education
method: ethnography
prison life
time and space
Agency
social time

Relevance: 2

> None available - from intro: My aim here is to show that far from being the anonymous docile mass that statistics would suggest, people in prison retain a strong sense of personal agency, which they apply in culturally appropriate ways to both time and space. It is also my intention, supported by the views of prisoners and staff, to show that literacy-related activities, practices, and artifacts play a central role in this struggle to make sense of the various dminsions of the prison world.

Wilson, J. B., M. T. Sykes, et al. (1995). "Time and Space in the Community Structure of a Species-Rich Limestone Grassland." Journal of Vegetation Science **6**(5): 729-740.Agriculture
ecology
ecological communities
community stability
change over time
Sweeden
Europe
method: quantitative
conservation practices
relevance: 4

> The community structure of a species-rich grassland was investigated at a small spatial scale, to determine whether evidence suggesting assembly rules could be found in temporal or spatial variation in either species richness or guild proportions. The community was alvar lime-stone grassland on the island of Öland, Sweden. Three sites were sampled: two lightly grazed, the other recently ungrazed. Plots with and without fertilizer were compared. Evidence was sought for restriction on the ability of species to co-occur within a limited spatial area. Restriction due to a limited number of niches available, `niche limitation', could be manifest as lower variance in quadrat richness than expected under a null model (i.e. RV_r, the ratio of observed: expected variance in richness, would be < 1.0). In several cases, RV_r values were significantly < 1.0, even using a patch model to allow for possible spatial variation in the environment. Low RV_r values were found only at the smallest square quadrat size, 10 cm^2. On Fertilized plots in the years immediately after application of fertilizer, low RV_r could not be demonstrated. Explanations of low RV_r other than niche limitation are considered, such as environmental heterogeneity (present and/or historical) and limitations to the co-occurrence of individual plant modules. Assembly rules based on guild membership were sought by looking at the variance across quadrats in the proportions of species from morphological guilds. An assembly rule would be seen as relatively constant proportion, estimated via RV_{gp}, the ratio of observed:expected variances in guild proportions. Significant guild proportionality was found in some cases. There was no evidence of guild proportionality in the years after the application of fertilizer. The significant effects in RV_r were more numerous than expected on a

random basis, though not observed in every site in every year. Similar trends were seen in RV_{gp}. At the space/ time scales examined, the species in a plant community may be constrained by assembly rules only intermittently, e.g. when resources are more limiting (Wiens 1977). Under this concept, when competition is relaxed, such as following fertilizer application, there is a temporary microhabitat `waterhole' in which more species can coexist, and the assembly rules break down, at least temporarily whilst the species composition adjusts. There was some indication of a return to more deterministic community structure four years after fertilization commenced. Variants of van der Maarel's Carousel model were tested. A Niche-limited Carousel Model (i.e. a model in which there is some limitation in the number of species that can occupy a microsite) would imply restricted variation in richness through time for a single quadrat (temporal RV_4). Overall differences between years in species richness were demonstrated, and their effect removed; after this adjustment there was support for the Niche-limited Carousel Model. The extent of this limitation varied between sites. There were also consistent differences between quadrats in species richness. There was little evidence for constancy of guild proportions through time. The site that showed the strongest community structure in time and space, least year-to-year variation in mean species richness, and least response to fertilizer perturbation, is that on the shallowest soil. Possibly the thin soil results in greater resource limitation, supporting suggestions that assembly rules are stronger when resources are more limited.

Wilson, M. L. (1974). Space, Time, and Freedom: The Quest for Nationality and the Irrepressible Conflict, 1815-1861, Greenwood Press.political science
nationalism
political time
time as tool for political legitimation
Territory
Changing perceptions of time
Relevance: 2
Democratic present
progress
future orientation
timelessness
Slavery

not available - from book review - http://www.jstor.org/stable/2936242 "The book's argument may be summarized (and oversimplified) as follows: during the years 1815-1861 the three conceptual elements men- tioned in the title-Space, Time, and Freedom-were related in different ways in the minds of different politicians. Prevailing at first was a ttcor- porate concept of freedom," with a strong sense of institutions and a belief in progress through group effort over the course of time. It found expression in Henry Clay's American System and an outstanding spokesman in Daniel Webster. Next to prevail was "federative freedom," which had a "quality of timelessness"; it emphasized "liberty for individuals," and it assumed that the nation's future could be improved not by any

"qualitative change" in freedom but only by a "quantitative spread" through terrestrial space. This was the Jacksonians' conception, and it was realized in their programs of economic laissez-faire and territorial expansion (manifest destiny). Finally there rose to the top the idea of "freedom national," a kind of individual freedom that had some similarities with the Jacksonian concept but implied a return to original principles that would justify expansion only for the benefit of nonslaveholding whites. This was the free soil position, and its leading exponent was Abraham Lincoln. "

Winnubst, S. (2010). "Temporality in Queer Theory and Continental Philosophy." Philosophy Compass **5**(2): 136-146.Queer temporalities
queer theory
Continental Philosophy
philosophy
methodology
futurity
Relevance: 3
foucault
the future
critical temporalities
Review article

