Regimes of Temporality

Investigating the Plurality and Order of Times across Histories, Cultures, Technologies, Materialities and Media

International Conference at the University of Oslo, June 5-7, 2013

Book of Abstracts

Call for Papers

Regimes of Temporality
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Ideas

Humans live and work in different times. The standardized global clock time, both homogenous and linear, is only one of them. Our lives unfold through a variety of time frames: cyclical or linear, repetitive or cumulative, slow or fast, measured or experienced, short or long. During the last years a series of new times have emerged due to globalization, technological innovation and climate change, e. g. the instantaneity of digital communication, the many time scales of CO_2 emissions and temperature rise and the collapse of the idea of unilinear global progress.

Time has become a field of struggle, political struggle, in which scientific concepts and cultural prejudices, or the other way around, have become tools and weapons. Hence, it is high time that the plurality, or, as some prefer, the plenitude or multitude, of times is made the topic of scholarly interest and investigation across disciplinary borders. The goal of this conference, hosted by the interdisciplinary research program KULTRANS at the University of Oslo, is to open a dialogue between disciplines and fields, such as history, anthropology, media studies, sociology, STS, biology, geology, philosophy, literature and others on the emergences, conflicts, and hierarchies of different times in past, present and future.

Background

For a long time humanities and social sciences have been deeply concerned to understand how temporality works in the modern era. On the one hand they have produced macro-theoretical arguments to explain what has happened to temporality and its orders with the onset of modernity. For instance, Paul Virilio has written extensively about a long-tendency toward "acceleration" of societal processes, while David Harvey suggests the concept of "space-time compression" to explain what happens to structures and experiences in the modern world. Other theorists such as Mark W. Turner have emphasized the plurality and diversity of times, providing a take

that is in some ways more nuanced but also makes for a challenging and somewhat messy terrain to survey. In the wake of Johannes Fabian's seminal work on time in anthropology, scholars in different fields have emphasized how time is used to construct cultural borders and differences.

Framework
As a framework for the conference we suggest an investigation of how time, or in a more phenomenological turn of phrase, temporality, can be understood in terms of "regimes", thus taking our cue from the French historian François Hartog and his work on *régimes d'historicité*. In using this term we want to emphasize not only the plurality of times, temporal experiences, practices and forms, but also, even more importantly, how time is produced and ordered, and how that ordering involves technologies, media, hierarchies and systems of power.

Different arguments about the temporal regimes that have shaped the modern world will invite different diagnoses of the present. There is a pessimistic tone in diagnoses arguing that acceleration and compression have resulted in an empoverished presentism and a loss of connection with history as well as lack of interest in the future. Arguments about the plurality of temporal regimes on the other hand seem to invite cautious optimism, or at least a continuing belief in the presence of alternative ways of ordering and experiencing time.

Approaches
To ensure a broad disciplinary scope we suggest three main approaches to the questions raised at the conference, three prisms: technology, history, and diversity – which does not mean, however, that other approaches not covered by these three are not very welcome.

• The ordering and experience of time in the modern era is inextricably bound up with *technologies of mediation, of measurement and of transport*. A number of research contributions have pointed to the ways that technological developments have contributed to a standardisation and unification of time – homogeneous, synchronous, unidirectional and "empty" time - first in industrial centers and then throughout the world. This unification process has also been seen as leading toward a new emphasis on the future, its risks and uncertainties. Technologies of mediation have been the basis for a number of conceptual arguments about temporal ordering. Clearly they can be used to argue for increasing simultaneity and instantaneity. At the same time, media generate various forms of reimagining the past and reaffirming tradition, as well as distinct temporal orderings brought on by digital technologies.

• *History* refers to the ways we experience, practice and live the temporal dynamic of past, present and future – not, however, as an abstract philosophical problem, but as an inherent part of all human actions, events and concepts. Everything we do unfolds in time, but at the same time our actions and utterances unfold their own specific temporality: reinterpreting the past, intervening in the present, projecting a future, as has been forcefully argued by the German historian Reinhart Koselleck. In Western modernity history has been dominated by the force of the new and the rupture with the past, institutionalized as progress. But as the myth of progress – itself a result of a

sustained work of synchronization – loosens its hold on us, other regimes of historicity become visible, both in our own cultures and in other cultures, both before, after, beyond and beside modernity.

• Human beings are, to a greater extent than other species, multitemporal. The conference explores *the diversity of human ways of experiencing time*, with a particular emphasis on tensions between temporal regimes in a diverse setting. This could be the intrusion of clock time in a traditional horticultural society, the conflict between the time of the newspaper and that of the treatise, the shift in temporal mentality following some innovation in transport technology, conflicts between temporal regimes as experienced by an individual, or uneven cultural change – some aspects of a culture change fast, others seem hardly to change at all. The aim is to study social and cultural change from a new perspective, by exploring the diversity of temporal regimes between societies, within societies and in the lives of individuals.

Abstracts

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Whatever Happened to Progress?

Condorcet's classical Enlightenment study of human Progress concludes with a vision of the future based on the advance of science, rationality, economic development, education, and the drastic reduction of inequality. In its various forms–whether a dialectical process, a historical or natural law; steady and cumulative or explosive and revolutionary change; springing from technology or productivity, markets or democracy–Progress is modernity's essential theme, shaping nineteenth-century expectations and twentieth-century consciousness.

Yet by the end of the twentieth century "postmodernist" thinkers declared Progress finished as a meaningful concept, an obsolete "grand narrative." Christopher Lasch went further: in *The True and Only Heaven: Progress and Its Critics* (1991), he indicted Enlightenment Progress for undermining traditional cultures, communities, and modes of production, asserting that consumer capitalism is an inescapable maelstrom of Progress. Stephen Pinker has now deployed prodigious research and argumentation against such "loathing of modernity." *The Better Angels of Our Nature: Why Violence Has Declined* (2011), demonstrates a long-term decline in violence and growing cultural patterns of self-restraint, sensitivity to human suffering, and regard for human rights. However, becoming a paen to Enlightenment values, marred by ideological commitments to "the civilizing process" and "gentle commerce" (capitalism), Pinker's work is no less distortive than the gloom it seeks to dispel.

