guilt

indifference

algia

awe

fatigue

THE
SOCIAL
LIFE OF
TIME

Power, Discrimination
and Transformation

5-7th June 2018
Edinburgh

**Conference
Programme**

epipha

remorse

panic

fear

ecstasy

The First Temporal Belongings
International Conference

in collaboration with the Waiting Times project
Supported by

THE UNIVERSITY *of* EDINBURGH
Politics and International
Relations

Edinburgh
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About us

The **Temporal Belongings Network** started in 2011 with a grant from the Arts and Humanities Research Council-led Connected Communities programme. Since then we have organised a wide range of interdisciplinary events that have brought together academics, community workers, activists, designers and the general public. Our website provides a range of resources including presentations from our events, an interview series, updates on time-related events happening across the globe and our library of published material on time and community. We have also run a number of research projects including *Memories of Mr Seel's Garden*, on the temporalities of local food activism and *Sustaining Time* which looked at time and community-driven sustainable economies.

Our approach starts with the assumption that time cannot be treated as abstract, seemingly objective, or as a 'natural' fact of life. As anthropologists and sociologists have long noted, time is not a neutral container for social life. Instead we treat time as a source of values, concepts and logics that are used to negotiate the complexity of social life. We believe it is essential for critical work on communities to examine how time is caught up in the core issues at stake. Some particular areas of concern are: the role of time in social methods of inclusion and exclusion, the production of social norms, understandings of legitimacy and agency; processes of social change; communal futures and pasts; temporal infrastructures of delay, acceleration etc and their uneven global reach; the pacing of different forms economic activity; and the knots of time woven in more-than-human worlds.

The Temporal Belongings network thus aims to support researchers in the Arts, Humanities and Social Sciences to develop interdisciplinary understandings of the interconnections between time and belonging. We also support collaborations with wider networks of experts, professionals and activists working within communities, where we are interested in finding ways to make temporal issues more explicit so that they can be debated, challenged and transformed by the communities they affect.

Waiting Times is a Wellcome-funded collaborative interdisciplinary project that takes *waiting* - as a philosophical concept, and a cultural, psychosocial and historical experience - as its primary object of study. It aims to open up our understanding of both the difficulties and potentialities of waiting within lives that are increasingly experienced as frenetic, harried and time-starved, whilst also impeded and stuck. It does this through a unique focus on modes of waiting embedded in practices of healthcare. Captured in the etymological link between patience and patients, *Waiting Times* brings the phenomenology of waiting into a relation with the often contradictory and complex stop-start temporalities of both being a patient, and caring for patients. It aims to elucidate experiences and practices of waiting in healthcare contexts where concepts of time and timeliness are both central and yet remain implicit in patient-carer interactions, as well as in broader understandings of health and care.

Working to generate new theoretical scholarship on waiting, and new empirical and historical research on waiting in relation to health, care and the institution of the NHS, *Waiting Times* instigates a dialogue between medicine, and the humanities and social sciences, in which philosophies of patience, and experiences of patients and health professionals, can change the ways we think about time, health, illness and care. The project shifts debates away from waiting as something that must be eliminated at all costs, towards a more substantial understanding of the intimate relation between the social life of time, and the temporalities of illness, treatment, recovery, chronicity, acuteness, care and dying. Conversely, the project's broader aim is for this renewed understanding of waiting within health care

contexts to make a reciprocal contribution to current debates about significant shifts in the ways time is being lived and experienced in a globalized, mediatized and networked world.

The *Waiting Times* research team have collaborated with *Temporal Belongings* on The Social Life of Time conference, and are running a stream all day on Wednesday on themes of time, care and health, culminating in a keynote address by jackie sumell, and followed by the formal launch of *Waiting Times* at the Rowantree.

Acknowledgements

There are so many people we would like to thank, and who were an integral part of ensuring that this conference could happen. Helen Holmes first encouraged the idea of an international conference way back in 2015, believing that the network was ready to launch a larger event. Thanks also to Helen, Rebecca Coleman and Sarah Marie Hall for their inputs into the initial organisation of the event. When we put out the call for the event we were pleasantly overwhelmed by the interest and so we would like to thank the excellent team of reviewers who helped us to make our selection. Specifically, Victoria Browne (Oxford Brooks), Joselyn Catty (Waiting Times), Diletta De Cristofaro (Birmingham), Robin Durie (Exeter), Emily Grabham (Kent), Helen Graham (Leeds), Jeremy Kidwell (Birmingham), Chris McIntosh (Bard), Martin Moore (Exeter), Deborah Robinson (Exeter), Morag Rose (Sheffield), Ty Solomon (Glasgow), Raluca Soreanu (Birkbeck), Sejal Sutaria (Kings), Rachel Thomson (Sussex). Throughout the staff at Edinburgh First have been extremely helpful and on top of things. Thanks particular to Adele Willoughby for helping us expand the event when interest exceeded our expectations and for answering every single detailed question with aplomb. Elena Shampanova has provided excellent administrative support, particularly with making arrangements for our keynotes. Michael Flexer designed our beautiful poster and all our other printed materials. Special thanks to RAQS Media collective for letting us use your images of the Escapement project. Finally a personal thank you to Paul Ashton and Felix Bastian from Michelle for ensuring she had the time to work on this!

About the conference

Since 2011 the Temporal Belongings network has brought together scholars from across the arts, humanities and social sciences to investigate the role that time plays in communities. Our first meeting in Manchester set our initial agenda and since then we have explored a range of issues including community futures, the role of power and agency, time in community development and methods for studying social time. We've expanded understandings of community to explore time in more-than-human worlds and have also rethought the material infrastructures communities use to keep time in our Temporal Design events. Throughout, we have argued for deeper understandings of the 'social life' of time (Appadurai 1988, Law 2009, Law & Ruppert 2013) and asked questions not only about the rhythm, pace and directionality of time, but also how particular constructions of time challenge or enact particular forms of relationality. Who belongs in particular accounts of time, and who is excluded? What are the effects, and affects, of various social understandings of temporality? What are the politics of time? How are power and legitimacy operationalised through temporal frameworks? What might it mean to transform dominant conceptions of time?

Research on the role of time in social life has rejected the notion of time as an inert container in favour of a more complex and contested field of interactive relations (e.g. Sharma 2017, Birth 2014, Huebener 2016). Here time arises from relationships between actors, both human and non-human.

Indeed some theorists such as Bruno Latour go as far as to claim that "time is not in itself a primary phenomenon. Time passes or *not* depending on the *alignment* of other entities" (2005, 178). The Temporal Belongings network has sought to build on this framework by paying attention to how time is made through relations, but also, and most importantly, to the ways that relations themselves happen through the organisation, conceptualisation and experience of time.

The Social Life of Time represents our efforts to gather up the work we have done so far and launch a larger, international platform for exploring these issues. Thus, in collaboration with the *Waiting Times* project, led by Lisa Baraitser and Laura Salisbury and funded by the Wellcome Trust we are pleased to host our first international conference.

The aim of this conference is to share current research on the social nature of time and to collaboratively reflect on key issues, problems and methodological approaches. In keeping with previous Temporal Belongings events, we have included a mixture of presentation styles, and plenty of time for discussion. We are particularly interested in playing with the traditional time of the academic conference and have included collaborative, participant-driven sessions where themes emerging from the presentations can be synthesised and explored in greater depth.

Finding your way around at the conference

The Social Life of Time will be taking place across two buildings. We will be based primarily at the John McIntyre Conference Centre, with panel sessions also taking place at the nearby St Leonard's Hall. **Note that on Wednesday** there will be no access to the Foyer in the JMCC, and the Concourse will not be accessible during our morning break, due to exams taking place in the Pentland room.

John McIntyre Conference Centre Floor plan

St Leonard's Floor plan

St Trinnean Room

4.49m

3.9m

8.45m

Nelson Room

6m

9.06m

12.6m

6.2m

4.3m

4.4m

Pollock Room

5.9m

11.9m

(On 1st floor)

Hall

Lobby

Main Entrance
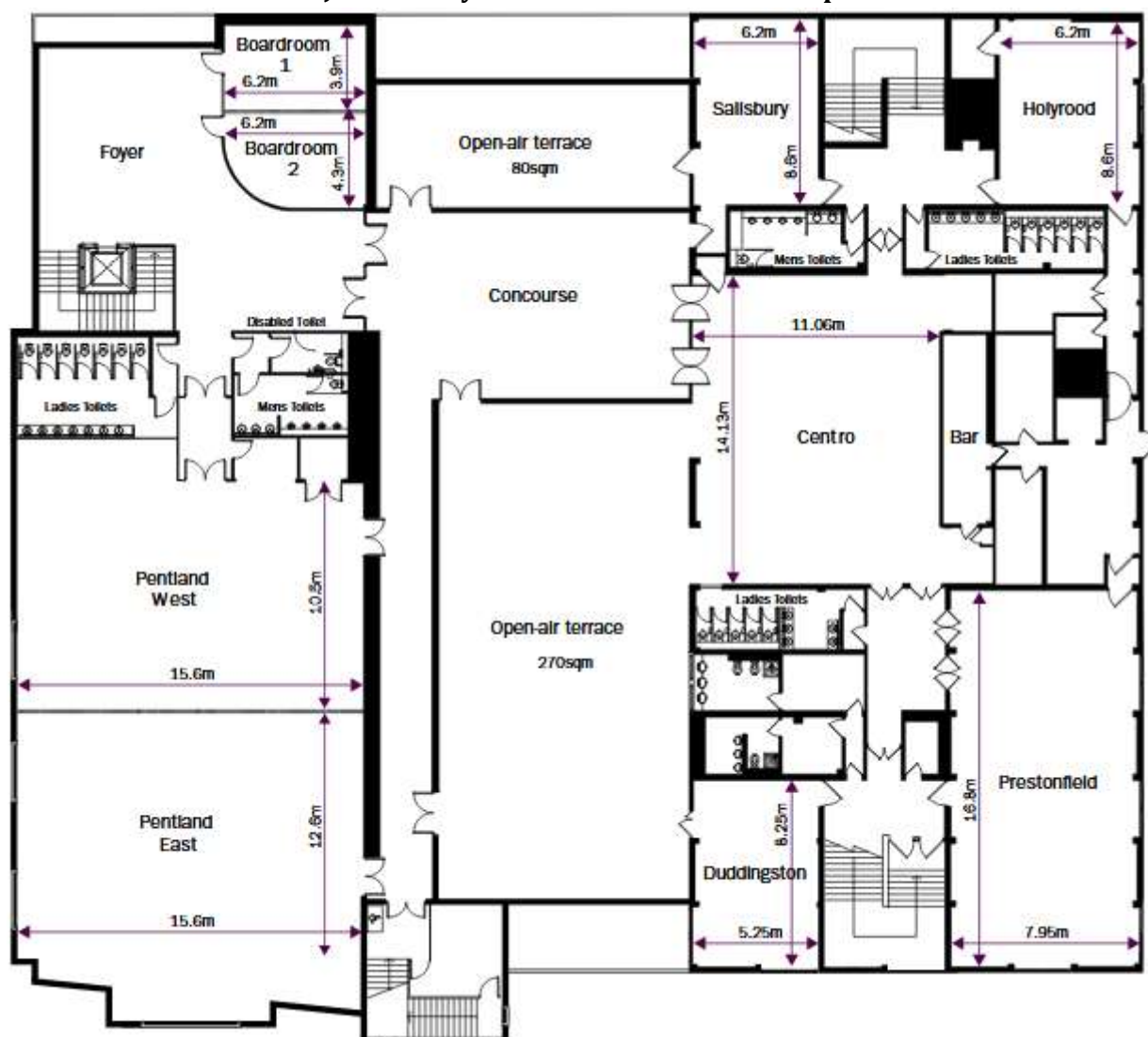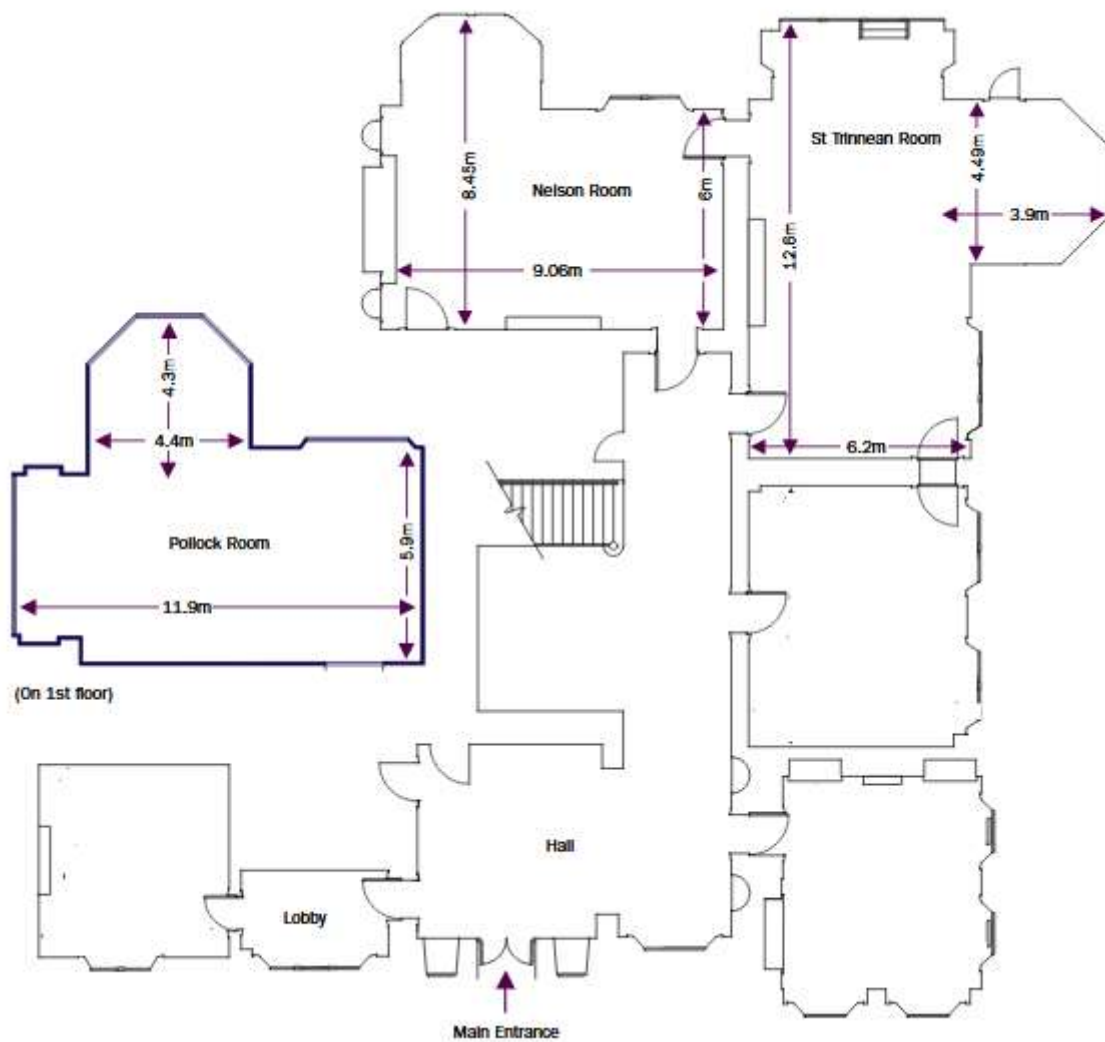
Meals and refreshments

Each day we will be providing refreshments on arrival (8.30-9.00) and at morning tea and afternoon tea. There will also be lunches provided on all three days. Vegetarian options will be available, as well as vegan and gluten free. Attendees who have requested more specific options will receive individually prepared meals. You'll find these at the lunch tables with your name labelled on them.

On Tuesday and Thursday lunch will be a finger food lunch served in the Centro area. On Wednesday lunch will be served in the restaurant downstairs. Refreshments will also be served in the Centro area. On Wednesday additional refreshments for arrivals, and morning and afternoon tea will be served in St Leonard's Hall.

Wifi

Free wifi is available throughout the venue. For those with eduroam please log on as usual. For those without, you can log on to keysurf using an email address and mobile number.

Wine reception

Tuesday 5-7pm @ John McIntyre Conference Centre, Centro.

Waiting Times Launch

Wednesday 7-9pm. @ The Rowantree 253 -255, The Cowgate, Edinburgh EH1 1NN

On Wednesday evening 7-9pm To celebrate the start of this 5-year Wellcome Trust funded research project, you are warmly invited to the launch of 'Waiting Times', as part of The Social Life of Time Conference (5-7th June). Working across Medical Humanities and Psychosocial Studies, 'Waiting Times' uncovers the history, cultural representation, and psychosocial organisation of delayed and impeded time, from 1860 to the present. This research attends both to the agonies and the unexpected possibilities found within waiting and underpins focused investigations of 'watchful waiting' in current general practice, psychotherapy, and end of life care. We ask which ideas of time are at work within healthcare, developing new models of durational temporality to conceptualise how waiting might operate as a form of careful attention, historically and in the present. By contextualising these healthcare practices within broader social organisations of time, the project opens up the meanings, difficulties, and potentialities of waiting in current times.

The launch will take place at the Rowantree, situated in one of Edinburgh's vaults, a distinct series of chambers formed in the 19 arches of the South Bridge. It features live jazz with Edinburgh trio, Colin Steele, Dave Milligan and Konrad Wiszniewski, put together specially for this event. The ticket (£10) includes entry, a wine reception and vegetarian canapes. The venue is wheelchair accessible.

Getting there: The Rowantree is about a 25 minute walk from the venue, or you can catch buses 14, 30 or 33 toward the city, getting off at the South Bridge stop. From the bus stop, walk up South Bridge

toward the city. Turn left onto Hunter Square and then left down the steep cobblestone street. Pass under the bridge and the Rowantree is on your right.

Local recommendations

For those looking for evening meals or drinks we would recommend:

- **The Southern** is a south Edinburgh institution with a fairly famous music history (including Nirvana): 0131 662 8926 | 22-26 South Clerk Street, Newington, Edinburgh EH8 9PR
www.thesouthern.co.uk
- **The Salisbury Arms** is probably the closest, just across the big road from the venue: 0131 667 4518 | 58 Dalkeith Road, Edinburgh, EH16 5AD
www.thesalisburyarmsedinburgh.co.uk
- The **Auld Hoose** is also close: 0131 6682934 | 23-25 St Leonards Street, Edinburgh, EH8 9QN
www.theauldhoose.co.uk
- As is **Southpour**: 0131 650 1100 | 1 – 5 Newington Road, Newington, Edinburgh EH9 1QR
www.southpour.co.uk

Programme Overview

Tuesday 5th June	Wednesday 6th June	Thursday 7th June
8.30-9.00 Registration with Tea/Coffee and pastries	8.30-9.00 Registration with Tea/Coffee and pastries	8.30-9.00 Registration with Tea/Coffee and pastries
9.00-11.00 Conference Introductions & Keynote: Charles Mills	9.00-10.30 Panel Sessions	9.00-10.30 Keynote: Judy Wajcman
11.00-11.30 Morning tea	10.30-11.00 Morning tea	10.30-11.00 Morning tea
11.30-1.00 Panel Sessions	11.00-12.30 Panel Sessions	11.00-12.30 Panel Sessions
1.00-1.45 Lunch	12.30-13.30 Lunch	12.30-13.30 Lunch
13.45-15.15 Panel Sessions	13.30-15.00 Panel Sessions	13.30-16.00 Open collaborative sessions exploring issues arising from panel sessions
15.15-15.45 Afternoon tea	15.00-15.30 Afternoon tea	
15.45-17.00 Keynote: Paul Huebener	15.30-17.00 Keynote: jackie sumell	16.00-17.00 Concluding panel discussion
17.00-19.00 Drinks Reception		
	19.00-21.00 Waiting Times Launch – An evening at the Rowantree	

Panels at a Glance

Tuesday		Session 1: 9-11.00	Session 2: 11.30-1.00	Session 3: 1.45-3.15	Session 4: 3.45-5.00
John McIntyre Conference Centre	Pentland	Introduction and Keynote 1: Charles Mills | Racial Time	Panel 2A: Exploring Presents across media, culture and the economy	Panel 3A: Designing Time, marking time	Keynote 2: Paul Huebener | Telling Stories About Time: Toward a Critical Literacy of the Temporal Imagination
	Prestonfield		Panel 2B: Archival Temporalities: The Violences of, and Liberatory Possibilities for, Records and their Social Lives	Panel 3B: Making Futures Matter: Practice Research as a Means of Making Futures.	
	Holyrood		Panel 2C: Untimely environments	Panel 3C: Temporal strategies of rest and relaxation	
	Salisbury		Panel 2D: Spatio-temporal techniques of healthcare	Panel 3D: Making time in the built environment	
St Leonard's Hall	Pollock		Panel 2E: Maternal time, and the time of childhood	Panel 3E: Negotiating the everyday: inequalities, allocations, networks	
	Nelson		Panel 2F: Multi-temporalities: belonging in temporally diverse worlds	Panel 3F: Medical timelines in dispute	
	St Trinnean's		Panel 2G: Temporalities of Affect	Panel 3G: Dislocations and Distortions: Considering Affective and Relational Modes of Visual and Sensual Perceptions	

Wednesday		Session 5: 9-10.30	Session 6: 11-12.30	Lunch	Session 7: 1.30-3.00	Session 8: 3.30-5.00
John McIntyre Conference Centre	Prestonfield	Panel 5A: Waiting Times (1): Waiting and Care in Modern Times	Panel 6A: Waiting Times (2): Transforming Times		Panel 7A: Waiting Times (3): Crisis Time	Keynote 3: jackie sumell | Time in Solitary (Gardens)
	Duddingston	Panel 5B: Negotiating colonising regimes of time	Panel 6B: Complicating narratives of progress and modernity	Temporal Belongings Network planning meeting	Panel 7B: Time and Narrative in Postcolonial and U.S. Multi-Ethnic Literatures	
	Holyrood	Panel 5C: Feminism, Gender and Temporal Belongings	Panel 6C: Temporal methods: Archives, networks, networks, algorithms		Panel 7C: Striking insights: A lightning talk session	
	Salisbury		Panel 6D: Resisting time intensification		Panel 7D: Waiting between hope and violence	
St Leonard's Hall	Pollock	Panel 5E: Politics and Time (1): 'High' and 'low' times of international politics	Panel 6E: Politics and Time (2): Time and politics in theory		Panel 7E: Politics and Time (3): Timescapes of Politics	
	Nelson	Panel 5F: Temporal agencies in older age	Panel 6F: Temporalities of everyday utopias		Panel 7F: The Labour of Im/mobility	
	St Trinnean's	Panel 5G: Tracing temporalities of gentrification and urban change (1): Temporality, materiality, aesthetics and artistic responses to redevelopment	Panel 6G: Tracing temporalities of gentrification and urban change (2): Affectivity and temporalities of displacement		Panel 7G: Tracing temporalities of gentrification and urban change (3): Temporal governance, inequalities and resistance	

Thursday		Session 9: 9-10.30	Session 10: 11-12.30	Session 11: 1.30-4.00	Session 12: 4.00-5.00
John McIntyre Conference Centre	Pentland	Keynote 4 : Judy Wajcman | The Digital Architecture of Time Management	Panel 10A: Emergent Lifetimes	Open collaborative sessions	Final discussion panel
	Prestonfield		Panel 10B: Temporal selves, temporal belongings	Open collaborative sessions	
	Duddingston		Panel 10C: Untimely bodies	Open collaborative sessions	
	Holyrood		Panel 10D: Participatory Session: Social Values of Time – An Image	Open collaborative sessions	
	Salisbury		Panel 10E: Culture, Time and Publics in the Arab World: roundtable	Playing Together in Rhythm: A Drum Circle	
St Leonard's Hall	Nelson		Panel 10F: Neoliberal Times		
	St Trinnean's		Panel 10G: Reclaiming space, reclaiming time		

Programme Outline

Tuesday 5th of June

Session 1 | Tuesday 9.00-11.00
Keynote: Charles Mills | Racial Time
Chair: Andrew Hom, University of Edinburgh

Session 2 | Tuesday 11.30-1.00
2A Pentland | Exploring Presents across media, culture and the economy
Chair: Ruth Raynor, University of Newcastle, UK.
Ruth Raynor & Rebecca Coleman | Introduction
Carolyn Pedwell | Digital Tendencies: Habit, Intuition and Activism in the Present
Rebecca Coleman | Digital Media, Infra-Structures of Feeling and the production of 'the Now'
Ruth Raynor and Ben Anderson | Scenes: The Present-Tensed

2B Prestonfield | Archival Temporalities: The Violences of and Liberatory Possibilities for Records and Their Social Lives
Chair: Marika Cifor, Bowdoin College
Marika Cifor | Archival Temporalities on Display: Undetectability, Outreach, and Programming in AIDS Archives
Michelle Caswell | Now More Than Ever: Community Archivists Interrupting Time
Jamie A. Lee | For the Time Being: Tracing the Archival Record as Queer-Chronology
Tonia Sutherland | Doing Time: The Violence of Digital Data, Borderless Colonialism, and the Racialized History of the U.S. Prison Industrial Complex

2C Holyrood | Untimely environments
Chair: Cheryl Lousley, IASH, University of Edinburgh, Lakehead University Orillia, Canada
Hueyli Li | Intergenerational Justice in the Age of Climate Change
Chris Margrave | Time is a Necessary Illusion: Climate Change, Abstract Minimalism, and Buddhist Perspectives of Impermanence
Katie Gentile | Human Exceptionalism: Playing with time to disavow vulnerabilities
Astrid Schrader, Simon Rundle, Deborah Robinson | Experimenting with time and the sea: a transdisciplinary approach to refiguring the environmental crisis

2D Salisbury | Spatio-temporal techniques of healthcare
Chair: Martin Moore, University of Exeter
Boroka Bo & Denys Dukhovnov | Residential Ethnic Segregation and Health: Time Poverty and Physical Space
Sydney Calkin | Body/ Clock: How spatial and temporal restrictions are used to curtail abortion access
Alasdair Forrest | Without Limit of Time? Time, and its Therapeutic Use, in Different Settings

2E Pollock | Maternal time, and the time of childhood
Chair: Lisa Baraitser, Birkbeck
Chiara Alfano | From Cluster-feeding to Weaning: the Role of Time in Breast-Feeding Advice
Claire Potter | "To the Tick of Two Clocks": The Sin Qua Non of Maternal Timings
Liam Berriman | Toys and the materialisation of time and memory in childhood

2F Nelson | Multi-temporalities: belonging in temporally diverse worlds
Chair: Raluca Soreanu, Birkbeck College, University of London
Robin Harper and Hani Zubida | Winding Clocks: Temporary Labor Migration and Multiple Timescapes
Aïda Terblanché-Greeff | Afro-polychronism: Time Orientation and Relationality
Sarah Chant | In Search of Queer Time: Physics, Queer Theory, and the Space/Time In Between

2G St Trinnean's | Temporalities of Affect
Chair: Andrew Hom, University of Edinburgh
Srirupa Prasad | Affective Temporalities: Missionary women's writings on care, travel, and India
Nasrin Khandoker | Temporal affect and transcending gender binary through folk Songs of North Bengal
Clary Krekula | Passion and Time: An Exploration of the Intertwined Dimensions of Temporality and Emotion
Aarzoo Singh | Object Stories: Tracing South Asian Colonial Histories of Displacement through Affective Archives

Session 3 | Tuesday 1.45-3.15
3A Pentland | Designing Time, marking time
Chair: Larissa Pschetz, University of Edinburgh
Yair Barak | The internal Israeli dispute about the time limits of Daylight Saving Energy
Michael Crawley | 'You Need to Know the Value of One Second': Ethiopian Professional Runners and Means of Measuring Time
Carl A. Smith, Edmund Harriss and Angela Carpenter | Geometry in the Walnut Grove: Marking Time and Belonging

3B Prestonfield | Making Futures Matter: Practice Research as a Means of Making Futures.
Chair: Lisa Baraitser, Birkbeck
Anna Hickey-Moody | Temporal Organization of Religious Culture: Margins and Futures
Dawn Lyon | Narrative and performative research strategies in the study of young people's imagined futures
Rebecca Coleman | Glitter as Sensory Methodology: Futures, Collaging, Girls

3C Holyrood | Temporal strategies of rest and relaxation
Chair: Laura Salisbury, University of Exeter
Steven Earnshaw | Can We, Dare We, Be Bored?
Ayesha Nathoo | Time to relax? Historical reflections on the art and privilege of health maintenance
Helen Traill | The rhythms of escape in urban communality, and their limits

3D Salisbury | Making time in the built environment
Chair: Andrew Hom, University of Edinburgh
Paul Jones | Architecture and Social Time
Brigitte Bechtold | Brickwork, Capitalism, and the Collective Memory
Arvid van Dam | Unmaking time and place: portrait of a village

3E Pollock | Negotiating the everyday: inequalities, allocations, networks
Chair: Felix Ringel, Durham University
Peter Fraenkel | Time as a Source of Struggle and Resilience in Homeless Families
Maggie Laidlaw | Temporal Negotiations of women's civic engagement: Whose got time for that?
Anna Wanka | Re-Organizing Everyday Life – How Time Allocation and Social Practices Change in the Course of Retiring

3F Nelson | Medical timelines in dispute
Chair: Claire Potter, Architecture Association
Jieun Lee | Progression, Fluctuations, and Times of Dementia Care
Chiara Pellegrini | Time for a Change: Embodied Social Temporalities and Trans Life Narratives
Amira Simha-Alpern | A Psychoanalytic Perspective on Time: Attitude Towards Time Reflecting the Patient's Way-of-Being with Self and Other

3G St Trinnean's | Dislocations and Distortions: Considering Affective and Relational Modes of Visual and Sensual Perceptions
Chair: Adela C. Licona, University of Arizona
Adela C. Licona | The Wild Possibilities of Refraction and Relational Proximity
Anita Huizar-Hernánde and Kaitlin Murphy | In Transit: Time, Space, and Resistance in the U.S., Mexico, and Central America's Northern Triangle
China Medel | Haptic Chronologies: Archiving Textures of Black and Brown Life
Sejal Sutaria | From Colonial Past to Immigrant Present: The Radio Retellings and Sonic Resistance of the British Indian Encounter

Session 4 | Tuesday 3.45-5.00
Keynote: Paul Huebener | Telling Stories About Time: Toward a Critical Literacy of the Temporal Imagination
Chair: Michelle Bastian, University of Edinburgh

Wine reception | Tuesday 5.00-7.00

Wednesday 6th of June 2018

Session 5 | Wednesday 9.00-10.30

5A Prestonfield | Waiting Times (1): Waiting and Care in Modern Times
Chair: Lisa Baraitser, Birkbeck, University of London
Lisa Baraitser and Laura Salisbury | Waiting Times: An introduction to the stream
Raluca Soreanu | The Times of Social Clinics: On Psychoanalytic Economies of Care
Michael Flexer | The 'telegraphic schizophrenic manner': The non(sense) of time in psychosis and literature
Martin Moore | What did it mean to wait in the early NHS? Discourses of waiting in the British Health Service c. 1940s-1960s

5B Duddingston | Negotiating colonising regimes of time
Chair: Helge Jordheim, University of Oslo
Sugata Nandi and Maitreyee Datta | Idyll of Idleness: time discipline and resistance in colonial India
Amanda Lagji | Colonial Time Regimes in Cheikh Hamidou Kane's Ambiguous Adventure
Guy Miron | Lived Time under Exclusion: German Jews under the Nazi Regime
Tarik Sabry | Socio-Cultural Time and Everyday Life in a Berber Moroccan Village

5C Holyrood | Feminism, Gender and Temporal Belongings
Chair: Rebecca Coleman, Goldsmiths
Héloïse Thomas-Cambonie | Schrödinger's Hello Kitty Lunchbox: Feminist Temporalities and Historiographies in Ruth Ozeki's *A Tale For the Time Being*
Ann Kennedy | From Combahee Resistance to the Confederate: Black Feminist Temporalities and White Supremacy
Cressida Heyes | Anaesthetic Time: Everyday Addictions and Moms Who Need Wine

5D Pollock | Politics and Time (1): 'High' and 'low' times of international politics
Chair: Andrew Hom, University of Edinburgh
Jürgen Portschy | Changing temporalities of power and the state
Nathanaël Chouraqui | No Future': Modernity's Temporal Horizon and the Shape of the War on Terror
Melanie Griffiths | Temporal Governance and the Immigration Rules
Omar Al-Ghazzi | Modernity as a False Deity: The Islamic State Group's Weaponization of Takfiri Anachronism

5E Nelson | Temporal agencies in older age
Chair: Maggie Laidlaw, University of Edinburgh
Natashe Lemos Dekker | Anticipating an unwanted future: Euthanasia and dementia in the Netherlands
Melanie Lovatt | Future Matters in Older Age
Vera Gallistl | Temporalities of Creative Ageing – Social Time and Creative Practices in Later Life

5F St Trinnean's | Tracing temporalities of gentrification and urban change (1): Temporality, materiality, aesthetics and artistic responses to redevelopment
Chairs: Linda Lapiņa, Roskilde University & Bahar Sakızlıoğlu, University of Leicester
Linda Lapiņa & Bahar Sakızlıoğlu | Introduction to stream
Felix Ringel | Ruins of Pre-Gentrification: Schrotthäuser and Urban Standstill in a Post-Industrial City
Rasheedah Phillips | Time, Memory, and Justice in Marginalized Communities
Alex Hale | Is 52 weeks enough? Unsettling archaeology with graffiti recording

Session 6 | Wednesday 11.00-12.30
6A Prestonfield | Waiting Times (2): Transforming Times
Chair: Jocelyn Catty, Child & Adolescent Psychotherapist Senior Research Fellow, Waiting Times
Sare Aricanli | Function of Time: temporality and the Chinese medical body
Mary Coaten | Temporality and Spatiality in Dance Movement Psychotherapy (DMP)
Elizabeth Barry | Dementia, Care and the Temporality of Laughter
Lisa Baraitser & William Brook | Watchful Waiting: Waiting, Crisis, Care

6B Duddingston | Complicating narratives of progress and modernity
Chair: Arvid van Dam, University of Leeds
Rebecka Klette | Time and Evolutionary Anachronism: examining the Temporal Dimensions of Degeneration Theory and the concept of Atavism
Courtney Wittekind | Road Plans and Planned Roads: Entangled Geographies, Spatiotemporal Frames, and Territorial Claims-making in Myanmar's Southern Shan State
Miguel Garcia-Sancho | On time, history and expectations: how the perception of the past shapes the future of scientific research

6C Holyrood | Temporal methods: Archives, networks, networks, algorithms
Chair: Ann Kennedy, University of Maine-Farmington
Rachel Thomson & Niamh Moore | Time travel as a research method: reverse engineering the archive for the study of teenage sexuality.
Kathleen Quinlivan | "It's Magical!" Drawing on The Potential of Young Peoples Lived Experiences of the Social Life of Time to Reconceptualise Time in the Sexuality Education Classroom
Maria Faust | A Structural Equation Model to Explain the Effects of Internet-Mediated Communication on the Way we Deal With and Plan Time
Sandra Leaton Gray | Time poverty, technology infrastructure, and educational inequality: the impact on adolescent social deprivation