> The connections between the fields of queer theory and continental philosophy are strange and strained: simultaneously difficult and all too easy to ferret out, there is no easy narrative for how the two fields interconnect. Both sides of the relation seem either to disavow or simply repress any relation to the other. For example, despite the impact of Foucault's History of Sexuality, Volume One on early queer theory, current work in queer of color critique challenges the politics and epistemology of placing this text in such a canonical position, particularly for the adamantly anti-foundational field of queer theory.1 On the other hand, continental philosophy, perhaps in its ongoing beleaguered attempt to form an identity within the analytically dominated discipline of philosophy in the United States,2 seems largely to ignore the growth of queer theory, despite the provocative and invigorating work on some of continental philosophy's most beloved topics, such as temporality, embodiment, desire, the negative, and radically anti-foundational subjectivity, epistemology, and politics. Setting aside the thorny project of their genealogical connections and disconnections, this essay turns to current trajectories in the field of queer theory, particularly the heated debates about temporality and the future, to indicate how this contemporary scholarship both draws on and exceeds a grounding in continental philosophy.

Withers, D. M. and R. Chidgey (2010). "Complicated Inheritance: Sistershow (1973-1974) and the Queering of Feminism." Women: A Cultural Review **21**(3): 309 - 322.feminist theory
Activism
Chronology

narrative
feminism
agency
action
temporal distancing
Coevalness
generations
non-linear time
history
Method: oral history
Method: life histories
queer theory
historiography
Relevance: 2
epochalism
generations
inheritance

This article aims to disrupt such teleological narratives of 'second' and 'third wave' feminist activism by introducing and analysing some aspects of the British Women's Liberation Movement, such as 'queer tendencies', that we may more readily recognise as 'third wave'. In particular, we aim to move away from assumptions that ascribe specific tactics or ideologies to certain time periods or generations. In its place we wish to present the idea that feminists have used activist strategies that recur throughout the history of feminist struggle. Such an understanding, we believe, can help us move away from a rigid, generational-based knowledge of feminism, both past and present.

In our presentation of Sistershow life history materials (oral interviews and letters) and historical artefacts (photographs, programmes, flyers), we reclaim a lively episode of WLM cultural activism. We analyse how this collective work, with its strategically queer inflections, interferes with dominant narratives of Western feminist theory and historiographies.3 In doing so, we re-locate so-called third wave tendencies such as camp (Conrad 2001) in Sistershow performances. This allows us to question the widespread but problematic presentation of these tendencies as triggering a shift from puritan, 'anti-sex' second wave practices to a more pleasure orientated present. In summary, we aim to contribute a playful troubling of both one-dimensional understandings of 'seventies feminism' (Graham et al. 2003) and the 'unique' legacies of so-called contemporary feminist activist strategies.

Witmore, C. L. (2006). "Vision, Media, Noise and the Percolation of Time." Journal of Material Culture **11**(3): 267-292.Media
materiality
cultural studies
visuality
Archaeology

sound
Technology
Modernity
methodology
critique of discipline
Method: dynamic rather than static
Critical temporalities
non-linear time
Assumptions about time obscuring x
Relevance: 2
Affect
asynchrony
critique of discipline

> Why in the articulation of archaeological knowledge have wider sensory properties of the material world been over looked? This article considers this question in relation to sound. It argues that the neglect of sound is partly the product of human transactions with instruments and media in practice. Moreover, the denial of sound as a relevant category of archaeological inquiry arises out of modernist notions of space-time that reside at the heart of the discipline. So while the visual is linked with spatial properties that are resistant to change, the aural is connected with the temporal and is considered momentary and fleeting in nature. Still, it is argued that sound as a quality of things is fundamental to human sensation - to being. In building upon a non-modernist notion of time where entities and events quite distant in a linear temporality are proximate through their simultaneous entanglement and percolation I suggest we might learn what we can understand from tuning into the acoustic properties of the material past. But rather than reproduce an unnecessary dualism between seeing and hearing, this endeavor will require us to relearn how to see and hear at the same time through other, complimentary modes of articulation and engagement.

Wittmann, M., J. Dinich, et al. (2006). "Social jetlag: Misalignment of biological and social time." <u>Chronobiology International</u> **23**(1-2): 497-509.biological time
chronobiology
education
method: questionnaires
policy
psychology
scheduling
Social coordination
Social time
temporal conflict
Asynchrony
biology
health care
Relevance: 2

> Humans show large differences in the preferred timing of their sleep and activity.

This so-called "chronotype" is largely regulated by the circadian clock. Both genetic variations in clock genes and environmental influences contribute to the distribution of chronotypes in a given population, ranging from extreme early types to extreme late types with the majority falling between these extremes. Social (e.g., school and work) schedules interfere considerably with individual sleep preferences in the majority of the population. Late chronotypes show the largest differences in sleep timing between work and free days leading to a considerable sleep debt on work days, for which they compensate on free days. The discrepancy between work and free days, between social and biological time, can be described as 'social jetlag'. Here, we explore how sleep quality and psychological wellbeing are associated with individual chronotype and/or social jetlag. A total of 501 volunteers filled out the Munich ChronoType Questionnaire (MCTQ) as well as additional questionnaires on: (i) sleep quality (SF-A), (ii) current psychological wellbeing (Basler Befindlichkeitsbogen), (iii) retrospective psychological wellbeing over the past week (POMS), and (iv) consumption of stimulants (e.g. , caffeine, nicotine, and alcohol). Associations of chronotype, wellbeing, and stimulant consumption are strongest in teenagers and young adults up to age 25 yrs. The most striking correlation exists between chronotype and smoking, which is significantly higher in late chronotypes of all ages (except for those in retirement). We show these correlations are most probably a consequence of social jetlag, i.e., the discrepancies between social and biological timing rather than a simple association to different chronotypes. Our results strongly suggest that work (and school) schedules should be adapted to chronotype whenever possible.