After Progress, how else might we think about the positive and negative realities of change over time? Understanding progress "without a capital P" means breaking with grand narratives of improvement (and opposing narratives of decline) without surrendering to a falsely chaotic sense of historical process. Instead I will advocate thinking specifically in terms of a multiplicity of trends–both positive human advances over time and negative developments (and indeed exploring possible connections between these). Finally, focusing on the many (small "p") progress*es*, how do we understand the various forces and agencies bringing them about?

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Co-modification and technologies for timing
Rather than being something that nicely floats. Rather than being a container in which we in a straightforward way can place or situate events and rather than being something given in the outside context; time is a resource that is worked and twisted and tweaked upon in processes of what this paper labels processes of co-modification; i.e. efforts to modify both economies and biologies simultaneously he paper draws on the aquaculture enterprise and efforts to succeed in producing a farmed version of the Atlantic cod, the *Gadus Morhua*. The objective of the paper is to demonstrate the ways in which reproduction issues are at the core of this enterprise. More specifically, the paper explores the intimate relations between the reproduction issue, technologies of timing and the co-modification of the living. As one of the researchers involved formulated the problem: "A major bottleneck is early sexual maturation, which commonly occurs at two years of age in cod reared in captivity. This is before the fish has reached market size and is accompanied by weight loss due to spawning."

This takes us right at the heart of the co-modification problem: To modify and *time* the biological in order for it to comply with the market. In a very concrete way then, the market is sought inscribed into the biological – something which very concretely has to do with timing. Empirically the paper draws on biological research papers, market research and innovation strategies in order to analyses the work involved in making different and often radically conflicting times go together. Integral to this are the technologies involved in twisting and tweaking time in order to successfully co-modify the Atlantic cod, such as light-technologies and improved feeding practices. Hence, co-modification processes are studied by way of the timing-technologies involved.

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The Myth of An Islamic Time: Rethinking the Representation of Muslim Societies
Whether in basic textbooks, on Wikipedia, or in the most specialized philological discussions, "Islamic history" is described or presumed to be a straight line that begins with the life of Muhammad and continues in the present in (post-)modern transformations. This supposedly self-evident representation is based on a largely uncritical modern acceptance of a single politically charged chronographic tradition that originated in the period when Islam acquired its contours as a distinctive religion and civilization. Utilizing recent theoretical discussions related to the inescapable multiplicity of times and pasts in any narrative tradition, I suggest that the details of the way space and time are thematized in Islamic literatures stand at great variance

from the monolithic representation familiar to us. Rethinking the way the past operates in Islamic literary discourses can provide radical new departures for writing the cultural histories of Muslim societies. Moreover, considerations of the entirely neglected wealth of Islamic materials related to this topic can enrich our general theoretical discussions. My argument derives specifically from the immense fund of Persian texts concerned with various "pasts" produced in the period 1400-1600 CE in Iran and Central and South Asia. Depending on time, I will also relate my readings to materials in other languages such as Arabic, Turkish, and Urdu. This paper is relevant to both "history" and "diversity" among the core themes mentioned in the call for papers.

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International Politics of Development Time
A perspective from the United Nations General Assembly
This paper proceeds from the observation of the simultaneity of the non-simultaneous – the coexistence, confrontation and union of different temporalities – in development politics and concomitant idea that the UN concept of *development* is riven by an ineluctable temporal paradox. This temporal paradox has given rise to protracted political struggles and controversies over the terms in which to define *development* at the UN together with competing visions striving to translate those terms into the norms, values and languages of different cultures – so as to reduce the gap between experience and expectations of development.

On the one hand, there is an assumption built in UN *development* that even though the vision can only be reached in an infinite approximation, to reach for it is a moral duty. Here, the time of a "development to come" is the time of a promise that has to be kept even though – and precisely because – it can never be fulfilled. It is a development that can never reach itself, catch up with itself, because it involves infinite movement and openness to that which is to come; as expectations rise, the realization of its vision must constantly be postponed to an ever more distant future. In the intervening time – the time between the political present and the envisioned future – the end of development comes to justify the means of getting there, however disruptive socially and ecologically the process may be.

On the other hand, the UN together with other global institutions are setting the standard against which all development narratives or histories are to be compared. Against this standard, some individuals, peoples, countries or regions are perceived as being ahead in temporal terms, while others are perceived as lagging behind. In development are thus embedded social imaginations of the past, present and future that are mapped onto contemporary spatialities. Although UN development ideas, practice and policy are devised to reach global simultaneity over spatial separations, particular conceptual understandings and rhetorical construction of past, present and future in

development politics tend instead to (re)produce asymmetrical temporal relations and hierarchies of norms, values and expectations across cultures – thereby reinforcing perceptions of non-simultaneity across the world.

While there is a significant amount of disagreement over the direction and forms of development, development has kept a rather undisputed status at the UN, both as a policy aim and moral imperative. Consequently, political struggles and controversies over the temporal meaning and use of the concept are largely hidden and necessitate deeper historical interpretation to be uncovered, for which conceptual understandings of time, temporalities and temporal relations in development politics at the United Nations are required.

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The Times They are a-Changin'
Throughout the past few centuries, new sets of temporalities have come into play in our social, political and cultural lives. With Malthus, the future of our species became finite. With factory production, the present became regulated by clock time. As we went from steamships to trains to planes to the Internet, communications became ever more real-time. History has been seen as accelerating since the early nineteenth century. Globalization has led to a synchronization of world historical time so that we have come to accept a singular past.

Over this period we have increasingly recognized that we manage as well as inhabit our planet. Through examples drawn primarily from our relationship with nature, I explore the interplay of scientific, cultural and material temporalities which characterize our current condition. I argue that grasping the nature(s) of temporalities is core to rethinking the processes of change we are ineluctably engaged in; and that such a phenomenological understanding can open up the possibility of new times.

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The multiple temporal embodiments of systems work in a long-lived system
This paper presents research from my graduate dissertation work based on eight months of ethnographic fieldwork at a NASA-contracted outer planetary space science mission. I examine the engineering and infrastructure maintenance work at this mission as a case for understanding the temporalities of a long-lived system. Having launched in the 1990s, and planned to complete its mission in the next five years, this

mission provides a case for examining systems work on an infrastructure with a long and finite life span, where the primary technology, the spacecraft, is out of reach and increasingly obsolete. With software systems and languages that date from the 90s and early 2000s, the infrastructure is a bespoke system that has evolved over the years since launch into a somewhat unwieldy entanglement of people, software, and machinery, and is often perceived lagging behind the times, overdue for an upgrade.