6D Salisbury | Resisting time intensification
Chair: Larissa Pschetz, University of Edinburgh
Justin Clark | Words Per Minute: Stenography and Mental Efficiency in Gilded Age and Progressive Era Corporate America
Tereza Virtová and Filip Vostal | Chronopolitics in Experimental Physics: Technologies of Timework
Graeme Tiffany | Thoughts on the new temporalities of education, issues of power and resistance
Olga Cojocaru | Temporal tropes of migrancy and precarious work — Moldovan domestic workers in Italy as a case study

6E Pollock | Politics and Time (2): Time and politics in theory
Chair: Andrew Hom, University of Edinburgh
Yair Barak | Queue: Time as an Arbiter of Absolute Social Justice
Anne McNevin | Time and the Figure of the Citizen
Georg P. Mueller | On the De- and Re-synchronisation of Social Time Before and After a Revolutionary Political Change
Juhan Hellerma | How to study time? Conceptual history versus phenomenology of the everyday

6F Nelson | Temporalities of everyday utopias
Chair: Robin Durie, University of Exeter
Guilherme Fians | Locating the present, or how to negotiate time and temporality among Esperanto supporters
Heather McKnight | Exploring Unionised Potentiality: Heterotopian Sites of Resistance and Utopian Temporality in Higher Education
Kinneret Lahad and Vanessa May | 'Just one?' Solo Dining, Gender and Temporal Belonging in Public Spaces

6G St Trinnean's | Tracing temporalities of gentrification and urban change (2): Affectivity and temporalities of displacement
Chair: Linda Lapiņa, Roskilde University & Bahar Sakızlıoğlu, University of Leicester
Monica Degen and Camilla Lewis | Temporal atmospheres: analysing the changing identities of Smithfield Market, London
Bahar Sakızlıoğlu | Inserting Temporality into the Analysis of Displacement: Living Under the Threat of Displacement
Linda Lapiņa | Affective ecologies of time: gentrification, affect and temporality in Copenhagen's Nordvest district

Lunch Session | Wednesday 12.50-1.20

Duddingston | Temporal Belongings planning meeting

Session 7 | Wednesday 1.30-3.00

7A Prestonfield | Waiting Times (3): Crisis Time
Chair: Raluca Soreanu, Birkbeck College, University of London
Fiona Wright | Mental health care in/as times of crisis
Martin O'Brien | Bodies of (Dis)order: Performance, Endurance, Sickness
Jocelyn Catty | Adolescent time and waiting in time-limited psychoanalytic psychotherapy
Lisa Baraitser and Laura Salisbury | Closing remarks

7B Duddingston | Time and Narrative in Postcolonial and U.S. Multi-Ethnic Literatures
Chair: Sun Hee Lee, Gustavus Adolphus College
Giti Chandra | Dismembering and Remembering Time: Beloved, History, and Trauma
Sun Hee Lee | Narrating in Ceremonial Time: Healing and Renewal in Native American Literatures
Mike Reynolds | Prophesizing the End-Times in South African Speculative Fiction
Arnab Chakladar | Against Indian Standard Time

7C Holyrood | Striking insights: A lightning talk session
Chair: Cressida Heyes, University of Alberta
Jose Gomez | The future in action in Ecuador´s Yachay
Laura Jarvis-King | Power and Discipline Through Time in the Indoor Sex Industry
Sonia Kruks | Discordant Temporalities: The Lived Experience of Age in Simone de Beauvoir's 'Old Age'
Amanda Ptolomey | The Trouble with Transitions: Temporality and Disabled Children's Childhoods
Maria Paz Saavedra | Practices of intergenerational care. A multitemporal and biosocial interface
Denise St Marie & Timothy Walker | Reflective Sculptures

7D Salisbury | Waiting between hope and violence
Chair: Vanessa May, University of Manchester
Christine M. Jacobsen, Randi Gressgård, Kari Anne K. Drangsland | Waiting for an uncertain future: the temporalities of irregular migration
Natascha Mueller-Hirth | Still waiting or refusing to wait? Hope and victims' experiences of reparations and change in Kenya and South Africa
Jason Farman | Designs of Waiting: Buffering, Queuing, and Embedded Systems of Power

7E Pollock | Politics and Time (3): Timescapes of Politics
Chair: Andrew Hom, University of Edinburgh
Ruth Kelly and Emilie Flower | Timescapes and the political imagination in Bangladesh and Uganda
Venla Oikkonen | Evolutionary nostalgia and the temporal politics of genetic belonging
Einar Wigen | The Temporalities of Orientalism

7F Nelson | The Labour of Im/mobility
Chair: Harry Pettit, University of the West of England
Niamh Jane Clifford Collard | Things Should Be Better'- Work, waiting and the negotiation of hope in a Ghanaian workshop
Johannes Lenhard | The hopeful labour of begging - homeless people's struggles for a better life in Paris
Farhan Samanani | New parents, urban austerity and the fight for existential mobility
Felix Ringel | Panel discussant

7G St Trinnean's | Tracing temporalities of gentrification and urban change (3): Temporal governance, inequalities and resistance
Chair: Linda Lapiņa, Roskilde University & Bahar Sakızlıoğlu, University of Leicester
Nicola Charlotte Thomas | Exploring temporal inequalities of gentrifying urban allotment gardens in Europe
Yara Sa'di | Temporality in 'regenerated' Palestinian urban neighborhoods in neoliberal Israel: The case study of Jaffa
Linda Lapiņa & Bahar Sakızlıoğlu | Stream wrap up

Session 8 | Wednesday 3.30-5.00
Keynote: jackie sumell | Time in Solitary (Gardens)
Chair: Lisa Baraitser, Birkbeck, University of London

Thursday 7th of June 2018

Session 9 | Thursday 9.00-10.30
Keynote: Judy Wajcman | The Digital Architecture of Time Management
Chair: Laura Salisbury, University of Exeter

Session 10 | Thursday 11.00-12.30
10A Pentland | Emergent Lifetimes
Chair: Helge Jordheim, University of Oslo
Anne Kveim Lie | The Emergent Times of Epidemics
Helge Jordheim | Emergent Geo-generational Lifetimes
Bodhisattva Chattopadhyay |The Muddled Times of the Quantuum
Hugo Reinert | The Conference as Temporal Assemblage

10B Prestonfield | Temporal selves, temporal belongings
Chair: Raluca Soreanu, Birkbeck College, University of London
Hugo Neri and Veridiana Cordeiro | Time, memory, and group belonging: discussing sociological theories
Vanessa May, Andy Balmer & Sue Bellass | Temporal selves and dementia: A call for a new research agenda
Robin Durie | Social Belonging and the Temporality of Delay

10C Duddingston | Untimely bodies
Chair: Laura Salisbury, University of Exeter
Jessica Stanier | The Aged Body: Misfitting through space and time
Rina Kim | "How time flies when one has fun": The Experience of Time, the Body and the Self in Samuel Beckett's Act without Words II
Megh Marathe | On the Social Temporality of Epileptic Seizures

10D Holyrood | Participatory Session
Pschetz et al. | Social values of time: an image

10E Salisbury | Culture, Time and Publics in the Arab World: roundtable
Chair: Tarik Sabry, University of Westminster

10F Nelson | Neoliberal Times
Chair: Catherine Rottenberg, Goldsmiths
Melissa Suzanne Fisher | The Emerging Post-Neoliberal Social Life of Time among (Some) Business Actors
Catherine Rottenberg | Back from the Future: Turning to the "Here and Now"
Shir Shimoni | The Politics of the "Here and Now"- Affective Temporalities in Ageing Subjects' Representations
Zeena Feldman | The Gendered Challenges of Quitting Social Media

10G St Trinnean's | Reclaiming space, reclaiming time
Chair: Astrid Schrader, University of Exeter
Alana Brekelmans | Timelines, temporalities, and re-living place in an Outback Australian community
Barbara A. Barnes | The Texture of Emptiness: Re-telling Settler Landscapes
Garikoitz Gomez Alfaro | The rhythms of temporal displacement. On space and memory in Post-Conflict Derry

Session 11 | Thursday 1.30-4.00

Open space sessions
Facilitator: Michelle Bastian, University of Edinburgh

Optional parallel session
Peter Fraenkel | Playing Together in Rhythm: A Drum Circle

Session 12 | Thursday 4.00-5.00
Concluding panel discussion
Chair: Michelle Bastian, University of Edinburgh
Helge Jordheim, University of Oslo
Cressida Heyes, University of Alberta
Filip Vostal, Czech Academy of Sciences

Keynote Abstracts

Session 1 | Tuesday 9.00-11.00

Racial Time
Charles W. Mills, CUNY Graduate Center
Chair: Andrew Hom, University of Edinburgh

If human history has been characterized by numerous systems of domination, racial domination is usually depicted as distinctively tied to modernity. European expansionism either brings race into existence or, at the very least, greatly consolidates its shaping power over people's lives. In this paper, I will look at the consequences for what could be termed the racialization of time, both in its material and its representational aspects: particular temporal regimes and particular temporal imaginaries.

Charles W. Mills is a Distinguished Professor of Philosophy at the CUNY (City University of New York) Graduate Center. He works in the general area of oppositional political theory, with a particular focus on race. Mills is the author of numerous journal articles and book chapters, and six books: *The Racial Contract* (1997); *Blackness Visible: Essays on Philosophy and Race* (1998); *From Class to Race: Essays in White Marxism and Black Radicalism* (2003); *Contract and Domination* (with Carole Pateman) (2007); *Radical Theory, Caribbean Reality* (2010); and *Black Rights/White Wrongs: The Critique of Racial Liberalism* (2017)

Session 4 | Tuesday 3.45-5.00

Telling Stories About Time: Toward a Critical Literacy of the Temporal Imagination
Paul Huebener, Athabasca University
Chair: Michelle Bastian, University of Edinburgh

We encounter an endless stream of narratives every day, whether these take the form of novels and poems, or advertisements, news articles, and political statements. Every one of these stories tries to socialize us into shared forms of cultural time, giving shape to the unequal configurations of power, discomfort, violence, and pleasure that define our temporal experiences. From radical Indigenous poetry to children's fiction, from debates over the speed of oil pipeline assessments to the strange politics of the ancient epoch when the Arctic was a hot alligator swamp — this talk will offer a response to the stories of time that surround us all, advocating for critical time studies as an evolving collection of tools for analytical reading. In a world where time itself is a shifting form of cultural power fuelled by narratives of all kinds, we are compelled to develop a critical literacy of the temporal imagination.

Paul Huebener is an assistant professor of English at Athabasca University, Canada. Through investigating how time operates socially as a tool of power, his research reveals how literature and other imaginative responses can help us develop temporal literacy. His book *Timing Canada: The Shifting Politics of Time in Canadian Literary Culture* was a finalist for the 2015 Gabrielle Roy Prize. He is also a co-editor of two volumes on time and globalization. His latest project investigates how ecological temporalities, and the cultural narratives through which we understand them, appear at risk of breaking down.

Session 8 | Wednesday 3.30-5.00

Time in Solitary (Gardens)
jackie sumell
Chair: Lisa Baraitser, Birkbeck College, University of London

Slavery did not end in 1865; it evolved. The 13th Amendment includes an exception to the abolition of slavery for those 'duly convicted of a crime'. US prisons are filled with people of colour 'duly convicted of a crime' at a rate 7.8 times higher than their white counterparts. Of the 2.2 million incarcerated persons in US prisons today, more than 80,000 are subjected to indefinite solitary confinement, the practice of isolating a prisoner for 23-hours per day in a 6'x9' cell. Solitary confinement has been defined as torture by human rights watchdogs across the world.

The effects of solitary confinement on health are grave: alienation, atrophied imagination, dehumanization. These regimes of imprisoned consciousness are mirrored in the psycho-social and physical well-being of oppressed communities throughout the US. In a society whose imaginary is crippled by personal and collective trauma, it is important to illustrate not only what is wrong with this system of injustice, but also what is possible in a future made present.

jackie sumell is a multidisciplinary artist inspired most by the lives of everyday people. Her work speaks to both traditional artist communities and those historically marginalized by structural racism. Ms. sumell's work has been exhibited extensively throughout the US and Europe. She has been the recipient of several residencies and awards including, 2017 ABOG Fellowship, 2016 Robert Rauschenberg Artist-As-Activist Fellowship, 2015 Eyebeam Project Fellowship, and 2008 Akademie Solitude Fellowship. An ardent public speaker and prison abolitionist, sumell has lectured in Colleges and Universities around the US including UC Berkeley (BAMPFA), RISD, ZKM Karlsruhe, and as keynote for the National Prisoner Advocacy Conference 2014. Her collaborative work with Herman Wallace, The House That Herman Built, is the subject of the Emmy Award Winning documentary Herman's House, screened to a national audience on PBS in 2013. jackie's work explores the intersection of creative practices, mindfulness studies, social sculpture, and the principles of The Black Panther Party for Self Defense. Her path has been greatly shaped by the wisdom and compassion of Herman Wallace, Albert Woodfox, Robert King, Mwalimu Johnson, Malik Rahim, Norris Henderson, geronimo jijaga & all those who continue to struggle against an unjust and oppressive prison system.

Session 9 | Thursday 9.00-10.30

The Digital Architecture of Time Management
Judy Wajcman, London School of Economics
Chair: Laura Salisbury, University of Exeter

There is a widespread assumption that digital technologies are radically altering our perception of time: that we live too fast, that time is scarce and that the pace of everyday life is accelerating beyond our control. The iconic image that abounds is that of the frenetic, technologically tethered, iPhone-addicted citizen. Paradoxically, digital devices are seen as both the cause of time pressure as well as the solution. This talk will argue that while there is no temporal logic inherent in technologies, artifacts do play a central role in the constitution of time regimes. We make time with machines.

I will illustrate this argument by exploring the vision of 'intelligent' time management that drives the design of digital calendars. Drawing on interviews with software engineers, I will argue that the shift from print to electronic calendars embodies a longstanding belief that technology can be can be profitably employed to control and manage time. This belief continues to animate contemporary sociotechnical imaginaries of what automation will deliver. In the current moment, calendars are increasingly conceived of as digital assistants whose behavioural algorithms can solve life's existential problem – how best to organise the time of our lives. I conclude that calendars are emblematic of a longstanding but mistaken belief, hegemonic in Silicon Valley, that automation will deliver us more time.

Judy Wajcman is the Anthony Giddens Professor of Sociology at the London School of Economics, and a visiting professor at the Oxford Internet Institute. She has published widely on the social shaping of technology, work and employment, and gender theory. Her recent books include *Pressed for Time: The Acceleration of Life in Digital Capitalism* (Chicago, 2015) and, with N. Dodd, *The Sociology of Speed: Digital, Organization, and Social Temporalities* (OUP, 2017). For more information, visit her faculty website: http://www.lse.ac.uk/sociology/whoswho/academic/wajcman.aspx

Panel Abstracts

Tuesday 5th of June

Session 2 | Tuesday 11.30-1.00

2A | Exploring Presents across media, culture and the economy
Chair: Ruth Raynor, University of Newcastle, UK.

'The present' has become central to critiques of the contemporary condition in sociology, geography, cultural studies and media studies. However, as a specific temporality 'the present' can be overlooked in favour of a concentration on the past or future. As part of a broader stream exploring the present as a diverse and divergent condition or state rather than a singular catagory this panel gives focus to cultural economy, uncertainty and the present. The panel includes case studies examining current labour practices, temporary or 'pop-up' social housing schemes, and structures of feeling related to austerity policies. Here conceptual inquiry aimed at grasping and explicating the present includes uncertainty, activation and intensity, crisis and the impasse, paranoia and the uncanny.

Introduction
Ruth Raynor, University of Newcastle, UK.
Rebecca Coleman, Goldsmiths, University of London

'The present' has become central to critiques of the contemporary condition in sociology, geography, cultural studies and media studies (whether this be through seemingly contradictory claims that the present has been colonised by the future as part of a speculative debt economy (Clough 2010), that the future has been erased in a capitalist present of endless repetition (Fisher 2009), or that in the midst of precarity the present is a scene of perpetual instability, saturated with fraying fantasies of flourishing and resting (Berlant 2011). However, as a specific temporality 'the present' can be overlooked in favour of a concentration on the past or future. This stream explores the present temporality as it is produced, organised, experienced and transformed across media, culture, and the economy. Aiming for breadth and an attention to how 'the present' is a diverse and divergent condition or state rather than a singular category, the panel includes a range of theoretical perspectives and empirical examples. It comprises of two panels: one is focused on cultural economy, including case studies examining current labour practices, temporary or 'pop-up' social housing schemes, and structures of feeling related to austerity policies; the other on digital media and popular culture, including activism on social media, the significance of pre-emergence to digital media and the formation, circulation and effects of scenes that extend the presents of events and situations. Conceptual inquiry aimed at grasping and explicating the present includes uncertainty, activation and intensity, crisis and the impasse, paranoia and the uncanny, intuition and habit, situations and events, infra-structures and affect.

Ruth Raynor is a post-doctoral research fellow in Urban Studies at the Global Urban Research Unit, School of Architecture, Planning and Landscape. Her current interests centre on affect and participation with focus on cultural geographies and practices of theatre and performance. Ruth is particularly interested in experimentations with form for coproduction in inventive methods and feminist and cultural theories.

Rebecca Coleman is Reader in the Sociology Department, Goldsmiths, University of London, where she researches and teaches on visual and sensory culture, bodies, temporality (especially presents and futures), inventive methodologies and feminist and cultural theory. Research on temporality includes leading the ESRC Seminar Series, *Austerity Futures: Imagining and Materialising the Future in an 'Age of Austerity'* (2012-14), a Special Issue of *Sociological Review*, 'Futures in Question' (2017, edited with Richard Tutton), and from 2018 a project, *Mediating Presents: Producing the Now in Contemporary Digital Culture*, supported by a Leverhulme Research Fellowship.

Digital Tendencies: Habit, Intuition and Activism in the Present
Carolyn Pedwell, University of Kent

With the rise of new digital technologies, 'the human' itself has been fundamentally re-mediated. For some, this is problematic: digitally colonized by global capitalism at the level of affect, gesture and habit, it is argued, we are now locked into cycles of mindless consumption and thus increasingly politically disaffected. There are also, however, more hopeful visions of these new digital modes of personhood: Michael Serres (2015), for example, argues that, in delegating habits of mental synthesizing and processing to digital technologies, millennials have cleared cognitive space for the development of a more 'intuitive' mode of being-in-the-world. A key term in theories of habit and affect, intuition offers a form of sensorial engagement with 'the pre-emergent' or that which is in process. While there is no necessary link between intuition and progressive social change, there are significant resonances between the 'intuitive digital subjects' that Serres imagines and the logics and sensibilities of new social movements like Occupy and Black Lives Matter. Vitally enabled by digital technologies and forms of technè, these activisms practice 'pre-figurative politics': Led by a tendency to oppose exploitation and oppression, they also seek to become attuned to change as it is happening and thus remain radically open to alternative futures.

Carolyn Pedwell is Associate Professor in Cultural Studies at the University of Kent, where she is Head of Cultural Studies and Media. Carolyn has been Visiting Fellow at the Department of Gender and Cultural Studies, University of Sydney; the Centre for the History of Emotions, Queen Mary, University of London; and the Gender Institute, London School of Economics. She is the author of *Affective Relations: The Transnational Politics of Empathy* (Palgrave, 2014) and *Feminism, Culture and Embodied Practice* (Routledge, 2010). Her new book, *Transforming Habit: Revolution, Routine and Social Change*, is under contract with McGill-Queen's University Press. Carolyn is also an Editor of *Feminist Theory* journal.

Digital Media, Infra-Structures of Feeling and the production of 'the Now'
Rebecca Coleman, Goldsmiths, University of London

Digital media are frequently described as producing a 'real-time', 'live', 'always-on' temporality. While seemingly referring to similar processes and experiences, these descriptions indicate a temporality that is diverse, multiple and changing. This paper addresses this temporality in terms of the present; a temporality that is both 'now' and on-going. It sets out one framework for conceptualising the temporal qualities of digital media, drawing on Raymond Williams' influential work on structures of feeling and the (pre-)emergent qualities of media culture. I develop Williams' notion of structures of feeling to offer the concept of infra-structures of feeling, to account for the amplified significance of pre-emergence, its affective quality and how digital media work across each other in complex architectures of texts, textures, platforms and devices. Fleshing out this concept, I analyse the presents produced by two popular digital media platforms: Twitter and Netflix. While these media produce the present differently, in both pre-emergence is central. The paper therefore concludes by inquiring into

whether pre-emergence may define today's structure of feeling and, if so, what this implies for a politics of the present.

Rebecca Coleman is Reader in the Sociology Department, Goldsmiths, University of London, where she researches and teaches on visual and sensory culture, bodies, temporality (especially presents and futures), inventive methodologies and feminist and cultural theory. Research on temporality includes leading the ESRC Seminar Series, *Austerity Futures: Imagining and Materialising the Future in an 'Age of Austerity'* (2012-14), a Special Issue of *Sociological Review*, 'Futures in Question' (2017, edited with Richard Tutton), and from 2018 a project, *Mediating Presents: Producing the Now in Contemporary Digital Culture*, supported by a Leverhulme Research Fellowship.

Scenes: The Present-Tensed
Ruth Raynor and Ben Anderson, University of Newcastle, Durham University

The term scene is everywhere throughout contemporary work on time. Whether as synonym for occasion or happening or signaling the meeting of various human and non-human forces, scenes are frequently described and named as part of an emerging vocabulary to get at the interrelation of past, presents and futures. They become part of how we think about non-linear temporalities. At the same time, much political action involves attempts to create, circulate or otherwise intervene in scenes. Activists create scenes, the media circulate and reproduce particular scenes, and forms of governance may involve intervening in emerging or existing scenes. However the nature of the scene itself is given little attention despite its presence as part of new and emerging vocabularies and its importance to understanding political action today. Here we think more about what is or what makes a scene in contemporary life. A scene, we suggest is the present tensed between the erasure and the persistence of an event or situation, between what begins, what ends and what goes on. Moving between and departing from the scene of/in a play, and the scene of/ in an emergency, we will ask, how is the present conditioned by scenes? How is action initiated or catalyzed by the presence of scenes? What does it mean to explore the scene as a way to be with the present, as present? We will think about the scene as an occasion for the emergence and circulation of unanticipated 'effects' amidst genres for directing/writing scenes and the effects that they anticipate. The scene then becomes other than a holding place for action, but through forms of pause, disruption and suspension provides the condition for action.

Ben Anderson is a Professor in Human Geography at Durham University (Department of Geography). Over the past five years, his research has focused on how affects such as emergency, hope and fear are part of contemporary political and cultural life. His monograph on theories of affect – *Encountering Affect: Capacities, Apparatuses, Conditions* (Routledge) – was published in 2014. His current work focuses on the affective lives of neoliberalism, including most recently joint work on the moods and atmospheres that cluster around the event of 'Brexit' in the impasse between the referendum result and exiting the EU.

Ruth Raynor is a post-doctoral research fellow in Urban Studies at the Global Urban Research Unit, School of Architecture, Planning and Landscape. Her current interests centre on affect and participation with focus on cultural geographies and practices of theatre and performance. Ruth is particularly interested in experimentations with form for coproduction in inventive methods and feminist and cultural theories.

2B | Archival Temporalities: The Violences of, and Liberatory Possibilities for, Records and Their Social Lives
Chair: Marika Cifor, Bowdoin College

Archival studies is a subfield of information studies concerned with records as evidence of human activity that cross space and time and with the roles of archives in society. This panel will problematize the dominant conception of archival temporalities in which archivists are merely understood as engaged in the project of collecting traces of the past in the present for the future. In these presentations the panelists intervene by interrogating and disrupting dominant linear notions of time in relation to both records and recordkeeping practices. This panel examines archival temporalities at two registers. First, panelists in this session analyze the ongoing racialized violences of records and the perpetuation through archival practice of normative temporalities that devalue the knowledge formations and lives of historically-marginalized individuals and communities. Second, drawing on queer, Hindu, and decolonial conceptions of time, the panelists address the complex ways in which archives are and can be activated for political resistance, personal affect, and cultural survival. Across presentations, panelists will show how archival studies can contribute to interdisciplinary conversations about the social life of time.

Archival Temporalities on Display: Undetectability, Outreach, and Programming in AIDS Archives
Marika Cifor, Bowdoin College

Concerns of temporality are vital to programming and outreach in archives documenting 1980s and 1990s HIV/AIDS activism. Undetectability names the reduction through medical intervention of the virus in an HIV-positive individual's blood to one that is below the point of measurability in conventional testing. It is a serostatus that renders the possibility of transmission non-existent. A focal point in health, culture, and activism, undetectability raises archival concerns about temporality, visibility, presence and absence, transparency and contagion, and the body. Marika Cifor uses undetectability as the point of departure to consider the historicizing and memorializing of an ongoing epidemic in archives. She examines a recent exhibition at New York University's Fales Library featuring their archival records alongside newly commissioned creative works. This show exposes how the medical, temporal, and aesthetic logics of undetectability, as a virus reduced and contained, but not cured, inform AIDS archives and memory practices. Early AIDS documentation was shaped by the crisis' immediate and urgent temporality. Biomedical development has shifted such temporalities and the acts of archiving. The logic of undetectability thus informs the engagements of these archives with implicated communities as well as the cultural memory of the epidemic, and hence the very meaning of the epidemic itself.

Marika Cifor is Consortium for Faculty Diversity Postdoctoral Fellow in Gender, Sexuality and Women's Studies at Bowdoin College. Cifor is an interdisciplinary scholar of gender, sexuality, and information. Her research focuses on developing complex understandings of how LGBTQ individuals and communities and persons living with HIV and AIDS come to define themselves, their social groups and movements, and their past, present and future through archives, new media, and data produced within digital cultures. Currently, she is working on a book and accompanying digital humanities project, *Viral Cultures: Nostalgia, Affect and HIV/AIDS Archives*, that examines the critical potential of the emotions and memories that are recorded and produced by archives documenting 1980s and 1990s HIV/AIDS activism in the United States. Her articles have appeared in *Australian Feminist Studies*, *Archival Science*, *Archivaria*, *American Archivist*, *Archives and Records*, *InterActions*, *Library Trends*, and *Transgender Studies Quarterly*.

Now More Than Ever: Community Archivists Interrupting Time
Michelle Caswell, University of California, Los Angeles

We have all heard two common—and conflicting—tropes: that history repeats itself and, from Dr. King, that the arc of the moral universe bends towards justice. In this talk, Michelle Caswell will address how archivists can take a more active role in disrupting the cyclical nature of oppression. First, based on empirical data culled from focus groups with users of five different community archives sites, the talk will explore how members of communities marginalized by white supremacy and hetero-patriarchy imagine archives as potential sites of disruption. Across communities and identities, users of community archives repeatedly expressed fears of history repeating itself, articulated conceptions of archives as spaces to connect past injustice with contemporary activism and future possibilities, and saw their own involvement in archives as an active disruption of oppressive cycles. Next, moving beyond empirical data, Caswell will argue that archivists make a more liberatory intervention in disrupting white supremacy and patriarchy beyond the standard liberal archival solution of diverse collecting. She will use two emerging examples from her own pedagogical and archival practice to illustrate the possibilities for archival disruptions in time and space: a graphic tool used to identify and dismantle white supremacy in archives, and a participatory digital project on documenting Islamophobia. Such disruptions, Caswell suggests, should be neither about the past nor the future, but about the now, that is the liberatory a/effects of archival labor in the present.

Michelle Caswell is Assistant Professor of Archival Studies at UCLA. Her current research explores the role of records and archival institutions in the construction of memory about the Khmer Rouge in Cambodia and traces a collection of mug shots taken at Tuol Sleng prison from their creation as bureaucratic documents, to their inclusion in archives, digitization, and use by survivors and the family members of victims to spark narratives about the regime and memorialize the dead. Her research interests include: archival theory and practice; information ethics; the intersection of archival studies with social justice, human rights, and pluralism; community archives; the politics of accountability, ownership, and access; collective memory of violence; archival pedagogy; visual culture; and digital history. Her articles have appeared in Archival Science, Archivaria, American Archivist, The Journal of Documentation, Library Quarterly, InterActions, First Monday, and Libri. Caswell is also the co-founder and a board member of the South Asian American Digital Archive (http://www.saadigitalarchive.org).

For the Time Being: Tracing the Archival Record as Queer-Chronology
Jamie A. Lee, University of Arizona

Through simultaneously becoming/unbecoming, the archival body is in continuous motion that creates and is created by a generative temporal tension. Drawing on Merleau-Ponty's 'double moment' through which sedimentation and spontaneity exist together as interwoven and inseparable, this presentation will focus on the Arizona Queer Archives – in relation to the bodies and bodies of knowledge that constitute it - to interrogate the queer chronology of this generative tension. Tracing the archival collection of intersex artist, Jay Kyle Petersen, this presentation connects the human and non-human archival record as a queer-chronology that is unsettling for the archivist, visitors to the archives, and the archives itself. With a focus on non-normative bodies that are making their ways into the historical record through the adroit work of the archivist, this paper focuses on nomadic subjectivities that invigorate temporal belonging in ways that actualize archives. As he exclaims in his oral history interview, "I decided to tell my story today because it's important I get it documented because I exist, because my life has existed and I happened." Using a queer theoretical approach to

temporal belonging, Jay's liminal space of subjectivity offers a re-imagined perspective on the delimitations of description practices of the archives.

Jamie A. Lee is Assistant Professor of Digital Culture, Information, and Society in the School of Information (Arizona's iSchool) at the University of Arizona. In her ongoing research, Jamie attends to critical archival theory and methodologies, media-making contexts, storytelling, bodies, and ongoing analyses of the ways bodies and archives are mutually constitutive. Her work is intricately woven through the intersections of archival studies, media studies, digital and visual culture, society, and the body. She is currently part of a group of international archival studies scholars developing theory and methods in and for critical archival studies within the archival studies discipline. In 2008, Jamie founded the Arizona LGBTQ Storytelling Project, Arizona's first LGBTQ archives. Since 2011, this project has expanded into the Arizona Queer Archives, AQA, which she directs and where she is developing and applying a queer/ed archival methodology,"

Doing Time: The Violence of Digital Data, Borderless Colonialism, and the Racialized History of the U.S. Prison Industrial Complex
Tonia Sutherland, Department of Information and Computer Sciences, University of Hawaii

Colonialism most often refers to the occupation of territories and exploitation of indigenous communities. However, it can also be applied in contexts that articulate control over a community, its economic exploitation, and the erasure of its identity (including its relationship to time). This "borderless colonialism" is especially evident when contemporary technologies reproduce colonialist paradigms. While many technological innovations are considered universally positive, a closer analysis of who holds power and who has agency often challenges these assumptions. For example, Risk and Needs Assessments—algorithmic tools used to inform decisions about the length of incarceration at every stage of the U.S. criminal justice system—try to justly predict recidivism using statistical probabilities based on information extracted from government records. As the number of African Americans incarcerated in the United States continues to rise, however, concerns about the human and social consequences of racial inequality have led to calls for criminal justice reform. In this paper, Sutherland argues that current-day uses of state records by and for the prison industrial complex serve notions of the carceral archive, enacting a dangerous digital colonialism. Drawing a line from chattel slavery through modern-day imprisonment, Sutherland further interrogates how government records have contributed to generations of African Americans doing time, from slavery to mass incarceration.

Dr. Tonia Sutherland is assistant professor in the Department of Information and Computer Sciences at University of Hawaii. Sutherland holds a PhD from the University of Pittsburgh's iSchool, an MLIS from the University of Pittsburgh, and a BA in history, performance studies, and cultural studies from Hampshire College. Global in scope, Suther-land's research focuses on entanglements of technology and culture, with particular emphases on digital culture; data and society; critical engagements with information and communication technologies; technology and the arts; Science and Technology Studies; archival theory and practice; and community and cultural informatics. Recently, Sutherland's work has focused on 21st century digital cultures of racialized violence, critically examining issues of race, ritual, and embodiment in digital spaces. Sutherland's current research focuses on national infrastructures, engaging critical data studies, community and cultural heritage informatics, issues of inclusivity, and expert cultures of work and collaboration. Sutherland is a member of the Center for Race and Digital Studies, the Society for Social Studies of Science (4S), and the Association for Library and Information Science Education. Her work appears in The Journal of Critical Library and

Information Studies; The American Archivist; Preservation, Digital Technology & Culture; The Annual Review of Cultural Heritage Informatics; and Radical History Review.

2C | Untimely environments
Chair: Cheryl Lousley, IASH, University of Edinburgh, Lakehead University Orillia, Canada

Intergenerational Justice in the Age of Climate Change
Hueyli Li, The University of Akron

The far-reaching consequences of climate change are more likely to fall upon remote future generations. While there are well-established legal rules and ethical norms that govern adults' assuming moral responsibilities to care for their immediate descendants, there is no comparable legal or ethical articulation of the present generation's responsibilities towards future generations. In this paper, I first examine the prevalent justifications for differentiating, discounting, or even disclaiming the present generation's moral responsibility to future generations. Drawing from Margaret Mead's study of generational gap, I examine modern formal education institutions' complicity in the propagation of the justifications. More specifically, Margaret Mead distinguishes three types of cultures: post-figurative culture, co-figurative culture, and pre-figurative culture. In pre-figurative culture, adults also learn from their children because of the accelerating rate of social changes, which have taken place within the lifetime of one generation. Because of accelerating technological advancements, responsible knowledge construction must not be devoid of ethical considerations regarding the indeterminate consequences that technological advancements will bequeath to succeeding generations. Thus, the pre-figurative educational process must incorporate moral imagination in envisaging what and how we can learn from not-yet-born future generations.

Huey-li Li is professor of educational philosophy at the University of Akron, Akron, Ohio. She was born in Taiwan and studied the Chinese classics at National Taiwan University. She served as a high school teacher in Kaohsiung, Taiwan before she pursued and earned a doctoral degree in philosophy of education in the U.S. She is professor of educational philosophy at the University of Akron, Akron, Ohio. Her current research areas are ethical foundations of environmental education, ecofeminism, postcolonial studies in education, and global civic and citizenship education.

Time is a Necessary Illusion: Climate Change, Abstract Minimalism, and Buddhist Perspectives of Impermanence
Chris Margrave, Texas State University (San Marcos, TX)

In *Stray Birds*, Rabindranath Tagore wrote that "we read the world wrong and say that it deceives us." Likewise, we read time wrong and say that it deceives us…or moves too fast, too slow, and all the while is pulling us ever closer to our eventual death. Such westernized perspectives eventually produce a fetishization of the past and future as utopic manifestations we must either return to or faithfully build toward. At both extremes, individual and communal agency suffers. This phenomenon of "colonizing" either the past or future with our ideologies is nowhere as clearly manifested as in the realm of climate change. With my paper, I will explore how certain artistic enterprises of extreme minimalism reveal time as but a metaphorical tool of measurement in the constant exchange between sound (plot) and silence (void). As I explore the experimental sculpture of Robert Irwin and the ambient soundscapes of Japanese composer Chihei Hatekayama, I hope to uncover the ways that certain developed cultures have fallen "out of" the present moment and become ideologically conditioned to idolize sound or noise as plotted patterns that perpetuate economies of destruction and waste through their continued exoticization of time other than Now.

Chris Margrave is a senior lecturer in the Department of English at Texas State University in San Marcos, Texas. He holds a MA in English Literature from Wake Forest University and a MFA in Fiction from Texas State University. His fiction and non-fiction writing has appeared in the *Rio Grande Review*, *Front Porch Journal*, *Precipitate Journal*, and on ESPN, where he co-produces the "Longhorn Film Showcase," a television show featuring short films made by students and alumni of The University of Texas at Austin.