Wohlrab-Sahr, M. (2004). "Integrating Different Pasts, Avoiding Different Futures?: Recent Conflicts about Islamic Religious Practice and Their Judicial Solutions " Time & Society **13**(1): 51-70.temporal conflict
law
Migration
Religion
Simultaneity
Shared future
inclusion/exclusion
Relevance: 2
coordinating between different times
Islam
europe
time as tool for managing percieved threats
Multiculturalism
Multiple heritages
Absence of future
contradictory present

In several European countries there have been judicial decisions relating to the religious practice of Muslim immigrants: Law suits about headscarves in public schools and ritual slaughter are prominent examples. When issues of religious

difference are being treated at the Supreme Court level, this indicates a problem of social integration in a growingly multicultural society. In this article such decisions are interpreted as an effort to integrate references to a foreign religious past while avoiding references to a future that might arise from it. Through this, the unstructured and conflicting simultaneity of different religious pasts and presents is shaped into a structured 'simultaneity of the non-simultaneous'.

Wolfer, T. A. (1999). ""It happens all the time": Overcoming the limits of memory and method for chronic community violence experience." Journal of Interpersonal Violence **14**(10): 1070-1094.Method: Interviews
Method: dynamic rather than static
Violence
Women
Memory
Methodology
critique of discipline
relevance: 3
children/youth
Trauma

> To date most researchers concerned with chronic community violence have studied children's experiences and used one-time interviews. In contrast, this study focused on the extent and variety of women's experiences, and used a combination of one-time and repeated interviews. Based on a study of women's experience with chronic community violence, this article argues for the value of repeated, in-depth interviewing about current experience as a method of studying encounters with high-frequency, potentially traumatic events. In short, it suggests that one-time, retrospective interview methods may substantially underestimate the level of the women's experience with chronic community violence and that repeated weekly interviews offer a more thorough and derailed assessment that may serve as a concurrent validity check for brief structured instruments.

Wood, C. (2008). "Time, Cycles and Tempos in Social-ecological Research and Environmental Policy." Time & Society **17**(2-3): 261-282.anthropology
communities in crisis
cyclical time
environment
history
methodology
Multiple temporalities
organisational temporalities
policy
responsibility
temporal complexity
Temporal conflict
Temporality of academic work
temporally extended responsibilities

biology
conservation practices
coordinating between different times
Relevance: 2

> The execution of successful social-ecological research and the formulation of effective environmental policies crucially depend on a deep knowledge of the temporal complexity of the interactions between social and biophysical systems. To promote a keener awareness of the relevance of time, cycles, and tempos, this study assembles examples drawn from a range of disciplines to delineate the ways temporality enters into human behavior, resource management, and the conduct of social-ecological research. Anthropological and historical studies document the culturally embedded temporal subjectivities that shape the way humans exploit or conserve natural resources. Analyses of environmental policy show how temporal considerations enter into intervention strategies via such concepts as discount rates, property rights and the precautionary principle. The centrality of temporal assumptions is further evidenced by the time-dependent foundations of disciplinary specializations. The likelihood of temporal mismatches between the specializations that participate in interdisciplinary research and between the scientific findings and environmental policy can be mitigated by giving attention to temporal grain, temporal fallacy and temporal extent.

Wood, D. (2007). <u>Time After Time</u>. Bloomington, Indiana University Press.Philosophy
Continental Philosophy
non-linear time
Multiple temporalities
temporal complexity
Nietzsche
Heidegger
Derrida
Repetition
Creativity
history
Progress
Phenomenology
Deconstruction
Relevance: 3
postmodernism
narrative
Historical time

> In Time After Time, David Wood accepts, without pessimism, the broad postmodern idea of the end of time. Wood exposes the rich, stratified, and non-linear textures of temporal complexity that characterize our world. Time includes breakdowns, repetitions, memories, and narratives that confuse a clear and open understanding of what it means to occupy time and space. In these thoughtful and powerful essays, Wood engages Kierkegaard, Nietzsche, Heidegger, and Derrida to demonstrate how repetition can preserve sameness and how creativity

can interrupt time. Wood's original thinking about time charts a course through the breakdown in our trust in history and progress and poses a daring and productive way of doing phenomenology and deconstruction.

Wright, D. (1990). ""Time and Community: 'Ritual Moments' in 'The Beautyful Ones Are Not Yet Born"'." <u>Commonwealth (Dijon)</u> **12**: 101.Literature
multiple temporalities
temporal conflict
synchronicity
static time
ritual
linear time
cyclical time
eternity
historical time
critical temporalities
Relevance: 1
permanence
what is not yet

> Not available - from the text: "As I have demonstrated elsewhere, time in the novel is both Western linear change and cyclic repetition, diachronic energy and entropized permanence, and the past is both motion and object, process and place. What I intend to argue more narrowly in this article, however, is that, although he fully explores the destructiveness of historical time and of the imported individualistic values reflected in it at the centre of the book, Armah surrounds them with an opposing, counter-alliance of communal feeling and a static or synchronic conception of time which gathers considerable power of suggestion and strenght as a source of value in the course of the novel"