This paper explores the multiple temporal embodiments of the mission's system maintenance work. Long-term maintenance of the mission infrastructure involves working among different time spans – the life span of the mission and of its hardware, software, data, scientific objectives, and management processes. Different parts of the system, and thus different kinds of systems work, age and obsolesce at different rates, both materially and socially. Individuals work to position the authority of their systems knowledge and reflect on the pleasures of work and the making of a good career, in ways that expose the stakes of aligning to the temporalities of different parts of the system. The temporal ordering, time-boundedness, and rhythms of systems work impact hierarchies of knowledge practice within the organization. The computational tools and artifacts that mediate temporal rhythms and scales of work also become the sites of translation across disparate modes of "living with" the infrastructure to maintain the infrastructure and craft its legacy.

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'Once Upon a Time Called Now' – the experience of time in groove-directed music
The state of listening to repetitive, groove-based music has been likened to a condition of heightened presence in the musical here-and-now. Such an experience is often described as "being-in-the-groove" and is often ascribed to the rhythm's circular design and overall repetitive form. In this paper I will discuss the structural organization of some selected groove-directed songs in relation to the experience of these songs at a phenomenological level. Through sound and visual representations of the songs I will demonstrate how music-structural features lead the listener or dancer to remain in the here and now of the groove. Ultimately, I will propose a philosophical framework for understanding temporality in such groove-based music inspired by the philosophy of Gilles Deleuze.

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Old and New *Muggus*: Contested chronological narratives in Indian art history
India's concept of time has often been posited as antithetical to that of the West. Zimmer, for example, distinguishes India's conception of cyclical time from the Western concept of linear, evolutionary time, seemingly supported by geology, paleontology and cultural history. He cites the symbolism of *Parade of Ants*, where the mountains – considered permanent from the standpoint of our human span – are transitory when seen from the perspective of millennia. Thapar attributes the popular belief that India's conception of time is ahistorical to the aforementioned framing of time as cyclical and the perception of the Vedas as timeless. However, she argues that India has examples of perceptions of time in myriad forms, such as abstract, cosmological, eschatological, historical and as a calendar.

Some theorists aver that the West still holds a monopoly on the discipline of history; in India, what remains a highly contested terrain is art history. Here, as Sheikh observes, a familiar polemic regards craft as ahistorical, timeless, collective and resistant to change, whereas art remains within the category of modern and contemporary, projecting a self-image situated in historical consciousness, individualistic and dynamic. Taking into account the growing recognition that experiences and notions of temporality are heterogeneous, warranting alternative philosophies of history, this paper examines the ordering of Indian art according to perceptions of time, through the case of *muggus*, floor-drawings made by Andhra Pradesh's women. Here, astonishingly, *muggu*-makers' taxonomy of the diverse categories of drawings is determined not only by theme but also on a chronological basis. For example, the oldest category is called *purvakalam* ('before time'); the most recent is termed *kotta* (new). This is intriguing due to *muggus*' ephemerality and the virtual absence of historical documentation. By exploring *muggu*-makers' conceptions of time, I challenge craft's purported ahistoricity, thus raising broader questions about perceptions of time in Indian art history.

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The world is not flat.
The dream of linear progress and existential multiplicities of a 'globalized' town in transition (1985-2012) - the case of *Gurgaon* (India)
Gurgaon [गुड़गाँव] [s a metathesis of *Gurugram* [गुरुग्राम] which means the guru's village. Located in the *Ahirwal* region of Haryana, the countryside surrounding it is dominated by the erstwhile cattle keeping agriculturist *Yadav* community. Located twenty kilometers south of Delhi, Gurgaon is skirted by the picturesque *Aravali* hills on its east and south east boundary. *Dronacharya* is said to have tutored the *Kurus*

here during the days of the *Mahabharata*. The British placed a garrison, built the civil lines and developed a new market in Gurgaon for strategic reasons after 1857. Although planned urbanization in the *Haryana* state began after1966, Gurgaon remained unknown to most Indians till the 1980s. Progress and Gurgaon were antithetical in the Indian imagination till globalization arrived. The establishment of the Indo-Japanese automobile and motorcycle plants, and rapid growth of Gurgaon as an affordable suburb of Delhi in the mid 1980s, made it the fastest growing town of *Haryana*. Globalization, unleashed since 1991, transformed the demography, industry, urbanization and environment of this erstwhile agrarian backwater. The urbanization of Gurgaon has spilled over into places like *Manesar*, *Dharuhera*, *Rewari* and *Bhiwadi* which have become the suburbs of Gurgaon in record time ! Globalization has caused the emulation of the Gurgaon model throughout India. My paper has two objectives in the above mentioned context. First it interrogates the discourse of globalization and modernity with which the town's name has become synonymous. The second part attempts a contemporary visual narrative of Gurgaon with the assistance of oral history. This supplements the text, and questions the apotheosis of modernity, by highlighting the historical multiplicities of Gurgaon usually glossed over by the discourse of globalization. Gurgaon has been chosen as the topic of this paper because it is characteristic of the rapid concentration of wealth and money promoted by capitalist globalization on one hand and the social disparity of third world urbanization, with multiple cultural times co-existing with modernized western notions of time, on the other. The contemporary importance of the city can be gauged from the fact that after Delhi and Mumbai it has the highest per capita income in India and generates more than half of the Haryana state's revenues.

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Times of disaster imagery. Pompeii, Johnstown, Fukushima
In this presentation, I will approach the temporal dimensions of disaster imagery from a long historical perspective, discussing some examples of how floods, earthquakes and volcanic eruptions were recreated in various media cultures from the 18th century to the present. With increasing speeds of information, enabled by the widespread use of portable technologies, we tend to expect extreme nature events to be reported in (next to) real time through small screen media and the modes of witnessing that they make possible. In the late 19th century, the immediacy of news and ideas of global connectivity were instead associated with an emergent network of submarine telegraph cables. However, the acceleration of information speeds is only one way in which time is mediated in the long-term history of communicating distant disasters. Here, I will explore three other aspects in particular: 1) the intermingling of past, present and future in disaster imagery; 2) the relation between, on the one hand, the temporalities inherent in disaster discourse itself and, on the other hand, the temporal affordances of

particular technologies and media cultures; 3) the rhythms (or paces) of history conveyed by disaster imagery.