Human Exceptionalism: Playing with time to disavow vulnerabilities
Katie Gentile, John Jay College of Criminal Justice

In 1960, Searles challenged psychoanalysis to incorporate the nonhuman environment within the clinical space, claiming we ignore it at our peril. According to Searles, ambivalence around the nonhuman indicates a defense against an unconscious memory of infantile chaos and merging. While this conflict and its various permutations is nothing novel, Searles describes it as occurring not only within the family romance but as shaping our relationships with the nonhuman objects and animals in our environment. In this light, polluting the Earth, according to Searles, is an unconscious act designed to foreclose the future for our progeny whom we unconsciously hate and envy. Despite his seeming clear and strong stance, his work also displays great ambivalence about human dependence on the nonhuman environment and animals, such that the siren song of the nonhuman can only be warded off by a rigid and hierarchical human exceptionalism. Integrating Searles' conflicting ideas with current work on the nonhuman within cultural, queer, and affect studies, this presentation will explore the ambivalent dependence and fears of narcissistic human vulnerability apparent in discourse around climate change. The co-emergence of the human and nonhuman through temporality will be emphasized.

Katie Gentile is Professor of Gender Studies at John Jay College of Criminal Justice (CUNY). She is the author of *Creating bodies: Eating disorders as self-destructive survival* and the 2017 Gradiva Award winning *The Business of being made: The temporalities of reproductive technologies, in psychoanalysis and cultures*, both from Routledge. She is an editor of the Routledge book series *Genders & Sexualities in Minds & Culture* and a co-editor of the journal *Studies in Gender and Sexuality*. She is on the faculty of New York University's Postdoctoral Program in Psychotherapy and Psychoanalysis and the Graduate Center's Critical Social Psychology. She is in private practice in New York City.

Experimenting with time and the sea: a transdisciplinary approach to refiguring the environmental crisis
Astrid Schrader, Simon Rundle, Deborah Robinson, University at Exeter, University of Plymouth

Our paper is the beginning of a transdisciplinary conversation between an artist, a scientist and a social scientist that centres on the role of time in anthropocentric accounts of the current environmental crisis in the sea. We seeks to draw attention to the limitations of human temporal experience, which potentially compromise the ways in which we respond to the Anthropocene, and ask for example how marine organisms with much shorter life cycles and developmental times respond to global environmental changes. Or, in more general terms, how do the temporal rhythms of bodies of marine organisms, used to sensing in an aqueous world, get modified and adjusted to environmental changes? How do these rhythms interact with human experiences, scientific measurements and earthly cycles? For example, marine organisms inhabiting the intertidal zone adjust their body clocks to tidal cycles as well as the diurnal and seasonal cycles experienced by humans. In order to further investigate a zone between human experimentation and specific marine organisms we will be using film as an inherently

time based medium, which seeks to interrogate simultaneously the temporalities of scientific investigations (in time lapse imaging for example) and the materiality of its own lenses.

Astrid Schrader is a lecturer at the University of Exeter in Sociology, Philosophy and Anthropology. She works in Feminist Science Studies and has a longstanding interest in marine ecologies and the relationship between anthropocentrism and time. Simon Rundle is Professor in Aquatic Biology at the University of Plymouth, where he also co-ordinates the Marine Biology and Ecology Research Centre. His research addresses links between development, ecology and evolution, and currently focuses on investigating the importance of early development for adaptive responses to climate change. He also carries out interdisciplinary research as part of the RADIX group. Deborah Robinson is an artist and associate professor in the school of Art, Design and Architecture at Plymouth University. She creates mostly film installation work that explore issues related to science and generated through interdisciplinary collaboration.

2D | Spatio-temporal techniques of healthcare
Chair: Martin Moore, University of Exeter

Residential Ethnic Segregation and Health: Time Poverty and Physical Space
Boroka Bo & Denys Dukhovnov, UC Berkeley

Time is not so much money, as it is health. This paper characterizes how the mechanisms between time poverty and health may differ between segregated and integrated communities of Hispanic/Latino residents. Time poverty stems from not having enough time for necessary activities, from having to prioritize another set of necessary or required activities. Discretionary time, described by residual time left for leisure and socializing, is a powerful mediator between time poverty and health. We pool data from the latest decade of the American Time Use Survey along with its Well-Being Module. The ATUS respondent county identifiers allow us to expand the analysis into the spatial dimension by computing a gridded field of total and per-capita discretionary time, produced locally by race and ethnicity, as well as by sex and broad age groups. We match the ATUS respondent characteristics to the composition of the population residing within the underlying county census-tracts. This approach allows us to examine and account for a broader range of influences on the availability of discretionary time, associated with the spatial location of residence. This has a potential to further explain health differences among ethnically segregated and integrated communities in major cities across the United States.

Boroka Bo and **Denys Dukhovnov** are researchers at the Demography & Sociology departments at the University of California, Berkeley. Bo's interests span the issues of time, mental and physical health and inequality in marginalized migrant populations. She asks: What happens when we run out of time? How does not having enough time matters for health? Dukhovnov is a demographer, whose research interests relate to the use of time in non-monetary intergenerational transfers as well as spatial patterns of health in aging populations. His recent work revolves around the production and consumption of care time among old-age adults in the United States.

Body/ Clock: How spatial and temporal restrictions are used to curtail abortion access
Sydney Calkin, Durham University

Abortion has traditionally been regulated through temporal frameworks: how long into a pregnancy can women access legal terminations? Increasingly, anti-choice legislation and activism is focused on spatial strategies to create zones of exclusion where abortion is formally legal but inaccessible.

Abortion restrictions today are accomplished through complex interweaving of temporal and spatial control over pregnant women. Long waiting periods for medical care, restrictions on doctors, regulation of clinics, and onerous pricing mechanisms aim to 'run out the clock' on legal abortion, by creating a situation in which women cannot physically access essential care within the given time period in which abortion is legal. The interplay of temporal and spatial restrictions is essential to understanding the current context of abortion regulation in countries with highly restrictive laws. This paper takes a geographical approach to understanding the relationship between time and space in abortion regulation, using mapping as a strategy to visualize the complex relationships between temporal and spatial restrictions and to understand their real-life implications. Empirically, it uses Texas abortion law (and the recent Garza vs. Hargan case) to explore the way that time and space are interwoven to create de facto zones of exclusion.

Sydney Calkin is a Leverhulme Postdoctoral Fellow in Geography at Durham University. Her current project, titled "Abortion Access Beyond the Nation-State: Changing Geographies of Reproduction" which investigates the changing patterns of access and restrictions on abortion across the world. Her previous work in the field of Feminist Political Economy examined the 'Gender Equality as Smart Economics' agenda in gender and development governance. Her monograph *Human Capital in Gender and Development* will be published by Routledge in 2018.

2E | Maternal time, and the time of childhood
Chair: Lisa Baraitser, Birkbeck

From Cluster-feeding to Weaning: the Role of Time in Breast-Feeding Advice
Chiara Alfano, Kingston University

In her 1941 study *The Nursing Couple* psychoanalyst Merrel Middlemore was the first to document the rhythms, intervals and durations of nursing. When Benjamin Spock wrote that a mother "can't help become frantic if she is nursing all day long" he too acknowledged the significant and at times exasperating time investment mothers of breast-fed infants face (Baby and Child Care, 1946). Liberal feminists from Betty Friedan (*The Feminine Mystique*, 1963) to Shulamith Firestone (*The Dialectics of Sex*, 1970) have in fact identified both the frequency and duration of nursing sessions as crucial factors in the oppression of women. In contrast publications like La Leche League's *The Womanly Art of Breastfeeding* (first published in 1958, now in its 8th edition) redefine prolonged sessions as a mother's "me-time." Taking a different tack in *Caring: A Feminine Approach to Ethics and Moral Education* (1984) Nel Noddings sought to underline the value of the time taken "caring-for" as valuable in itself. This paper will consider the characterization of time-spent-nursing in breast-feeding advice literature published in Britain from 1940 to today in light of key texts in liberal feminism and care ethics to begin to unpick our complex attitudes towards caring for young children.

Chiara Alfano is a Leverhulme Early Career Fellow at Kingston University London. She has published widely on philosophy and literature. An article on Cavell and psychoanalysis is forthcoming in *New Literary History* and her book *Derrida Reads Shakespeare* will appear with Edinburgh University Press next year. This paper is taken from her current project, which looks at the portrayal of infancy and parenthood after 1945 from philosophical, psychoanalytical, literary and cultural perspectives.

"To the Tick of Two Clocks": The Sin Qua Non of Maternal Timings
Claire Potter, Architecture Association

In his poem 'Mossbawn Sunlight', Seamus Heaney takes the reader on a journey to the farmhouse he grew up in as a child. We are in the kitchen where a baking woman's 'hands scuffled / over the bakeboard', her 'floury apron', 'whitened nails', 'she dusts the board / with a goose's wing…to the tick of two clocks'. What is perhaps most remarkable about this poem is the observation it begins with: 'There was a sunlit absence'. By examining the role, tone and place of un/timeliness as a sifted and translated by the experience of interpersonal relations, this essay will argue that something of 'sunlight' and 'absence' always resides in the equation, something akin to timings where a beat in music includes notes both played and unplayed. My essay will examine Daniel Stern's writing on 'mis-steps in the dance' (Stern, 1997) via Bion's thinking on 'wasting time' in the therapeutic setting that can use time as means of ideological control (Bion 1987). With recourse to a maternal lens and maternal timings, and based on my two-year Infant Observation at the Tavistock, I will argue that essential to collaborative, attuned and empathetic relations between healthcare workers and patients is the capacity to work according to the tick of two clocks which heeds the steps as well as the mis-steps which necessarily and coextensively tend towards to the difficult, diverse and anxious elements particular to all inter-subjective relations.

Claire Potter is a Tutor at the Architecture Association London. She holds a Master in Psychoanalysis and Medicine from Paris VII and a Postgraduate Diploma in Psychoanalytic Infant Observation from the Tavistock London.

Toys and the materialisation of time and memory in childhood
Liam Berriman, University of Sussex

This paper explores how toys materialise time and memory in children's everyday lives. Debates in childhood studies have frequently highlighted the way that childhood is entangled with ideas of futurity and becoming. In contrast, discussions about children's relationships with their past biographies (Hanson 2017), and their practices of self-documentation and memory-making, have been underexplored. This paper contributes to these debates by exploring how children use toys to imagine and materialise time and memory. The paper explores how children's toys provide a means for children to reflect on their past experiences, and how old and redundant toys can be curated with a view to their potential future value. It also considers the significance of children's toys in the context of wider family practices of materialising time and memory. Drawing on interviews carried out with children aged 8-14 years old, the paper looks at how 'favourite' toys play a significant role in children's memory making and their imagining of continuity and transition. The interviews formed part of a wider qualitative longitudinal study that investigated the role of technology in shaping practices of documenting and archiving everyday childhoods over time (http://blogs.sussex.ac.uk/everydaychildhoods), and the paper reflect on the methodological significance of toys as research objects for investigating time and memory in childhood.

Liam Berriman is a Lecturer in Digital Humanities/Social Science at the Sussex Humanities Lab, based at the University of Sussex. His research focuses on children's digital and material cultures, exploring how these change over time through biographical, longitudinal and historical lenses. He is the co-author of *Researching Everyday Childhoods: Time, Technology and Documentation*, which will be published by Bloomsbury in January 2018.

2F | Multi-temporalities: belonging in temporally diverse worlds
Chair: Raluca Soreanu, Birkbeck College, University of London

Winding Clocks: Temporary Labor Migration and Multiple Timescapes
Robin Harper, York College (CUNY)
Hani Zubida, The Max Stern Yezreel Valley College

Normally, in thinking of time and migration, we think of time as the obvious independent variable: linear, uniform and constant, affecting the migration experience. We don't consider how the migration process affects time: Is time malleable? During "migration time," migrants can experience time interwoven with space generating past, present and future 'here,' 'there,' and 'in-between.' From this perspective, time is not linear but layered and potentially even liquid. Temporary Labor Migrants (TLM), provide an especially interesting opportunity to think about how migration affects time (including the perception of time), as their time-delimited and insecure immigration status only exists by virtue of a state-defined time-migration dyad. In this paper, we explore how migration generates alternate timescapes, focusing on the experience of TLM. Emerging from analysis of interviews with 43 TLM in Israel from 11 different countries, we examine how migration generates nonlinear time. We consider what it means to 'buy' a few years in another country and how that 'purchase' warps, curtails and opens timescapes. We highlight timescapes unique to TLM (end of time – rupture time – and opportunities – freedom time and anticipation without power – waiting time – and unknown and unknowable separation – ambiguous time).

Robin A. Harper is an Associate Professor of Political Science at York College. Her research focuses on migrant public policy in comparative context in Germany, Israel and the United States. Research questions explore the meaning(s) of citizenship, belonging, inclusion/exclusion, borders and temporary labor migration.

Hani Zubida, is an Associate Professor and the Chair of Department of Political Science at The Max Stern Yezreel Valley College. His main research areas are: immigration, labor migration, remittances, identities and identity formation, football and politics, Israeli elections and the Israeli society in general. Hani is also a socio-political activist.

Afro-polychronism: Time Orientation and Relationality
Aïda Terblanché-Greeff, University of Johannesburg, South Africa

Often time orientations are presented in dichotomous categories, e.g. monochronism versus polychronism. Polychronism, a qualitative time orientation, is thoroughly represented in academic literature. However, no attention is allocated to different variations of this time orientation based on distinct cultures, for instance when considering the consequential social relationality formed by this time orientation. Time orientation is context-specific and research conducted by Terblanché-Greeff et al. (2016) indicates that a specific cultural group (from three Tswana communities in South Africa) could be predominantly categorized as polychronic. However, polychronism describes African time orientation only in part, and ignores the unique collectivistic cultural traits of Ubuntu which focuses on interconnectedness between individuals as per the maxim "I am because we are". In this paper I present the neologism Afro-polychronism to illustrate the unique qualitative-collectivistic African time orientation. Focus will be allocated to ubuntu and how it influences the use of time. I hypothesize that cultural Ubuntu and time orientation are inseparable due to the importance of the collectivistic group and the time used to form social relations. By presenting this neologism it is possible to differentiate

context-specific African polychronism from others, e.g. Latin American or Middle Eastern polychronism.

As an interdisciplinary scholar, **Aïda Terblanché-Greeff** has various degrees: B.A. Humanities (Philosophy and Psychology); B.A. Hons. Psychology; and M.D.M (Development and Management: Disaster studies). In 2018 she will commence her interdisciplinary Ph.D. studies (Philosophy and Industrial Psychology) at the University of Johannesburg, South Africa. Currently, she is a lecturer at the School of Philosophy, North-West University, South Africa. As an avid academic writer and researcher, her theme interests are African philosophy; time orientation; Ubuntu; environmental ethics; social self-construal; disaster risk reduction and management; aesthetics; cultural studies; bioethics; positive psychology; and social phenomenology.

In Search of Queer Time: Physics, Queer Theory, and the Space/Time In Between
Sarah Chant, The New School for Social Research

This paper explores possible connections between radical reworkings of spacetime in physics and time as it is engaged with in queer theory. It offers a way of opening, or keeping open, our unquestioned ideas of time and to interrogate the construction of history, and the role that bodies play in that construction. Using the work of physicists, queer theorists, historians, and original anthropological research, the paper provokes questions of how we might rewrite the narrative to make room for a story in which past, present, and future don't exist solely in a linear, chronological order, but fold over, under, and between each other to produce different worlds.

Sarah Chant is a PhD student in Anthropology at the New School for Social Research. Her research is on drag performers and resistance to the normalization of queer politics, and she hopes to engage with her background in physics as she thinks about the role of space/time in these processes.

2G | Temporalities of Affect
Chair: Andrew Hom, University of Edinburgh

Affective Temporalities: Missionary women's writings on care, travel, and India
Srirupa Prasad, University of Missouri-Columbia

This paper explores the relationship between care and temporality in the writings of American women medical missionaries to India between the nineteenth and early twentieth centuries. More specifically, I argue that these narratives constituted a discourse on care that brought together ideas about healing, faith, colonialism, and power in a dynamic relationship. Diaries, letters, and autobiographies- these writings defined care as a set of practices that are of seminal importance in order to understand contemporary forms of transnational humanitarianism and care work. A striking commonality in many of these writings is a deep engagement with time and temporality. Passage of time (civilizational), transatlantic travel, and/or movement toward a goal often inspired and organized these narratives. My paper seeks to analyze the affective significance of these tropes surrounding temporality. How did time/temporality function to construct care as a specific cultural and historical mode of social and moral assistance?

Srirupa Prasad teaches in Women's and Gender Studies and Sociology at the University of Missouri-Columbia. Her primary research interests are culture and politics of contagion, public health, and body. Her first book, *Cultural Politics of Hygiene in India, 1890-1940: Contagions of Feelings* was published by Palgrave Macmillan in 2015. It investigates genealogies of contagion in colonial India

and highlights the dynamic and contested passages between contagion as a microbe and contagion as an affect. She is currently working on a new project studying the history and contemporary politics of tuberculosis, global philanthropy, and care work in India.

Temporal affect and transcending gender binary through folk Songs of North Bengal
Nasrin Khandoker, Maynooth University, Ireland. Jahangirnagar University, Bangladesh

Based on the Bhawaiya folk songs of North Bengal and its popular reception, appropriation, and reproduction, I will examine the subaltern subjecthood, and how it is formulating the emotions and constructing the temporal affect that transcend the biological gendered body. This genre of the folk song known to emerge with the Rajbangshi community of North Bengal, in India and Bangladesh, is famous for expressing the emotions of love, loss, and longingness of women and composed with the detailed context of its subject: women, which makes the Bhawaiya song especial amongst Bangla folk music. The tune, lyrics, and performance of Bhawaiya trigger an temporal affect, which is not bound to bodies and fixed subjects. On the context of the emotional architecture of Bhawaiya tradition, I want to examine this subaltern/female subjectivity created by the temporal affect. For analyzing this, I am examining the Bhawaiya song's lyrical expressiveness and context, as well as and performances and reproductions, gathered from my fieldwork in 2016 in North Bengal (India and Bangladesh).. I will focus on the sharing of the emotion of love/loss and longingness from the songs to the public behavior through which it is exhibited.

Nasrin Khandoker is a doctoral candidate in the department of Anthropology, Maynooth University. She is originally from Bangladesh, and on study leave from Jahangirnagar University, where she works as an Associate Professor of anthropology. She is the recipient of a Wenner-Gren Wadsworth fellowship and Hume scholarship for her PhD. Nasrin also has a Master's degree in Gender Studies from CEU, Hungary. Her recent publications include nationalism, sexuality, education, affect theory, globalization and social studies of science. She is a social activist in several feminist and anti-sexual violence groups in Bangladesh, and a columnist for some reputed Bengali news media.

Passion and Time: An Exploration of the Intertwined Dimensions of Temporality and Emotion
Clary Krekula, Karlstad University

Emotions are, like other interactional processes, shaped by temporality. Limited research on the temporal dimensions of emotions indicates that emotional pasts are used in the interpretation of present emotions. Further knowledge on how experiences of time and emotions intertwine, is, however, still limited. Based on time being a specific mode of experience and an intrinsic dimension of subjectivity and sociality, this paper explores and problematises the ties between temporal and emotional dimensions. Based on analyses of qualitative interviews with 25 women and 8 men in Sweden, aged 52–81, who dance on a regular basis, the paper discusses experiences of passion in dance. The results shed light on three temporal experiences which create passion: A synchronised present, the embodied synchronisation between the dancers, and experiences of a temporal continuity. By looking at how passion is created in synchronisation with the surroundings, including other people, the paper also contributes to a more in-depth discussion on time horizons and the "specious present".

Clary Krekula is Associate Professor in Sociology at Karlstad University. Her research is about critical perspectives on age and ageing with focus on age as a power relationship, and the connection between age and temporality in social life. She is currently involved in several nationally and internationally funded research projects, studying these questions both in relation to older people's dance and to work and entrepreneurship in later life. Krekula runs AgeS: a Swedish research network

which focuses on developing critical age studies and research on temporality. She is a board member of COST Action 1409 on extended working life.

Object Stories: Tracing South Asian Colonial Histories of Displacement through Affective Archives
Aarzoo Singh, University of Toronto

The ways in which official histories—particularly that of colonial histories—have been documented, understood, and accepted as factual accounts limits the nuanced understanding of experiences had by displaced colonized communities. My intervention to this dilemma comes through physical objects and heirlooms that, I propose, carry meaning and memories, which contribute to the intergenerational linkages among colonial and postcolonial subjects. In this paper I ask: how do we talk about this trauma? How can we—specifically within the South Asian diaspora—as families, communities, and nations, think about the colonial violence that occurred and are occurring to them, or their loved ones, without causing further harm of retelling experiences that are beyond words? What are the alternative ways of telling our stories that perhaps move outside of language, lexicon, and the constructs of time? I look at the ways in which objects work against our assumptions about the motives and character, actions, and causes of the past through the ways in which they place a literal material obstacle within discursive patterns of writing, moving these writings to an actuality or a "thereness" exterior (Elsner 167). In other words, objects inject a "realness" into writings of histories in their ability to withstand history without changing in form—they are physical and metaphorical evidences of the past. As Jas Elsner illuminates, "Objects are part of the story or agenda or theme they have been summoned to help on its way. They can conjure imaginations from a space of real-life experience outside the narrative. They exist in a space that is outside the narrative while being within it"(167). Thus, through the narratives attached to 'things', I look at the ways in which familial stories interrupt 'official' documented archives to reveal those "unspeakable" lived experiences had by victims of colonial trauma.

Aarzoo Singh is a PhD candidate at the Women & Gender Studies Institute at the University of Toronto. She completed her undergraduate degree at Ryerson University in Fashion Design and her Master's degree from Queen's University in Gender Studies. Her research focuses on the theoretical and experiential connections between objects, things, locations, and displacement for the South Asian Diaspora. Her work draws on diaspora, affect, postcolonial, story-telling, and thing theories. Her PhD dissertation emphasizes the ways in which objects that are laden with memory, emotion, and affect illuminates migratory cultures and the politics of home.

Session 3 | Tuesday 1.45-3.15

3A | Designing time, marking time
Chair: Larissa Pschetz, University of Edinburgh

The internal Israeli dispute about the time limits of Daylight Saving Energy
Yair Barak, University of Maryland

Since 1992, when Daylight Saving Time (DST) was legislated as a State law in Israel, it became an arena of an annual struggle between the religious parties and the secular public. The main issue was not the legislation of the Summer Clock, as it is officially called in Israel, but its application. The law determined that the length of the Summer Clock period would be no less than 150 days each year, but

it did not fix the exacts dates of its beginning and its end. The religious parties demanded that certain limits be set by claiming that extended limits force religious people to breach strict Jewish rules that are based on a very tight timetable. The secular public's claims, demanding a prolonged period, were based on arguments about saving energy, reduction of road accidents, more hours of sunlight for outdoor family activities, and some macro-economic benefits. Both sides' arguments could be refuted as irrational and non-factual. The basis of the controversy was between absolute religious official rule over time and the calendar in Israel. The religious parties saw the adoption of the Summer Clock regulation as surrendering to the secular public. On the other hand, the secular circles promoted and escalated the debate as a Moral Panic by claiming the religious leaders were clericals who were the enemies of progress and an advanced society. This paper addresses the 1992-2013 Summer Clock debate as a religious - secular confrontation in Israel.

Yair Barak's fields of research are economic history, the history of economic thought from the middle ages till the 21th century, the history of the economic policy in Palestine-Israel and economics as culture. His doctoral dissertation titled as ""Privatization - A History of a Major Shift in the Economic and Social Policy of Israel (1977-2000). Barak is manager of the Inter-University ""Forum of the History of Economic Thought"". Barak participated in international conferences by presenting there connections between economy and theology, economy and literature, economy and visual art. Barak was for five years an interpreter of global economy in the Isareli radio (""Kol Isarel"").

'You Need to Know the Value of One Second': Ethiopian Professional Runners and Means of Measuring Time
Michael Crawley, University of Edinburgh

In this paper I explore the timing and measuring technologies available to Ethiopian runners and the various ways in which they are adopted, contested and resisted. In the course of fifteen months of fieldwork GPS watches went from being extremely rate to being highly sought after training tools, and the data collected from them transformed the ways in which runners trained, the way that they thought about energy and even what they ate. Much of the literature on such tracking devices focuses on the self, considering them as 'prosthetics of selfhood' (Lupton, 2016). Instead, I describe how such timing devices are implicated in wider relationships of domination and control in Ethiopia, between coaches and runners and between male and female athletes. I consider how Ethiopian concepts of slowness, and of using technologies collectively, contrasts with the logic of two companies that dominate the running market, Nike and Garmin. These companies characterise 'development' as acceleration and shortening. I will illustrate how the body is implicated in these dynamics by demonstrating the various 'heterochronies' at play in Ethiopia, showing that concerns about time cannot be separated from considerations of energy, fatigue and working rhythms.

Michael Crawley is an anthropologist working at the Centre of African Studies in Edinburgh. His work considers the complex interplay between distance running and 'development' in Ethiopia, and is based on fifteen months of ethnographic fieldwork in and around Addis Ababa. He is also an international runner himself, and writes regularly for the Guardian newspaper.

Geometry in the Walnut Grove: Marking Time and Belonging
Carl A. Smith, Edmund Harriss and Angela Carpenter, University of Arkansas

Within a beautiful, but endangered Walnut Grove landscape, a mathematician, an architect and a landscape architect came together to explore, understand and communicate a sense of place. Our place-understanding accreted through repeated landscape-immersion, observation, drawing, mathematical

modeling and sculptural interventions. The space was, by degrees, claimed as 'our place' through our perceptions, senses and increasing sense of belonging over time. Of particular note was our unpacking of the landscape's geometry; our increasing awareness of diurnal and seasonal change; and the potency of the landscape to evoke our memories, both inherent and empathized. Our paper will recount our methods of marking time and belonging within a place and, in particular, emphasize the potential for multi-disciplinary, creative practice to highlight landscapes as community assets threatened by progress and urbanization.

Dr Carl A. Smith is an Associate Professor of Landscape Architecture at the Fay Jones School of Architecture and Design. I have particular teaching and research interests in the perceptions of change in urbanizing landscapes, and the use of drawing to investigate place.

Dr. Edmund Harriss is a Clinical Assistant Professor of Mathematics in the J. William Fulbright College of Arts and Sciences. He is a mathematician and mathematical artist, driven by a passion to communicate the beauty and utility of mathematical thinking beyond the discipline.

Ms. Angela Carpenter is a Visiting Assistant Professor Architecture at the Fay Jones School of Architecture and Design. She is an architectural designer with particular interests in the processes and production of fabrication and craft in making.

3B | Making Futures Matter: Practice Research as a Means of Making Futures
Chair: Lisa Baraitser, Birkbeck

The papers brought together in this panel explore the theme of the future in young people's lives. The future is a theme of that all three researchers creatively explore with their young research collaborators, as a possibility embedded in the present, as a means of becoming who they are, as a way of collecting and considering 'what really matters'. The materiality and affectivity of various forms of practice research form methodological flashpoints in our discussions, as the methods used to imagine futures: narrative, performance, collage, drawing and painting, and the natures of materials employed in these processes of making, are core to the ways in which young people found their 'voice' and imagine their futures. The panel established the value of working on the future for young people, both as a way of changing the present and as a means of explicating social and personal values.

Temporal Organization of Religious Culture: Margins and Futures
Anna Hickey-Moody, RMIT

This paper examines the temporality and geography of religious cultures involved with my current research on Interfaith Childhoods. The temporality of prayer, religious schooling, and religious festivals shapes how young people and their parents are, and are not, able to build relationships with people from religions different from their own. I examine children and their parent's responses to discussions about the temporality of their religion, alongside my own observations of the social choreography undertaken by the temporality of religion. I bring this discussion together with an analysis of large collaborative artworks made by the children in my project, in which they paint 'interfaith futures'. These future cities are comprised of 'what really matters' for the future in the children's minds. The children are from a range of religious and secular backgrounds and their imaginative futures depicts the possibility for religious and secular social unity which current cultures struggle to achieve.

Anna Hickey-Moody is Professor of Media and Communications, Australian Research Council Future Fellow and Vice Chancellor's Senior Research Fellow at RMIT University, Australia. She is based in the Digital Ethnography Research Centre where she leads a team of researchers working on the Interfaith Childhoods project: https://www.interfaithchildhoods.com. Her books include *The Politics of Widening Participation and University Access for Young People* (Routledge, 2016), *Youth, Arts and Education* (Routledge, 2013), *Unimaginable Bodies* (Sense, 2009) and *Masculinity Beyond the Metropolis* (Palgrave, 2006). Anna has also edited a number of widely-cited collected works and themed journal editions.

Narrative and performative research strategies in the study of young people's imagined futures
Dawn Lyon, University of Kent

Despite significant interest in the social construction of time and temporality in classical and post-structural sociology, the future is surprisingly under-researched in contemporary sociology, perhaps in part due to the challenges of accessing future orientations in a meaningful way. This paper brings together material from two projects which have explored different methods – narrative and performance – to investigate young people's orientations to the future in a working-class setting in southeast England. First, it considers narrative accounts of young people who were invited to write essays imagining their futures as if they were already at the end of their lives. Second, it draws on material generated with young people in a series of arts-based workshops and focus groups which sought to stimulate and reflect on the experience of temporal, material, symbolic change in proximate and distant futures. The paper critically discusses these approaches to researching the temporalities of young people's lives and analyses the temporal relations that emerge through the data, for instance in relation to 'reach', 'clarity' and 'connectivity' (Mische 2009) - the timeframe and detail in which the future is imagined and the connections made between different temporal events – and destiny and escape – the mode and extent to which the future is embedded in the past and present.

Dawn Lyon is Senior Lecturer in Sociology in the School of Social Policy, Sociology and Social Research, University of Kent. She has published in the fields of the sociology of work, gender, migration, community, and visual and sensory sociology. Her current research explores time, space and rhythm in young people's imagined futures and in a study of the fish industry. She is author of *What is Rhythmanalysis?* (Bloomsbury Education, forthcoming 2018) and winner of a 2017 Sage Prize for Innovation/Excellence for the article, 'Doing audio-visual montage to explore time and space: The everyday rhythms of Billingsgate Fish Market', published in *Sociological Research Online* in 2016.

Glitter as Sensory Methodology: Futures, Collaging, Girls
Rebecca Coleman, Goldsmiths
This paper addresses the topic of creative methodologies for studying temporality through a focus on collaging workshops conducted with teenage girls where they were asked to collage imaginations of their future. Rather than concentrate on the outputs (the collages themselves), the paper focuses on the collaging workshops as a sensory methodology. In particular it explores the role of one material that emerged as especially significant in the workshops: glitter. It suggests that glitter as a material engaged these girls affectively, moving them in ways that enabled them to both imagine their futures and to play with and get carried away with its materiality. The paper considers the wider implications of a focus on the materiality and affectivity of specific materials within a research project. More specifically, it asks what this focus might indicate for creative and sensory methodologies concerned with temporality and futures

Rebecca Coleman is Reader in the Sociology Department, Goldsmiths, University of London, where she researches and teaches on visual and sensory culture, bodies and materiality, temporality – especially presents and futures, and inventive methodologies. She is currently working on a book called, *Engaging Futures: Methods, Materials, Media* (under contract, Goldsmiths Press). Some of this work in process is available at: http://www.temporalrepertoires.org   She has published *The Becoming of Bodies: Girls, Images, Experience* (2009, Manchester University Press), *Transforming Images: Screens, Affect, Futures* (2012, Routledge) and *Deleuze and Research Methodologies* (edited with Jessica Ringrose, 2013, Edinburgh University Press). Further recent publications are the Special Issue of *Sociological Review* on 'Futures in Question: Theories, Methods, Practices (edited with Richard Tutton, 2017) and a Special Section of *Theory, Culture and Society* on "Visualising Surfaces, Surfacing Vision" (edited with Liz Oakley-Brown, December 2017), which includes written essays and artworks.

3C | Temporal strategies of rest and relaxation
Chair: Laura Salisbury, University of Exeter

Can We, Dare We, Be Bored?
Steven Earnshaw, Sheffield Hallam University

In *The Fundamental Concepts of Metaphysics* (1929-30) Heidegger identified a culture which does everything it can to avoid confrontation with boredom. In doing this, he argued, we ignore a fundamental condition of human existence. Writing around the same time, amidst a globally entrenched idleness, Keynes nevertheless seemed to identify a similar problem with boredom when he imagined a utopia brought about by technological supremacy: 'There is no country and no people I think, who can look forward to the age of leisure and abundance without dread. ... It is a fearful problem for the ordinary person with no special talents to occupy himself' ('Economic Possibilities for our Grandchildren', 1931). Ranging across disciplines, this paper seeks to understand what it is be bored, how we need to confront what it might tell us about an essential human engagement with existence, and how this at the same time is an object of political contestation, since the radical move towards more me-time in certain parts of the world (e.g. Discretionary Time, Goodin et al, 2008; Decolonizing Time, Shippen 2014; NEF Report, '21 Hours', 2010), may unwittingly be a call for the abyss of boredom that we have still to understand.

Steven Earnshaw is currently researching and writing *Time in Literature* (Routledge, 2019/20), while his book *The Existential Drinker* is due to be published October 2018 (Manchester University Press). Previous publications include *Memory Clinic* (a collection of short stories), *Existentialism*, *The Pub in Literature* and *The Direction of Literary Theory*. He is Professor of English Literature at Sheffield Hallam University (UK).

Time to relax? Historical reflections on the art and privilege of health maintenance
Ayesha Nathoo, University of Exeter

"Could you rush around less, to reduce the chances of meeting your next dead-line dead?", asked London pathologist Malcolm Carruthers on the cover of his popular book The Western Way of Death (1974). Contributing to the emerging field of "stress management", of which "time management" occupied a central node, Carruthers was one of a growing number of practitioners advocating relaxation techniques and ideologies as prophylaxes and treatments for various maladies supposedly derived from the strains of modern living. As physiotherapist and prominent relaxation teacher Laura Mitchell proclaimed to readers of Simple Relaxation (1977), the use of time "is being recognised

increasingly as an important ingredient to successful living". She warned: "Be aware of 'Time Wasters'… Keep control of your own time". This paper will offer a cultural historical analysis of the changing frameworks of managing, experiencing, and imagining time that have underlain professional discourses and popular uptake of contemporary stress management practices during the course of the twentieth century. It aims to shed light on the types of temporal economies promoted by relaxation practitioners, and the individual and societal consequences of perpetually seeking and maintaining, or being denied, adequately restful lives.

Ayesha Nathoo is a cultural historian of modern medicine and Wellcome Trust Research Fellow at the Centre for Medical History, University of Exeter. My project, "Cultivating Relaxation in Twentieth-Century Britain", explores the ways in which relaxation practices have acquired therapeutic value in medical and popular arenas, particularly in relation to chronic-disease prevention, pain management and stress reduction. I was a collaborator on the Hubbub project, Wellcome Collection, London, (2014-2016), exploring notions of rest and busyness in modern life and have also recently completed a secondment fellowship at the Science Museum, London, researching a forthcoming exhibition on immortality."