Wylie, J. (1982). "The Sense of Time, the Social Construction of Reality, and the Foundations of Nationhood in Dominica and the Faroe Islands." <u>Comparative Studies in Society and History</u> **24**(3): 438-466.in/commensurability between times
cultural variants of time
Carribean
Denmark
Europe
history
Method: comparative analysis
Development
Progress
Relevance: 2

> not available - from the text: This essay concerns the sense of time and the social construction of reality in Casse and in Alvab0ur. They could hardly be more different. Casse's past is shallow and unimportantA; lvab0ur's is deep and a topic of general interest. In Casse reality is shiftingly construed, often through argument, as a matter of received opinion, or else it is founded distantly in the

antithetical world of white men's ways and God's word. In Alvab0ur the social order is construed in terms of such portions of reality as historical truths and the order of nature. I also want to suggest a corollary of these differences, with the broader intention of comparing Afro-Caribbean and Scandinavian society. What the Dominican press called "the move to independence" was profoundly ahistorical and culturally threatening; in the Faroes, gradual separation from Denmark has seemed an almost natural fulfillment of cultural development.

Wyschogrod, E. (1998). <u>An Ethics of Remembering: History, Heterology, and the Nameless Others</u>. Chicago and London, University of Chicago Press.history
memory
ethics
postmodernism
modernity
Multiple temporalities
inclusion/exclusion
shared past
methodology
philosophy
Continental Philosophy
psychology
Cinema
Critical temporalities
Relevance: 2
Historiography
Archives
Method: archives
The internet
> What are the ethical responsibilities of the historian in an age of mass murder and hyperreality? Can one be postmodern and still write history? For whom should history be written? Edith Wyschogrod animates such questions through the passionate figure of the "heterological historian." Realizing the philosophical impossibility of ever recovering "what really happened," this historian nevertheless acknowledges a moral imperative to speak for those who have been rendered voiceless, to give countenance to those who have become faceless, and hope to the desolate. Wyschogrod also weighs the impact of modern archival methods, such as photographs, film, and the Internet, which bring with them new constraints on the writing of history and which mandate a new vision of community. Drawing on the works of continental philosophers, historiographers, cognitive scientists, and filmmakers, Wyschogrod creates a powerful new framework for the understanding of history and the ethical duties of the historian.

Yafeh, O. (2007). "The Time in the Body: Cultural Construction of Femininity in Ultraorthodox Kindergartens for Girls." <u>Ethos</u> **35**(4): 516-553.embodiment
gender

education
Religion
Anthropology
Method: ethnography
Judaism
Israel
Past in the present
Relevance: 2
feminism
inclusion/exclusion
Critical temporalities
life course
Ritual
identity
women's time
Multiple temporalities
social time
children/youth
Middle East

This study focuses on the coming into being of young gendered subjects through their bodies and their habitus. It is based on ethnographic fieldwork conducted in Ultraorthodox (Haredi) Jewish kindergartens for girls in Jerusalem, Israel. My analysis explores the cultural constructions of femininity and the body as these are revealed through practices regarding clothing, hair, voice, food consumption, gestures, and whole-body movements. I suggest that the value of modesty, characterized by abstinence and restraint, becomes the cornerstone of Haredi femininity, which is at the same time embodied in "doing," in certain acts that become feminine rituals of cultural affiliation. Furthermore, I argue that the girls embody a unique cultural concept of time, which reflects the importance attributed in their culture to reliving the past as a formative experience of both present and future identities. More specifically, I delineate the development of a distinctly female bodily version of Jewish time, which is characterized by a particular synthesis of cultural and individual orders of time.

Ye, Q., B. Wu, et al. (2009). TeleComVis: Exploring Temporal Communities in Telecom Networks. Machine Learning and Knowledge Discovery in Databases, Pt Ii. W. Buntine, M. Grobelnik, D. Mladenic and J. ShaweTaylor. **5782:** 755-758.technology
media
Communication
methodology
networks
Relevance: 3

By the structure of call graphs derived from huge amounts of Call Records, we call find out the Social communities ill the call graphs, and make different; market, strategies for these social communities ill real telecom applications. However, traditional telecom business., intelligence methods m-e short, of ways

to understand the social interactions. To fill this gap, we propose a Telecom Community Visual Analysis prototype tool, called TeleComVis, to analyze the call graphs derived from Call Detail Records. In the demo, we will show (1) the functions of TeleComVis: (2) the critical techniques of finding statistically significant communities in real-world telecom applications. Using TeleComVis, users call both analyze the statistical properties, of massive call graphs and explore the statistically significant communities and the temporal links interactively.

Ÿian, H. (2004). "Time Out and Drop Out: On the Relation between Linear Time and Individualism." <u>Time & Society</u> **13**(2-3): 173-195.boredom
individual time
labour time
life course
linear time
methodology
modernity
Multiple temporalities
Social coordination
sociology
Temporal conflict
Time as resource
Time discipline
children/youth
Relevance: 2

By way of focusing on two partly opposing temporalizations found in different social practices of young persons out of work, some central aspects of the relation between individualism and linear time are discussed, in particular in relation to the question of self-identity. It is concluded that if linear time should have any analytical value in the study of late modernity it should refer to the social practices and ideology of individualism and neither to the orchestrating of collectives nor to unidirectionality and irreversibility.