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Media and Maelströms (McLuhan and Benjamin)
The media theories of Marshall McLuhan and Walter Benjamin, emerging from separate phases of the 20th century, and from quite different intellectual traditions, have for many proved to be remarkably sustainable, when it comes to orientation in the 21th.

Just how did they do that? What in their approach to historical change facilitated the production of more accurate or profound "predictions" (the most common explanation to the current interest in McLuhan)? What in their take on the past encourage us to look in the "rear view mirror" to understand our present environment (a habit consistently discouraged by McLuhan)?

Similarities between these two thinkers have been previously noted, as have their differences: to Richard Cavell, McLuhan is a thinker consistently engaged with space. Benjamin, in contrast, seeks to ground his categories in an elaborated philosophy of history. To John Durham Peters, "McLuhan sought timelessness; Benjamin sought timefulness."
This paper takes a comparative look at the historical implications of a temporality in which both McLuhan and Benjamin frame their observations: that of a whirlpool or maelström, of a "coming-to-be and passing-away". McLuhan introduces this theme in his Preface to *The Mechanical Bride* (1951), via what will remain one of his favorite allegories: the survival of the Norwegian fisherman in Edgar Allan Poe's "A Descent in the Maelström". With Benjamin, it accompanies the introduction of what may be his main historical category, the *Ursprung*, in the Prologue to his early work on *The Origin of German Tragic Drama* (1928).

It is suggested that a), Benjamin's conception of "fore- and after-history" (as developed in that book, then pursued in the Arcades-project) also may illuminate and complement McLuhan's approach to history and technological change (from the *Mechanical Bride*, to the "Laws of the Media", in the 1970s). Further, that b), this temporality/historicity, and its potential for *actualization*, may explain the current recognizability of both McLuhan and Benjamin.

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Deep and shallow time in social change
Although the relationship between change and continuity is a central concern in social research, it is often poorly understood and weakly operationalised. Drawing in particular on ethnography and examples from Mauritius over the last 25 years, I indicate some dimensions along which the tension between different temporal regimes may fruitfully be explored. The country has gone through rapid industrialisation since the mid-1980s, with profound consequences in some social and cultural realms while others seem to have been virtually unaffected. Some aspects of Mauritian life that will be considered are communication and mobility, consumption, infrastructure and production. I will indicate the unevenness of the pace of change and some of its social and cultural, occasionally paradoxical consequences.

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In search for an alternative order of time.
The *era fascista* and fascist chronopolitics
Following the First World War Europe experienced a crisis in time: not only had the future again become extremely uncertain, time itself appeared out of joint. Temporality and historicity seemed to lie at the heart of the widespread disorientation. Contemporaries experienced what Hermann Lübbe calls the "shrinking of the present", i.e. their knowledge and by implication their "space of experience" and "horizon of expectation" had become obsolete.[1] The historicist mindset itself appeared to endanger the very foundations of any kind of order. Yet, instead of trying to cope with the contingency that resulted from the historicity of orders in general many contemporaries embarked on a quest for a supposedly absolute order and staged an antihistoricist revolution.[2] The proclamation of the *era fascista* and the fascist calendar called into life by the Italian Fascists in the 1920s can be seen as expressions of this antihistoricist revolution as well as attempts to escape the liberal regime of temporality and to implement an alternative order of time.

Drawing upon the scepticism in regard to "progress" that had already been present in a wide variety of culturally pessimistic movements of the fin de siècle the Italian Fascists sought to "abolish history", to regenerate time and to create a "New Time" for a new fascist man.[3] Fascist "New Time" was both revolutionary and bound to a supposedly eternal entity – the Italian State/Nation. By establishing this nexus between future-oriented dynamics and the "eternal", Fascism attempted to fulfil not just the need for a new beginning and revolution but also to still the longing for rootedness.

In my paper I will present the Fascist "tale about time"[4] that was embodied by the new Fascist calendar as an attempt to escape the historicist mindset, to cope with accelerated change, an open future, and contingency and thus to construct an alternative regime of temporality. I believe that Fascist chronopolitics should be interpreted as a response to the challenges that arose from the modern "regime of historicity" (François Hartog) or "historicist chronotope" (Hans Ulrich Gumbrecht).[5]

1 Cf. Hermann Lübbe: *Im Zug der Zeit. Verkürzter Aufenthalt in der Gegenwart*, Berlin 1993. On the "space of experience" and the "horizon of expectation" see: Reinhart Koselleck: "Space of Experience" and "Horizon of Expectation": Two Historical Categories, in: id.: *Futures Past. On the semantics of historical time*, New York, NY 2004, pp. 255–275
2 On the antihistoricist revolution see i.a.: Anselm Doering-Manteuffel: Mensch, Maschine, Zeit. Fortschrittsbewusstsein und Kulturkritik im ersten Drittel des 20. Jahrhunderts, in: *Jahrbuch des Historischen Kollegs* 2003, München 2004, pp. 91-119 and Otto Gerhard Oexle: Krise des Historismus – Krise der Wirklichkeit. Eine Problemgeschichte der Moderne, in: id. (ed.): *Krise des Historismus – Krise der Wirklichkeit. Wissenschaft, Kunst und Literatur 1880–1932*, Göttingen 2007, pp. 11–116.
3 See: Mircea Eliade: *Das Heilige und das Profane* as well as id.: *Kosmos und Geschichte*. See also: Fernando Esposito: *Mythische Moderne. Aviatik, Faschismus und die Sehnsucht nach Ordnung in Deutschland und Italien*, Munich 2011 and Roger Griffin: "I am no longer human. I am a Titan. A God!" The Fascist Quest to Regenerate Time, in: id.: *A Fascist Century*. Essays, New York, NY et al. 2008, pp. 3–23.
4 Thomas Mann, *The Magic Mountain*, New York, NY 1953, p. 542.
5 Cf. François Hartog: *Régimes d'historicité. Présentisme et expériences du temps*, Paris 2003; Hans Ulrich Gumbrecht: *Unsere breite Gegenwart*, Berlin 2010.