The rhythms of escape in urban communality, and their limits
Helen Traill, London School of Economics

Urban communal growing can carve out slowness, an escape from the time-pressure and chronopolitics of the wider city. It disrupts the sense of speed as an essentially urban characteristic. This supports analytical accounts highlighting the partiality of acceleration narratives and emphasising their relation to power. Communal gardening involves the curation of time and space, the experience of rhythm (to borrow from Lefebvre). Whilst communal growing has been explored as spatial disruption, its temporal characteristics remain largely overlooked, and yet the possibility of escaping time-pressures is latent in the rhythms of growing in common. The slowness of communal growing is ideological as much as practical, it is taking control of time experience. This paper explores this slowness in relation to two growing sites in Glasgow: one a community garden, the other an urban meadow. It builds on an understanding of cities as heterotemporal, full of competing, overlapping rhythms. While this paper argues for the escapist possibilities of communal rhythms, temporal control must be recognised as unevenly distributed. Thus, the politics of escapist time are not straightforward, intertwined as they are with the partial nature of urban growing as a phenomenon. This paper explores the possibilities and limits of escapist urban time.

Helen Traill is a PhD candidate in the department of Sociology at the London School of Economics and Political Science. Her doctoral work draws on qualitative fieldwork in Glasgow to ask what meanings and consequences community has in the urban context. It also asks what relation community has to urban development, politics and social dynamics of inclusion. She has broad interests in urban rhythms, temporary land uses, the commons, and the political potential of communal practices.

3D | Making time in the built environment
Chair: Andrew Hom, University of Edinburgh

Architecture and Social Time
Paul Jones, University of Liverpool

Architecture is inherently temporal. The world over, major buildings are bound up with political attempts to mark - or to help 'make' - social time, with the cultural projection of pasts-presents-futures

often taking architectural form. Additionally the everyday practices that make 'social time' have meaningful connections to the built environment. This paper addresses one distinct moment in the mid-nineteenth century when the UK state commissioned architects to materialise temporal discourses: the 'Battle of the Styles', a historicist struggle for styles and meanings. Although bound up with variant claims of political pasts and futures, this case illustrate much concerning the political mobilisation of the built environment and the relation of such to temporality. Against this backdrop, this paper addresses the entanglements between architects, their commissioned designs, and the ways in which states seek to make 'social time'.

Dr Paul Jones: I am a sociologist with a particular interest in capitalism and architecture. Recently I have also published a range of studies local political-economies in a range of sites and settings, addressing variously: the scale and scope of Private Finance Initiative; digital models; the embedding of the Localism Act; hospital design; the materiality of the museum; and supermarkets as political actors.

Brickwork, Capitalism, and the Collective Memory
Brigitte Bechtold, Central Michigan University

The evolution of capitalism in Britain, Europe and the United States has brought the construction of numerous "things" made of brickwork, which have a social significance that goes well beyond their usefulness in capitalist profit. First, the bricks are often unique in the sense that they were selected and produced for a particular application. Second, bricklayers have constructed the edifices of the 18th-20th century by installing the bricks tediously, one by one, and most often with small groups of co-workers. Third, the method of construction and teamwork makes that the resulting built works become the basis for social histories and the collective memories of individuals, families, and communities. This gives rise to interpretations of "time" related to brickwork: a compressed instant and timeless view when regarding a completed edifice, a long extended view of time connected to building time and memory, and a disruption of time-memory when capitalist progress calls for dismantling and destruction of the brickwork building. The resulting disruption of personal histories and collective memories of communities of workers and their families adds to alienation in the capitalist world. In this presentation, comparisons are made between societies that place emphasis on cultural heritage and those that do not.

Brigitte Bechtold holds a Ph.D. in Economics from the University of Pennsylvania. She also has completed the requirement for a mathematics major. She is a Professor of Sociology at Central Michigan University, where she teaches courses on racism and inequality, social justice and globalization, human trafficking, and research methods. Her recent publications focus on topics such as the minimum wage, the commons, community gardens, and infanticide. Her recent research interests surround "buildering" and social action in the urban setting, and other topics in urban sociology. She is a member of the board of several professional journals, most notably the *Review of Radical Political Economics*.

Unmaking time and place: portrait of a village
Arvid van Dam, University of Leeds

Throughout Europe, rural depopulation jeopardizes the existence of small towns and villages. Based on ethnographic fieldwork, this paper focuses on the complex temporal and material configurations of the process of abandonment in one village in the south-east of Spain. While fully abandoned and repopulated in the 1570s when the Moors were expelled from the region, the once prosperous village

has since the 1950s seen a steady and seemingly irresistible trend in abandonment. The result is that of 1500 people, there are currently only 60 permanent inhabitants left with the prospect of (once again) complete abandonment. The ruination of houses, irrigation systems, and cultural fabric will be addressed with the term unmaking. In relating to stories of more and less distant pasts and challenging the very possibility of a future, the unmaking of place also sheds light on the cultural relationship between place and time. Unmaking here appears not a simple, careless destruction, but as historically self-conscious and selective, engaged and affective. However, I will show that this process is not hegemonic and coincides with forms of making, including both the material and symbolic reconfiguration of place and the creation of alternative prospects.

Arvid van Dam is Marie Sklodowska-Curie PhD candidate at the University of Leeds. Through ethnographic fieldwork and an analysis of disaster narratives, Arvid is studying discursive-material expressions of drought and desertification in contested landscape designs in southern Spain, and highlights how views to a sustainable future materialise. Arvid holds BA and MA degrees in Cultural Anthropology from Utrecht University.

3E | Negotiating the everyday: inequalities, allocations, networks
Chair: Felix Ringel, Durham University

Time as a Source of Struggle and Resilience in Homeless Families
Peter Fraenkel, PhD, The City College of the City University of New York

A common myth about families living in homeless shelters is that they are laconically waiting around for housing, financial support through welfare or jobs, and other resources and services. Nothing could be further from the truth. Single mothers in shelters dealing with power inequities incurred by poverty, and often racism and ethnicism, are as busy as any parent in higher social classes trying to procure resources whilst managing children's behavior and homework, and whilst attempting to maintain the family's sense of relational and emotional integrity. Qualitative and quantitative research by the author and his students demonstrates that these families are incredibly time pressed, and one way of maintaining resilience is by creating regular rhythms and routines in family life. Our research showed that regular schedules of homework, mealtimes, and wake and bedtimes is highly correlated with better behavior and emotional functioning in children. This paper will report this research, and reveal how time is a resource for resilience in multi-stressed families dealing with the power inequities imposed by the unfair, oppressive economic conditions in American society. Videotapes of qualitative interviews with families will illustrate these challenges and coping responses.

Peter Fraenkel, Ph.D., is Associate Professor of Clinical Psychology at The City College of CUNY; faculty of the Ackerman Institute for the Family, where he directed the Center for Work and Family; and in private practice in New York City, specializing in couple and family therapy. Dr. Fraenkel is author of *Sync Your Relationship, Save Your Marriage: Four Steps to Getting Back on Track* (2011, Palgrave-Macmillan), co-author of *The Relational Trauma of Incest: A Family-Based Approach to Treatment* (2001, Guilford Press), and numerous other publications. He received the American Family Therapy Academy's 2012 award for Innovative Contribution to Family Therapy.

Temporal Negotiations of women's civic engagement: Whose got time for that?
Maggie Laidlaw, University of Edinburgh

'How do women have time to engage in civic activities?' is an interesting question, because people often say that they are very busy. It's certainly a puzzle how and why people find or make the time to

volunteer - it's even more of a puzzle given that volunteering isn't always easy. Therefore, it's not just about finding/having time, it is also about having time to fit into an organisation when the organisation needs you, and how this might be dovetailed with other commitments in the life of a volunteer. On one hand the paper presents a process that allows for agency through negotiation within the constraints of everyday demands. On the other hand, it argues that we as individuals cannot freely choose how to use our time. That it is always a question of negotiation with others – partners, children, employers, organisers, bureaucratic fields and so on.

The study is identifying that volunteers are not just people with lots of free time, nor those who go into it and then quickly realise they are over committed, and withdraw. It suggest that they are often people who manage their time through negotiations with the organisation, others, self, and technology in order to facilitate that participation.

A 4th year PhD research student at the University of Edinburgh, **Maggie Laidlaw** investigates the achievements, and temporal challenges of women who participate in community groups or organisations. Her MRes, received from The Glasgow School of Art, focused on developing collaborate & creative research methods, and it was there that Maggie incorporated the use of poetry as a research method. Maggie's current PhD is project linked to Imagine' (http://www.imaginecommunity.org.uk/) — a five-year project which brings together a range of different research projects working together across universities and there, mostly local, communities. Maggie is also a community volunteer and local activist.

Re-Organizing Everyday Life – How Time Allocation and Social Practices Change in the Course of Retiring

Anna Wanka, Goethe University Frankfurt on the Main

The transition to retirement can significantly impact the older adults' organization of everyday life. From a practice-theoretical perspective, everyday life is conceptualized as a routinized nexus of doings and sayings, bound in space and time (Schatzki, 2002; Reckwitz 2003). Retiring makes a significant part of daytime available, modifies people's socio-spatial surroundings, and thus demands for routines to be re-organized. This paper asks: Which everyday life practices change when people retire and which stay the same? Which human and non-human, discoursive and material actors are involved in re- organizing everyday life? Empirically, the paper draws upon a mixed-methods design. Quantitatively, data from the European Time Use Survey are presented, comparing how time allocation of retirees differs from that of an employed and unemployed matched sample. To explore how these differences are processually constituted, data from a longitudinal qualitative study that follows 15 older adults throughout their retirement process, combining episodic interviews, daily diaries, and photo-diaries, will be presented. The paper puts spotlights on changes in time structuring and time handling, like changing morning and evening routines, and the changing use of 'time things' like calendars and memorabilia.

Anna Wanka, PhD, studied sociology and law at the University of Vienna, where she specialised in the sociology of ageing and practice theories. She was a PhD scholar at the doctoral programme "Sociology of Social Practices" the Institute for Higher Studies in Vienna from 2012 - 2015. Currently, she is a post-doctoral researcher at the Goethe-University Frankfurt on the Main, where she is part of the inter-disciplinary Research Training Group "Doing Transitions". Her habilitation project is called 'Doing Retiring'.

3F | Medical timelines in dispute
Chair: Claire Potter, Architecture Association

Progression, Fluctuations, and Times of Dementia Care
Jieun Lee, University of Copenhagen

Dementia is often framed as a progressively degenerative condition in which a person's cognitive abilities decline over time. The notion of steady "progression" of dementia is central in the ongoing efforts to "manage" the dementia epidemic in Korea and elsewhere. It is built in the call for "dementia care pathway", timely diagnosis campaign, and family caregiver education courses, and welfare scheme. As such, the narrative of "progression" enacts and is enacted by an assemblage of knowledge, practices, and diverse actors around dementia as a matter of timely management and long-term plan. Yet, daily lives of family caregivers are fraught with fluctuations. Fluctuations in the moods and symptoms of people with dementia make it difficult for family caregivers to go about their daily living as they planned. This paper asks how the temporal narratives are often associated with different modalities of care. The official "progression" narrative rationalizes the time of dementia as a matter of timely management and plan. In contrast, the mundane experiences of fluctuations reveal the unruly and affective characteristic of intimately looking after the person with dementia on a daily basis, where things are often untimely and hard to plan. I argue fluctuations are not temporary deviations, but an intrinsic part of temporal experience in relations of care, which require mundane creativities of tinkering and response-abilities.

Jieun Lee is a postdoctoral research fellow in anthropology in the University of Copenhagen. Her research is situated at the intersection of medical anthropology and Science and Technology Studies (STS) and focuses on the relation between scientific knowledge production and changing conceptions of body, time, and life in contemporary South Korea. In her previous research, she explored the intertwining of the ontology of stem cells as a future-oriented life form with the anticipatory mode of living. Her current project concerns emerging forms of care, relations, practices, and subjectivities in the context of nation-wide dementia management program in Korea.

Without Limit of Time? Time, and its Therapeutic Use, in Different Settings
Alasdair Forrest, Royal Cornhill Hospital

In one part of the psychiatric system, a small number of mentally-disordered offenders find themselves detained "without limit of time". In another part, an increasingly small proportion of patients ever is offered long-term psychotherapy. As a Registrar in Medical Psychotherapy and Forensic Psychiatry, I have a perspective both as psychiatrist to such forensic patients and as psychotherapist to such long-term psychotherapy patients. Drawing on this, and on the literature of Group Analysis, in this paper I present a theoretical and clinical reflection on the therapeutic use of time. This is influenced in particular by the work of Cox and of Adshead. In doing so, I recognise that I work in a situation of inequality of power between patient and doctor, but also one in which time is defined from a third position: that of the state. I argue that that third relational position—that of the state or society-as-a-whole—is essential in all definition of time. I link this to broader ideas on the notion of the third position in the literature of Forensic Psychotherapy.

Dr Alasdair Forrest trained in Medicine at Dundee before working as a junior doctor in Aberdeen. Following basic psychiatric training in the West of Scotland, he has been training as Scotland's only Specialty Registrar in Forensic Psychiatry and Medical Psychotherapy. He works as an individual and

group psychotherapist and psychiatrist in Aberdeen, and is visiting psychiatrist to a local prison. Alongside this, he trains as Group Analyst with Group Analysis North in Bolton.

Time for a Change: Embodied Social Temporalities and Trans Life Narratives
Chiara Pellegrini, Newcastle University

The transgender movement of the 1990s, developed mainly from the work of Sandy Stone and Leslie Feinberg, introduced a questioning of canonical transsexual memoirs and the normative temporalities they codified: a clean break with the past as necessary for life in the new gender, surgery as the climax of the narrative and resolution of all conflicts, and childhood behavior as foreshadowing of one's 'true' gender. In this paper, I analyse trans and gender-variant autobiographical narratives of the past two decades (Bornstein 1994, Jacques 2015, Viloria 2017, and others from lesser known writers) and their strategies for manipulating narrative temporality in order to question canonical memoirs. This questioning is achieved, firstly, by showing a discrepancy between the medico-legal timeline of transition and the embodied experiences it excludes (e.g. change after surgery, faster or slower change, no change at all). Secondly, by challenging readers' expectations of climax and resolution with non-linear temporalities. Lastly, by placing the self in the context of the history of transgender politics and the striving for a collective future, through the mixing of autobiography with theory or cultural criticism. For my analysis, I build on feminist and queer studies that have linked dominant and disavowed gendered and sexual experiences to configurations of plot and time (Winnett 1990, Roof 1996, Halberstam 2005, Freeman 2010).

Chiara Pellegrini is a Ph.D. candidate in English Literature at Newcastle University. Her project focuses on contemporary novels and autobiographies with gender-variant first person narrators. Her background is in queer theory, transgender studies, literature and continental philosophy. She has an essay under consideration for publication in an edited volume entitled *Queer/Adaptation* with Palgrave and another essay under consideration with the journal *a/b: Auto/Biography Studies*, and has presented her work at conferences and research seminars in the UK. She co-organized the international interdisciplinary conference 'Anonymity Unmasked' at Newcastle University in September 2017 and is currently working on editing a special issue to follow the conference.

A Psychoanalytic Perspective on Time: Attitude Towards Time Reflecting the Patient's Way-of-Being with Self and Other
Amira Simha-Alpern, Derner Institute Adelphi University

The author suggests that our subjective experience of the objective demands of time and the manner in which we organize ourselves around time reflect broad personality characteristics of way-of-being in relation to ourselves and others. Inspired by Winnicott and Seligman, the author argues that the individual's subjective state of time develops out of the primary experience with the caretaker. Infants are born without a natural circadian rhythm. From birth, time is introduced to the infant by the mother and is experienced as the "other". Through the temporal attunement of the caretaker, infants are expected to develop a daily rhythmic cycle through the first month of life. Based on the individual's adaptation to the temporal attunement of the caretaker and the experience of self and self-with-other, time can be experienced as holding, impinging, and nurturing or persecutory; analogue (continuous) or digital (discontinuous); synchronized, harmonious or dissonant and incongruent. The author identifies two main attitudes towards time: 1. Time as an anaclitic object: Relation to time resembles the individual's emotional ties to the caregiver during infancy. 2. Time as an introjective object: Relation to time represents the demands of the superego. The paper will discuss 3 case illustrations.

Dr. Simha-Alpern is a clinical psychologist, certified psychoanalyst and clinical supervisor; and had additional training in parent education and guidance. She is the founder, director and faculty member at The Potential Space for Continuing Education in Psychology and Psychotherapy; a faculty member and supervisor at the Derner Institute; a former director and faculty member at the Suffolk Institute for Psychotherapy and Psychoanalysis; and a Clinical Assistant Professor of Psychiatry at Stony Brook University. She has published and presented papers in the areas of eating disorders, multicultural identity, trauma, relational psychoanalysis, and attachment. She is in private practice in Smithtown, NY.

3G | Dislocations and Distortions: Considering Affective and Relational Modes of Visual and Sensual Perceptions
Chair: Adela C. Licona, University of Arizona

This panel introduces work that challenges and undermines neocolonial chronologies and chrononormativities that reinforce dislocating and divisive political rhetorics and widespread precarity that, in turn, delimit what is and can be seen. Panelists analyze photographs, art, and digital archival projects to unearth regimes of distortion that produce seemingly natural divisions between the documented and the undocumented as well as the worthy and the unworthy. Papers differently consider specular disciplining functions that produce conceptual closures that are achieved through the hardening of ideological support for the expansion of rights for some and for the curtailment of rights for others. Considering textures, embodiments, iterative temporalities, artistic depictions, interventions, and gestures in and of the everyday to invite considerations of the possible, papers on this panel offer different visual strategies to facilitate public dialogue and to provoke new ways of looking, seeing, sensing, and remembering as affective and relational modes of visual and sensual perception.

The Wild Possibilities of Refraction and Relational Proximity
Adela C. Licona, Institute for LGBT Studies/Department of English, University of Arizona

This presentation begins in the assumption that there is always more to see. Through select images, I explore the possibilities of wild refractions and relational proximities as practices of looking, seeing, sensing, and relating that reject the conceptual closure of seemingly sutured imagery. Transnational, women of color, third-space, and indigenous feminisms, and the queer world-making possibilities their insights can inspire, particularly with regard to relational perception, relating across difference, and engagements with multiplicity, inform these analytic practices. Refractions, or the process of bending light, can illuminate a kaleidoscopic multiplicity of stories that complicate the hegemony of a singular ethno-normative history and establish links to something prior and perhaps something yet to be. Relational proximities are tied to the networks of relationality that connect the human and the non-human. Looking through refractions and relational proximities can allow viewers to move beyond the chrononormative to feel and see–revision–their way through layers of present absences and absent presences. Such revisionings are relational modes of perceiving that can be taken into repertoires of knowing and remembering to attend to the invisibilized, overlooked, unseen, or otherwise devalued to dislodge dominant, normative narratives and the hegemonic viewpoints they produce.

Adela C. Licona, Associate Professor, English; Director, Institute for LGBT Studies; Vice Chair Social, Cultural, Critical Theory Graduate Minor, University of Arizona. She has published in such journals as *Antipode*, *Journal of Latino-Latin American Studies*, *Annals of the Association of American Geographers* and *Critical Studies in Media Communication*. Her co-edited collection with Wendy Hesford and Christa Teston, *Precarious Rhetorics*, is under contract with Ohio State University Press.

She authored *Zines In Third Space: Radical Cooperation and Borderlands Rhetoric* (SUNY, 2012) and co-edited *Feminist Pedagogy: Looking Back to Move Forward* (JHUP, 2009). Adela serves on numerous editorial boards.

In Transit: Time, Space, and Resistance in the U.S., Mexico, and Central America's Northern Triangle
Anita Huizar-Hernández and Kaitlin Murphy
University of Arizona

This presentation examines how contemporary artists work to simultaneously depict the movements and flows of people, goods, and ideas across the United States, Mexico, and Central America's Northern Triangle; and reframe the neoliberal temporalities that divide developed from developing and the documented from the undocumented. The two presenters will discuss an ongoing joint project titled "In Transit/En Tránsito: Art, Migration, Resistance" which investigates artists whose work challenges and undermines the neocolonial chronologies that underpin the increasingly divisive political rhetoric, widespread precarity, and deadly migratory journeys that mark our contemporary moment. Anchored in the Sonoran Desert borderlands and drawing on practices from different regions of the U.S., Mexico, and the Northern Triangle, the artwork coheres around questions of resistance and social transformation in relation to transnational migration and human rights. Ultimately, we argue that through different visual strategies, these artworks reorient the time and space of the region by inviting a consideration of the possibilities for art to facilitate public dialogue about our current political landscape, imagine new points of convergence, and encourage alternative modes of visual and sensual perception.

Anita Huizar-Hernández is an Assistant Professor in the Department of Spanish and Portuguese at the University of Arizona. Her research examines how narratives, both real and imagined, have shaped the political, economic, and cultural landscape of the Southwestern borderlands. Her work has appeared in Aztlán: A Journal of Chicano Studies, MELUS: Multi-Ethnic Literatures of the United States, and SAIL: Studies in American Indian Literatures. She is currently completing a monograph about a late-nineteenth century con-artist who forged a Spanish land grant in order to steal central Arizona. She received her PhD in Literature from the University of California, San Diego.

Kaitlin M. Murphy is an assistant professor in the Department of Spanish and Portuguese and faculty in the Social, Cultural, and Critical Theory Graduate Interdisciplinary Program at the University of Arizona. She is on the Executive Committee of the Hemispheric Institute of Performance and Politics, a committee member on the Hemispheric Studies Forum of the Modern Languages Association, and a council member of the Visual Culture section of the Latin American Studies Association. Her book, Mapping Memory: Visuality, Affect, and Embodied Politics, is forthcoming from Fordham University Press. Murphy received her Ph.D. in Performance Studies from New York University.

Haptic Chronologies: Archiving Textures of Black and Brown Life
China Medel, Department of Communication, UNC-Chapel Hill

This paper looks at two archival projects on Instagram, veteranas_y_rucas and blvckvrachives through a lens of haptic chronology. Archiving personal, photographic images from the everyday, micropractices of Black and Brown life from a range of previous decades, these archivists offer iterative chronologies and dislocated temporalities of Black and Brown history that emphasize the felt rhythms of everyday experience over coherent narrative. Providing photographs out of order, dislocated from their original contexts, re-mixed among multiple decades and styles, re-played in the

Instagram feed format, these archives disrupt the linear temporality of historical chronology and the stable visibility that it produces. Instead they are anchored together through a haptic chronology, one which catalogs images through multiple handlings, apprehensions, all underpinned by a disposition of care. This haptic chronology draws on textures, embodiments, iterative temporalities, and gestures of everyday Black and Brown life. The affective force of these archives emerges not just from the images themselves, but rather from the haptic chronology made possible by the confluence of analog photography and digital archiving. These archives of Black and Brown life become archives not so much of what we see, but what we feel.

China Medel is an Assistant Professor in the Department of Communication at UNC-Chapel Hill. She is a film and media studies scholar and specializes in Latinx film, performance, and visual culture, and the visuality and social movements of the US-Mexico borderlands. She has published in *Third Text*, *Camera Obscura*, and *South Atlantic Quarterly* and is currently at work on a monograph about film and media of the US-Mexico border. She received her Ph.D. from the Graduate Program in Literature at Duke University.

From Colonial Past to Immigrant Present: The Radio Retellings and Sonic Resistance of the British Indian Encounter
Sejal Sutaria, Kings College, London

This paper explores how sonic representation on seventies BBC Radio Four programmes like "The Crown and the Lotus," using montage, layering of texts or spoken words with background music allows for representations of simultaneous historical moments, memories, etc. that influence how listeners reconstruct the colonial encounter and its legacies. The use of sonic representation to suggest connections between ideas, events, etc. leads to revisions of that encounter in ways that speak to what Stuart Hall identifies as indigenous racism against immigrants in the seventies and allows listeners to understand the role of colonial racism in fueling the contemporary anti-immigrant attitudes as they navigate between colonial nostalgia and colonial guilt. This use of sound to represent simultaneous time, experience, etc. profoundly reshapes the telling of the colonial encounter and enacts Britain's struggle to articulate its postcolonial identity, one shaped by the presence of immigrant populations in the metropole that form a significant marker of the colonial legacy. I also look at ideas of "nowness" and "immediacy and intermediality" to talk about the sound archive.

Sejal Sutaria is currently a visiting researcher in the English department at King's College London where she was a Marie Curie Fellow from 2015 to 2017. This autumn, she will begin a new post as a visiting assistant professor in postcolonial literature at Grinnell College. Her current book project, *The Making of Multipolar Modernity: Britain, India, and the Sounding of Postcolonial Resistance* examines how the global circulation of ideas, capital, and migrants shaped the modes of colonial resistance movements in India. She has published essays in *The Global Literature Review* and *The Encyclopedia of Pop Culture in Asia and Oceania* and has forthcoming work in the edited volume *Sound in South Asia and in Media, Culture, and Society*.

Wednesday 6th of June 2018

Session 5 | Wednesday 9.00-10.30

5A | Waiting Times (1): Waiting and Care in Modern Times
Chair: Lisa Baraitser, Birkbeck, University of London

Waiting Times: An introduction to the stream
Lisa Baraitser, Birkbeck, University of London
Laura Salisbury, University of Exeter

'Waiting Times' is a 5-year interdisciplinary project, funded by the Wellcome Trust, that investigates waiting as a cultural and psychosocial concept, and an embodied and historical experience, in order to understand the temporalities of healthcare. We are working to uncover the history, cultural representation, and psychosocial organisation of delayed and impeded time, from 1860 to the present. This research underpins focused investigations of 'watchful waiting' in current general practice, psychotherapy, and end of life care. Contextualising healthcare practices within broader social organisations of time, our project moves beyond the urgent need to reduce waiting times in the NHS towards opening up the meanings, potentialities, and difficulties of waiting in current times. In this introduction, we will offer a context for the three panels that follow. The stream draws together research emerging from the Waiting Times team, placing it in dialogue with open submissions that speak to questions of time, health, and care.

Lisa Baraitser is Professor of Psychosocial Theory in the Department of Psychosocial Studies at Birkbeck, University of London. She is co-PI (with Professor Laura Salisbury) on the Wellcome-funded Collaborative Award, 'Waiting Times'. She is the author of an award-winning monograph, *Maternal Encounters: The Ethics of Interruption* (Routledge 2009) and *Enduring Time* (Bloomsbury 2017), and has written widely on motherhood, psychoanalytic and feminist theory, and temporality. She is co-convener of *Mapping Maternal Subjectivities, Identities and Ethics* (MAMSIE), an international interdisciplinary research network on motherhood, and is a psychodynamic psychotherapist in independent practice, and a Candidate at the Institute of Psychoanalysis, London.

Laura Salisbury is Professor of Modern Literature and Medical Humanities at the University of Exeter. She has published widely on modern and contemporary literature and on the relationship between literary modernism and neuroscientific conceptions of language. She is co-PI on the Wellcome-funded Collaborative Award 'Waiting Times' and is also a PI in Exeter's *Wellcome Trust Centre for the Cultures and Environments of Health*. Within the Centre, she is leading a Beacon project on the constitution and mobilisation of facts within health decision making.

The Times of Social Clinics: On Psychoanalytic Economies of Care
Raluca Soreanu, Birkbeck College, University of London, Círculo Psicanalítico do Rio de Janeiro, Brazil
The paper discusses the early social vocation of psychoanalysis, inscribed in the functioning of social clinics of psychoanalysis in Berlin and Budapest. From Sigmund Freud to Sándor Ferenczi, the investment of psychoanalysts in thinking about the social dimension of psychoanalysis and in setting up psychoanalytic clinics to serve the least privileged was considerable. In the politically dark times of

the 1920s and 1930s, the first and second generation psychoanalysts advocated for and put in practice alternative economies of care, which were not synchronised to the times of the national state. Instead, they established novel relations between temporality, money and suffering. Looking at historical documents that reflect some of the practices and ideas that structured these early social clinics, the paper explores the resources that psychoanalysis holds for grounding alternative economies of care in our times of austerity. Moving the frame to a contemporary clinic of psychoanalysis, organised around the socio-anthropological idea of the 'gift' (Marcel Mauss), in Rio de Janeiro, the paper reflects on the relationship between the times of psychic breakdown, the times of care in psychoanalytic practice, and the time of the state. Here, the times of social renewal are thought in conjunction with the capacity of psychoanalysis as a field to renew itself and to investigate the grounding of its social commitments.

Raluca Soreanu is Wellcome Trust Fellow at the Department of Psychosocial Studies at Birkbeck College, University of London, UK. She is a practising psychoanalyst, associate member of the Círculo Psicanalítico do Rio de Janeiro and of the Instituto de Estudos da Complexidade, Brazil. She has published on psychoanalytic theory, psychosocial studies and the sociology of creativity.

The 'telegraphic schizophrenic' manner: psychosis and the (non)sense of time
Michael J Flexer, University of Exeter

This paper places Kurt Vonnegut's Slughterhouse-5 - and specifically the 'spasticity' in time of its protagonist Billy Pilgrim — into conversation with: medical formulations of autonoetic awareness and disruptions in the psychoses; Deleuzean and Ricoeurian theories of temporality; and first-person accounts of lived experience of psychosis. In so doing, this paper explores how disruptions in temporality can be better understood not as aberrations or pathologized failures of self-narrativising, but rather as revealing, affirming and informationally rich qualities of narratives of 'psychosis'. Rather than temporality being presented as an authoritarian set of moral rules to which narratives (and their narrators) must adhere, this paper reconceptualises it as an aesthetic, expressive field, and one that can be experienced in panorama or in close detail to create different narrative tempos and communicate different intensities and sensations. In so doing, this paper aims at de-pathologising the disjointed 'spasticity' of time commonly observed in the real-life experiences of
'psychosis'.

Michael J Flexer is the publicly engaged research fellow on the Wellcome-funded Waiting Times project and part of the Wellcome Centre for Cultures and Environments of Health at University of Exeter. His PhD was on the semiotics of psychosis and was jointly supervised by the School of English and Institute for Health Sciences at the University of Leeds. He completed a post-doc at King's College, London on medical case reports, taught psycholinguistics at Sheffield Hallam and medical humanities at Imperial College, London. Prior to his PhD, he worked in FE, ran a small drama company and worked as a semiotician.

What did it mean to wait in the early NHS? Discourses of waiting in the British health service c.1940s-1960s
Martin Moore, University of Exeter

Contemporary discussion of waiting in the UK National Health Service (NHS) has often centred upon waiting as a symbol of failure, whether that is a failure of central government to provide sufficient funds, or a failure of institutions and practitioners to provide quality service. Waiting for health care, however, has not always been understood in such a manner. In this paper, I explore how the meaning of waiting was constructed during the early decades of the NHS. I do so in two ways. Firstly,

contextualised within the changing institutional, political, and technological environments of post-war Britain, I examine how waiting was invested with a diverse set of values during between the 1940s and 1960s, ranging from egalitarianism and social justice to abandonment. Secondly, by considering discussions of waiting within complaints, letters and mass-observation archives, I suggest that the construction of waiting as a service problem was neither a top-down process, nor simply a product of managerialisation and Thatcher-era politics. It was – at least in part – the result of interaction between the public and policy-makers, an exchange often mediated and translated by novel mechanisms of surveillance.

Martin Moore is a post-doctoral researcher working in the Wellcome Centre for Cultures and Environments of Health at the University of Exeter. I completed my PhD on the history of British diabetes care at the University of Warwick in 2014, following which I joined a team at the University of Exeter investigating histories of concepts of balance in modern medicine. The present paper is the result of ongoing research into the history of waiting in the NHS, and forms part of an interdisciplinary Wellcome Trust Collaborative Award, "Waiting Times", led by Dr Lisa Baraitser (Birkbeck, University of London) and Professor Laura Salisbury (University of Exeter).

5B | Negotiating colonising regimes of time
Chair: Helge Jordheim, University of Oslo

Idyll of Idleness: time discipline and resistance in colonial India
Sugata Nandi, Maitreyee Datta, West Bengal State University, and Jadavpur University, Kolkata, India

British colonial rulers imposed Western time discipline on India between 1830 and 1870 with the help of the Gregorian calendar and the pendulum clock. This marked a sharp break with the past because time began to be measured against work done and progress made. For this purpose time was divided into that for work and that for leisure or rest. The colonialists, however, found it insurmountably difficult to implement such a scheme of time utilization due to what they characterized as idleness inherent among Indians. Indian social reformers who sought to modernize their respective communities voiced the same complaint. Idleness implied that time meant for tangible accomplishment was deliberately left empty or un-utilized which inflicted moral and material loss on society and the individual. Conceptually it was integral to Western notion of linear time which came into being with industrial capitalism. Taking the example of nineteenth century Bengal we argue in this paper that what was construed as idleness by colonialists and Indian modernizers was for Indians everyday acts of resistance to prevent an imposition of alien discipline by foreign rulers. These acts in turn were informed and validated by notions of time prevalent in India from before advent of colonial modernity.

Maitreyee Datta is Associate Professor in the Dept. of Philosophy, Jadavpur University, Kolkata, India. Her areas of interest are Philosophy of Time, Indian and Western metaphysics and Continental Philosophy. Her PhD was titled 'Space and Time: Some Classical Indian Theories and their Contemporary Relevance'. She has published articles on different philosophical issues on time and presently working on the status of temporal passage. One of her forthcoming publications is 'Does a Philosophical Probe into our Experience of Temporal Passage determine its Status?' The article is going to be published in *Axiomath*. She can be reached at maitreyeedtt@gmail.com.

Sugata Nandi is Assistant Professor, Dept. of History, West Bengal State University, Kolkata, India. His PhD thesis was a study of the violent criminals called the Goondas, their role in politics and police surveillance in colonial Calcutta during 1918-47. Earlier he wrote an M.Phil thesis on the crime and

communal politics in Calcutta during 1946-47. He has won research fellowships in India and abroad, including the Fulbright Fellowship in 2011-12. He has published three articles and three more are in the press. He has presented papers at sixteen conferences in India and abroad. He is currently revising his PhD thesis into a manuscript for publication. He can be reached at sugatahistorian@gmail.com.

Colonial Time Regimes in Cheikh Hamidou Kane's *Ambiguous Adventure*
Amanda Lagji, Pitzer College

In *The Cosmic Time of Empire*, Adam Barrows describes how the Prime Meridian Conference pitted a universal, standard time against dissenting local conceptions that revolved around agriculture, religion, and other cultural practices (43). Similarly, On Barak's *On Time* examines the way "'Western time' [became]… associated with standard clock time and 'Egyptian time' with a substandard approximation,'" and he found that Egypt's modernizing classes in the early twentieth century tended to characterize "the slowing down of colonial modernity as Egyptian and its acceleration as Western" (Barak 1–2). Together, Barrows and Barak underscore that "colonial time" was never homogeneous, but rather marked by sensations of delay and waiting, as well as acceleration and speed. Despite these insights, colonial and Independence-era narratives are still read in terms of their investments in either "modern" or "traditional" temporalities, where colonial time stands in for European time-consciousness foreign to equally homogeneous ways of life prior to colonization. I aim to theorize a more expansive view of the social life of time and "colonial" time specifically in Kane's *Ambiguous Adventure* by examining the various syncopations and dissonances produced by Islamic temporalities, modernization discourses, and precolonial cosmologies, which I contend are all activated in the novel's timescape.