Yiftachel, O. (2002). "Territory as the Kernel of the Nation: Space, Time and Nationalism in Israel/Palestine." <u>Geopolitics</u> **7**(2): 215-248.geography
history
homogenising present
Israel
myth
nationalism
Palestine
Relevance: 3
time and space
national time
territory
time as symbolic resource

identity
Judaism

> The article deals with the relations between time and space in the making of modern nations, focusing on conditions of territorial conflicts in general, and on expansionist 'ethnocratic' societies in particular. Under such conditions, it is argued, territory (the 'where' of the nation) becomes a most vital 'kernel' of national mobilisation, while the history of national origins (the 'when') tends to become mythical and homogenous, used chiefly to boost the territorial struggle. A geographical critique of dominant theories of nationalism is presented, focusing on their 'spatial blindness' and analytical fusion of nation and state. These deficiencies are conspicuous in ethnocratic societies, where the 'national project' does not aspire to merge nation and state, but on the contrary, to essentialise and segregate group identities. While the 'when' and the 'where' of the nation are still intimately intertwined, it is the latter that provides the core of nation-building. The claim is substantiated through a detailed account of Zionist and Palestinian nationalisms. In recent decades, the struggle over land has shaped the two national cultures as intensely territorial, with a wide range of symbols, values and practices intimately attached to settlement and land control, pitting Jewish hitnahalut (settlement) verses Palestinian sumud (steadfastness). Territorial issues, however, remain the 'kernel' of Zionist and Palestinian national mobilisation.

Yoneyama, L. (1999). <u>Hiroshima Traces: Time, Space, and the Dialectics of Memory</u>. Berkeley, University of California.Japan
Memory
Knowledge
Multiple temporalities
temporal conflict
cities
war
Counter traditions
inclusion/exclusion
Break in time
Communities in crisis
critical temporalities
Relevance: 2
time and space
South Korea
politics of time
capitalism
tourism

> Remembering Hiroshima, the city obliterated by the world's first nuclear attack, has been a complicated and intensely politicized process, as we learn from Lisa Yoneyama's sensitive investigation of the "dialectics of memory." She explores unconventional texts and dimensions of culture involved in constituting Hiroshima memories--including history textbook controversies, discourses on the city's

tourism and urban renewal projects, campaigns to preserve atomic ruins, survivors' testimonial practices, ethnic Koreans' narratives on Japanese colonialism, and the feminized discourse on peace--in order to illuminate the politics of knowledge about the past and present. In the way battles over memories have been expressed as material struggles over the cityscape itself, we see that not all share the dominant remembering of Hiroshima's disaster, with its particular sense of pastness, nostalgia, and modernity. The politics of remembering, in Yoneyama's analysis, is constituted by multiple and contradictory senses of time, space, and positionality, elements that have been profoundly conditioned by late capitalism and intensifying awareness of post-Cold War and postcolonial realities. Hiroshima Traces, besides clarifying the discourse surrounding this unforgotten catastrophe, reflects on questions that accompany any attempts to recover marginalized or silenced experiences. At a time when historical memories around the globe appear simultaneously threatening and in danger of obliteration, Yoneyama asks how acts of remembrance can serve the cause of knowledge without being co-opted and deprived of their unsettling, self-critical qualities.

Young, I. M. (1986). "The Ideal of Community and the Politics of Difference." Social Theory and Practice **12**(1): 1 - 26.philosophy
politics
Continental Philosophy
non-homogeneous community
presence
communication
cities
history
utopia
Relevance: 2
        not available

Young, M. (1988). The Metronomic Society: Natural Rhythms and Human Timetables. Cambridge, MA, Harvard University Press.Rhythms
Scheduling
Sociology
habits
repetition
Cyclical time
creativity
memory
Tradition
The future
Relevance: 2
Social coordination
coordinating between different times
Separation from the past

continuity over time
imagined futures
Biological time
biology
permanence

> In 'The Metronomic Society', a sociologist advances the principle that society is held together by ceaseless cyclical oscillations embodied in individual and collective habits. People keep doing what they have done before, yet they welcome each day with its promise of a new beginning. Cyclical time keeps things the same by reproducing the past and gratifying the human aspiration for permanence, while linear time introduces novelty and keeps us from getting stale. The whole is a rich extended meditation on time, memory, habit, custom, change, repetition, tradition, and the future. It is a delight to read - closely argued, elegantly written, full of wit and piquant details - and will appeal to general readers as well as to specialists in sociology, biology, anthropology, history, and philosophy

Young, M. and T. Schuller, Eds. (1988). <u>The Rhythms of Society</u>. Reports of the Institute of Community Studies. London, Routledge.Sociology
rhythms
Acceleration of time
social Change
social structure
geography
labour time
social psychology
habits
social time
time as natural
Relevance: 2

> This collection reflects the time-obsessed age we live in. The contributors, drawn from a range of disciplines, develop a common sociological approach to examine time in a range of cultures, sub-cultures and historical periods. This book should be of interest to students of sociology.