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Co-presence and the public place
In this paper, I explore the role of simultaneity or co-presence – of other people, other activities and of difference – in the creation of public space. At the public square and in the inner city, all kinds of people and activities (interactional as well as parallel) and numerous intentional and accidental meeting-places weave a dense social landscape. In the suburb, however, the density of pedestrians is low, and highways, parking lots and industrial areas criss-cross the habitable space, creating a desolate atmosphere of functionality and transport (Ingold 2007) rather than a meshwork of heterogeneous activity and life. In sharp relief to this inorganic desert, is the suburban public library. Here, the co-presence of different people and different tasks makes the library a quintessence of a public place like the city square.

In this paper, the temporal is explored as fundamental in the production of space: Space is produces through activities playing out in time. Why does the public library in the suburb come to play such a fundamental role in so many different people's life? What creates its special atmosphere of relaxed, welcoming openness? In my on-going study of the role of the library in the suburban environment, I devote this paper to the phenomenon of *co-presence*: What is the sense of place and of belonging created by different activities and different people side by side? I also ask if the notion of co-

presence can be compared to Johannes Fabian's (1983) notion of 'coevalness' on a smaller scale. According to Fabian, to recognise the coevalness of other people in other places of the world is important in the recognition of fundamental equality. Can co-presence contribute to cosmopolitan tolerance, similarly to Elijah Anderson's (1990) argument in 'The cosmopolitan canopy'?

The paper is based on a short fieldwork and interviews at the public library in the suburb of Furuset (Oslo).

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The Temporalization of Democracy: the Transformation from a Political Concept to an Economic
This paper shows how the concept of democracy was transformed from a political concept to one dealing with economic issues during the 1920s, and how this transformation lead to an inherent temporal tension within the concept. The empirical point of departure is the Swedish Social Democratic Party (SAP) and the official rhetoric of the party. However, the use of language that is analyzed was not something exclusively Swedish but resembled many debates on democracy in Interwar Europe. Thus, the empirical starting point should be seen as one example of larger phenomena. The paper analyzes the composite concepts that the SAP used after the realization of universal suffrage, for example 'political democracy', economic democracy', and 'industrial democracy'. The usage of composite concepts had the advantage of avoiding conceptual ambiguity for the party, but it also created concepts with different temporalization. Some of the composite concepts represented already existing societal phenomena; 'political democracy' was often used to denote a political system with parliamentary rule and universal suffrage; while 'economic democracy' was the preferred term when arguing for a different economic system that would be realized in the future. This means that the concept of democracy experienced a temporal tension that resulted in a concept that was unsynchronized within itself.

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It's all happening at once
Emergency temporality and media technologies in Moscow's protest movement
The past three years have seen an unprecedented number and scale of activist mobilizations in Moscow. These have coalesced around attempts to influence or mediate huge, ungraspable, emergency events: wildfires in 2010, the imminent

disappearance of the Khimki forest in 2011, flooding in the South of Russia in 2012, widespread election fraud in 2011-2012. The organization and experience of these movements has been rooted in the use of social media and other mobile and internet technologies. I suggest that these mediated practices ordered the events through a particular kind of emergency temporality.

Based on my ethnographic fieldwork with the movement for fair elections in 2012, this paper asks how emergency temporality comes about, how it is experienced and what success and change it makes possible. In particular, I analyze the history and my experience in OVDinfo, a media project that monitors arrests at protest events in and around Moscow, and explore how their real-time mediation of the facts of mass arrests has established them as ubiquitous actor in these emergencies. I contrast emergency practice with the practices of re-narrating the events post-factum.

Through this ethnography, I draw anthropological reflections on temporality (the works of Marcus, Malkki, Schieffelin and others) into conversation with theories of mediated events based on the ideas of Jean Baudrillard and the anthropology of digital worlds (Boellstorff), and focus on the space for agency on their intersection. As the emergency unfolds on screen and in actual life, the present is the concentrated site of agency, which is manifest in making clarity out of an abundance of available contradictory information and grasping at the future, just as the past dissolves into a fragmentary archive.

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Inauguration and The Time of the Infrastructural
This paper takes the event of an inauguration - the official opening of a road - to ask questions about the time of infrastructure. Star's suggestion that we might consider the 'when' of infrastructural form, the point at which socio-techcnical relations assume a systemic quality, poses an ethnographic challenge. Infrastructural systems - such as a road network - are enduringly incomplete. The fabric of the system oscillates between the not yet constructed and the already disintegrating. Infrastructural projects promise to transform the fabric of everyday life through the materialization of a new mode of connectivity that will give rise to new collectives. These may be more or less extensive, exclusive, and/or assertive and are imagined in multiple scales and across diverse temporal orderings. In systemic terms the transformative promise of an infrastructural project is both bound to the specificity of the technical and social configuration of its design, and to the under-specified and open-ended consequences of its construction. In these dynamic relational spaces the calculative and the speculative co-exist in the particular modes of anticipation and of longing that shape the politics of infrastructural projects. Inaugurations mark new beginnings, classically an installment under good omens. The paper sets out to describe a particular quality of the contemporary in the inauguration of a road - already in use and not yet completed -

attending both to the attempt to singularise and memorialise a social and political achievement, and to launch a new future of uncertain consequence and responsibility.

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The Writing of Colonial Time
While temporality has long been a key concern in the humanities, not least in postcolonial studies, the implications of the theoretical debate point in two different directions. To put this in the starkest terms possible, one could say that postcolonial scholars (including Lazarus, Fabian, Chakrabarty, Mbembe) *both* denounce the way in which the others of the western self are placed notionally in another time than the West *and* valorise the articulation of different or multiple temporalities. While temporal difference, on the one hand, is "bad" because it is not so much a reality as an expression of power under the regime of colonial modernity, temporal difference is on the other hand "good" either because it challenges the unitary time of western modernity.

Proceeding from this aporia, the present paper will argue that the literary narrativisation of time enables an alternative, less binaristic approach to the question of (post)colonial temporality. With examples from Brazil and South Africa ca 1900 (Euclides da Cunha, Olive Schreiner, Thomas Mofolo), the aim is to indicate how the act of articulating temporal experience through narrative enables an epistemological opening rather than closure of temporal contradictions characteristic of colonial conflict and aggressive modernisation.