Amanda Lagji is Assistant Professor of English and World Literature at Pitzer College. Her research on postcolonial fiction, time, and narrative has been published in *Law, Culture and the Humanities*, *ARIEL: A Review of International English Literature*, *Anthurium: A Caribbean Studies Journal,* and *African Literature Today*, among others. Her current project investigates the temporality of waiting across postcolonial fiction.

Lived Time under Exclusion: German Jews under the Nazi Regime
Guy Miron, Open University of Israel

My paper will illuminate the transformation of lived time in the life of German Jews under the Nazi Regime. The integration of the Jews in the German society during the emancipation era was accompanied by synchronization with the dominant surrounding time regime as well as with the "bourgeoisification" of time. Time became relatively more regulated, linear and evenly flowing. This changed radically with their social exclusion following the Nazi rise to power in 1933. Based on concepts from the sociology of time (Eugène Minkowski, Norbert Elias, Pitrim Sorokin, Eviatar Zervubavel) and primarily real-time documentation (personal diaries, correspondence, Jewish Press) I will explore the Jewish reactions to the Nazification of German time and to their exclusion from the national German time cycle. The paper will illuminate the ways German Jews revised the traditional Jewish calendar; expressions of linear versus cyclical time flow; experiences of uneven time flow — crawling and sometimes even standing still ("the time of waiting") on the one hand, and acceleration of time, on the other hand. I will show how in their coming to terms with their exclusion from the Nazi German time regime Jews attempted to preserved their agency and sometimes even to express resistance.

Prof. Guy Miron is the chair of the department of history, philosophy and Jewish studies at the Open University of Israel. Miron is a cultural historian. His research focuses on German and Central European Jewish history in the 20th century as well as Holocaust Studies. His publications include the books German Jews in Israel – Memories and Past Images (Hebrew, 2004); The Waning of the Emancipation, Jewish History, Memory, and the Rise of Fascism in Germany, France, and Hungary (English and Hebrew versions, 2011). His current research deals with time and space in the German Jewish experience under the Nazi regime.

Socio-Cultural Time and Everyday Life in a Berber Moroccan Village
Tarik Sabry, University of Westminster

This presentation engages with ethnographic research conducted in a Berber Moroccan village called Ait Nuh (2015). Using oral history interviews and participant observation, this work examines how Ait Nuhian villagers negotiate the meanings of time in the contexts of their everyday lives. Using ethnographic material from the fieldwork, this presentation rehearses the notion of 'mnemonic time' as a strategy of resistance that allows the villagers to navigate between local, national and global time. It shows how social and cultural times only generate meaning through a kind of mnemonic-temporal-negotiation, a kind of filtering, appropriation and re-ordering, which requires a new language; and where the 'they' time and 'my' time combine to create an agential new (my) time. By 'they' I mean the the 'qualitative multiplicity' (Bergson, [1913] 2001: 224) that troubles the border between the extensive and the intensive, but which, through the mnemonic, creates a new language of self. Mnemonic time, I argue, is always a new time.

Tarik Sabry is a reader in media and cultural studies at the University of Westminster. He is author of *Cultural Encounters in the Arab World, On Media, The Modern and the Everyday* (2010), Editor of *Arab Cultural Studies: Mapping the Field* (2012), Co-editor of *Arab Subcultures: Transformations in Theory* and Practice and Co-editor of *Culture, Time and Publics in the Arab World* (forthcoming 2018) all by I.B. Tauris. Sabry is also Managing Editor of the *Middle East Journal of Culture and Communication*.

5C | Feminism, Gender and Temporal Belongings
Chair: Rebecca Coleman, Goldsmiths

In her essay,"The Times We're in: Queer Feminist Criticism and the Reparative 'Turn,'" Robyn Wiegman discusses recent feminist theorizations of affect and time: "with so much in flux and with governments, like people, finding themselves awash in everyday attrition, scholarship that seeks to analyse the condition of the present – both its political comportment and its historical theorisation – has proliferated under a different set of terms: debt, crisis, precarity, bare life, biopolitics, neoliberalism, and empire." Wiegman states that much of this "scholarshipattends to the condition of the present through the converging analytics of affect and time" (5). This panel investigates feminist temporalities by addressing the elisions, narrations, and reparative possibilities in feminist historiography and theory.

Schrödinger's Hello Kitty Lunchbox: Feminist Temporalities and Historiographies in Ruth Ozeki's *A Tale For the Time Being*
Héloïse Thomas-Cambonie, Université Bordeaux Montaigne

This paper will address issues of temporality and feminist historiography in Canadian-American author Ruth Ozeki's 2012 novel *A Tale For the Time Being*. I will argue that the circuitous temporalities that

run parallel, overlap, intersect, or otherwise diverge throughout the novel are the materialized marks of a type of historical scholarship that would be fundamentally queer, feminist, and decolonial. The novel disrupts linear, teleological representations of time, and stages feminist historiographical inquiries into transnational pasts. I will posit that each dynamic hinges on the other, as feminist historiography requires a radical reframing and interrogation of dominant historiographical methods, themselves based on a progressive conceptualization of time. In particular, the "Hello Kitty" lunchbox and its contents, the discovery of which by Ruth, the protagonist and avatar of the writer herself, trigger the unfolding of narratives, serves as the focal point of this convergence between temporality and historiography. The box and the texts it contains materialize the infinite and often contradictory possibilities induced by the articulation between embedded narratives and disjointed temporal frames. I will conclude by locating this analysis within the framework of 21st-century American apocalyptic discourse, which serves as a subversion of both temporality and historiography.

Héloïse Thomas-Cambonie is a PhD student in American literature and culture under the supervision of Nicole Ollier at the University of Bordeaux Montaigne in France. She is a former student of the ENS de Lyon and holds an Agrégation in English. Her research focuses on the intersection of historiography, queerness, gender, race, and nationhood within 21st-century North American literature, with a particular emphasis on the theme of the apocalypse.

From Combahee Resistance to the Confederate: Black Feminist Temporalities and White Supremacy
Ann Kennedy, University of Maine-Farmington

In the weeks preceding the white supremacist riots in Charlottesville, VA., HBO responded to criticism of Game of Thrones' whiteness by announcing a new series by the Game of Thrones producers called Confederate, that imagined an alternative history in which the Confederacy became its own nation and slavery still existed. A few weeks later, Representative Maxine Waters' refusal to listen to white male practices of diversion and condescension under the guise of flattery made national news when she interrupted his stalling to "reclaim my time." These fields of struggle in which white supremacists in Charlottesville, white producers in media industry, and white men in U.S. government seek to maintain historical dominance have one thing in common: the constant temporal challenge by black feminists laying claim to a history outside what Joe Feagin terms the "the white racial frame." This essay examines how dominant historical discourses marginalize the temporal disruptions of black feminism, beginning with an examination of the Combahee River Collective Statement from 1977. I argue these discourses work through historical frames that perpetuate white supremacy, analyzing how white women's appropriation of feminist struggle into this dominant historical frame usurps black feminist temporalities and the transformational politics of those temporalities.

Ann Kennedy is an Associate Professor in Women's and Gender Studies at University of Maine-Farmington. She is the author of *"Keeping Up Her Geography": Women's Writing and Geocultural Space in U.S. Literature and Culture* (Routledge 2006) and *Historicizing Post-Discourses: Postfeminism and Postracialism in U.S. Culture* (SUNY 2017). Her current project is on feminist temporalities and global capitalism in U.S. culture.

Anaesthetic Time: Everyday Addictions and Moms Who Need Wine
Cressida Heyes, University of Alberta

The literature on the phenomenology of addiction and mental illness stresses particular lived experiences of time—the lack of temporal structure and synchronicity that accompanies opiate

addiction, or the monotony and lack of a future that characterizes depression, for example. These analyses have political undertones: as demands for increased productivity and the various practices of "slow death" gain pace within the austerity regimes of neoliberalism, how to manage the demand to "keep up" has become a pressing existential concern. This talk provides a phenomenological analysis of an experience that is scarcely an experience—a lived experience of time I call "anaesthetic temporality." I provide its phenomenological contours before showing how it is politically manipulated through an analysis of wine marketed to mothers.

Cressida Heyes is Professor of Philosophy and Political Science at the University of Alberta, Canada, and 2006-17 holder of the Canada Research Chair in Philosophy of Gender and Sexuality. She is the author or editor of a number of books, including:*Self-Transformations: Foucault, Ethics, and Normalized Bodies*(Oxford University Press, 2007),*Line Drawings: Defining Women through Feminist Practice*(Cornell University Press, 2000);*Cosmetic Surgery: A Feminist Primer*(Ashgate 2009), and*Philosophy and Gender: Critical Concepts*(Routledge 2011). She is writing a book about liminal experiences and starting another that is a pop cultural, feminist account of the politics of sleep.

5D | Politics and Time (1): 'High' and 'low' times of international politics
Chair: Andrew Hom, University of Edinburgh

Changing temporalities of power and the state
Jürgen Portschy, University of Vienna

The early modern state has been framed along the narrative of an entity persisting in a temporal condition formally attributed to angels (*aevum*) and therefore both in opposition to finite beings and the eternal present of god (see Kantorowicz 1997). Not so long ago, scholars of International Relations have emphasized not only the double temporal nature of the state, constituting a linear narrative of progress on the inside, while being confronted with an eternal cycle of emergence, rise and decline towards the outside of an international state system, but also the fundamental role of processes of state formation in the context of temporal standardization, homogenization and rationalization (see Walker 1991, Stockdale 2013, Hom 2010). Currently this way of framing has somehow lost appeal, the late modern state being confronted not only with dynamics of global capital and supranational structures of multi-level-governance, but also with theoretical attempts of questioning its political relevance besides its status as an object of knowledge. Nevertheless, in opposition to apocalyptic descriptions of a current "withering away of the state", what we are confronted with are examples of transformations of stateness that correspond to fundamental changes of social time relations, which both have important effects on processes of temporal subjectivation. Therefore, I assume that current transformations of the state must be understood in the context of transformations of modern regimes of temporality, both related to the role of the state in time but also to the government of fundamental structures of temporal belongings.

Jürgen Portschy studied political science and philosophy at the university of Vienna, where he focused most of all on current issues in the field of political philosophy, theories of social science, comparative politics and qualitative methods. Currently he is writing his PhD as a research fellow of the Austrian Academy of Science (ÖAW). The working title of his dissertation is "political temporalities", where he focuses on changing relations of time, power and domination. It examines current transformations regarding the role of the state in constructing and maintaining social time relations in the context of newly emerging modes of temporal governance. Since 2015 he is also a member of the critical state and governance research group (lead by Prof. Birgit Sauer) at the department of political science in Vienna, Austria.

No Future: Modernity's Temporal Horizon and the Shape of the War on Terror
Nathanaël Chouraqui, iguacu

How do conceptions of the future underwrite discourses on international terrorism? This presentation brings together sociological theories of risk (Beck, 1992; Aradau, 2007) and philosophy of time (Laidi, 1998; Badiou, 2007) to explore this question and its relevance to IR. Investigating the dynamic of rationalization-disenchantment (qua Weber) initiated with the Enlightenment, it argues that Western conceptions of the future have progressively been emptied of religious, superstitious and belief-based approaches to uncertainty, and construed as a vacuous space populated with risks to be controlled by rationality. An imagined area where individuals and states face increasingly numerous and frightening 'unknown unknowns' thus emerged (Rumsfeld, 2002). Showing what relationship such a conception of the future entertains with the fundamental notion of anxiety (Kierkegaard, 1844; Tillich, 1952), this paper explains how the encounter of modern 'Risk societies' with terrorism – understood as a psychological tactic aimed at provoking anxiety – produces hegemonic security narratives such as 'the existential threat' one. To illustrate this argument, the presentation draws on Critical Discourse Analysis research conducted on French and British political leaders' speeches delivered in the aftermath of terrorist attacks. Finally, it argues that these reflections on time can fruitfully insert themselves into post-structuralist IR and help shed a new light on the identity-security nexus.

Nathanaël Chouraqui is Research Coordinator and Lead Researcher on Iraq and Syria at the humanitarian research organ iguacu. He formerly worked as Research Consultant at Harvard University and published several articles pertaining to terrorism, the risk society and time. Nathanael presented some aspects of his research on the links between temporality and reactions to terrorism at the 2017 Millennium Annual conference organized at the London School of Economics on "The politics of Time in International Relations".

Temporal Governance and the Immigration Rules
Melanie Griffiths, University of Birmingham

Drawing on long-term anthropological research with precarious male migrants, this paper explores the changing temporal conditions, restrictions and opportunities embedded in British immigration regulations. It presents the immigration rules as designed and operating through a system of 'temporal governance', evident from temporal rewards, such as visas permitting pockets of British timespace, to temporal hurdles that can make possible, or instantly nullify, immigration applications and challenges. The paper argues that the importance of lived time, legally acknowledged through the right to respect of one's private and family life, is increasingly devalued and delegitimised in favour of less 'democratically' available considerations. A financially-informed concept of 'integration', I suggest, is gaining weight over claims to belong based on time spent in the country and social embeddedness, with a recent doubling of the length of time irregular immigrants need to be in the UK before gaining settlement. The paper concludes by arguing that a multitude of senses of time run through the immigration rules: from a bureaucratic, measurable time, to a phenomenological sense of lived time, linear progressive time, monstrously circular time, and time as a commodity that is accumulated, lost and stolen.

Melanie Griffiths is a Chancellor's Fellow in the geography department of the University of Birmingham, researching contemporary developments in British immigration enforcement. In 2014-17 she was PI on the ESRC Future Research Leaders grant 'Detention, Deportability and the Family: Migrant Men's Negotiations of the Right to Respect for Family Life,' based in the Ethnicity Centre at the University of Bristol. In 2013, Melanie was an Associate Research Fellow at the University of

Exeter, working on an ESRC funded project on asylum appeals. She has a PhD from the University of Oxford examining the role of identification in the asylum system.

Modernity as a False Deity: The Islamic State Group's Weaponization of Takfiri Anachronism
Omar Al-Ghazzi, London School of Economics and Political Science

This paper focuses on the way the Islamic State (IS) group communicates and performs a return to the origins of Islam in 7th century Arabia. IS performs what it imagines to be a caliphate that follows the "methodology of the Prophet"— in what represents an operationalization of long-alluded-to Islamist aims about return to Islamic authenticity and about undoing Western influences. It deems everyone who disagrees with it as simply anti-Islamic. I refer to that media strategy, which IS deploys to target its enemies as infidels, as takfiri anachronism (takfiri in Arabic is an adjective describing accusations of apostasy). I seek to demonstrate how IS's takfiri anachronism relies on mixed discursive textual and visual tactics that aim to conceal its contemporary political hybridity, vulnerability, and its presentist approach to Islamic texts. I analyze IS's self-presentation as a caliphate in a number of its official videos and statements. I focus on the initial IS announcement on the establishment of the caliphate and how its leader Abu-Bakr Al-Baghdadi performed his role as "the caliph" in the summer of 2014. I also examine how the parallelism between its videos showing the destruction of the Iraqi-Syrian common border, and its videos displaying the destruction of pre-Islamic archaeological monuments, presents an absolute binary between the categories of 'Muslim' and 'infidel,' which is projected across time.

Omar Al-Ghazzi is an Assistant Professor at the Department of Media and Communications, the London School of Economics and Political Science (LSE). His research examines the role of media and communication in political conflict, activism, and collective memory, with a focus on the Middle East and North Africa. Before joining LSE, he was a lecturer (assistant professor) at the University of Sheffield's Department of Journalism Studies. A former Fulbright scholar, Omar comes from a journalism professional background. He has previously worked for Al-Hayat Arabic daily and BBC Monitoring. He completed his PhD at the University of Pennsylvania's Annenberg School for Communication.

5E | Temporal agencies in older age
Chair: Maggie Laidlaw, University of Edinburgh

Anticipating an unwanted future: Euthanasia and dementia in the Netherlands
Natashe Lemos Dekker, University of Amsterdam

In the Netherlands, euthanasia is a legal, but strongly regulated practice. Rising numbers of requests for euthanasia by people with dementia are accompanied by lively public debates on how, and if euthanasia for people with dementia should be made possible. Requesting euthanasia is viewed as one of the possible ways to exercise control, in order to maintain dignity at the end of life with dementia. Without advocating any of the standpoints in the debates on euthanasia, I explore a request for euthanasia as an act of responding to, and preparing for, an imagined but unwanted future. The practice of anticipating death through euthanasia, then, discloses a worldview wherein death is seen as manageable, reflecting the increasing importance of the timing of death in contemporary western societies. Furthermore, it reveals normative ideas of a "good" end of life. Drawing from interviews with people with dementia with a euthanasia request, and their family members, I demonstrate that while choosing death over life with dementia through euthanasia can be seen as a way to prevent an otherwise inevitable, and for some apocalyptic future, it also constitutes an anticipatory temporality

that encompasses both fear and hope. A strong fear for anticipated decay coincides with the hope for a better and dignified end.

Natashe Lemos Dekker is a PhD candidate at the medical anthropology department at the University of Amsterdam. Her research focuses on social processes and the management of death and dying with dementia. Through ethnographic fieldwork in nursing homes in the Netherlands, she scrutinizes the notion of social death and critically assesses the politics of death and dying by questioning normative conditions for the production of lives worth living. She holds an MA in gender and ethnicity studies and an MA in cultural anthropology, both from Utrecht University.

Future Matters in Older Age
Melanie Lovatt, University of Stirling

How does the future matter in older age? How do older people perceive and narrate the future? What cultural resources are available to older people to help them construct meaningful futures? Within a linear, unidirectional construction of time, the older a person is, the more proximate they are to death. While biologically, people over a certain age have fewer years ahead of them than years they have lived, the 'shrinking time horizon' of older people is also socially constructed in that future time is thought to matter less to older people (Lacuelle 2016). Additionally, increasing life expectancies and rising numbers of over 65s mean that future time in older age is collectivised and represented in political and media narratives as problematic, burdensome, and regarded in terms of 'cost rather than potential' (Cruikshank 2003). In short, dominant cultural narratives emphasise future time in older age as predictable and undesirable. This contrasts with dominant narratives that portray the future for younger people as imaginative, hopeful and positive. This paper argues that older people are politically and culturally constructed as not belonging in the future, and offers suggestions as to how fictional and alternative narratives about future time might challenge such ageist exclusions.

Melanie Lovatt: I am a lecturer in sociology at the University of Stirling. My main research interests are the sociology of ageing, health and illness, and families and relationships. I am currently interested in the relationships between time and ageing, particularly how future time is represented and constructed in social, cultural and political discourses about older people. I am also starting to explore how speculative and science fiction offers alternative and imaginative narratives about future time in older age.

Temporalities of Creative Ageing – Social Time and Creative Practices in Later Life
Vera Gallistl, University of Vienna

Background. The social construction of ageing relies heavily on manifestations of social time. While "creative ageing" gains importance in the scientific discourses around successful and active ageing, hardly any attention has been given to the question how older artists construct their temporal belonging through their creative engagement. Drawing on the notion of creative assemblages (Fox, 2013), this paper sheds light on the question how aspects of temporality are involved in the social practices of ageing: How are certain temporalities involved in creative practices in later life? Methods. This paper uses data from 10 qualitative case studies with older adults (60+) involved in creative practices. Cases include professional and non-professional artists in various fields, i.a. dance, theatre, drag, bodybuilding. Data comprises interviews and participant observations and is analyzed using thematic coding and fine structured analysis. Results. Results emphasize the importance of the construction of social time for both creativity and ageing. This gained relevance through the artistic life-course which was one main narrative as artists discussed their growing older. Defining themselves as creative in

later life called for a specific artistic habitus, which was centered around productivity, anti-ageing and linear artistic life-course.

Vera Gallistl, MA studied sociology and law at the University of Vienna. She is currently university assistant and PhD student at the Department of Sociology at the University of Vienna, where she studies cultural participation and artistic practices in later life. Her main research interests lie in the field of social gerontology, where she specialized in Lifelong Learning, Gerontechnology and late-life social inequalities. Methodologically she is specialized in mixed-methods research design and quantitative multivariate data analysis.

5F | Tracing temporalities of gentrification and urban change (1): Temporality, materiality, aesthetics and artistic responses to redevelopment

Chairs: Linda Lapiņa, Roskilde University & Bahar Sakızlıoğlu, University of Leicester

Material changes that occur as part of gentrification processes are manifest in and through time, and provide lenses for examining temporality. They also provide pathways and lenses for examining relational processes of becoming that involve objects, bodies, spaces and time. This panel investigates how materiality and aesthetics denote temporalities of gentrification through analysing decay, ruinification and changing graffiti landscapes. The panel also offers perspectives informed by socially engaged artistic practice in a rapidly gentrifying neighbourhood that examine links between long-term decision making, public policy and condensed time in communities.

Introduction to stream
Linda Lapiņa, Roskilde University & Bahar Sakızlıoğlu, University of Leicester

Gentrification entails (re)production of space, encounters and social relationships in ways that perpetuate and aggravate inequalities. Ideas about past, present and desired futures of urban districts underlie and shape gentrification processes. Yet, while acknowledging that notions of time play a key role in how urban change is conceived and lived, temporality remains an underexplored aspect in gentrification research, with few exceptions. This stream seeks to conceptualize temporal aspects of gentrification and urban change. These perspectives highlight how time operates as a technology of power with important cultural and material effects. In addition, time is experienced and enacted in different ways by social actors along markers of social difference, emphasizing the 'complexity of lived time, the multiple and relational temporalities that compose the social fabric (…) [constituting] the politics of uneven time' (Sharma, 2013:134). Some residents' and communities' loss of home or livelihood might promise a brighter future to others. As new condos emerge in 'previously unused space', for some, the past is erased and done away with. For others, the past is not past: it continues to haunt and rupture the present.

Linda Lapina's research focuses on intersectionality, temporality and affectivity in and of urban spaces. My Ph.D. project (2014-2017) was an ethnographic study of sociospatial change, inclusion and exclusion in Copenhagen's Nordvest district. I explored the mutual material, discursive and affective constitution of bodies and space. Inspired by postcolonial and feminist perspectives, I engage with migration studies, cultural geography, critical race and whiteness theory, urban studies and gentrification research. I work with (auto-)ethnography, sensory, affective and arts-based methods, and have recently proposed an embodied, affective methodology.

Bahar Sakızlıoğlu completed her PhD study in 2014 at the Urban and Regional Research Center at University of Utrecht, the Netherlands. Her PhD study was about displacement experiences of disadvantaged groups in gentrifying neighborhoods in Amsterdam and Istanbul. Among her main research interests are displacement, gentrification, accumulation by dispossession, and gendered geographies of gentrification. She has written papers on politics and temporalities of displacement. Bahar currently works as a post-doc researcher at the Department of Geography at University of Leicester, UK. She received a H2020 Marie Curie Research Fellowship grant for her current research which focuses on mutual construction of gender and space in gentrifying neighbourhoods.

Ruins of Pre-Gentrification: Schrotthäuser and Urban Standstill in a Post-Industrial City
Felix Ringel, Durham University

The Goetheviertel is the poorest district of Germany's poorest city, the postindustrial harbour city of Bremerhaven. However, for many local inhabitants it is also the city's most beautiful district with its 19th century architecture and central location, and any visitor of Bremerhaven would agree: this district is ripe for gentrification. Gentrification has been anticipated at least since the 1980s when the city declared the Goetheviertel to be an investment area. Investors from all over the world bought property in the district, but, as many inhabitants underline today, they never invested anything into the maintenance of their houses. The results are ruins of pre-gentrification: houses that materialise the absence of gentrification with their ongoing decay. These houses, as many of the people living in the district, might still await a better future, but for them time has run out. Their deterioration has deemed them scrap ('Schrott'-) houses that are legally uninhabitable. They epitomize the standstill in urban renovation that dominates both district and city. However, this absence also produces spaces for those that are usually excluded from a gentrified future. The scrap houses' material qualities therefore maintain the current district inhabitants' local futures by delaying the gentrification everybody continues to foresee.

Felix Ringel is a COFUND International Research Fellow in the Anthropology Department at Durham University. As a social anthropologist, he works on time, sustainability and urban regen-eration in medium-sized, post-industrial cities in Europe. He is the author of *Back to the Postindustrial Future: An Ethnography of Germany's Fastest-Shrinking City* (Berghahn Books) and the co-editor of *The Cambridge Journal of Anthropology*'s special issue on 'Time-tricking: Re-considering Temporal Agency in Troubled Times'. His work has also been published in leading anthropology journals such as *The Journal of the Royal Anthropological Institute*, *Critique of Anthropology* and *Anthropological Theory*.

Time, Memory, and Justice in Marginalized Communities
Rasheedah Phillips, AfroFuturist Affair

The Sharswood neighborhood in North Philadelphia is currently undergoing a $560 million redevelopment project after years of deep poverty and high crime. Homeowners, businesses, and tenants are being displaced and relocated as government entities demolish housing, and executes eminent domain upon 1,300 properties. Using Sharswood as an example, this paper considers the relationship between long-term decision making, public policy, and its impact on the future(s) of marginalized individuals, communities, and cities, as well as the ways in which rapid gentrification and eminent domain condenses time in communities. The presentation will highlight "Community Futures Lab," the author's socially engaged artistic response to the redevelopment, which afrofuturism as a critical methodology to enact a generative process of collective envisioning and co-creation of futures for the Sharswood community, and the preservation of that community's cultural history and

memory. Finally, the author considers legal advocacy tools, such as increasing the length of notice requirements for low-income tenants at risk of losing affordable housing and working to increase access to tools to help communities plan for their long-term futures, such as zoning information.

Rasheedah Phillips, Esq. is Managing Attorney of the Housing unit at Community Legal Services, a mother, writer, the creator of The AfroFuturist Affair, the co-creator of Black Quantum Futurism multimedia arts collective, and a founding member of Metropolarity Queer SciFi collective. Phillips' writing has appeared in "Keywords for Radicals," *Temple University Political and Civil Rights Journal*, *Organize Your Own Catalogue*, and many other publications. Phillips is the creator of the award-winning Community Futures Lab project, which explores communal temporality and preservation of memory in an area undergoing redevelopment, gentrification, and mass displacement.

Is 52 weeks enough? Unsettling archaeology with graffiti recording
Alex Hale, Historic Environment Scotland

In 2015 an urban wall was photographed every week for 52 weeks. The act of recording cap-tured the changing temporal nature of an urban space and disrupted the traditional ar-chaeological timeframe. Graffiti sprayed on the wall came and went and eventually led to a destructive act of gentrification, driven by the 'broken window' theory. In spite of this cata-clysmic event the unacknowledged driver of change was in fact the urban waste disposal system, which left waste bins over flowing in the space. Through disrupted archaeological practice, this contribution explores creative urban spaces and hegemonic gentrification agendas. This paper considers how the archaeological imagination (Gamble 2005) can be turned on unheard voices from across the graffitiscape. It uses techniques such as repeat and time-lapse photography to unsettle traditional archaeological tropes of recording, in order to engage and consider the temporality of graffiti in two specific locations. By adapt-ing traditional archaeological methods to engage with unsettling material evidence (mod-ern graffiti), it considers the need for disrupted approaches to the archaeology of the con-temporary past.

Dr Alex Hale studied archaeology at the University of Edinburgh, before beginning work in 2000, with the Royal Commission on the Ancient and Historical Monuments of Scotland (RCAHMS). In 2015 RCAHMS merged with Historic Scotland to become Historic Environment Scotland, where Alex still works as an archaeologist. His research interests range from Scottish landscapes to contemporary archaeologies and the archaeology of graffiti.

Session 6 | Wednesday 11.00-12.30

6A | Waiting Times (2): Transforming Times
Chair: Jocelyn Catty, Child & Adolescent Psychotherapist Senior Research Fellow, Waiting Times

Function of Time: temporality and the Chinese medical body
Sare Aricanli, Durham University

Biomedical research suggests that the time of day can affect the ability of certain organs to withstand the strain of surgery. The question of temporality of organ function has long been a part of Chinese medicine, with different 'organ systems' understood to be exhibiting varying degrees of functionality during particular hours of the day. Scholars of early modern China have also noted the divergence in how Chinese and Western experts aimed to domesticate calendrical time: while China was concerned with predicting the repetition of cyclical events, Western conceptions were of a linear progression of

time. Moreover, there has also been much discussion on meanings of waiting. This paper examines Chinese medical understandings of time as related to organ systems in the classic Chinese medical text, The Inner Canon of the Yellow Emperor as well as some examples in medical care, and considers the question of shifting temporal frames within the context of the Chinese medical body.

Sare Aricanli is a historian of medicine in China. Her research focuses more specifically on the social and cultural history of imperial medicine in 18th century China, the exchange of knowledge through practice and text, as well as the intersection between human and animal care. After completing her MA at the Beijing University of Chinese Medicine and PhD in Princeton, she is now an Assistant Professor at Durham University

Temporality and Spatiality in Dance Movement Psychotherapy (DMP)
Mary Coaten, Durham University

This is an empirical doctoral level study of open group Dance Movement Psychotherapy (DMP) in an acute adult mental health setting, exploring people's experience of time and space during periods of severe mental distress. People have told us they experience altered states of time and space during these episodes. For example, events being speeded up or slowed down (Stanghellini, 2015), a sense of déjà-vue. This study looks in close detail at this experience in two ways, one at the qualitative dynamics of the dance and secondly by exploring the symbolic and metaphoric communications expressed during the DMP process. Jung was particularly interested in this sense of being 'out of space' and 'out of time', where the experience of the psyche is both acausal and non-linear. Jung (1976) argued that by consciously experiencing timelessness through the symbolic life we create the space for experiences that enrich our inner and outer lives. It is through the liminal space of the DMP process that the manifestation of timelessness and spacelessness is illuminated; a space is created into which people can bring that which cannot be brought into consciousness, that which is both out of space, out of time and out of mind.

Mary Coaten: For the past 10 years I have worked as a dance movement psychotherapist within the acute adult mental health setting, where I run a men's and a women's group. I am interested in the individual's experience of time, space and consciousness during the dance movement psychotherapeutic process and how this impacts within the wider social context. This work has led me to undertake doctoral studies at Durham University, Centre for Medical Humanities where I am in my third year. I also work within a psychological therapies team in an out-patient setting where the work predominantly has a trauma based focus.

Dementia, Care and the Temporality of Laughter
Elizabeth Barry, University of Warwick

This paper will explore the phenomenology of time for those with dementia, exploring the implications of the loss of the ability to expect, as well as to remember, and how this conditions lived experience. It is informed in this endeavour by neurophenomenological explorations of expectation and surprise undertaken by Francisco Varela and Natalie Depraz. It will think about the interaction of this disordered experience of time with the chronometric, task-oriented temporality of the care setting. Finally, it will explore the role of laughter, and its own particular temporality, in communication, care and therapy for those with dementia. It will take as its evidence memoirs by those with dementia and by caregivers, as well as qualitative studies in psychology, sociology and linguistics that investigate the lived experience of dementia.

Elizabeth Barry is a Reader in English at the University of Warwick, currently working with psychiatrists, philosophers, literature and theatre scholars to examine the experience of time in ageing, mental illness and dementia, and their cultural representations.

Watchful Waiting: Waiting, Crisis, Care

Lisa Baraitser, Department of Psychosocial Studies, Birkbeck, University of London
William Brook, Well Street Surgery, Hackney, London.

This paper opens up the vulnerabilities produced by the time of 'care'. Taking 'care' as not just a material practice that supports, manages and sustains vulnerable bodies, but as a problem for thought, it explores the notion of 'chronic crisis' that can allow us to understand the relation between time, care and thinking. Drawing on clinical vignettes about the use of 'watchful waiting' by medical practitioners working in general practice, the paper attempts to think through the meanings of patients who present in chronic crisis, and what thinking about these patients might produce. 'Watchful waiting' in relation to 'chronic crisis' then becomes a test case to understand a more general condition of watchful waiting as a form of care, in a context in which waiting for healthcare has become an agony for many, experienced as a form of abandonment or a key sign of service failure. The paper attempts to re-think 'waiting times' within a wider history of the temporalities of care, in order to elucidate the ways waiting can itself be understood as a response to vulnerability through a process of careful thinking.

Lisa Baraitser is Professor of Psychosocial Theory in the Department of Psychosocial Studies at Birkbeck, University of London. She is co-PI (with Professor Laura Salisbury) on the Wellcome-funded Collaborative Award, 'Waiting Times'. She is the author of an award-winning monograph, *Maternal Encounters: The Ethics of Interruption* (Routledge 2009) and *Enduring Time* (Bloomsbury 2017), and has written widely on motherhood, psychoanalytic and feminist theory, and temporality. She is co-convener of *Mapping Maternal Subjectivities, Identities and Ethics* (MAMSIE), an international interdisciplinary research network on motherhood, and is a psychodynamic psychotherapist in independent practice, and a Candidate at the Institute of Psychoanalysis, London.

Will Brook is a GP partner and Trainer at the Well Street Surgery, Hackney, London.

6B | Complicating narratives of progress and modernity
Chair: Arvid van Dam, University of Leeds

Time and Evolutionary Anachronism: examining the Temporal Dimensions of Degeneration Theory and the concept of Atavism

Rebecka Klette, Birkbeck, University of London

This paper will seek to identify the temporal horizons of the nineteenth-century concepts of degeneration and atavism by tracing the (often conflicting) temporal structures, hierarchies, trajectories, rhythms, and speeds inherent in these concepts. These, in turn, depended on the veritable revolution in time brought forth by discoveries in geology, archeology, physics, and biology, as well as the emergence of a 'modern' conception of homogeneous time. An individual or a society could only be labelled as 'degenerate' or 'atavistic' in relation to a standard reference time, from which such temporal and biological deviations could occur. Building Johannes Fabian's *Time and the Other* (1983), I argue that the concepts of degeneration and atavism acted as taxonomical and diagnostic tools for temporal distantiation, portraying the degenerate or atavistic criminal as a biological anachronism, belonging to a different, earlier time and developmental stage than nineteenth-century

observers. Only by uncovering the underlying temporal assumptions inherent in the conceptual frameworks of these theories, may we grasp how these concepts mirrored, informed, and challenged nineteenth-century conceptions of evolution, progress, and time.

Rebecka Klette is a PhD student in History at Birkbeck, University of London. Her doctoral thesis, funded by a Wellcome Trust Doctoral Studentship and supervised by Prof. Joanna Bourke, is entitled 'Nordic Decay: The reception and application of degeneration theory and the concept of atavism in Scandinavian criminal anthropology, psychiatry, and eugenics, 1880-1922'.

Road Plans and Planned Roads: Entangled Geographies, Spatiotemporal Frames, and Territorial Claims-making in Myanmar's Southern Shan State
Courtney Wittekind, Harvard University

In this paper, I investigate conflicting claims to land made in the peri-urban areas of Taunggyi, in Myanmar's Shan state, where decades of ethnic insurgency, the negotiation of ceasefire agreements, and resultant military-state development strategies have figured land as the site and object of struggle. Yet, as I argue in this paper, it is not only land that is at stake in ongoing conflicts, but also the incongruous conceptions of space and time that motivate such claims. By exploring case studies linked to proposed road construction in Pa'O majority regions, I develop an approach to "land grabs"— and the counter claims-making they impel— that foregrounds the spatiotemporal, showing how distinct senses of time are activated, embodied, and re-animated through encounters with particular spaces. In this, I specifically argue that the linear, historical timeline embraced by state authorities—a timeline tied to sequential notions of progress, modernization, and democratization — cannot be taken as fact; instead, it must be considered alongside alternate histories, through which the notion of a single narrative of "progress" might be opened up to contain alternative conceptions of past and the present, and with them, new political possibilities.