Zelizer, B. (2001). Collective Memory as "Time-Out": Repairing the Time-Community Link. <u>Communication and Community</u>. G. J. Shepherd and E. Rothenbuhler, Lawrence Erlbaum**:** 181-189.shared past
memory
Collective memory
communication
social time
Relevance: 1
time spent with community

> from the back of the book: This distinctive volume combines synthetic theoretical essays and reports of original research to address the interrelations of

communication and community in a wide variety of settings. Chapters address interpersonal conversation and communal relationships; journalism organizations and political reporting; media use and community participation; communication styles and alternative organizations; and computer networks and community building; among other topics. The contents offer synthetic literature reviews, philosophical essays, reports of original research, theory development, and criticism. While varying in theoretical perspective and research focus, each of the chapters also provides its own approach to the practice of communication and community. In this way, the book provides a recurrent thematic emphasis on the pragmatic consequences of theory and research for the activities of communication and living together in communities. Taken as a whole, this collection illustrates that communication and community cannot be adequately analyzed in any context without considering other contexts, other levels of analysis, and other media and modes of communication. As such, it provides important insights for scholars, students, educators, and researchers concerned with communication across the full range of contexts, media, and modes.

Zentner, H. (1966). "The Social Time-Space Relationship: A Theoretical Formulation." Sociological Inquiry **36**(1): 61-79.time and space
sociology
methodology
economics
Psychology
social Change
social time
time as missing element
Relevance: 2
physical time
cultural variants of time

> not available - from the text: In comparison with the natural sciences as well as with certain other behavioral disciplines such as economics and psychology, sociology has been slow to engage in the systematic observation and analysis of behavior as it is governed by temporal and spatial considerations. Sociological theory has often considered time and space to be two independent variables that comprise an external framework in terms of which the sociocultural drama might be apprehended. Departures from this traditional orientation have appeared only gradually and in piecemeal fashi0n.l Thus, while it is increasingly recognized that time and space are numbered among the more basic parameters of human behavior, there is almost no critical literature which has attempted to assess the adequacy and utility of the several approaches to these phenomena? neither is there any evidence of attempts to reformulate the several prevailing conceptualizations into a logically coherent framework. It is the purpose of this paper to assay the latter of these two problems and to relate the time-space nexus to the larger issue of sociocultural development. In the discussion to follow, attention always will be focused on the nature of the complex interrelationships among four conceptually distinct categories of time-space

phenomena: (1) physical time, (2) physical space, (3) social time, and (4) social space. Each of the four categories is accorded the status of a concept which is widely, though not universally, manifest as a cultural definition, and each is illustrated by examples which appear in context below.

Zerubavel, E. (1979). "Private Time and Public Time: The Temporal Structure of Social Accessibility and Professional Commitments." Social Forces **58**(1): 38-58.health
hierarchy
labour time
public and private time
professionalism
Relevance: 2
social coordination
status
Temporal boundaries
Temporal inequality
Time allocation
Time as symbolic resource
time scarcity
professionalism
>This paper highlights the temporal aspects of social accessibility, demonstrating that time is a major dimension of social organization along which both privacy and professional commitments are defined in modern society. An analysis of the temporal structure of professional commitments within the domain of health care, leads to the claim that the temporally rigid way in which most professional commitments are defined today is one of the key characteristics of modern social organization. A general conceptual scheme, constructed around the temporal structure of social accessibility, is evaluated in terms of its use in helping us identify and differentiate various occupational roles as well as various status rankings within stratification systems. The symbolic significance of the temporal organization of social accessibility is stressed-both in general, and for professional commitments in particular.

Zerubavel, E. (1982). "Easter and Passover: On Calendars and Group Identity." American Sociological Review **47**(2): 284-289.social time
Scheduling
Sociology
identity
religion
Multiple temporalities
temporal distancing
Coevalness
inclusion/exclusion
Relevance: 1
Judaism
christianity

Method: case study
calendars
synchronicity
time as tool for percieved threats

> Based on a case study of the calendrical dissociation of Easter from Passover, this paper examines the way in which social groups use calendrical means to express their distinctiveness vis-a-vis other groups. It explores the early Paschal controversies within the context of the Church's attempts to establish its own unique identity as distinct from the Synagogue, claiming that the temporal segregation of Easter from its Jewish precursor was part of a general effort to emancipate the ecclesiastical calendar from the Jewish calendar and, thus, actually to promote the social segregation of Christians from Jews. The paper demonstrates that, as a symbolic system that is commonly shared by a group of people and is unique to them, the calendar accentuates the similitude among group members--thus solidifying their in-group sentiments--while, at the same time, contributing to the establishment of intergroup boundaries that distinguish, as well as separate, group members from "outsiders.

Zerubavel, E. (1987). "The Language of Time: Toward a Semiotics of Temporality." The Sociological Quarterly **28**(3): 343-356.language
time as symbolic resource
method: semiotics
commemorative events
Ritual
religion
national time
multiple temporalities
social time
Relevance: 2
calendars
Meaning
Sociology
Judaism
Christianity

> This article examines temporality from a semiotic perspective, as a quasi-linguistic system of signification, shedding light on the rudimentary elements of the "language" of time and the way both individuals and societies use them in their "speech." It first explores how people manipulate various dimensions of temporality (e.g., duration, speed, frequency, timing) as virtual semiotic codes through which they manage to convey various social messages (e.g., about priority, importance, commitment, respect, intimacy, informality) without having to articulate them verbally. It then proceeds to show that this schema of symbolic relations between the temporal and the social seems to operate not only at the microsocial level of interpersonal relations but also at the macrosocial level of societal politics. Using the Jewish Sabbath, the Christian Lord's Day, and the French Republican calendar as case studies, it examines the way "temporal

contrasts" are used to substantiate and accentuate social (conceptual, cultural, and political) contrasts. The article introduces the "semiotic quadrangle," the use of which enables the student of symbolic communication to view meaning as a function of an entire system of symbolic associations at both semantic and syntactic levels.