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Genealogical time meets audit culture
It can be argued that the lifeworld of atoll-dwelling Tokelauans (in the Polynesian South Pacific) has been party to a gradual expansion. Historically through its political incorporation with New Zealand and later through decolonizing efforts, leading Tokelau to enter into multilateral alignments with regional and global agencies such as the Secretariat of the Pacific Community, the South Pacific Regional Environmental Programme, the Forum Fisheries Agency, SOPAC and the Council of the University of the South Pacific. Observer status was granted to Tokelau by the Pacific Islands Forum in October 2005. Tokelau is also an associate member of the World Health Organisation and UN Educational Scientific and Cultural Organisation (UNESCO) (source www.mfat.govt.nz).

Equally it can be argued that the atoll lifeworld has undergone a gradual contraction. While space, through trans-national connections and access can be said to expand, local control over time diminishes incrementally.

When seen from the perspective of the annual cycle of events in the three Tokelau villages, encounters by different regimes of temporality become apparent (and more and more frequent). In this presentation I shall discuss what happens when genealogical time meets with audit culture. My argument will be based on a comparative analysis of the three concepts of 'growth', 'transparency' and 'accountability', carried out in order to bring forth the value orientations of the respective semantic fields that the concepts are embedded in. On this basis I shall go on to discuss whether central technologies of the respective ways of ordering temporality, anthropologically may best be treated as one field of practice or as parts of qualitatively different moral economies.

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Why Time Now?
Time has rarely been a central preoccupation in most social science and humanities fields, including history. This marginalization might seem especially surprising for history, a discipline presumably centrally concerned with time, but history's disinterest in the subject points to the difficulties of conceptualizing time in ways that are productive for historical research. Now, nonetheless, time is moving more toward the center of concern in many fields. Why is this happening? A look at some startling moments in the past (the year 1000, the French Revolution, and the fin-de-siècle) might provide some clues.

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Time Gardens. Structures of temporality in modern historiography
All investigations into the nature of historical time should start with the basic distinction of empty and embodied time. As opposed to the interest of natural scientists in distances in time i.e. how long things last, historians are rather concerned with the sequence and quality of time. They use universal time above all for the coordination of events and how they relate to one another in terms of progress and decline, evolution and realisation, etc. For this they build concrete time bodies such as epochs,

biographies and national histories, where things belong together in a coherent order. For historians the empty, purely mathematical time is nothing but an instrument for comparing and setting concrete time bodies. Applied to the past and future of human societies, the empty time of the calendar would not exist at all, if we would take it but as the temporal dimension of actions and experiences.

In the qualitative understanding of historical narratives, time is always generated by constructing complex processes of actions and imaginations. In order to create a metaphor for such structures of time in history I propose the concept of a "time garden". What is a time garden? It is an arrangement of time structures, which gives us a concrete description of the past of human societies. As baroque gardens are composed by flower beds and pathways to move between them, so historical works are composed of epochs and narratives of different kinds. In my paper I shall present some of the most relevant elements used in the construction of historical time gardens. The material is taken from some prominent works of historical literature throughout the last centuries. In this way I want to open a new field for the comparative analysis of historiography.

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The Intriguing Temporality of Earthquakes and Narratives of Seismic Time
Time together with space and mind are those coordinates that offer a sense of existence to humans, or more precisely comfort them not to feel lost in the universe. This connection is shaken and the normal temporality is affected when an earthquake occurs. Vulnerabilities and the disaster itself usually build up in time and an earthquake is a context that takes just few micro-units of time to bring up a big tragedy of human loss and suffering. Despite the micro-unites of seismic time, the earthquake recovery is registered in terms as macro-units: many years, decades, even a century and in some cases it may have an indefinite duration. In this paper, the classical paradigms of liner time and cyclical time in terms of seismic time are explored. Our research approach targets the seismic space of Iran with a significant experience of seismic events and earthquake disasters. An evaluation of temporality of earthquakes is performed together with an analysis of narratives of seismic time. The outcome of present research highlights that earthquakes are introducing uncertainty into temporality, but in the same time are chronological milestones. Furthermore, the human mind has the ability to reorganize or even to change the temporality of seismic events, as seismic temporality is highly embedded in memorized facts, into the culture, values, spirituality of people. This temporality approach has the potential to some degree to elucidate the embedded paradigms of present society in terms of time and

preparedness for earthquake. Moreover, this paper contributes toward comprehension of the link between sustainability and the temporality of earthquakes.

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Academic Disciplines as Predicated on Specific Metaphorical Constructions of Time: Regimes of Temporality in American Studies
The interdisciplinary field of American Studies can be said to trace its conceptual ancestry back to the discussions of *les Philosophes* in the 17th Century – discussing whether "America" was a mistake, and if the New World really was literally *new*, since all the animals (and humans) were smaller and weaker than in the Old World, or if these smaller and weaker animals (and humans) signified that this so-called new world was in reality very old and in decline. (This decline could then also explain the foul odors and swampy climate of the Americas.)

Over the 19th century the placement of America in the future became more certain; whether one saw this as a good thing, as did Bjørnson, or a catastrophy, as Hamsun claimed to. Precursors to institutionalized American Studies (as they were presented by Sigmund Skard in his works creating a past for the field in the 40s and 50s) were in many ways Modernity Studies.

In the immediate aftermath of WWII, modernization theory and optimism about a social scientific future mixed with a perceived need to re-orient European academia towards a more democratic ideology in the establishment of institutionalized American Studies programs in Europe. However, in the writings of the man who introduced the field to Norway, and who was largely responsible for the creation of a European Association of American Studies, two different metaphorical languages of temporality fight for prevalence. One is the above-mentioned metaphorical construction of development (*utvikling*) and modernization, and the other is a Herderian metaphorical construction of the nation as a self-contained temporal unit with a (biological) natural growth (*vokster*) of its own.

I want to show that the story of the institutionalization of American Studies in Norway and Sigmund Skard's struggle with different regimes of temporality sheds light on the structural impact of institutionalized fields of academic knowledge on our constructions of temporality as well as our immediate intellectual history.