Courtney T. Wittekind is an anthropologist and filmmaker currently completing her PhD in Social Anthropology at Harvard. Courtney also holds an interdisciplinary undergraduate degree in Studio Art and Anthropology from Carnegie Mellon University, and a MPhil in Social and Cultural Anthropology from the University of Oxford, where she studied as a Rhodes Scholar. Her proposed dissertation fieldwork explores themes of space, precarity, politics, and the unseen in the context of Burma/Myanmar's ongoing transition.

On time, history and expectations: how the perception of the past shapes the future of scientific research
Miguel Garcia-Sancho, University of Edinburgh

In this talk, I will explore how the temporality of science is shaped by a complex interaction between its past, present and perceived future trajectory. I will focus on recent developments in biotechnology to show that scientific expectations around this field of research are conditioned by an image of its past achievements. These expectations, at the same time, act as frameworks to construct regulatory regimes that affect both the present and future of biotechnology. My case study will be the scientific life of James Watson, a molecular biologist who co-discovered the double helix of DNA and was later the first director of the Human Genome Project in the United Sates. By presenting the determination of the full DNA sequence of the human genome as the result of inevitable progress – in both molecular biology and his own scientific career – Watson managed to detach the initial running of the Human Genome Project from discussion of its ethical, legal and social implications. The perceived inevitability of human genome sequencing was so intense that the conclusion of the Human Genome

Project, in 2003, was scheduled to coincide with the 50th anniversary of the determination of the DNA double helix, in 1953.

Miguel Garcia-Sancho bio: After his PhD at Imperial College London, Miguel worked at Manchester University, Centre for the History of Science, and the Spanish National Research Council (CSIC), Department of Science, Technology and Society. His research interests are in the history of contemporary biomedicine, with special emphasis on the transition between molecular biology and new forms of knowledge production at the fall of the 20th century: biotechnology, bioinformatics and genomics. He is now developing a five-year Chancellor's Fellowship in the Department of Science, Technology and Innovation Studies of the University of Edinburgh and has recently been awarded a Starting Grant by the European Research Council.

6C | Temporal methods: Archives, objects, networks, algorithms
Chair: Ann Kennedy, University of Maine-Farmington

Time travel as a research method: reverse engineering the archive for the study of teenage sexuality
Rachel Thomson, University of Sussex
Niamh Moore, University of Edinburgh

In this paper we explore how live and archival methods can be brought together in social research, focusing on a project that involves the reverse engineering of thirty year old study of teenage sexuality. In the paper we elaborate on the important place of feminist methodologies within a transdiciplinary archival turn and conceptualise a series of moves that operationalize time itself as a resource for social analysis. These include rematriating and reanimating data, and different kinds of temporal mash-ups. Our focus on women of different generations together researching time, technology and teenage sexuality allows us to image time travel as a feminist methodological practice that connects academia to other knowledge communities .

Rachel Thomson and Niamh Moore are both interested in methods for researching social change and have collaborated over several years around longitudinal, archiving and re-use projects in the social sciences with a special interest in feminist methods and making bridges between community and academic research agendas.

"It's Magical!" Drawing on The Potential of Young Peoples Lived Experiences of the Social Life of Time to Reconceptualise Time in the Sexuality Education Classroom
Kathleen Quinlivan, University of Canterbury

This paper explores the rhizomic possibilities that foregrounding young peoples lived experiences offer as a site of sexuality and relationships education, and the conceptual and pedagogical implications of engaging with them in school based sexuality education programmes. I argue that foregrounding young people's lived experiences of sex and gender politics in sex ed programmes requires a substantial re-conceptualisation of the social life of time within schools. I utilise the Deleuzo-Guattarian (1987) concept of haeccity to engage with two young women's lived experiences of what they describe as 'moments of wonder' they experience together as friends, where boundaries between the human and the non-human and material dissolve and they experience themselves as intra-actively immanent. I explore the ways in which time is experienced differently within 'the wonder moments', and what that produces. I then go on to discuss the implications that foregrounding young people's lived experiences such as 'wonder moments' might offer school based sexuality education,

and consider the significant reconceptualisations of the social life of time that would involve within the classroom, its pedagogical implications, and what Deleuzo-Guattarian concepts might offer in that regard. Framing concept as method, I briefly allude to the experimental pedagogical orientations I have begun to cultivate with research participants.

Dr Kathleen Quinlivan is an Associate Professor Senior Lecturer in the College of Education, Health and Human Development at the University of Canterbury in Christchurch, New Zealand. She has published widely in the area of sexualities, genders and schooling, particularly emphasising the conceptual and pedagogical implications of engaging with the richness of diverse young peoples' lived experiences. Recent co-edited books include; *The Politics of Pleasure in Sexuality Education: Pleasure Bound* (Routledge, 2014), and *Educational Enactments in a Globalised World: Intercultural Conversations* (Sense, 2009). A monograph, *Contemporary Issues in Sexuality Education With Young People: Learning and Teaching with Theory* (Palgrave MacMillan, 2017) is currently in press.

A Structural Equation Model to Explain the Effects of Internet-Mediated Communication on the Way we Deal With and Plan Time
Maria Faust, University of Leipzig

Former research has shown that internet-mediated communication leads to a change in which we deal with time in everyday life and that we plan differently. This process can be termed as a change in temporal understanding which is part of a cultural change in time. Such change is due to increasing social interaction on the internet and also because the routines of journalism have changed (Neuberger, 2010). Here, a change in habits (Koch, 2010) leads to cultural change (Berger & Luckmann, 2010). However, this change was described on a theoretical level only (e.g. in Castells, 2010; Eriksen, 2001; Hassan, 2003; Innis, 2004; Krotz, 2001; Neverla, 2010a, 2010b; Nowotny, 1995; Rantanen, 2005; Rosa, 2005 etc.) There is a clear research desiderate in quantitative empirical analysis. Therefore the following research question arises: How can we measure and model the change in time that internet communication causes in order to analyze it empirically? This paper seeks to fill this gap and therefore suggests a structural equation model which explains the change in temporal understanding. The novelty of this approach lies in the first multivariate quantitative analysis of mediatized processes of temporal change on a societal level as described under point (1) societal change in the call for papers. In order to investigate if we deal with a global process, a most-different systems design is applied (Anckar, 2008). Therefore German and Chinese Cultural Contexts are picked. Moreover, the relevance of such a new approach lies in a contribution towards the De-Westernization discourse (Glück, 2015; Gunaratne, 2010). This paper provides a SEM to explain the processes in both cultural contexts. Drawing upon Früh's theory of entertainment (Früh, Schulze, & Wünsch, 2002), internet-mediated communication as well as personal factors, social and situative influences are integrated into the model as independent variables. Two particularly innovative constructs are elaborated: internet use styles (Schweiger, 2005, 2006) as medium influences and communicative networks based on network theories (Schönhuth, 2013) as influences coming from the person.

Maria Faust M.A. received her Magister Artium from Leipzig University in 2010 in Communication/Media Studies and Culture Studies. She is currently a Doctoral Candidate at Leipzig University. She used to work there as a research assistant up to 2017 and is currently employed with University of Applied Sciences in Mittweida. In 2014 she spent four monts as a Visiting Scholar at Renmin University in Beijing, PRC. She is interested in BRICS, social time, methodology and internet communication.

Time poverty, technology infrastructure, and educational inequality: the impact on adolescent social deprivation
Sandra Leaton Gray, University College London

This paper discusses the role time poverty plays in adolescent technology use amongst deprived communities. The adoption of modern technology has exaggerated some existing forms of societal discrimination, as well as introducing new ones. Those citizens with the poorest access to individual resources frequently also suffer from the worst access to national technological infrastructure, as well as inferior access to commercial platforms supported by algorithms. This is despite the best efforts of their respective governments, and goes well beyond a rudimentary urban/rural divide, with some of the worst examples being evident in the most deprived areas of capital cities. The paper draws on a small study drawing on attitudinal data from young people in England, France and Germany. It explores the spread and impact of discriminatory technology provision on the education and development of young people, with reference to the way they perceive time. In doing this, it proposes a new theoretical model for digital time poverty. This is important as we move towards an era dominated by the growth of artificial intelligence algorithms, that risk entrenching social disadvantage.

Sandra Leaton Gray is an educational sociologist who researches: CHILDREN (Data privacy and security, risk, artificial intelligence, biometrics, technology, childhood); SCHOOLS (Curriculum, school choice and selection, urban and rural, pupil identity); TEACHING (Teacher identity, professional standards, leadership, school inspection); and EDUCATION (Evaluation, education futures, time, space and the body in education).

6D | Resisting time intensification
Chair: Larissa Pschetz, University of Edinburgh

Words per Minute: Stenography and Mental Efficiency in Gilded Age and Progressive Era Corporate America
Justin Clark, Nanyang Technological University

Between approximately 1880 and 1920, business leaders, psychologists, and scientific management experts adopted "mental efficiency," alongside older middle class ideals of honesty and industry, as the key to corporate success. While mental efficiency or its absence justified the traditional division of firms into "head" and "hands" (the upper managers, who ordered the tempo of production, and the factory floor workers collectively ruled by it), between head and hands lay an increasingly large corps of typists, stenographers, and other clerical workers who needed to match not only the vocabulary, stamina, but above all, speed, of management. In competitively exhibiting their talents and attaining a popularly recognized intimacy with the famous and powerful, exceptional stenographers challenged the simple equation of mental efficiency with success. Partly in response to the growth of clerical work, experimental psychologists by the 1910s distinguished fast reaction times from genuine mental efficiency, laying the groundwork for a discourse of "deep thinking" and "creative spirit" that remains influential in today's corporate mythology. Through a reading of psychology publications, stenography periodicals, clerks' diaries and other sources, this paper considers the uneven adoption of time discipline in late-19th century American industrial capitalism, and its impact on scientific and popular conceptions of intelligence.

Assistant professor **Justin Clark** teaches in Nanyang Technological University's History Programme and University Scholars Programme, in Singapore. He is the author of the forthcoming monograph, *City of Second Sight: Nineteenth-Century Boston and the Making of American Visual Culture* (UNC

Press, 2018). He has published his research articles in *Journal of American Studies*, *New England Quarterly* and *American Journalism*, among other venues. His research focuses on the cultural history of the 19th- and early 20th-century United States. His most recently published article, "Confronting the 'Seeker of Newspaper Notoriety': Pathological Lying, the Public, and the Press, 1890-1920," won American Journalism's annual Best Article award. His second book project explores the experience of time in American culture at the turn of the 20th century.

Chronopolitics in Experimental Physics: Technologies of Timework
Tereza Virtová and Filip Vostal, Czech Academy of Sciences

Contemporary debates on academic 'acceleration' emphasize the devastating effects of speed culture. In this connection, many commentators call for 'slowdown' in science (e.g. Berg & Seeber 2016; Stengers 2018). These views however tend to victimize academics and, by implication, neglect their agentic capacities to craft, manage and organize temporal agendas. Following the emerging body of STS studies investigating scientific temporality (Felt 2016; Bruyninckx 2017) and our empirical data we aim to problematize this one-dimensional and oversimplified interpretation. In this paper, we contribute to the discussion by critically interrogating the project time and process time dichotomy proposed by Ylijoki (2016). Ylijoki suggests that the project format has gradually become a standard way of research organization and is often in conflictual relationship with the unpredictable process regime that represents inner logic of research arrangements. Drawing on our ethnographic work in two experimental physics departments in the Czech Republic, we focus on agentic strategies that converge project and process time. In particular, we introduce four different technologies of timework: multiplication of projects, project flexibilization, diachronization of project and process, division of labour. Even if the navigations between the project and process temporalities are hardly smooth and in themselves account for time-consuming activity, conceiving Ylijoki's dichotomy only in terms of conflict is reductive. In our paper we therefore present different ways of temporal coping, adaptation and flexibilization that, in effect, ease the relationship between project and process in science on one hand and on the other strenghten the status quo.

Tereza Virtová is a researcher at the Institute of Philosophy of the Czech Academy of Sciences and a doctoral candidate in general anthropology at Charles University. She has conducted research in the fields of science and education and is interested in the study of work and technology.

Filip Vostal received his PhD in Sociology from the University of Bristol, UK in 2013. Since 2014 he has worked as a researcher at the Centre for Science, Technology, and Society Studies at the Institute of Philosophy of the Czech Academy of Sciences. He has published his work in journals such as *Time & Society*, *European Journal of Social Theory* and *ASLI*. Filip is the author of *Accelerating Academia: The Changing Structure of Academic Time* (2016, Palgrave Macmillan).

Thoughts on the new temporalities of education, issues of power and resistance
Graeme Tiffany, UCL

It's rare that the (undoubtedly) social practice of education is examined through the lens of time and temporalities, and yet, when considered, time and temporal demands appear to exert an extraordinary level of influence on education and the social experience of it. From an interpretation of 'outcomes' as predictable, knowable (and therefore prescribable) ends, and the consequential effect of degrading process evaluation, to 'Age-Related Expectations' (ARE), and the new 'immediacy demanding' regime of unannounced Ofsted inspections implicated in diverting teachers from their primary task, many of these new temporalities exist as forms of power, are reasonably identifiable as discriminatory,

and, in their intention to transform education within a paradigm of new liberal ideologies, seek to control rather than liberate educators. Furthermore, opportunities for resistance appear constrained by these same temporalities; Michael Apple (1986) theorises the 'intensification' of education, such that, quite literally (and intentionally, according to Apple), few educators have time to study, to research, or even reflect critically on their practice. Above all, might it be that these new temporalities are increasingly out of synch with the lived experience of pupils and students, especially those youngest for whom a year at school might be, quite literally, a significant proportion of their lives to-date, therefore alienating them from education itself?

Graeme Tiffany has a background in informal and community education and community development. He now works on an independent basis, as an associate lecturer, researcher, and trainer. His PhD studies examine the impact of policy agendas on attitudes toward 'uncertainties' in education, and the implication for democratic learning. Graeme is a pioneer of 'Community Philosophy': methodologies of use to those working in civil society in their efforts to promote democratic, thinking communities. Graeme presented at the 2015 conference: 'Utopias, Futures & Temporalities' on the subject of 'The new temporalities of social policy'. This paper further develops that work.

Temporal tropes of migrancy and precarious work — Moldovan domestic workers in Italy as a case study
Olga Cojocaru, Centre of Migration Research Warsaw

This paper puts forward a temporal approach on migration experiences in terms of time qualities and life planning. I study how migrants with precarious jobs experience time welfare (qualities of time) and prolonged temporariness, using a case of Moldovan live-in care workers in Italy. In the context of time commodification and time shortage, these migrants seem positioned at the bottom of temporal hierarchies: doing the jobs that locals don't want, often working non-social hours, limited leisure, precarious wellbeing, saving hard, temporariness etc. In addition to being foreigners and separated from family, migrant domestic workers perform a type of job, which displays certain qualities in terms of temporal wellbeing: ever-availability, little to no private time and limited leisure options. I document how time is maneuvered (Flaherty 2011) under times of urgency and disrupted routine, how time is experienced from morning until sleep time when being a live-in migrant domestic worker woman and mother, separated from family members, in an unfamiliar context, performing a precarious type of job.

Olga Cojocaru is a TRANSMIC Marie Curie Early Stage Researcher affiliated with the Centre of Migration Research in Warsaw and a PhD student at University of Warsaw. Her PhD thesis deals with temporalities of migration with a case study on Eastern European migrants in Italy. She holds a MA degree in Sociology from Central European University in Budapest and a MA in Cultural Anthropology from National School of Political Studies and Public Administration in Bucharest.

6E | Politics and Time (2): Time and politics in theory
Chair: Andrew Hom, University of Edinburgh

Queue: Time as an Arbiter of Absolute Social Justice
Yair Barak, University of Maryland

Queue is an organized and often disciplined ephemeral society, which is not (generally) ordered under written laws. Though (but, perhaps, due to the fact that) there are no laws which regulate the queue, its fundamental rules are strictly kept due to universal consent in human societies. The basic queue rule is

"FIFS": first in – first served. This means that arrival time constitutes the criterion for receiving preference for service. The FIFS principle applies to all people, regardless of social status or other difference: the anonymous will be served before the rich (nobody knows it); a girl before a woman. The time regulator is blind regarding queueing order. The second rule is that any special request (from a handicapped person, a pregnant woman, etc.) that infringes upon the rigid FIFS rule needs consent from the queue's community. The third rule is that the location in the queue belongs to its owner, and is her/his private property. He/she can transfer it to anybody, can sell it and/or ask somebody else to hold it for him/her. Since gaining time is conceived as the ultimate objective of the queue's organizer, the order of the queue is considered to be a generator of absolute justice. This is the main reason why one who tries to breach its basic rules is strictly condemned and sometimes even beaten. Time is not only money. Time creates justice.

Yair Barak's fields of research are economic history, the history of economic thought from the middle ages till the 21th century, the history of the economic policy in Palestine-Israel and economics as culture. His doctoral dissertation titled as WPrivatization - A History of a Major Shift in the Economic and Social Policy of Israel" (1977-2000). Barak is manager of the Inter-University "Forum of the History of Economic Thought". Barak participated in international conferences by presenting there connections between economy and theology, economy and literature, economy and visual art. Barak was for five years an interpreter of global economy in the Isareli radio (""Kol Isarel"").

Time and the Figure of the Citizen
Anne McNevin, The New School

What is the relationship between time and the figure of the citizen? In this article, I address this question in two ways. Drawing on critiques in political economy and studies of governmentality, I first show how neoliberal modes of citizenship entail both a speeding up associated with fast paced global capital and a slowing down associated with precarious forms of labour. New lines of temporal division thus stratify citizen-subjects with accelerated access to mobile rights of membership on one hand and the increased experience of precarity, delay, waiting and suspension of rights on the other. Second, I examine contestations of citizenship emerging at the intersection of flexible transnational economies and de-colonial struggles. If chronic waiting increasingly characterizes the subaltern experience then what are its politically generative qualities? And how are the progressive temporal horizons associated with citizenship challenged by histories of dispossession and exploitation? The article speaks to examples of political claims made by migrants and Indigenous peoples to show how the contestation and transformation of citizenship take increasingly temporal forms.

Anne McNevin is Associate Professor of Politics at the New School for Social Research. Her research interests include the contemporary transformation of sovereignty, citizenship and political community with a particular focus on displacement, mobility, borders, and the global governance of migration. Anne is author of *Contesting Citizenship: Irregular Migrants and New Frontiers of the Political* (Columbia UP, 2011), associate editor of *Citizenship Studies*. Her recent work on the governmentality of migration management in Indonesia can be found in *International Political Sociology* and *Security Dialogue*. And a recent article on learning to live with irregular migration can be found in *Citizenship Studies*.

On the De- and Re-synchronisation of Social Time Before and After a Revolutionary Political Change
Georg P. Mueller, University of Fribourg

In this presentation social time is conceptualised as the temporal lead or lag of the status of an individual or collective actor in comparison with the corresponding status of a reference-group. Thus social time can be measured with a methodology that compares by social clocks the status-trajectories of actors and their reference groups. Since there are different status-systems like education or income and various reference-groups such as elites, peers, etc., social time is always multidimensional. Consequently, actors are frequently exposed to asynchronies between their different social clocks, which may increase or decrease over the course of calendar-time. The presentation analyses these changes before and after a political revolution. On the basis of the literature about revolutionary changes, the author argues that the period before a revolution is characterized by a de-synchronisation of social time, e.g. due to discrimination, new achievements, or secular status-losses of groups. The resulting asynchronies finally trigger a revolution that re-synchronises the social clocks.Revolutionary changes may however also create new asynchronies in other geographic and thematic areas. Thus by the assumption that revolutions are triggered by asynchronies of social clocks the author is able to explain the spread of revolutions to other countries and life-domains.

Georg P. Mueller is retired senior lecturer of the Faculty of Economics and Social Sciences of the University of Fribourg (Switzerland). His research interests and publications are in the fields of social science methodology, social indicators, and the mathematical modelling of social processes, with a special focus on international comparisons. He has worked and published about the dimensionality of social time and its measurement. (See e.g. https://link.springer.com/article/10.1007/s11205-010-9720-6 or https://www.springerprofessional.de/en/time-intervals-versus-composite-index-scores-an-alternative-appr/11957950).

How to study time? Conceptual history versus phenomenology of the everyday
Juhan Hellerma, University of Tartu

The proposed paper scrutinizes the question of how to conceive of the relationship among various accounts of temporality that draw from diverging methodologies. In particular, I will first consider Reinhart Koselleck's theory of modernity as a specific experience of time that he finds embodied in the semantics of specific social and political concepts. Although Koselleck maintains that linguistic expressions play a significant role in shaping our experience of time, he also stresses that they cannot reflect the entire complexity of the extra-linguistic world. To further illuminate this point, I will explore the account of temporality offered by Hans Ulrich Gumbrecht, who argues that the modernist notion of time provided by Koselleck is superseded by a new chronotope that he labels broad present. He states that whereas as a discourse the modernist idea of time might still be prevailing, the phenomenological survey into of the actual lifeworld testifies to a significantly diverging perception of time. Faced with this, rather than attempting to establish one prevailing notion of time, I will propose an alternative approach that instead acknowledges the simultaneity of different and often conflicting temporal regimes.

Juhan Hellerma is a doctoral student in philosophy and my thesis engages with the contemporary interest toward the relationship between past, present and future that has in recent decades become viral across different disciplines of humanities such as history, philosophy and anthropology. During my studies I have presented papers at conferences in Tartu, Lisbon and Oulu and I am currently working with a project that focuses on Reinhart Koselleck's theory of historical times. I spent the

spring and fall semester 2017 in US where I worked under supervision of professor Ethan Kleinberg at Wesleyan University (Connecticut).

6F | Temporalities of everyday utopias
Chair: Robin Durie, University of Exeter

Locating the present, or how to negotiate time and temporality among Esperanto supporters
Guilherme Fians, University of Manchester

My paper aims at debating temporality and perceptions of time among Esperanto supporters through a socio-anthropological perspective. Many Esperantists regard Esperanto as the language of the future, as the tool that will gather peoples together through a neutral and equitable communication. At the same time, those who do not speak this language often see it as a failed project, situated in the past and no longer spoken. Between Esperanto as something of the past and as something for the future, what is currently happening among Esperantists, in the present? Through an ethnographic approach conducted mostly in France, I critically present the everyday practice of Esperantists as such. By doing archive research, interviews and participant observation, I discuss conceptions of Esperanto as failure or success and as something oriented to the past, present and/or future. I analyse it regarding the weakening of many Esperanto associations and the simultaneous strengthening of the online use of Esperanto, mainly through social networks, addressing how people face these changes in terms of their expectations regarding the language, leading me to engage with the growing bibliography on social movements and their relations with time, nostalgia, hopelessness, hopefulness, (such as Ringel 2012; Jansen 2016) and new technologies.

Guilherme Fians is a teaching assistant and PhD student at the University of Manchester, having worked as guest researcher at the University of Amsterdam and as research assistant at the University of Copenhagen at the National Museum, Federal University of Rio de Janeiro. He is the author of the book *Entre Crianças, Personagens e Monstros: Uma Etnografia de Brincadeiras Infantis* [Among Children, Cartoon Characters and Monsters: An Ethnography of Children's Plays] and co-editor of *O Esperanto Além da Língua* [Esperanto beyond the language]. His current research focuses on conceptions of time, space, movement and engagements among Esperanto speakers in France.

Exploring Unionised Potentiality: Heterotopian Sites of Resistance and Utopian Temporality in Higher Education
Heather McKnight, University of Sussex

This paper draws on the radical temporalities of Ernst Bloch, and a Foucault's notion of heterotopia to consider how Trade Unions and Students' Unions create temporal spaces of resistance to marketisation of Higher Education. It will examine the radical temporalities within these spaces, and how intersections and tensions of multi-layered temporalities and different 'Nows' play out within them. Attempting to read where Trade Unions and Students' Unions intercept as narrative sites of otherness and potentiality that are pivotal to the resistance of the increasing marketisation of the education system.Through joint statements of intent, at National Conferences, though shared approaches to boycotts, and social media campaigns we are seeing allegiances being drawn between these potentially powerful partners. While these spaces and structures are themselves legislatively restricted, and also suffering from their own internal conflicts and contradictions, there are shared Utopian horizons and new spaces and structures breaking through at the edges of these movements. Here lies the possibility to reach beyond what we might see as a mere resistance, into constructing ideas for an alternative future, an emergent pre-consciousness of a reimagined sector.

Heather McKnight is a Doctoral Researcher at the University of Sussex Law Department, studying the relationship between Trade Unions and Students' Unions from 1970 onwards from a critical utopian perspective. She is a co-editor for the *Critical Studies Journal* and the *Excursions Journal*, on a member of the Critical Studies Research Group Steering Committee at the University of Brighton, and a member of the University of Sussex Research Cluster on Radical Temporalities.

'Just one?' Solo Dining, Gender and Temporal Belonging in Public Spaces
Kinneret Lahad, Tel-Aviv University
Vanessa May, University of Manchester

In recent years, various lifestyle websites have offered tips on eating out alone as well as lists of the best restaurants for solo dining in major cities of the world. Utilising the theoretical concepts of participation units, territories of the self (Goffman 1972[1971]) and belonging (May 2011, 2013), this paper explores the challenges that spatio-temporal conventions pose for women solo diners in particular. Through the lens of solo dining, we explore being alone and belonging in shared public spaces, and the gendered nature of aloneness and respectability. The paper contributes to existing theory by examining the influence that time has on a woman solo diner's 'single' participation unit, her ability to lay claim to public space and her relationship with the surrounding social environment. The paper concludes by exploring what the new trend of solo dining can offer and the consequences this has for how sociologists conceptualise sociality in public spaces.

Kinneret Lahad is a senior lecturer at the NCJW Women and Gender Studies Program at Tel Aviv University, Israel. She had been involved in various prestigious research projects, which merited international attention, praise, and materialized in publications in leading journals. Her research interests are interdisciplinary and span the fields of gender studies, sociology and cultural studies. She has written extensively on female singlehood, sociological and feminist theory and book A Table for One: A Critical Reading of Singlehood, Gender and Time was recently published by Manchester University Press. She has also co-edited a book on mechanisms of denial and repression in Israeli society and is currently co-editing an edited book on feminism, emotions and academia to be published by Palgrave.

Vanessa May is Senior Lecturer in Sociology and a Co-Director of the Morgan Centre for Research into Everyday Lives at the University of Manchester. Her research interests include the self, belonging, temporality, family relationships and qualitative methods. She is currently involved in an interdisciplinary AHRC funded project 'Place and belonging: What can we learn from Claremont Court housing scheme?'. Vanessa has published in a number of journals including *Sociology*, *Sociological Review*, *Time & Society*, *British Journal of Sociology*, and is the author of *Connecting Self to Society: Belonging in a Changing World* (Palgrave Macmillan)."

6G | Tracing temporalities of gentrification and urban change (2): Affectivity and temporalities of displacement
Chair: Linda Lapiņa, Roskilde University & Bahar Sakızlıoğlu, University of Leicester

Reflecting the last decades' turn to affect in the social sciences, there has been an increasing emphasis on affectivity in gentrification scholarship. Affect is also central for notions of temporality that emphasize contestation, disparity and alignments, proximity and distance as time is relationally enacted in encounters between differently positioned social bodies. This panel offers perspectives that link temporality and affectivity in studying gentrifying urban spaces. The presenters explore affective

attunements, foregrounding visceral experiences of place; psychological impact of living with the threat of displacement; and conceptualize affective ecologies of time.

Temporal atmospheres: analysing the changing identities of Smithfield Market, London

Monica Degen, Brunel University London
Camilla Lewis, University of Manchester

Much research on urban regeneration has analysed the spatial and socio-economic impact of redevelopment, less attention has been given to sensory, emotional and temporal dynamics which shape the 'feel of place'. Following Stewart, (2011) we explore the 'atmospheric attunements', of place, exploring how lived social worlds contain 'tempos, sensory knowledges, orientations, transmutations, habits, rogue force fields…?'(2011:446). We make an intervention into debates on place atmospheres by analysing the ways in which the interplay between sensory and temporal qualities produce particular atmospheric constellations and paying particular attention to the temporal politics of place. Drawing on research exploring the past, present and future sensory identities of Smithfield Market, we discuss how experiences of place are developed through a dynamic temporal dialectic between 'visceral' and 'imagined' atmospheres that are in constant tension. Firstly, we examine the 'visceral' effect of present experiences of place and secondly, the production of 'imagined' atmospheres from the past and future which intersect and shape the present to create a unique 'feel of place'. We argue that an emphasis on the intersections between temporalities, senses and emotions not only allows us to reveal how different place atmospheres emerge and coalesce but, moreover, understand how new patterns of urban inclusion and exclusion play out.

Monica Degen is a Reader in Cultural Sociology at Brunel University London. Her research fo-cuses on the politics of space with a particular interest in the ways sensory, temporal and emo-tional dimensions underpin urban culture and politics. She has been the PI on several funded pro-jects related to these themes, most recently a British Academy Fellowship to research 'Timescapes of Urban Change' (www.sensescitiescultures.com) where she explored how different perceptions of time converge or conflict in urban regeneration processes; and the pro-ject (www.sensorysmithfield.com) which, in collaboration with the Museum of London, examined the changing feel of Smithfield in London.

Camilla Lewis is a Research Fellow at the University of Manchester. Her research centres around the themes of urban change, inequalities, belonging and community with a strong methodological focus, spanning a variety of ethnographic, qualitative as well as longitudinal approaches. She has contributed to theorising on material culture and social inequalities and the impact these have on processes of urban regeneration. She has published widely in sociology and urban studies journals as well as having edited the book *Realising the City: Urban Ethnography in Manchester* (with Jessica Symon, 2018).

Inserting Temporality into the Analysis of Displacement: Living Under the Threat of Displacement

Bahar Sakızlıoğlu, University of Leicester

Even though there is a growing literature on the extent and impacts of state-led gentrification and displacement, there is little attention to the process of change in restructuring neighbourhoods and how residents experience the threat of displacement. How is it to live in a house that is to be demolished? How does a neighbourhood change once it is targeted for gentrification? How do the residents experience the threat of displacement before actual displacement takes place? This paper addresses this gap and investigates the trajectory of neighbourhood change in neighbourhoods targeted for

gentrification. Based on an ethnographic study of the renewal process in Tarlabasi/Istanbul, it discusses how residents live under the threat of displacement.

Bahar Sakızlıoğlu completed her PhD study in 2014 at the Urban and Regional Research Center at University of Utrecht, the Netherlands. Her PhD study was about displacement experiences of disadvantaged groups in gentrifying neighborhoods in Amsterdam and Istanbul. Among her main research interests are displacement, gentrification, accumulation by dispossession, and gendered geographies of gentrification. She has written papers on politics and temporalities of displacement. Bahar currently works as a post-doc researcher at the Department of Geography at University of Leicester, UK. She received a H2020 Marie Curie Research Fellowship grant for her current research which focuses on mutual construction of gender and space in gentrifying neighbourhoods.

Affective ecologies of time: gentrification, affect and temporality in Copenhagen's Nordvest district
Linda Lapiņa   Roskilde University

This paper sketches the notion of affective ecologies of time to study how time is felt and experienced in gentrification processes. While temporality is central to how urban change takes place and is perceived by residents, few studies have explored the multiple ways time and affectivity operate in gentrification processes. This paper examines affect as the medium through which time comes to matter. Affective circulations outline collective bodies and urban spaces. Moreover, affect and embodiment have been theorized as central to constitution of temporality. In Copenhagen's Nordvest, striving for a future of progress coexists with nostalgic wishes to preserve and even (re-)design authentic local spaces. Certain kinds of diversity (for instance, a new food court selling 'street food from around the world') become integral to local authenticity, commodified and used in branding the district. Other 'diverse' people and places (an Eastern European flea market or beer drinkers on benches) represent social problems from a disadvantaged past to be overcome. As new buildings emerge in 'previously unused space', for some, the past is erased. For others, the past continues to haunt and rupture the present. This paper explores these competing temporal logics and affective circulations through proposing the concept of affective ecologies of time.

Linda Lapina's research focuses on intersectionality, temporality and affectivity in and of urban spaces. My Ph.D. project (2014-2017) was an ethnographic study of sociospatial change, inclusion and exclusion in Copenhagen's Nordvest district. I explored the mutual material, discursive and affective constitution of bodies and space. Inspired by postcolonial and feminist perspectives, I engage with migration studies, cultural geography, critical race and whiteness theory, urban studies and gentrification research. I work with (auto-)ethnography, sensory, affective and arts-based methods, and have recently proposed an embodied, affective methodology.

Lunch Session | Wednesday 12.50-1.20

Duddingston | Temporal Belongings planning meeting
Chair: Michelle Bastian, University of Edinburgh

If you are interested in being more involved in the Temporal Belongings network, come along during the lunch break to discuss ideas about what might be next for the network. Topics could include what kind of resources to develop, future events, including when and where we might hold our next international conference.

Session 7 | Wednesday 1.30-3.00

7A | Waiting Times (3): Crisis Time
Chair: Raluca Soreanu, Birkbeck College, University of London

Mental health care in/as times of crisis
Fiona Wright, University of Cambridge

This paper examines a temporality of crisis as a central modality of contemporary mental health care in the UK. I ask what work is done by the identification of crisis, and by attempts to manage or transform it, in understandings of psychological distress and in struggles to facilitate healing. Based on ethnographic research with NHS staff and service users in community mental health care contexts from 2017, I consider the introduction of a form of group therapy that aims to intervene during 'acute' or 'crisis' periods of distress. This therapeutic form aspires to alleviate institutional crisis – in the form of resource- and time-poor infrastructures of care – through an engagement with crisis understood as the intersubjective and relational experience of psychological distress. Its delineation and experience of crisis as a varied temporality, of both restraint and opportunity, and as a condition distributed unequally across institutions and persons, suggests the productive yet also limiting nature of crisis in this context. Drawing on conceptualisations of temporality and ethics from anthropology and social theory, I argue that inhabiting a time of crisis is a way for those facing psychological distress to give and receive care but also to defer its failings.

Fiona Wright has researched and published on the anthropology of ethics and politics. She has conducted intensive fieldwork research in Israel/Palestine, and her monograph entitled *The Israeli Radical Left: An Ethics of Complicity* is forthcoming with the University of Pennsylvania Press. As a Post-Doctoral Research Associate in Social Anthropology at the University of Cambridge, her current project focuses on the politics of voice and speech in mental health care in the UK. She is currently conducting fieldwork with NHS practitioners and service users engaged in a family-oriented therapy that aims to challenge psychiatric hierarchies and to foreground marginalised subjects.

Bodies of (Dis)order: Performance, Endurance, Sickness
Martin O'Brien, Queen Mary University of London

As part of the *Waiting* Times project, Martin has been commissioned to make a piece of performance. His art work and research draws upon his experience of suffering from cystic fibrosis. This paper discusses modes of performance art practices that exist within temporal frameworks of endurance in order to consider existence within chronic illness. Endurance Art is a term which has been used since the 1970's in order to describe performance practices in which the artist *endures* consensual acts of pain, difficulty, or exhaustion. This paper addresses Martin's own practice alongside examples of other artists with chronic illness in order to theorise a relationship between the persistence through self-induced hardship in performance and the lived experience of disease. I ask: what might be the political potentials of actively inducing pain in performance? And what could the temporal experience of endurance art say about that of chronic time?
These performances of endurance and sickness disrupt our ability to simply read a work critically and instead return us to our own bodies. In bearing witness to the sick enduring body in performance we are reminded of our own physical bodies as ones that are also capable of such sufferance. This reality

that we are forced into experiencing is uncomfortable. It asks spectators to be at dis-ease to understand that we are all human. It asks us all to care.