Zerubavel, E. (2004). Time Maps: Collective Memory and the Social Shape of the Past. Chicago, The University of Chicago Press.narrative
history
the past
imagined pasts
invention of tradition
Collective memory
origin stories
epochalism
Break in time
social time
Relevance: 2
narrative
time as symbolic resource
meaning
Separation from the past
events

"Time Maps extends beyond all of the old clichés about linear, circular, and spiral patterns of historical process and provides us with models of the actual legends used to map history. It is a brilliant and elegant exercise in model building that provides new insights into some of the old questions about philosophy of history, historical narrative, and what is called straight history."-Hayden White, University of California, Santa Cruz. Who were the first people to inhabit North America? Does the West Bank belong to the Arabs or the Jews? Why are racists so obsessed with origins? Is a seventh cousin still a cousin? Why do some societies name their children after dead ancestors? As Eviatar Zerubavel demonstrates in Time Maps, we cannot answer burning questions such as these without a deeper understanding of how we envision the past. In a pioneering attempt to map the structure of our collective memory, Zerubavel considers the cognitive patterns we use to organize the past in our minds and the mental strategies that help us string together unrelated events into coherent and meaningful narratives, as well as the social grammar of battles over conflicting interpretations of history. Drawing on fascinating examples that range from Hiroshima to the Holocaust, from Columbus to Lucy, and from ancient Egypt to the former Yugoslavia, Zerubavel shows how we construct historical origins; how we tie discontinuous events together into stories; how we link families and entire nations through genealogies; and how we separate distinct historical periods from one another through watersheds, such as the invention of fire or the fall of the Berlin Wall. Most people think the Roman Empire ended in 476, even though it lasted another 977 years in Byzantium. Challenging such conventional wisdom, Time Maps will

be must reading for anyone interested in how the history of our world takes shape. There are many alternative ways to cut up the past, none of which are more natural and hence more valid than others. Any system of periodization is thus inevitably social, since our ability to envision the historical watersheds separating one conventional 'period' from another is basically a product of being socialized into specific traditions of carving the past. (p. 97) This is the key message of Time Maps, that we are 'mnemonically socialized' by the collectivities to which we are attached.

Zhao, S. (2004). "Consociated Contemporaries As an Emergent Realm of the Lifeworld: Extending Schutz's Phenomenological Analysis to Cyberspace." Human Studies: A Journal for Philosophy and the Social Sciences **27**(1): 91-105.Philosophy
Schutz
online communities
Relevance: 1
Simultaneity
phenomenology
The internet
Shared present
Temporal vs spatial communities
changing perceptions of time
The internet

> According to the differences in the spatial-temporal co-location of human individuals, Alfred Schutz divided the contemporaneous lifeworld into two major realms: the realm of consociates made up of individuals sharing a community of space and a community of time, and the realm of contemporaries made up of individuals sharing neither a community of space nor a community of time. Extending Schutz's phenomenological analysis to cyberspace, this paper delineates an emergent third realm--the realm of consociated contemporaries, in which individuals share a community of time without sharing a community of space. A central argument of this paper is that the emergence of this social domain in cyberspace reconfigures the structure of the lifeworld by creating a new spatial-temporal condition of human contact, which gives rise to a new mode of human interaction and a new form of human relationship.

Zhao, S. and D. Elesh (2008). "Copresence as 'Being With': Social Contact in Online Public Domains." Information, Communication & Society **11**(4): 564-583.online communities
Sociology
synchronicity
power
Shared present
the internet
Temporal vs spatial communities
Giddens
temporal boundaries

inclusion/exclusion
time as all encompassing
Relevance: 2
hierarchy

> This article examines the issue of 'ubiquitous connectivity' on the Internet. The Internet, combined with the wireless technologies, is said to have made it possible for 'anyone to contact anyone else anywhere at anytime', but such ubiquity of connectivity has failed to materialize in actual human contact. Drawing on Goffman and Giddens's theories of human interaction, the authors make a distinction between co-location, which is a spatial relationship among individuals, and copresence, a social relationship. While co-location puts people within range of each other, copresence renders people mutually accessible for contact. However, the establishment of copresence is normatively regulated in society, which demarcates different regions of space for different types of activity. Social contact takes place in a domain where copresence is affected not only by the regionality of contact but also by the power relations that underlie personal affinity and social engagement. It is concluded that so long as there are social barriers that separate people into different groups of interests and different positions in the hierarchy of fame and power, there will be fragmentations in the online world that make the ubiquity of social connectivity impossible.

Zhou, D., I. Councill, et al. (2007). Discovering temporal communities from social network documents. <u>Icdm 2007: Proceedings of the Seventh Ieee International Conference on Data Mining</u>. N. Ramakrishnan, O. R. Zaiane, Y. Shi, C. W. Clifton and X. D. Wu**: 745-750.**Method: social network analysis
Relevance: 1
networks
Mobility across communities
Method: dynamic rather than static
methodology
Method: quantitative

> This paper studies the discovery of communities from social network documents produced over time, addressing the discovery of temporal trends in community memberships. We first formulate static community discovery at a single time period as a tripartite graph partitioning problem. Then we propose to discover the temporal communities by threading the statically derived communities in different time periods using a new constrained partitioning algorithm, which partitions graphs based on topology as well as prior information regarding vertex membership. We evaluate the proposed approach on synthetic datasets and a real-world dataset prepared from the CiteSeer.