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Progress into Freedom: Political and Religious Temporalities in *Staatslexikon* by Rotteck and Welcker.

One of the most synchronizing concepts of the modern history of ideas is secularization, a gradual separation of religion from other sectors of society, such as politics. The analysis of the interplay between religious and political ideas thus often entails a temporal dimension, which is however not always explicitly theorized. The object of this study is to discuss some dimensions of time in connection to an empirical analysis of one work from the history of political ideas. How may time be used in the analysis and contextualization of religious and political ideas from a specific moment in history?

The material which will be dealt with in this paper is a highly influential work of early German liberalism, namely *Staatslexikon*, an encyclopedia edited by the two university professors and politicians Karl von Rotteck and Karl Theodor Welcker. I will in this paper use the second edition, which was published in twelve volumes between 1845 and 1848.

Departing from the work of Reinhart Koselleck and followers, this will be analyzed in two steps. Firstly, I will consider the temporalities within the argumentation as such. Here I will try to show how conceptions of time, of progress, past and present are structuring the argumentation in *Staatslexikon*. Secondly, I will try to discuss different ways in which to use time to contextualize it. Here I will thematize the synchronic and diachronic aspects of the encyclopedia, and also consider teleology and periodization in relation to what may be called a multilayered notion of temporality.

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Connecting Cyberpunk to the Onlife Manifesto.
Tracing a Cultural Change from Space to Time

The social conceptions of physical dimensions play an important role in how we live amongst and think about innovative technologies (Pierson 2004, Hassan & Purser (ed.) 2007). In my paper contribution I discuss the Internet as a techno-cultural process moving from a *preoccupation with space* towards a *re-perception of time*. Taking the emergence of cyberspace as a cultural description of the Internet as the starting point, I compare the 1980s cyber-movement with the emerging cultural expressions of today's Internet of Things. A temporal turn is detected in expectations about the future Internet, mainly based on what role things and artefacts are expected to play when connecting the digital with real life. This temporal turn has cultural as well as political implications.

The Internet and the *Network Society* are among the most studied socio-technological phenomena of the last thirty years (Castell 1997, Barry 2001, Turkle 1994, Stone 1996). Cultural and Media Studies have traced its effects in a broad variety of fields, such as social, political and economical. Measuring the *connectedness* of societies in terms of broadband saturation, and comparing saturation to industrial growth is often a way to assess the Internet's global economic effects. The more people of a country are connected to the Internet, the more stable its economy seems to grow (OECD 2010).

Yet what does *to connect* mean in the early 21st century? The *Always On* debate of the early days of this millennium has given place to rethinking connectedness as a blurring of the distinctions between technology, people, nature and artefacts (*Onlife Manifesto*, European Commission 2013). What changes are societies going through when computation moves out of the box and into the environment (Hayles 2009), in other words into *real life*? As Adam (2007) argues, changes are easier to detect from a temporal distance. We have to engage history to be able to understand present developments and collective visions of the future Internet. By drawing on historical expressions and conceptions of virtual spaces in the early 1980s, this paper will discuss the cultural changes from the of the cyberpunk movement (Gibson, Scott, Cadigan, Jones) to the digitally embedded culture of the new millennium.

Science and Technology Studies (STS) have for a long time investigated the dynamics between societies and their techno-scientific cultures (Jasanoff 1995, Asdal, Brenna and Moser 1999, Latour 2004). I argue that we need to engage STS with broader cultural studies, taking into account literary and cinematic events which are not only reactions to emerging technologies, but also precede those and help define and building them (Brown 2005, Konrad 2006). At the same time, the tools and concepts of STS can be used to study literature and film from a new perspective. This paper is thus a contribution to studying temporal regimes (or turns) in which space, time and technology are produced and ordered in specific ways, and a contribution to thinking about fruitful connections between STS and cultural studies.

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Temporal Regimes and the Work of Synchronization
In this paper I will begin by discussing the concept "temporal regimes", or "regimes of temporality", in dialogue with recent works by François Hartog, Eviatar Zerubavel, Reinhart Koselleck and others. I will argue that what is targeted by this concept is not just phenomenological time, but also practices, technologies, institutions, linguistic structures etc. Furthermore, I will suggest that "temporal regimes" serves as a viable alternatives to Koselleck's notion of "temporal layers", which seems, paradoxically, far to static, and thus unable to bring out the conflicts between different temporal regimes that are an integral part of the fabric of modern society. Then, in the second part, I will go back to the 18th century and investigate how the experience of different and conflicting temporal regimes come to the fore in the works of the German theologian and philosopher Johann Gottfried Herder, in response to what Koselleck famously has called *Verzeitlichung*, "temporalization" and identified as the main driving force of modernity. Rereading the works of this godfather of German historicism and thus of modern historiography, I will find traces of his struggle with the multiplicity of non-synchronous temporal regimes and his work to synchronize them. Finally, I am going to suggest that there is a necessary link between the plurality of temporal regimes and a specific

kind of work, which I will refer to as the work of synchronization, of bringing different temporal regimes 'in synch' with each other, in order to come to make political decisions, understand the past and plan for the future.

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Cultures of Time in the Atlantic World, 1760-1830

Many historians define the decades between 1760 and 1830 as a time of change from early modern to modern history. The "Sattelzeit", as Reinhart Koselleck once called it referring to the European context, is usually characterized by political revolutions, industrialization and by other processes of acceleration, condensation and temporalization. The same chronological structure is applied to the history of the Atlantic world. An "age of revolutions" is defined which ended the colonial period and initiated the era of the nation state.

This paper aims to question the paradigm of a "Sattelzeit" which supposedly transformed the Atlantic world between 1760 and 1830. It will concentrate on the cultures of time in non-European societies in the Atlantic world, and will examine how the decades between 1760 and 1830 were perceived by the indigenous peoples of the Americas and in the African diasporas. Did they regard these years as a time of change or did continuities prevail? What forms of temporality were relevant for them, and in how far were they influenced by European chronologies? The paper will deal with various forms of historicity, such as, for example, different ways to measure time, but also with processes of temporalization such as millennial expectations in slave revolts and indigenous uprisings. Furthermore, the paper will analyze the ways in which European forms of historiography were adapted by Native American authors in order to defy European interpretations of history and to legitimize Native American political claims from their own historical narrative. By looking at different categories of non-European historicity, the paper will argue for a plurality of cultures of time in the Atlantic world ("multitemporality"). It will reassess the concept of a European-centered "Sattelzeit" spreading over the Atlantic world between 1760 and 1830, and suggest alternative time frames which could serve to structure Atlantic history chronologically.