Martin O'Brien is an artist, theorist and zombie. His performance and video art uses physical endurance, long durations, and pain based practices in order to examine what it means to be born with a life shortening disease. Martin has cystic fibrosis and all of his work and writing draws upon this experience. He has developed a cult following and is best known for his long durational solo performances and his collaborations with legendary body artist Sheree Rose. He has performed throughout the UK, Europe, USA, and Canada. In 2018, the book *Survival of the Sickest: The Art of Martin O'Brien* was published by Live Art Development Agency. He co-edited a special issue of Performance Research 'On Medicine', was artist in residence at ONE National Gay and Lesbian Archives, LA, and is currently writing a critical biography of the infamous artist duo Bob Flanagan and Sheree Rose. He was a keynote at the Arts and Medical Humanities Annual Conference in 2015 and is currently lecturer in Drama, theatre and Performance at Queen Mary University of London. He recently surpassed his life expectancy and is enjoying life as a zombie.

Adolescent time and waiting in time-limited psychoanalytic psychotherapy
Jocelyn Catty, Child & Adolescent Psychotherapist Senior Research Fellow, Waiting Times

Time-limited psychoanalytic psychotherapy has become increasingly prominent in recent years, following the development of the 28-week model, Short-Term Psychoanalytic Psychotherapy, for adolescents with severe depression. This evidenced-based treatment, recently tested in the largest randomised controlled trial of psychoanalytic psychotherapy for adolescents to date, is currently being adopted in CAMHS services in the UK. Is 28 sessions too much, too little, or enough? While for many psychoanalytic psychotherapists, this hardly seems to scratch the surface, for many adolescents 28 weeks seems like a very long time. What is it for the adolescent to engage in a therapy that will end at a specified point? What is it for the psychotherapist to wait for such a therapy to unfold? Can this be borne - by patient, therapist or family - where the young person's distress is expressed through dangerous activities such as deliberate self-harm? How is the young person to understand what they are engaging in and what they are waiting for: to feel better? Or to feel that life is worth living? In this paper, I describe the development of the STPP model, and consider its implications for clinical psychoanalytic work with depression and risk, and in relation to adolescent time

Dr Jocelyn Catty is a psychoanalytic Child and Adolescent Psychotherapist working in the UK's National Health Service and is Research Lead for the child psychotherapy doctoral training at the Tavistock Centre. Formerly Senior Research Fellow in Mental Health at St George's, University of London, she ran a number of studies in social psychiatry including an international randomised controlled trial funded by the European Commission. She has published fifty academic papers in psychiatry, alongside a book on the representation of sexual violence in English literature in the early modern period. She has also recently edited a treatment manual for short-term psychoanalytic psychotherapy for adolescents with severe depression for the Tavistock Clinic Series with Karnac.

Closing remarks
Lisa Baraitser and Laura Salisbury

7B | Time and Narrative in Postcolonial and U.S. Multi-Ethnic Literatures
Chair: Sun Hee Lee, Gustavus Adolphus College

This panel investigates various approaches to narrative and time in selected novels by US writers of color, and Indian and South African writers. While these writers and texts span multiple geographical regions and historical moments, they all represent marginalized voices in relation to the dominant U.S. culture and European colonial powers. As these writers respond to histories of domination and trauma, they experiment with narrative time in different ways. Giti Chandra argues in her paper that Toni Morrison's Beloved is replete with characters who are trapped in time as a result of their trauma in slavery. Only by working through the trauma, through healing, can the narrative move forward in time. Sun Hee Lee's paper is also concerned with healing. She argues in particular that two Native American novels, Leslie Silko's Ceremony and Louise Erdrich's La Rose, function as healing ceremonies; narrative time is ceremonial time in these texts. In his reading of recent South African speculative fiction, Mike Reynolds focuses on temporal disruptions associated with the Science Fiction genre; these temporal breaks allow the authors to resist the consequences of South Africa's colonial and apartheid past. Finally, Arnab Chakladar's paper interrogates the nation in the context of historical time and post-colonial India's place within a progressive temporal trajectory. His reading of texts by Mahasweta Devi and Upamanyu Chatterjee reveals tensions in and resistance against this narrative of historical time.

Dismembering and Remembering Time: Beloved, History, and Trauma
Giti Chandra, University of Iceland

This paper will read Toni Morrison's Beloved as a text of trauma, using Laurence Langer's notion of Durational Time to establish concurrently running timelines of history and trauma. Langer's formulation places the participant of a traumatic event trapped forever in the moment of the event, even while continuing to function within a conventional, linear, notion of time. Thus, the event of trauma is always in a state of being, never reaching a point of having become, and the victim exists within this state of always-present, even as she exists along a continuum of past-present-future. Each of the main protagonists of Beloved – Sethe, Paul D, Beloved - can be seen as trapped within Durational Time, constantly living in, carrying with them, and contributing to, a traumatic event in their past. Morrison's narrative strategies, I will argue, follow this dual function of time, as each person's story unravels in circles and lines. Further, I will follow evidence that the process of recovery of conventional time is contingent upon the process of the healing of each person's trauma. And finally, that the establishing of conventional time requires the past – specifically past events of trauma – and memory to be folded back into collective memory and a collectively accessible past which can then be seen as 'history'.

Dr. Giti Chandra is currently an Affiliated Scholar at the United Nations University – Gender Studies and Training Programme, Reykjavik, and Member, Advisory Board, of the Centre for Memory and Literature, at the University of Iceland. She teaches at the Faculty of English Literature, and the General Literatures Department, University of Iceland, and was Associate Professor at the Dept of English, St Stephen's College, Delhi. She has taught in, and been a fellow at, Rutgers University, New Jersey, from where she did her Doctoral work. She is the author of *Narrating Violence, Constructing Collective Identities: To witness these wrongs unspeakable* (Macmillan UK/US: 2009).

Narrating in Ceremonial Time: Healing and Renewal in Native American Literatures
Sun Hee Lee, Gustavus Adolphus College

In her book *Native American Literature: Towards a Spatialized Reading* (Routledge, 2006), Helen May Dennis distinguishes "chronological (clock) time as historical time" and "ceremonial time" as "cyclical rather than linear" (44). My paper draws on this distinction as I argue for a reading of narrative time in two Native American novels as primarily ceremonial. Silko's *Ceremony* and Erdrich's *La Rose* should be read as acts of ceremony first and foremost, with the goal of healing and regeneration as the main engine that moves the narrative. Silko's central character is Tayo, a WWII veteran of Laguna descent suffering from PTSD. Upon returning, he finds his home in the southwest region of the U.S. in the midst of a long drought. Both Tayo and his environment are in dire need of regeneration, and the novel functions as a ceremony to that end. Ceremonial action in the novel occurs in collapsed time, so that events from the "time immemorial" of Laguna myths, the past of Tayo's childhood and military service, and the present of his return home are all occurring within an alternative trajectory of healing. Similar to Tayo, both native and white characters of Erdrich's novel are in need of healing, as they have experienced a horrific loss of a loved one. In addition to moving backwards and forwards in time, Erdrich's novel plays with narrative time by slowing down its progression. This creates room for a communal ceremony of reckoning and healing. Both novels align narrative time with ceremonial time, and in turn offer a temporal structure clearly different from the chronological/historical one that traditionally drives the narrative of the Euro-American novel.

Sun Hee Lee is Associate Professor and Co-Chair of English at Gustavus Adolphus College in Saint Peter, Minnesota. She specializes in U.S. multi-ethnic literatures and teaches courses in Native American, U.S. Latino/a, and Asian American literatures and film. She has published on the works of Suzan-Lori Parks, Maxine Hong Kingston, and David Henry Hwang.

Prophesizing the End-Times in South African Speculative Fiction
Mike Reynolds, Hamline University

This paper evaluates the explosion of speculative fiction in South Africa over the last decade and a half as a performative disruption of the consequences of the colonial and apartheid past. Using Darko Suvin's influential concept of cognitive estrangement, critics Fredric Jameson and Jessica Langer have defined the potential political and postcolonial import of science fiction. Building on such studies, in particular through a quick snapshot of work by Lauren Beukes, Sarah Lotz, Fred Strydom, and Nick Woods, I analyze how generic tropes--time travel, alternate histories, and post-apocalyptic quests--model the experience of time as explicitly subject to but not subjugated by the conditions of history. The heart of the paper will then tackle how two novels from the early 21st century — Zakes Mda's 2000 *Heart of Redness* and Eben Venter's 2006 *Trencherman* — reframe that modernist chestnut, Heart of Darkness, using the disruptive tactics of narrative time common in SFF to interrogate the continued after-effects of economic and racial apartheid. In quite divergent ways, the plots of each novel center on prophecies of doom yet the structured and disjunctive experience of time in each deconstructs the immanence of apocalypse -- fiercely criticizing the present day but estranging readers from the colonial mythology of the inevitable repetition of a savage past.

Mike Reynolds is Professor of English and currently serves as Associate Dean for graduate programs in the College of Liberal Arts at Hamline University in Saint Paul, Minnesota. His research consistently, and somewhat unnervingly, returns to the ways traumatic historical events are used to shape imagined communities, with a particular focus on genre as a tool for performative transformations of national mythology. He has published on obscenity and the Kennedy assassination, and on the films of Spike Lee.

Against Indian Standard Time
Arnab Chakladar, Carleton College

Colonialism ushers India into the discourse of History—a discourse whose true subject, as Dipesh Chakrabarty and others have argued, is Europe. If at the level of the nation state this confers on the (post)colony a permanently belated status, the problem is replicated as the nation's internal Others become the sites of "backwardness", their time out of joint with the progressive chronology of the nation. This poses problems for representation as well. If the realist novel—a colonial import subject to Indian refashioning — is one of the sites where the new, nationalist Indian subject continues to be articulated, where developmental narratives of reform, progress etc. are charted, this paper argues that the problem of an appropriate temporal register haunts realist Indian fiction from its beginnings. I begin by sketching representations of time in some early Indian novels. The bulk of the paper takes up two texts from the late 20th century that operate on the terrain of the nation state: Mahasweta Devi's *Pterodactyl, Puran Sahay and Pirtha*, and Upamanyu Chatterjee's *English, August, An Indian Story*. I examine how these texts interrogate the representational claims of the nation state by disrupting its control and conception of time.

Arnab Chakladar is an Associate Professor in the department of English and the director of the Asian Studies program at Carleton College in Northfield, Minnesota. He has published on the fiction of Shashi Deshpande and R.K. Narayana and on issues of language and translation in the construction and study of the category of Indian literature. He is very rarely on time.

7C | Striking insights: A lightning talk session
Chair: Cressida Heyes, University of Alberta

The future in action in Ecuador´s Yachay
Jose Gomez, University of Edinburgh

In (2010) the Ecuadorian State undertook an ambitious venture: Yachay, the city of knowledge. Yachay targets to combine an environmentally sustainable Technocity, an elite Tech University and a technopark. Moreover, Yachay is supposed to become a material instantiation of the "buen vivir" paradigm; an ancestral philosophy of the indigenous communities in the Andean region. Legitimating a way of looking forward by looking back into the deep past. Through a qualitative research I analyze the role of expectations, the future as a resource and the weaving of different temporalities, in the process of shaping and consolidating Yachay in its early stages.

My name is **Jose David Gomez**; I am a 29-year-old Ecuadorian. I received training as a sociologist back home and I studied my masters and am currently doing my PhD in Edinburgh University in the field of STS. I am interested in the sociology of the future, particularly in the roles expectations have in social life across cognitive, communicational and collective levels. My PhD research looks at Yachay the city of knowledge in its early stages and at the different ways in which the future is both shaped and shapes the development of the project through practices, narratives and infrastructures.

Power and Discipline Through Time in the Indoor Sex Industry
Laura Jarvis-King, University of Leeds

As a crucial commodity in today's economy, time has become a mode of internal regulation for the worker (Elias 1992). Sex workers are commonly posed as victims of male sexuality, and recessional economic conditions have arguably placed further demands on sex workers' time as clients seek to

gain greater value. My research findings, however, suggest that the power relationships between sex workers and their clients are much more complex, with time being negotiated and manipulated by escorts in order to manage power relationships in the course of sex work. Sex workers self-regulate time but also regulate clients' behaviour through time.

Laura Jarvis-King is a final year Doctoral Candidate in the School of Sociology and Social Policy at the University of Leeds. Her research centres on the management and negotiation of time in informal work markets, specifically exploring those working as independent escorts. In particular, she explores the changing nature of time at work but also how time is manipulated and negotiated to complete work. Laura is an active supporter of sex worker rights, working with sex workers through a sex worker support charity and working on a number of funded research projects exploring the working conditions of sex workers.

Discordant Temporalities: The Lived Experience of Age in Simone de Beauvoir's 'Old Age'
Sonia Kruks, Oberlin College, USA

Simone de Beauvoir's book, 'Old Age' offers a wealth of original reflections on the phenomenology of aging. Exploring old age as lived experience, her study reveals discordances among the diverse temporalities involved in becoming and being old. A core temporality concerns the biological body, where a process of gradual, often unnoticed, physiological aging takes place. However, the realization that one is "old" usually occurs as a sudden, disruptive event, precipitated from "without" through the perceptions and actions of others. Once acknowledged, old age restructures lived time, for its foreshortened future horizon also radically reshapes one's temporal experiences of present and past.

Sonia Kruks is the Robert S. Danforth Professor of Politics at Oberlin College, where she teaches political theory and philosophy. She previously taught at the New School for Social Research. Her scholarship has long used existential phenomenology to examine social and political experience. Her book, 'Simone de Beauvoir and the Politics of Ambiguity' (Oxford, 2012) includes a discussion of Beauvoir's account of embodiment and oppression in old age; the proposed paper on temporalities will extend this work. Previous works include 'Retrieving Experience' (Cornell, 2001) and 'Situation and Human Existence' (Unwin Hyman/Routledge, 1990), as well as many articles. She grew up in London and received her Ph. D. from the London School of Economics and her B.A. from Leeds University.

The Trouble with Transitions : Temporality and Disabled Children's Childhoods
Amanda Ptolomey, University of Glasgow

Over the last 20 years childhood studies has focused on the development of theoretical and practical bridges across the 'human being' and 'human becoming' divide. A re-examination of childhood temporality achieved by facilitating the sharing of seldom heard perspectives – those of disabled children - is necessary. This approach is particularly important in relation to primary to secondary school transitions for disabled children who may conceptualise, perceive and experience space, time, and the social in differentiated ways.

Amanda Ptolomey is based at the Strathclyde Centre for Disability Research, University of Glasgow and is currently engaged in doctoral research exploring disabled children's childhoods from a sociological perspective. Amanda is an experienced community development professional skilled in the research, creation, and leadership of innovative projects, locally, nationally, and internationally.

Experience facilitating community development approaches to achieve community led outcomes using assets based approaches and participatory action research has led to a commitment to stimulating the production of new knowledge from seldom heard perspectives. Amanda has a particular interest in the design and development of participatory research methodologies.

Practices of intergenerational care: A multitemporal and biosocial interface
Maria Paz Saavedra, University of Warwick

My research follows the shaping of time across generations through the study of social practices in Ecuador that integrate traditional knowledge and practices of care for new generations. These practices connect the knowledge of past generations (embodied and embedded in the materials, bodies, procedures, and tools) with the contingency that the encounter with new generations brings. I frame these practices as practices of intergenerational care. Moreover, these practices integrate the care for human bodies with care and knowledge of the earth, and are mostly carried by women. The practices I follow are traditional midwifery and small farmers providing organic food for local schools.

Maria Paz Saavedra is a PhD candidate at the Centre for Interdisciplinary Methodologies (CIM) at the University of Warwick. Her background is in sociology and she also did a master (Warwick) in Childhood Studies, where she explored the social learning of artefacts in childhood, highlighting the importance of comprehending it as a biosocial, non-linar, process. She is interested in embodied and embeded practices of social learning shaping the way we relate to the old (traditions) and the new. Particularly, invisibilized practices performed by women. She has worked in educational projects around collective memory, with children and young adults.

Reflective Sculptures
Denise St Marie, University of Waterloo
Timothy Walker, artist researcher

The Re-examined Life is a co-authored research paper that explicates the theoretical foundations and motivations of an interdisciplinary art exhibition by the same name. We experience a reality that presents itself as prepackaged, complete with objects, semantics, social structures and socio-economic methodologies. This talk will focus on one aspect of the exhibition, the 'Reflective Sculptures' that are kinetic objects that pay homage to timepieces. These works investigate the nature of linguistic ideologies and their ability to question concepts of our existence that are based on dualistic modes of thinking. The work reflects on norms that inhabit linguistic semantics, which in turn shape the domain of what we see as possible for ourselves across time.

St Marie φ Walker are artist-researchers who focus on psychological dimensions of objects language, shared environments and social relational qualities. Denise St Marie attained a BFA from the University of Victoria and a B.Ed., from the University of Western. Timothy Walker received a BA from the University of Toronto specializing in Philosophy. In 2017 St Marie φ Walker both achieved an MFA from the University of Waterloo, which included the Keith & Win Shantz International Research Fellowship, where they traveled to New York to live and work for the summer of 2016. They have won numerous grants from municipal, provincial and federal arts councils. In 2016 St Marie received a Social Science and Humanities Research Council Grant supporting her investigation into 'Social Currency'. In 2018 St Marie φ Walker will be jointly awarded the Master's level Governor General's Gold Medal for their paper and exhibition "The Re-examined Life".

7D | Waiting between hope and violence
Chair: Vanessa May, University of Manchester

Waiting for an uncertain future: the temporalities of irregular migration
Christine M. Jacobsen, Randi Gressgård, Kari Anne K. Drangsland, University of Bergen

Acknowledging the need to further develop the understanding of migration as not only a spatial, but also a temporal phenomenon, this paper focuses on the temporalities of irregular migration. Researchers from the interdisciplinary and international research project "Waiting for an uncertain future: the temporalities of irregular migration" (Wait) will present key features from the on-going project. The Wait-project (2017-2020) investigates how temporal structures related to irregular migration are shaped by legal regimes, cultural norms and power relationships, and how they shape subjective experiences and life projects. Through a critical engagement with literature on migrant illegality, in combination with theories on the socio-legal production of time, the social and cultural organization of time, the ethics and the experience of time, the project seeks to push further perspectives on irregular migration as a spatiotemporal configuration. In the autumn of 2017, ethnographic research was carried out in four European migration-hubs: Oslo (Norway), Stockholm (Sweden), Hamburg (Germany) and Marseille (France). The paper will focus particularly on the Hamburg-case. Through a critical engagement with notions of "future" and "hope" in the ethnographic encounters, the case invites a reflection on the temporal dimensions of the enforcement and reproduction of state borders.

Christine M. Jacobsen is Professor of Social Anthropology and Director of Centre for Women's and Gender Research (SKOK) at the University of Bergen, Norway. She has worked within the field of irregular migration for several years, with a special focus on the relationship between law, institutional practice, and migrants' lived experience. Jacobsen heads the Wait-project.

Randi Gressgård is Professor of gender research at SKOK. Her work revolves around issues of migration, gender & sexuality, and urban governance.

Kari Anne K. Drangsland is a PhD- candidate in the Wait-project. She has worked within the field of migration and urban planning at the intersection of research, art and architecture.

Still waiting or refusing to wait? Hope and victims' experiences of reparations and change in Kenya and South Africa
Natascha Mueller-Hirth, Robert Gordon University

Waiting is one of the ways in which the link between time and power can be experienced. It 'implies submission' and it modifies the behaviours of those who are waiting (Bourdieu 2010: 288). An exercise of power through the politics of time can be observed in the delays and waiting times that victims/survivors of mass violence experience, for example in relation to reparations, recognition or change. Yet, the question of waiting in transitional and post-conflict contexts has not been examined to date. This paper explores and compares the experiences and effects of waiting in two postconflict settings, South Africa and Kenya, drawing on ethnographic research with victims/ survivors of gross human rights violations in both countries. The paper argues that the politics of waiting, as they play out in victim support policies and reparations programmes, can shape people's engagement with the state and former enemies and can create new forms of re-victimisation and re-traumatisation. However, there are also important differences between the two cases that the paper analyses in relation

to dynamics of hope: in South Africa, over 20 years after the end of Apartheid, victims/survivors largely continued to hope and wait; in Kenya, many victims/survivors refused to wait.

Natascha Mueller-Hirth is Lecturer in Sociology at Robert Gordon University, Aberdeen. Her research utilises qualitative, often ethnographic methodologies, to examine issues around peace, conflict, development and gender in South Africa and in Kenya. She has published on NGOs and civil society, the governance of development, corporate social responsibility, and temporalities of victimhood in transitional societies. She is co-author of *Victim Centred Peacebuilding: Everyday Life Peacebuilding in Northern Ireland, South Africa and Sri Lanka* (2018, Palgrave Macmillan) and co-editor of *Time and Temporality in Transitional and Post-Conflict Societies* (2018, Routledge).

Designs of Waiting: Buffering, Queuing, and Embedded Systems of Power
Jason Farman, University of Maryland, College Park

We have an acute awareness of duration, especially as we wait. This awareness is linked to prevailing technologies that shape how we understand and experience time. One such technology reshaping our contemporary sense of a moment is an otherwise unassuming little piece of interface design: the buffering icon — the circle spinning in place on our browsers as we wait patiently for our content to load. This paper looks at the designs of waiting and how technologies either conceal the act of waiting or make it hypervisible through feelings of anticipation, excitement, boredom, or dread. These levels of visibility highlight the shifting nature between duration, technology, and power. The buffering icon and designs of queuing make interactions with large systems seamless, yet they restrict people from a deep engagement with the inner workings of these complex systems. Through an analysis of designs of waiting, I argue that waiting communicates unevenly across the spectrum of social positions. The ways power is exercised through waiting is linked to the ways that these designs either enable agency or emphasize powerlessness, typically through practices that introduce uncertainty of duration and when things will happen. Here, these designs ultimately reinforce a person's status and power (or disempowerment) in society.

Jason Farman is Associate Professor in the Department of American Studies at the University of Maryland, College Park. He is the Director of the Design Cultures & Creativity Program and a faculty member with the Human-Computer Interaction Lab. He is author of the book *Mobile Interface Theory* (winner of the 2012 Book Award from the Association of Internet Researchers). He is the editor of the books *The Mobile Story* (2014) and *Foundations of Mobile Media Studies* (2016). His current book, *Waiting for Word: How Message Delays Have Shaped Love, History, Technology and Everything We Know*, will be published by Yale University Press in 2018.

7E | Politics and Time (3): Timescapes of Politics
Chair: Andrew Hom, University of Edinburgh

Timescapes and the political imagination in Bangladesh and Uganda
Ruth Kelly and Emilie Flower, Centre for Applied Human Rights, University of York

Drawing on data from experimental arts-based workshops with activists and artists in Bangladesh and Uganda, our paper explores the way that different timescapes frame the political imagination. In both Uganda and Bangladesh, political art is strongly associated with key moments in the past: the struggle against dictators Idi Amin and Milton Obote, and the 1971 war against Pakistan, respectively. This can dampen political engagement in the present and limits the potential for engaging with and finding solutions to the challenges thrown up in a rapidly changing and uncertain world. In his work on

ecologies of knowledge, Santos identifies a temporal paradox inherent in political engagement: without immediate, short-term political action, there may be no future; yet such short-term intervention cannot tackle the deep-seated structural problems that give rise to existential threats like climate change. Further, much political innovation aims at the future by pointing to or inventing the past. Grappling with these paradoxes requires an understanding of time that transcends secular linearity (Taylor) and acknowledges the different timescapes in operation in the political imagination. The importance of at once maintaining and transforming cultural traditions (Barber calls this instauration) was a key theme in our research in Uganda and Bangladesh.

Emilie Flower (InsightShare, Pica Studios) is a film-maker and multi-media artist, with a particular focus on video portraiture and storytelling. She has worked internationally as a community video artist for the past 15 years and works locally in video design for theatre and rights based groups.

Ruth Kelly's doctoral research (University of York) explores the potential for art and narrative to help communities and activists articulate alternative approaches to development. In the past, Ruth has worked with ActionAid, Oxfam, UNDP and the European Commission, on jobs and industrial policy, international trade and tax policy, land rights, and programme implementation.

Evolutionary nostalgia and the temporal politics of genetic belonging
Venla Oikkonen, Helsinki Collegium for Advanced Studies, University of Helsinki

This presentation explores how genetics has become a means of reimagining temporality and belonging. The talk focuses on population genetics – the study of genetic variation between populations – and especially the crafting of genetic trajectories between modern humans and prehistoric populations. The first part of the paper proposes the concept of evolutionary nostalgia to theorize how genes become affective temporal objects that appear to engender alternative communal presents and futures. Evolutionary nostalgia is characterized by a two-way longing toward a previously unimaginable past, which then becomes a source of longing for alternative social orders in the future. This temporal dynamic draws on the epistemic authority associated with genetics, the appeal of evolution as a foundational narrative, and the ambiguity of genes as temporal objects: genes are both timeless digital information and a steadily ticking "molecular clock" that produces variation. In the second part, I use examples from news articles and contemporary social practices (e.g. commercial genetic ancestry tests), to show how population genetics and evolutionary nostalgia can be mobilized to mutually incompatible political ends. These include the building of national communities, the strengthening of historically unprivileged communities, as well as agendas built around racist and xenophobic politics.

Venla Oikkonen is Research Fellow at the Helsinki Collegium for Advanced Studies, University of Helsinki. She works at the intersection of feminist science studies and feminist cultural studies. Her research interests include evolutionary theory, population genetics, and vaccine controversies, as well as theoretical questions related to affect and intersectionality. She has published two monographs, *Gender, Sexuality and Reproduction in Evolutionary Narratives* (Routledge 2013) and *Population Genetics and Belonging* (Palgrave Macmillan 2017) as well as a number of research articles in journals such as *Social Studies of Science*, *Signs*, *Feminist Theory*, *European Journal of Women's Studies* and *Science as Culture*.

The Temporalities of Orientalism
Einar Wigen, University of Oslo

Following Said's criticism, it has become taken for granted that European Orientalists have subsumed all other historical experiences into a universalizing narrative of European superiority, measured by European historical temporality. This is surely true for many works, but not for the canonical nineteenth century European work on Ottoman history, Austrian Orientalist Joseph von Hammer-Purgstall's *Geschichte des Osmanischen Reiches*. This work displays a more curiosity-driven endeavour to understand, translate and convey knowledge about the Ottoman Empire than might perhaps be expected. Von Hammer wrote in a time and place when Hegel, and his 'world Geist' driving history *forward*, was all the rage. On the other hand, European philologists generally came from a theological background, and were engaged in a debate about whether 'the East' should be seen as a precursor to 'our own civilisation', but a precursor that had become stagnant and corrupted after attaining the peak of its glory dozens of centuries ago. Yet, what we have in von Hammer's *Geschichte des Osmanischen Reiches* is not a history of the Ottoman Empire forced into genres of European historiography, nor seeking out 'origins', but rather a work that relies on translating Ottoman chronicles into German. With those translations come an interesting web of entangled temporalities, where von Hammer's fascination with mysticism (where the temporal 'arabesques of history' may contain hidden meaning) meets Ottoman chronicling tradition and the temporal rhythms of a dynastic state engaged in seasonal warfare.

Einar Wigen is a post-doctoral fellow in Turkish studies as part of the research project Synchronizing the World at the University of Oslo, and works on political legitimacy in Turkey. He is the author of *State of Translation. Turkey in Interlingual Relations* (UMich Press, 2018) and co-author of *The Steppe Tradition in International Relations: Russians, Turks and European State Building 4000BCE-2017CE* (with Iver Neumann; CUP, 2018).

7F | The Labour of Im/mobility
Chair: Harry Pettit, University of the West of England

Anthropologist Ghassan Hage (2003) argued that a sense of hope, what he defined as existential mobility towards a future that is desired, is essential for a liveable life. Life in contemporary capitalism is increasingly permeated by the possibilities of social, spatial, and virtual mobility. Yet, these possibilities, and the pursuit of them, have simultaneously produced great instabilities and anxieties. For many, that vital sense of existential momentum is being interrupted and replaced by periods of 'waithood,' 'impasse,' or 'limbo,' as the pillars upon which a good life is built – secure jobs, housing, love/marriage – become harder to build. These temporal interruptions are always felt, as oscillations between hope, pleasure, excitement, confusion, fear, frustration, and worry. This panel examines the diverse forms of labour which go into maintaining a liveable life among groups struggling with the indignity of non-movement. It asks: through what practices, spaces, objects, narratives, and moral, economic and social formations is non-movement negotiated and movement kept alive? What is the affective experience of the labour of mobility? How might this labour feed into, or challenge relations of power and the practice of governance? What new kinds of social relations are generated through this labour? And finally, what does it tell us about the relationship between affect/emotion and temporality more broadly?

'Things Should Be Better'- Work, waiting and the negotiation of hope in a Ghanaian workshop
Niamh Jane Clifford Collard, SOAS

Drawn from an ethnography of young men's working lives in a weaving workshop in rural South-eastern Ghana, this paper looks at how, in a context of foreclosed opportunities and endemic economic crisis, work is a mode of social action which gives hopeful shape to young people's experiences of waiting. Focusing on the ways in which young men's everyday work and social practices mediate the ongoing and present challenges of waiting and their hopes for a more fulfilling and rewarding future, this paper builds on the literature on experiences of waithood and youth in African contexts (see Honwana, 2013, Masquelier, 2013, Sommers 2012, Mains 2012 and Christiansen et al, 2006), to contribute to a developing anthropology of hope. The self-discipline of craftwork and the fostering of Pentecostal subjectivities premised on individual self-fashioning and spiritual "work" are considered alongside the complex webs of social relations that young weavers nurture in the course of actively shaping not only their waithood, but the futures they hope are to come. In this, the paper develops an ethnographic approach to waiting which foregrounds action, optimism and a sense of the future.

The hopeful labour of begging - homeless people's struggles for a better life in Paris
Johannes Lenhard, University of Cambridge

During two years of fieldwork with people sleeping rough on the streets in Paris I followed Robbins (2013) call for an anthropology of the good in a setting where the ‚good life' is almost unimaginable. Focusing in this talk particularly on the economic and spatial aspect of my informants' creative survival on the street, I will theorise what I came to call the hopeful labour of begging following Arendt. My informants begged to survive; they didn't produce anything of lasting value or importance beyond their immediate ability to consume in a repetitive circuit. It involved constructing and supporting narratives of worthiness and neediness in scripts, covering up one's status as a homeless person and passing 'as if'. The labour consists of learning hustles and scripts to negotiate access to public infrastructure — supermarkets, toilets, warm waiting rooms — and to donations, to avoid being visible to security personnel, police and the public. This is ultimately about hope. Without romanticising the pain and suffering which came with the daily labour of begging for my informants, I also follow Arendt in her more optimistic turn towards labour as something fundamental in one's life. The pain is — mostly — balanced by rewards; begging is often successful and leads to the desired ability to consume and hence part of a labour of hope (Pedersen 2012; see also Zigon 2005).

New parents, urban austerity and the fight for existential mobility
Farhan Samanani, University of Oxford

Studies on the experiences of new parents frequently highlight how the transition to parenthood requires parents to navigate biographical rupture. On the one hand, parents find themselves subject to new forms of judgement and evaluation against familial norms, which they are constantly expected to embody. This can leave parents feeling uncertain as to how to inhabit public and private space, and how to relate to strangers, friends and public-service-providers. In turn, parents may come to feel isolated, excluded and immobile. On the other hand, research has also highlighted the labour done by parents in order to reproduce the existential mobility of the family unit against these experiences of rupture. In many such studies, experiences of rupture and the (re)production of existential mobility are both depicted as entangled in urban environments. Such environments can reproduce affects of exclusion, yet they are also enrolled, in various ways, in familial projects of dwelling. Across such research, there is a notable lack of work examining the impacts of urban austerity on the existential mobility of new parents. Drawing on preliminary findings from a study of new parents in the city of

Oxford, our paper traces how austerity impacts on parents' (im)mobility through the everyday geographies of the city, and in turn how such experiences feed into or rupture a broader sense of existential mobility. It ends by interrogating austerity as a particular form of (limited) temporal and spatial politics, and traces the implications of how citizens might dwell in the city."

Panel discussant
Felix Ringel, Durham University

Felix Ringel is a Junior Research Fellow in the Department of Anthropology at Durham University. His current research examines political economy of postindustrial European cities, and the anthropology of time. He is particularly interested in how people in mid-sized postindustrial cities envision the future, in light of the issues surrounding climate change and urban sustainability.

7G | Tracing temporalities of gentrification and urban change (3): Temporal governance, inequalities and resistance
Chair: Linda Lapiņa, Roskilde University & Bahar Sakızlıoğlu, University of Leicester

State and municipal actors' involvement in gentrification processes is shaped by and conveys notions of past, present and preferred future(s). However, the temporal aspects of governance of urban change do more than reinstate unidirectional notions of development and progress. They involve, among other processes, temporal segregation and discrimination, exacerbation of uneven temporalities, and emergence of particular kinds of urban spaces as distinct temporal political projects. This panel examines top-down and bottom-up dimensions of temporal governance in urban allotment gardens in Europe, "regenerated" Palestinian neighbourhoods in neoliberal Israel, and a militarized district in Istanbul.

Exploring temporal inequalities of gentrifying urban allotment gardens in Europe
Nicola Charlotte Thomas, University of Applied Arts, Basel

This paper will examine the gentrification of urban allotment gardens by exploring the temporalities that underlie and accompany the process. Allotment gardens are urban spaces that have long tended to be overlooked by planners and policy makers, but in fact have a long history as being important spaces of self-sufficiency and recreation for low-income user groups, often passed down from one generation to the next. In recent years however and connected to larger urban transformation taking place in cities, the situation of allotment gardens is changing. With cities "densifying" and pressure on housing markets growing, policy makers are frequently discovering allotment garden land as potential construction land to realize new prestigious housing and development projects. Drawing upon three case study gardens in Switzerland, Germany and Denmark that are part of an ongoing ethnographic research project exploring allotment garden transformations in Europe, this paper will explore the outlined changes through a temporal lens. In all three cases, the allotment garden area was re-zoned as a construction land by the municipal authorities and, despite loud public protest, transformed into housing projects. The paper will first describe how the involved actor's (from users to planners and local authorities) stakes in the process are rooted not only in different spatial interests but also in different temporal interests and experiences. It will then more closely analyze the "chrono-politics" of the transformation process, by examining which actors had the right and opportunity to determine and control the progress, direction and speed of the transformation. In the concluding part, the paper will discuss how the example of allotment gardens' transformation illustrates that gentrification not only (re-)produces spatial inequality, but importantly also temporal inequality, and will end with a critical outlook regarding the future of urban allotment gardens.

Nicola Thomas is a Sociologist and Urbanist, who studied in Vienna, London, Copenhagen and Madrid. After her studies, she worked as a researcher in the field of urban development at the University of Applied Arts in Basel, Switzerland. Since 2016, she has been researching the transformation of urban allotment gardens in Switzerland, Denmark and Germany, as part of her PhD thesis at the HafenCity University in Hamburg. Currently she is a SNF (Swiss National Science Foundation)-funded visiting researcher at the University of Copenhagen, department of Sociology. Her fields of specialization and interests are green urban movements, entrepreneurial city policies, temporality of planning processes and ethnographic urban research.