Ziarek, E. P. (1995). "The Uncanny Style of Kristeva's Critique of Nationalism." <u>Postmodern Culture</u> **5**(2): 1053-1920.Kristeva
politics
Bhabha
nationalism

psychoanalysis
politics
ethics
relevance: 3
philosophy
inclusion/exclusion
narrative
contradictory present
identity
non-homogeneous community
feminist theory
women's time
Continental Philosophy

> Not available - quotes from intro instead: Kristeva's strategy to rethink social affiliations at work in modern nation-states from the marginal and ambivalent position of the foreigner parallels the project of Homi K. Bhabha to interpret the narrative of the nation from "the perspective of the nation's margin and the migrants' exile."5 Not surprisingly, both Kristeva and Bhabha turn to Freud's discussion of the uncanny in order to underscore not only the duplicity and ambivalence of the margin but also the threat it poses to the homogeneity of the national identity. This emphasis on the liminality fissuring the unity of the nation from within serves as a corrective to the accounts of nationality, which presuppose the imaginary unity of the people or "the sociological solidity of the national narrative" (DN, 305). While rightly criticizing Kristeva's too hasty embrace of the pleasures of exile, Bhabha at the same time credits her for "a powerful critique and redefinition of the nation as a space for the emergence of feminist political and psychic identifications" (DN, 303).

Bhabha refers here to Kristeva's analysis of the double temporality undercutting the continuity of the national historical narrative in "Women's Time." In Strangers to Ourselves Kristeva not only focuses far more explicitly on "the critique and redefinition" of the national space, but intertwines this political diagnosis of the aporia in the logic of nationalism with an inquiry into the possibilities of an ethics of psychoanalysis--an issue only briefly broached in "Women's Time." In the context of ethics, the foreigner becomes the figure of otherness as such--otherness inhabiting both the inter and the intra-subjective relations: "in that sense, the foreigner is a 'symptom' . . . : psychologically he signifies the difficulty we have of living as an other and with others; politically, he underscores the limits of nation-states and of the national political conscience" (ST, 103). Posited in this double way, the figure of the foreigner in Kristeva's argument opens a space where politics is entwined with ethics. As Kristeva insists, "the ethics of psychoanalysis implies a politics," because both are fundamentally concerned with the critique of violence and with the elaboration of different ways of being with others. Not dependent upon violent expulsion or "peaceful" absorption of others into a common social body, psychoanalysis, Kristeva argues, "sets the difference within us in its most bewildering shape and presents it as the ultimate

condition of our being with others" (ST, 192). In this essay I would like to ask what notion of alterity is implied by the intersection, or perhaps, a disjunction, between politics and ethics.

Ziarek, E. P. (1998). "Toward a Radical Female Imaginary: Temporality and Embodiment in Irigaray's Ethics." <u>Diacritics</u> **28**(1): 60-75.feminism
Gender
Continental Philosophy
philosophy
irigaray
Relevance: 3
Derrida
Becoming
Deleuze

> Not available - from the text: An important intervention of Irigaray's work on sexual difference into the postmodern debates on ethics is the mediation between two different lines of ethical inquiry: one represented by the work of Nietzsche, Deleuze, Foucault, and, to a certain degree, Castoriadis, and the other by the work of Levinas, Derrida, and Lyotard. Although the two trajectories both depart from the notion of morality as a universal system of law and judgment, they represent different approaches to freedom and obligation. For Levinas, Derrida, and Lyotard, the ethical significance of alterity disrupts social systems of significationa nd, in this sense, markst ranscendencea s a breaki n discourse,w hereasf or Nietzsche, Deleuze, and Foucault, otherness is expressed within the endless variations of becoming. In this essay I would like to focus on two moments of such negotiation: the becoming of sexed bodies and the temporality of the female imaginary... As Margaret Whitford suggests, the juxtaposition of Irigaray and Castoriadis allows us to discuss the female imaginary not only in the framework of existing social institutions but also in the context of the disjunctive temporality of history.

Zucchermaglio, C. and A. Talamo (2000). "The Social Construction of Work Times." <u>Time & Society</u> **9**(2-3): 205-222.social time
labour time
temporal boundaries
psychology
time as missing element
Method: qualitative
Method: quantitative
Italy
Europe
organisational temporalities
temporal conflict
Relevance: 2
time management
negotiation

This article deals with the negotiation of time boundaries in a project group. The study grew up from a theoretical approach grounded in cultural psychology, where time is considered as a cultural artifact and as a dimension of the interactive environment that could be co-constructed by all participants through discourse. The relevance of the negotiation of the temporal dimension in work settings is still unexplored. Both qualitative and quantitative data of the first meeting of a project group of an Italian national bank working on the reorganization of front-office services show how the negotiation of temporal aspects is a core topic from the very beginning of the work. This study shows that when a project starts, all participants spend a lot of effort in defining different kinds of temporal boundaries as these represent very important dimensions of work planning; time is not treated as a single topic but participants differentiate organizational time, project time, meetings time and actual meeting time. Results strengthen the hypothesis of the interactional nature of time in work settings and show specific relationships with the contents of participants' discourses.