Temporality in 'regenerated' Palestinian urban neighborhoods in neoliberal Israel: The case study of Jaffa

Yara Sa'di, Tel-Aviv University

Palestinian urban neighborhoods in Israel, which survived the 1948 Nakba, were quite often described in the official discourse as 'ruins' or 'hostile landscape' that ought to be demolished, unless they were defined as 'authentic spaces'. Following Stoler's (2008) conceptualization of 'ruins', and the politics revolving around their 'discovery', I shall argue that in the context of Palestinian historical neighborhoods, 'authentic spaces' constitute temporal political project. Hence, their transformation from ruins to 'authentic places' embodies temporal means - e.g. 'a-historical' reasoning and 'empty' sense of time-place - as well as economic and political policies. In the last decades, the 'authenticating' process has been largely influenced by neoliberal policies and discourses as well as regeneration projects within which narratives of 'beginnings' are invented; certain spaces 'vanish', while others are 'revived'. Through the case study of Jaffa's historical Palestinian neighborhoods, it will be illustrated how 'authenticating' neighborhoods, by different temporal means creates a 'segregation of time' and elusive boundaries between places that had been Judaized and gentrified and other which hadn't been yet. The research employs discourse analysis to reveal the shifts in the temporal representation of the historical neighborhood, using data gleaned from regional master plans, municipality documents, media articles as well as in-depth interviews.

Yara Sa'di, a Palestinian researcher and a Ph.D. candidate in the department of Geography and Human Environment at Tel-Aviv University, achieved her Master's degree from the Hebrew University where her dissertation was about the "Everyday spatial experience of Palestinian students in Mount Scopus campus of the Hebrew University in Jerusalem". Her current research focuses on authenticity and temporality with regard to Palestinian historical spaces in Israel's Neoliberal urbanism. Her research centers on three Palestinian neighborhoods, which have been undergoing or had gone neoliberal regeneration in the cities of Haifa, Jaffa and Jerusalem.

Stream wrap-up

Linda Lapiņa, Roskilde University & Bahar Sakızlıoğlu, University of Leicester

Thursday 7th of June 2018

Session 10 | Thursday 11.00-12.30

10 A | Emergent Lifetimes
Chair: Helge Jordheim, University of Oslo

How are scales of time and scales of life entangled in human societies? How and under what circumstances do they come together to form new temporal arrangements and how do these arrangements change? Through a set of case studies, the panel aims to explore how new "lifetimes" emerge through the entanglement and synchronization of different time scales and life scales, and how they change our experiences, our practices and our orders of knowledge. More specifically, we want to investigate how biological, geological, and cosmological time scales combine with social and political concepts to form temporal arrangements governing human life, how these arrangements converge and come in conflict with each other.

The Emergent Times of Epidemics
Anne Kveim Lie, University of Oslo

Today, antimicrobial resistance is increasingly perceived as a slowly emerging global disaster. Many predict that the era of anbiotics is coming to an end, and that we will return to a preantibiotic "middle ages". To a certain extent such visions have been with modern medicine since the advent of antibiotics. Famously, Alexander Fleming warned in his Nobel lecture about the dangers of penicillin overuse. Less well known is that dystopias have been repeated over and over again throughout these last 50 years. Sociologists of expectations have told us that future expectations can mobilize resources, organize activities and encourage change in practice and policy. Thus, they are also performative, being motors for action at many levels. They also tell us a lot about the context of their origin, about the time when they were produced. Thus, they are fruitful historical analytical tools in the sense that they allow us to see and say something new about past historical realities. In this paper, I want to explore such past futures in the context of antibiotics. I will explore what kind of futures are envisaged at different times, what other futures they try to avoid (every future is predicated on another to be avoided), and how these futures have been conflicting and changed over time.

Anne Kveim Lie is associate professor in medical history at the University of Oslo. Among her research areas are the history of reproduction and the history of infectious disease, and in particular antibiotic resistance.

Emergent Geo-generational Lifetimes
Helge Jordheim, University of Oslo

In this paper I will take the initiative "Grandparents Against Climate Change" as a starting point for studying how biological or generational lifetimes are synchronized with the geological timescales of climate change to form politically effective temporal arrangements, which even can be implemented legally. The "Grandparents Climate Campaign" originated in Norway in 2006, «by concerned elders, many of whom formerly held influential positions in Norwegian society». From Norway, it spread to several other countries, among them France, England, and Canada. In 2016 the GCC staged a trial against the Norwegian government for being in violation of Article 112 of the Norwegian Constitution

when they allowed the company Felleskjøpet to dig up and take out peat from the marshland Jødahlsmåsan, in which tons and tons of carbon is stored, which would then be let out into the atmosphere. Article 112, Section 1, says among other things says that "natural resources should be managed on the basis of comprehensive long-term considerations whereby this right will be safeguarded for future generations as well". In November this year, a real trial begun, in which two large environmental organizations have sued the Norwegian government for being in breach of Article 112, when they granted new permissions to drill for oil in the Arctic Sea. What will interest me in this paper, however, is the way in which two versions of the long-term – old age, or generations, and geology – are mapped onto each other to form a new kind of lifetime.

Helge Jordheim is Professor of Cultural History at the University of Oslo, and is heading several projects which deals with time and the environment. He has written extensively on time and concepts, among other things in a special issue in the journal History & Theory on multiple times and the work on synchronization.

The Muddled Times of the Quantum
Bodhisattva Chattopadhyay, University of Oslo

This paper on the panel will deal with the entangled temporalities of quantum fiction. Time from the perspective of quantum fiction does not flow (which is a linear view): it is a state of potentiality that emerges under observation. While science fiction has for most of the twentieth century accommodated reflections drawing upon quantum physics, especially for time travel narratives, quantum fiction draws upon the theory to blur the distinction between potential worlds and plausible worlds, that is between what is «possible» and what is «observed». The former, utilized in quantum fiction, accommodates even apparently fantasy elements as opposed to only plausible worlds that are the domain of science fiction. Quantum fiction invokes superposition of multiple realities, where different timelines and associated timescales operate simultaneously rather than in linear or even parallel ways. This paper looks at three novels, *How to Live Safely in a Science Fictional Universe* (Charles Yu, 2010), First *Fifteen Lives of Harry August* (Claire North, 2014) and *The Jane Austen Project* (Kathleen Flynn, 2017), to show how quantum fiction seeks to muddy notions of time, further transforming the temporal fluidity of science fiction time travel narratives, and becomes a metafictional commentary on the straitjackets of traditional notions of (and separation between) space and time.

Bodhisattva Chattopadhyay is post-doctoral fellow in the project Synchronizing the World at University of Oslo. He is the editor in chief of *Fafnir: Nordic Journal of Science Fiction and Fantasy Research*. He works on science fiction, future cities, and theories of extrapolation. He is the editor of the forthcoming *Indian Genre Fiction: Pasts and Future Histories* (Routledge, 2018). His website is http://www.bodhisattvac.com

The Conference as Temporal Assemblage
Hugo Reinert, IKOS, University of Oslo

Drawing on ethnographic research into the governance of indigenous reindeer pastoralism in northern Norway, the paper analyzes the conference format itself as "a mechanism of power"—that is to say, a normative pattern or template that choreographs not only bodies, objects, movement, relations or speech, but also time. The argument brings in examples from three different conferences I attended during a stint of fieldwork in 2013: one, a large-scale investor event designed to drum up interest in emergent Arctic business opportunities; two, a "dialogue meeting" between reindeer pastoralists and representatives from the Ministry of Agriculture, organized by a PR agency; and three, the annual

conference of the Saami Reindeer Herders' Association of Norway (NRL). Juxtaposing these three, situating them within a context of complex colonial domination, the paper critically examines some of the multiple intersecting timescales (and forms of time) that the conference format coordinates: from the embodied microphysics of stage presence, rhythm and allotted speaking time, to the various mechanisms by which temporalities such as those of the herd or of capital are brought into play and made manifest, to the predominance of narrative formats that privilege the construction (or conjuration) of certain kinds of future.

Hugo Reinert is a research fellow in Environmental Humanities at the Department of Culture Studies and Oriental Languages (IKOS), University of Oslo. His work to date spans a range of topics in environmental anthropology and human-nonhuman relations—including projects on reindeer pastoralism, climate change policy, transnational bird conservation and Arctic mining. He is currently developing a new line of research into imaginaries of geology, deep time and the underground, and also working on a book manuscript.

10B | Temporal selves, temporal belongings
Chair: Raluca Soreanu, Birkbeck College, University of London

Time, memory, and group belonging: discussing sociological theories
Hugo Neri, University of Cambridge
Veridiana Cordeiro, University of São Paulo

Philosophy has been discussing for centuries how identity is a temporal phenomenon oriented by memory. Such guideline is maintained by some sociological approaches, which can be crudely divided in a) theories that privilege the individual dismissing the belonging to a group (i.e. the theory of Alfred Schütz) and b) theories that privilege the individual and its relation to a group (i.e. the theory of Maurice Halbwachs). In this manner, we would like to discuss both theoretical approaches, demonstrating how the last one provides a better explanation the discussed phenomena - time, memory and (group) identity-, once it considers the belonging of groups as a central element. Within this idea, we can maintain both the individual particularity of time experience and the intelligibility of time among individuals of a same group.

Hugo Neri is PhD. in Philosophy at the University of São Paulo. He is currently a Visiting Scholar at University of Cambridge. He holds a B.A. in Social Sciences, M.S in Sociology and PhD at University of São Paulo. His topic of research is about common sense and the possibility its representation computationally.

Veridiana Domingos Cordeiro is PhD Candidate in Sociology at University of São Paulo. She holds a B.A. in Social Sciences, Licensed in Social Sciences, and M.S. in Sociology by the University of São Paulo. She has been working with the topic of memory for the past seven years and her current research is about time, identity and memory in a group of former interns of a Brazilian rural institution for abandoned children and children with legal issues.

Temporal selves and dementia: A call for a new research agenda
Vanessa May, University of Manchester
Andy Balmer, University of Manchester
Sue Bellass, University of York

This paper intervenes in the literature on temporal selves, with a particular focus on temporal belonging, by exploring the potential of using the experiences of people with dementia to rethink the ways in which belonging and time are conceptualised. The literature on temporal selves depicts a person's sense of self and of belonging as built on a negotiation of the past, present and future. Much of this theorising on time and memory assumes a person unaffected by cognitive impairments such as those that are associated with dementias. Our contention is that these impairments trouble the taken-for-granted suppositions underlying conventional theories of how the temporal self constructs a sense of belonging. Existing research has for example shown that people with dementia can become excluded from 'normal' time. We explore the implications of how people with dementia, their carers and families cope with such changes in temporal belonging and bring these into dialogue with the theoretical literature on the temporal self. In doing so, we set out a new research agenda on the temporal self that takes such cognitive differences into account.

Dr **Vanessa May** and Dr **Andy Balmer** are Senior Lecturers in Sociology at the University of Manchester and incoming co-Editors of the journal 'Sociology'. May's work focuses on self and belonging, and she has recently published on the topic of temporal belonging. Balmer's work explores technology and everyday life. Dr **Sue Bellass** is a Research Fellow in the Department of Health Sciences, University of York. She studied young onset dementia for her PhD and has research interests in temporality and selfhood.

Social Belonging and the Temporality of Delay
Robin Durie, University of Exeter

The contribution of Bergson to the impetus felt at the beginning of the 20th century by philosophy and the arts, as well as by the social and natural sciences, to rethink time is well known. For the most part, however, neither philosophical commentators on Bergson nor writers and artists drawn to his thinking, have foregrounded his last work, *The Two Sources of Morality and Religion*. Fewer still have sought to extend their critical focus on the temporal grounds of Bergson's thinking in such early works as *Time and Free Will* and *Matter and Memory* to the analyses of society and of religion in his final work. With an eye towards each of the themes of "temporal belongings" and of "waiting times", in this presentation I would like to explore the ways in which Bergson analyses the individual's sense of obligation to the communities in which they belong – analyses which have as their critical focus the explication of the false problem generated by the psychological error underpinning traditional philosophical accounts of duty (an approach parallel to that by which Bergson had previously sought to show how phenomena such as free will, and potentiality, comprise false problems in philosophy). In particular, I would like to develop a sense of how such notions as 'hesitation', 'effort', and 'resistance', are operative within Bergson's account. I hope to show how these notions refer back to a series of essays that Bergson composed in the period between the writing and publication of *Matter and Memory* and *Creative Evolution* – essays which, amongst other things, explore further the fundamental significance of a certain delay for the movement of durée. By way of conclusion, I will sketch a first outline of how Bergson's account of social belonging is grounded in his thinking of the temporality of the delay.

Robin Durie's doctoral research was on Husserl and Levinas's phenomenologies of time. He subsequently worked on Bergson, editing and co-translating his notorious book on Einstein and special relativity theory, *Duration and Simultaneity*. More recently, he co-designed Connecting Communities [C2], a transformational programme with which over 25 communities across the UK have collaborated during the last decade. He was Academic Lead for the University of Exeter's Catalyst for Public Engagement. The learning about the dynamics of engagement that he gained from the Exeter Catalyst and from C2 has shaped his contribution to the new Wellcome Trust Centre for Cultures and Environments of Health

10C | Untimely bodies
Chair: Laura Salisbury, University of Exeter

The Aged Body: Misfitting through space and time
Jessica Stanier, KU Leuven

With an aging population, and the growing issue of care for the elderly, it will become increasingly important to understand old age by disentangling notions of time. Geriatric diseases are neither intrinsic to, nor inevitable in, old age but are nonetheless linked. It is important, therefore, that we have account of ageing that clarifies this link and pays due attention to the gradual degradation of bodily function that old age entails. Chronological time, biological time, phenomenological time (time-consciousness), and narrative time are crucially different gerontological concepts for understanding the life course. In this paper, I argue that becoming aged entails a specific existential bodily experience in space as well as time. Taking my cue from disability studies, Garland-Thomson's 'misfit' theory is instrumental to my understanding the aged body as passing into an incremental material misfit with its surrounding environment. In this way, I seek to resist the dichotomy between social constructivism and bodily facticity. I also interrogate Waiss' reading of Merleau-Ponty to see whether parallels across phenomenologies of normativity (e.g. gender, race, disability) can be extended to the experience of ageing. I propose that spatial 'misfitting' is ultimately what structures the aged experience through time.

Jessica Stanier is undergoing her MA in Philosophy at KU Leuven in Belgium. She graduated from the University of Exeter with a First Class Honours BA in Philosophy & Politics in 2017. She also received the William Kingdon Clifford prize for outstanding academic work in philosophy as a final year student. Under supervision by Stefano Micali at the Husserl Archives, she is currently writing her thesis on what it means to become aged. Her other research interests include feminist philosophy, political philosophy, and phenomenology. She hopes to continue into gerontological doctoral study next year.

"How time flies when one has fun": The Experience of Time, the Body and the Self in Samuel Beckett's Act without Words II
Rina Kim, University of Auckland

In his "Note" of his play *Act without Words II* (1958), Beckett indicates "A is slow, awkward, […], absent. B brisk, rapid, precise. The two actions, therefore, though B has more to do than A, should have approximately the same duration." Indeed, the 2001 Beckett on Film production utilizes this concept by creating the sound cues to ensure that each actor experiences exactly the same duration during their routines. This production intensifies emotional valence, embodying symptoms of more severe mood disorders such as depression and manic hyperactivity. On the one hand, it is the goad that controls the duration, relentlessly prodding both characters to begin their days. On the other hand, it

also depicts the ways in which each character perceives time depending on their own inner time and the self. According to Peter Hartocollis (1983) "Inner time and duration is virtually indistinguishable from the awareness of the self, the experience of the self as an enduring, unitary entity that is constantly becoming." Using Beckett's play, therefore, this paper will explore the influence of affective states on time perception of both characters/performers and the audience.

Rina Kim is a Senior Lecturer in Drama at the University of Auckland, where she teaches contemporary British and Irish drama. Her major publications include *Women and Ireland as Beckett's Lost Others: Beyond Mourning and Melancholia* (Palgrave 2010) and an edited collection *Cross-Gendered Literary Voices: Appropriating, Resisting, Embracing* (Palgrave 2012). She has also published in a number of journals including *SBT/A, JOBS* and *Journal of Medical Humanities*. Currently she is working on her project provisionally entitled 'Beckett in Practice: Embodied (Un)Consciousness and Emotions.'

On the Social Temporality of Epileptic Seizures
Megh Marathe, University of Michigan, Ann Arbor

Scholarship on episodic chronic illness in sociology, anthropology, and disability studies has typically theorized people's retrospective sensemaking, imagined futurities (Jain, 2007; Kafer, 2013); and ebbs, flows, and ruptures in sociality (Charmaz, 1991). These notions examine temporality at the level of hours, months, and years; in essence, at least once removed from the durational event that constitutes one episode, such as an epileptic seizure. And yet, what of the seizure itself? Could it not also be understood as a temporality embedded in social interaction? Seizures break the binary between chronos and kairos, displaying a bit of both: my body spasms with a certain regularity (chronos), and yet, each spasm is a moment of note (kairos), distinct from surrounding moments. Further, the chronos, instead of being a steady flow, accelerates and decelerates in response to external stimulus: if people appear concerned, e.g., my jerks involuntarily speed up. Based on my lived experience and exploratory ethnographic fieldwork in public spaces, clinics, and online forums, I propose that the temporality of seizures be theorized at the intra-episodic level; and further, that this temporality is inherently social in nature. Doing so enables us to question traditional binaries of conscious and unconscious sociality, particularly in analyzing embodied experiences of episodic chronic illness.

Megh Marathe is a queer, feminist, nonbinary, and disabled PhD student at the University of Michigan, Ann Arbor. He is interested in understanding the experience of time and self-care for people with epilepsy, viewed as an episodic, nonvisible, unpredictable, and chronic disability; particularly in relation to the imaginaries of time deployed in healthcare settings and in the design of diagnostic technologies. In doing so, he hopes to draw from scholarship in disability studies, science and technology studies, and anthropology.

10D | Participatory Session
Social values of time: an image
Larissa Pschetz, Michelle Bastian, Rebecca Coleman and Jen Southern

Time has multiple meanings. The English language is pervaded with expressions that objectify it. In Western industrialised societies, time tends to be described as uniform, external and often imposed to, rather than created by human practices. Our experiences of time, however, are far more complex. We give it meaning and value according to different contexts, relationships and personal states of mind. Throughout the conference participants have been contributing to an installation which invites participants to express their own temporal experiences by illustrating it on cards with the prompts

"time to…" , "time for…", "time of…" and "time in…". Participants were invited to use stickers containing expressions such as "more valuable than", "equal to", "better than", etc., to join their cards together and finally add them to the mosaic of temporal experiences illustrated by other participants. The aim was to provide a broader and more complex image of time beyond usual clock faces and timetables.In this session participants will work with the mosaic to analyse and explore what has been revealed about our collective understandings of time.

Larissa Pschetz is an interaction designer, researcher and lecturer at the University of Edinburgh. She completed a Microsoft-funded PhD in Design, with a thesis entitled *Temporal Design: Design for a Multi-Temporal World* (2014). She has contributed to design publications, workshops and events on time, particularly drawing attention to the need to look at temporal notions as emerging out of relations between cultural, social, and economic forces.

10E | Culture, Time and Publics in the Arab World: roundtable
Chair: Tarik Sabry, University of Westminster

This session offers fresh and innovative takes from contributors to the forthcoming book *Culture, Time and Publics in the Arab World* (I.B. Tauris, 2018). The prevalent Arab intellectual discourse on temporality was motivated by a fixed Althusserian structural analysis, where experience, as opposed to structure, never counted for much. The contributors argue that the Arab uprisings that started in Tunisia in 2010 have opened a swerve; a possibility for a new temporal configuration, or for a different understanding of the temporal question that has yet to be analyzed systematically. Using case studies

and ethnographic research, this session reveals how 'cultural time' shows up in different communicative forms (mediatized or non-mediatized) as a construction, and as an object of struggle over meaning. As this collective session demonstrates, multiple temporalities persist or subsist as peripheral, subaltern, or oppositional practices that are prone to re-engage in several ways. These multiple temporalities appear to cohabit in our world and they are deployed depending on pragmatic frameworks adopted at a specific moment. These multiple and interwoven cultural temporalities are interlocked with processes of publicness, which, more than anything else, made it possible to 'think' about the practices of everyday public life.

Speakers include:
Tarik Sabry, University of Westminster
Ramy Aly, The American University in Cairo
Omar Al-Ghazzi, London School of Economics
Joe F. Khalil, Northwestern University in Qatar

Tarik Sabry is Reader in Media and Communication Theory at the University of Westminster where he is Director of the Arab Media Centre. Sabry is author of*Cultural Encounters in the Arab World: OnMedia, theModern and the Everyday*(2010), Editor of*Arab Cultural Studies: Mapping the Field*(2012) and Co-Editor with Layal Ftouni of*Arab Subcultures: Transformations in Theory and Practice*(2017). He is also Co-Founder and Co-Editor of the*Middle East Journal of Culture and Communication*. Sabry's research interests lie at intersections between media and philosophy, migration and diasporic studies, audiences, popular culture and intellectual Arab history.

10F | Neoliberal Times
Chair: Catherine Rottenberg, Goldsmiths

In this panel we ask how and in what way temporality functions to (re)produce or challenge neoliberal subjectivity. Scholars such as Wendy Brown have argued that neoliberal rationality operates through a future-oriented temporality, recasting individuals as specks of capital that are encouraged to invest in themselves in the present, professionally, affectively, aesthetically and otherwise, in order to increase the likelihood of getting future returns on their investment. Yet, in this panel, we explore whether futurity captures the complex temporal dimensions at play within neoliberalism, and particularly within the Anglo-American cultural landscape. Indeed, given the increasing emphasis on notions such as "mindfulness" and living in the "here and now," it seems that diverse temporal orientations are circulating and shaping the way in which people experience themselves and the world. The panelists will therefore query how different times function within neoliberalism, and whether different temporal orientations produce different kinds of subjective dispositions, which are themselves inflected by gender, race, class, sexuality, and age. Finally, the panel will explore how temporality is imbricated with affectivity, and whether certain temporal orientations hold more potential for challenging neoliberal rationality and its colonization of ever more domains of our lives, converting them into spaces informed through and through by a market metrics.

The Emerging Post-Neoliberal Social Life of Time among (Some) Business Actors
Melissa Suzanne Fisher, University of Copenhagen

This paper draws on archival and ethnographic research held amongst several professional communities –Wall Street women; female sustainable fashion designers in Berlin; along with a recent meeting in NYC of global Diversity & Inclusion leaders from Fortune 500 companies to discuss "The Times They Are A-Changing" (taken from Bob Dylan's song). Specifically, it examines the ways

neoliberal future-oriented temporalities are potentially being disrupted in these communities, post what Nancy Fraser refers to as a contemporary crisis in multiple dimensions –economic and financial; ecological and social; and I would add cultural and political. I argue that emerging temporal orientations amongst business actors, who are themselves inflected by gender, race, ethnicity, sexuality and age, produce different subjective dispositions and practices that reproduce and/or challenge neoliberal subjectivity. These include financial women exploring Buddhist inspired forms of spiritual business and ways of slowing down and focusing on the "here and now." It encompasses Berlin based eco-sustainable fashion designers engaging in the slow fashion movement, directly opposing the sped-up and corporate rhythms of the global fashion system. It also involves Diversity leaders creating time at work for combining business and activism, thereby disrupting the temporal boundaries between work and the politics of identity.

Melissa Fisher is the Laurits Andersen Professor in Business and Organizational Anthropology at the University of Copenhagen. She was previously a faculty member in the Department of Social and Cultural Analysis at NYU. She is the author of *Wall Street Women* (Duke University Press 2012), and the co-editor of *Frontiers of Capital: Ethnographic Reflections on the New Economy* (also Duke 2006). She is currently working on several ethnographic projects, including one on "Global foresight: Anticipatory governance and the making of geo-cultural scenarios." The overall project, composed of ten researchers, is funded by the Swedish Foundation for Humanities and Social Sciences.

Back from the Future: Turning to the "Here and Now"
Catherine Rottenberg, Goldsmiths, University of London

In this talk, I first argue that neoliberal feminism, which promulgates a happy work-family balance as its ideal, is producing a new form of governmentality for young middle-class women, one that is structured through futurity and based on encouraging young women to make smart self-investments in the present to ensure future returns. Providing examples from the mainstream media, I show how investing in one's profession and postponing childrearing has become the preferable life sequence for this population of women and the one presented as most likely to lead to a felicitous work-family balance down the line. I then suggest that neoliberal feminism interpellates older women differently. For maturing feminist subjects—those who already manage to approximate the happily balanced woman—notions of happiness include the normative demand to live in the moment. Through an investigation of two well trafficked mommy blogs, I underscore how the turn to "the here and now" reveals the way that different temporalities function as part of the technologies of the self within contemporary neoliberal feminism, which is itself part of an increasingly entrenched neoliberal rationality. I contend that positive affect is the mode through which technologies of the self direct subjects towards different temporal horizons.

Catherine Rottenberg is a 2016-18 Marie Sklodowska Curie Fellow in the Sociology Department, Goldsmiths, and a Senior Lecturer at Ben-Gurion University of the Negev in Israel. She is the author of *Performing Americanness: Race, Class, and Gender in Modern African-American and Jewish-American Literature* (UP of New England, 2008) the editor of *Black Harlem and the Jewish Lower East Side* (SUNY Press 2013), and has published widely in a range of peer-reviewed journals. Her book *The Rise of Neoliberal Feminism* (Oxford UP) is forthcoming in 2018.

The Politics of the "Here and Now"- Affective Temporalities in Ageing Subjects' Representations
Shir Shimoni, King's College London

For the past decade, representations of ageing individuals in mainstream and popular media have been shifting, increasingly emphasising a new temporal mode: the "here and now." Indeed, notions like 'living in the moment' and 'living life to the fullest' alongside the increasing dominance of neoliberal discourse, which promote entrepreneurialism, autonomy and self-optimization have proliferated in relation to this ageing group (Asquith, 2009; Laliberte Rudman, 2006). Thus, contrary to neoliberalism's address to young people, which is future-oriented and exhorts them to self-invest in the present in order to benefit in the future (Brown, 2015; Rottenberg, 2017), the neoliberal imperative for ageing subjects is accompanied by a specific configuration of time that emphasises the "here and now." Through an examination of a wide variety of media representations, I show that the "here and now" is currently presented as the most important time frame for maximizing and optimizing this age group's possibilities. My paper further interrogates the affective mechanisms that sustain this seemingly present-oriented emphasis, arguing that the here and now is a neoliberal and normative temporal matrix that calls on older subject to self-invest by inciting them to feel a certain way. Moreover, even though the present is emphasized, there is still a promise of future profits.

Shir Shimoni is a PhD candidate in the Department of Culture, Media and Creative Industries in King's College London. Drawing on political and feminist theories, her research concentrates on ageing, temporality and affect.

The Gendered Challenges of Quitting Social Media
Zeena Feldman, King's College London

For many women in the Global North, social media participation is embedded in the performance of daily life. The Quitting Social Media (QSM) project sought to understand the motivations behind those practices, and surveyed and interviewed women from 35 countries about their social media use. My findings suggest deeply engrained tensions at the core of women's social media experiences. Participants habitually reported an implicit obligation to take part. Mothers, for instance, spoke of familial expectations that they act as 'engaged documentarians' and record their children's lives through Facebook posts and WhatsApp messages. While most participants accepted this role, that responsibility was frequently coupled with resentment and stress. It became yet another expectation of the already time-strapped. Non-mothers also experienced a sense of conflicted obligation to take part in social media. This was often linked to the Fear of Missing Out (FOMO) and expectations around producing 'fun' and 'perfect' visual narratives for (semi)public consumption. Young women in particular reported devoting substantial temporal and affective resources to crafting the online self, and critiquing peers' self-representations. Most participants in this study did not consider quitting social media a viable option. Yet respondents' social media practices were consistently framed by ambivalence – feelings, for instance, of temporal waste, anxiety and unwanted obligation. This paper seeks to unpack and theorise that gendered ambivalence in order to think through how digital communication technologies add urgency to the neoliberal imperative of crafting the self.

Zeena Feldman is Lecturer in Digital Culture at King's College London. Previously, she was a Visiting Lecturer at City, University of London and Goldsmiths, University of London. Zeena's current research is motivated by questions around how digital communication technologies interface with understandings of traditionally analogue concepts – for instance, belonging, cooking and eating, and mental health. Her work has appeared in *Information, Communication & Society*; *TripleC*;

Cultural Policy, Criticism & Management Research; *OpenDemocracy*, and on BBC Radio 3 and 4. Zeena's edited collection, *Art & The Politics of Visibility* (IB Tauris) was published in late 2017. She is working on a monograph, *Belonging in a Social Networking Age*.

10G | Reclaiming space, reclaiming time
Chair: Astrid Schrader, University of Exeter

Timelines, temporalities, and re-living place in an Outback Australian community
Alana Brekelmans, University of Queensland

Popular narratives of Australian places are often patched together from ellipses and erasure, legend and debate. The fictional notion of terra nullius and subsequent mission to "settle" the vast arid regions of Australia's "outback" has led some theorists (Rose 1997; Furniss 2001) to discuss rural Australian chronotopes as bound to a liminal state of "frontier" mythology. This paper examines the ways in which narratives of place were expressed and enacted during the commemorative ceremonies surrounding an outback town's 150th birthday celebrations. While Indigenous histories were largely overlooked in the town's official program, some families of Indigenous, Chinese, and Afghan descent hosted their own event by returning to and establishing temporary camps in the fringe settlement where their forbearers had lived. This event was known as "re-living Coppermine creek". I examine the ways in which those "re-living Coppermine Creek" sensuously engaged with place to reflect on and negotiate ideas of time, cultural identity, memory, and mobility. I argue that the embodied

commemoration of Coppermine Creek created space for fluid temporalities and in doing so disrupted dominant frontier chronotopes of the region.

Alana Brekelmans is a PhD candidate in anthropology at the University of Queensland, Australia. Alana's thesis employs phenomenological theory and ethnographical practice to examine how rural Australian of mixed cultural heritage embody and express relationships with Outback environments. In particular, she explores 1) how places are imbued with narratives and memories and 2) how people interpret and respond to environmental events. This project explores questions questions of temporality, movement, and identity.

The Texture of Emptiness: Re-telling Settler Landscapes
Barbara A. Barnes, University of California, Berkeley

Scholars of settler colonialism have argued that land and landscape lie at the center of settler colonial projects. This paper extends this point to argue that settler land/landscape is likewise always imagined through tropes of space and time, and that settler colonial projects are furthered through stories of "emptiness/timelessnes." Specifically, I analyze a remote patch of land in the U.S. Southwest called the Arizona Strip, produced as empty and unchanging through settler colonial narratives. To most humans living now, the Arizona Strip is a blank spot on the map, experienced as a scrubby desert cut through by highway 389; an empty space between spectacular national park destinations. Yet even the most apparently blank landscapes are never that: human communities, individuals, and families feel intense attachment to this place along with its nonhuman actors, and care about its future. My paper draws on stories told by human (Mormon and Southern Paiute) and nonhuman (soil/plant communities) actors in this place in order to try to relationally fill it up through an idiom of openness. I thus seek to enable alternative ways of imagining an colonized landscape as continually being made and remade through human and nonhuman relations.

Barbara A. Barnes is a lecturer in the department of gender and women's studies at UC Berkeley where she teaches classes on feminist theory, neoliberalism, settler colonialism, cultural studies, feminist critiques of embodiment, and introduction to GWS. Her Ph.D. was awarded by UC Santa Cruz in 2006 in sociology and feminist studies. She is currently doing research that explores the importance of, and contradictions inherent in, the very idea of public lands in the United States, a settler colonial nation based on individualism and private property. This work is situated within settler colonial studies, material feminisms, and cultural studies.

The rhythms of temporal displacement. On space and memory in Post-Conflict Derry
Garikoitz Gomez Alfaro, University of Brighton

In June 2011 David Cameron issued an apology for the 'unjustified and unjustifiable' killing of 13 unarmed civilians in what is known as 'Bloody Sunday' (1972). That same month saw the inauguration of a 'Peace Bridge' that symbolically brought together the two (geographical and political) sides of the city. A year later, the Northern Ireland Tourist Board launched the campaign '2012: Our Time, Our Place' in which they claimed that the country was 'moving towards a confident future'. What is the relationship between these three events and, more importantly, how does this speak to the politics of time and its relationship to space? Although recent work has highlighted the importance of time in discussions about historical justice (Bevernage 2012) as well as the role different technologies plays in these debates (Birth, 2014) this paper argues that we can further our understanding by paying attention to specific locations where conflicts around the experience of time emerge. More specifically, this paper will follow Lefebvre's rhythmanalysis in an attempt to call forth

an attentiveness to the gathering together of 'localised time' and 'temporalized place' (1996: 230) in relation to the legacies of Bloody Sunday in 'post-conflict' Derry's urban space.

Garikoitz Gómez Alfaro has graduated with a degree in History at the University of Valencia (Spain) and Freie Universität Berlin (Germany) and is currently a lecturer and a doctoral candidate at theUniversity of Brighton (UK). He is also an affiliated researcher of the Centre for Research in Memory, Narrative and Histories and member of the Critical Studies Research Group at the University of Brighton and the Politics of Temporality Cluster at the University of Sussex.

Session 11 | Thursday 1.30-4.00

Open Space sessions
Facilitator: Michelle Bastian, University of Edinburgh

In this session we invite participants to explore issues, questions and problems that have arisen over the course of the conference. Working together to develop shared responses to the questions posed, we will use the technique of open space technology to explore the many facets of the question of how time is implicated in power, discrimination and transformation.

Optional parallel session

Playing Together in Rhythm: A Drum Circle
Peter Fraenkel, PhD, The City College of the City University of New York

Our conference will be exploring the many ways that time is used to afford some persons, groups, and institutions privilege, whilst others experience temporal oppression. But time -- especially in the form of rhythm -- is also central to positive, equitable connection between persons, through time spent together, dialogue, music, and dance. This session will provide an opportunity for us to get in sync in rhythm, and to play together in time, through a drum circle led by one of our colleagues, Peter Fraenkel, who is a professional drummer and percussionist as well as a clinical psychologist. We will provide a range of small percussion instruments, but encourage you to bring your own drum or other percussion instrument.

Peter Fraenkel, Ph.D., is Associate Professor of Clinical Psychology at The City College of CUNY; faculty of the Ackerman Institute for the Family, where he directed the Center for Work and Family; and in private practice in New York City, specializing in couple and family therapy. Dr. Fraenkel is author of *Sync Your Relationship, Save Your Marriage: Four Steps to Getting Back on Track* (2011, Palgrave-Macmillan), co-author of *The Relational Trauma of Incest: A Family-Based Approach to Treatment* (2001, Guilford Press), and numerous other publications. He received the American Family Therapy Academy's 2012 award for Innovative Contribution to Family Therapy.

Session 12 | Thursday 4.00-5.00

Concluding Panel Discussion
Chair: Michelle Bastian, University of Edinburgh

Helge Jordheim, University of Oslo
Cressida Heyes, University of Alberta
Filip Vostal, Czech Academy of Sciences