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Archaeological time: On 'time' as epistemological category of current media histories

Historiographical approaches in German Media Theory are numerous. Nonetheless, a 'Medienhistorik', i.e. a systematical reflection of the theory of media history, is yet to be conceived. As this paper demonstrates, key positions of the theory of history – especially those concerning historical times – can be productive references for this emerging field of debate. In return, Media Theory can contribute to the theory of history. By focusing on the temporal structure of historical sources themselves it could show the part media play in the constitution of historical time. Therefore, a theory of media history and a media theory of history would be two faces of the same coin that each Media History represent: Its specific concept of the epistemological relation of media and time is the key factor when one tries to analyse its particular way of producing historical meaning.

Our paper outlines this meta-theory of media history by showing the time theoretical consequences deriving of a certain concept of media. It discusses two representatives of a disciplinary field called *media archaeology* that is of great influence in current media historiography: Friedrich Kittler's *Discourse Networks 1800/1900* (1986) and the latest works on time critical media by Wolfgang Ernst (*Chronopoetik* and *Gleichursprünglichkeit*, both 2013), whose concept of media history owes a great deal to Kittler's and places temporality in the center of media theory.

Both Kittler's and Ernst's texts exemplify how media as a historiographical object provoke a certain time theory and an adequate mode of representation. Here, their material condition produces a singular form of historical time that provides "alternatives to a linear conception of modern time" (Call for Papers): It is the discrete and standardized – i.e. digital – logic that restructures temporality. Being discontinuous and inaccessible for historical narration, Kittler describes the corresponding form of representation as 'Stroboskopgeschichte' (stroboscope history; MK, CK). Its synchronous order of historical states and the historical dynamic resulting from this form of representation are due to the autonomous logic – the specific temporal regime – of technical media. Considering the strongly programmatic claim by which some promote this archeological perspective – "The 20th Century was archaeological, not historical." (Knut Ebeling: *Wilde Archäologien*, 2012) – and their diagnose of a fundamental, yet unconscious shift of concepts, we will argue that here a certain regime of historicity can be identified.

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Chronometry for eternity. A multitemporal approach to the virtues of punctuality in Melanesia
Around 1860 the tiny island of Mota in north Vanuatu became the unlikely cradle of Anglicanism in Melanesia. Their Anglo-Catholic version of the creed caused a decisive break with the old ritual calendar and a radical temporal revision of the annual

cycle. One element in this revision was the introduction of the seven-day week, with celebrations of Mass every Sunday, and the notion of working days that always started with Matins and ended with Evensongs. When the local clergy sounded the makeshift church bell, the new converts would rush to be in church on time.

Or so people would tell me when I arrived for my first fieldwork in 1996. At the time, in spite of a number of people being in possession of hand watches, the churches would rarely fill up until the Mass was almost finished, a fact mentioned only by the district priest. When I returned five years later, punctuality had suddenly become a major issue. People were still late for Mass, but now it was talked about in terms of the poor moral state of the island. It turned out that between my fieldworks one village had converted wholesale to the Pentecostal Assemblies of God and reorganised their lives according to strict chronometric principles – with hand watches becoming a sign of their new faith alongside the virtue of following "white man's time", thus displaying their mastery of principles that the Anglican majority valued but failed to comply with. Interestingly, during my most recent fieldwork in 2012, the attitude towards punctuality had changed in favour of shared island identity rather than as a tool for expressing denominational differences. From these empirical points of departure I address the social and moral aesthetics of temporality.

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The Bride of Frankenstorm
The Rhetorics of Hurricanes and the Semiotics of Weather Extremes
The hurricanes that strike North-America every year are global media events. This is partly due to the fact that hurricanes have become "monstrous citysmashers" (Moony 2007:9). The media interest for hurricanes is though not only limited to the dramatic events and the disastrous consequences of the storms. Hurricanes such as Katrina and Sandy are inscribed in a discourse on global warming. *The hurricane* has become a frequently used rhetorical figure in the popular climate discourse, partly as a prediction of a disastrous future and partly as a consequence of an already heated globe. Termed as extreme weather the hurricane is also seen in relation to other, rather different natural phenomena around the world, such as heat waves, melting glaciers and floods. Together these phenomena draw a global pattern of contemporary consequences of global warming and as signs predicting the future. Drawing on Norwegian and American media texts on hurricanes, extreme weather and global warming the paper asks: What characterizes *the hurricane* as a rhetorical figure in a popular climate discourse? How are patterns of weather extremes used as arguments and evidences in public debates on global warming? What kind of understandings of the relationship between the future and the present is implied in the popular climate rhetorics?

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Kosmokoloss
The irruption of Gaia modifies the flow of time and the extension of space in ways totally surprising for modernist conceptions of progress and endless frontier. Plays have always been a powerful way to absorb the shock of global changes. An attempt is made in this play *Kosmokoloss* – written by Bruno Latour and a group of young artists - to underline those mutations.

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What are you waiting for? In the end you will die alone!
Waiting and the temporal experiences of single women
This paper forms part of a more extensive study on the discursive construction of singlehood and single women's temporal experiences. It explores how a temporal analysis of singlehood can contribute both to new conceptualizations of singlehood as well as to the study of social time. Prevalent interpretations of waiting single women offer a useful case study as they highlight the gendered and hetrenormative temporal organization of social life.

Waiting is examined here as an interactive setting representing and producing societal symbols, timetables, and collective schedules. Furthermore, this particular form of waiting is mostly featured as an unexpected delay and, accordingly, strengthens the widespread understanding of singlehood as a temporary and transitory life phase. Based on a content analysis of Israeli on line columns, this article seeks to theorize some of the gendered and temporal aspects of singlehood, analyze its discursive implications, and study how it reflects and structures dominant discourses of social life.

Moreover, thinking about waiting and singlehood as interactional processes shed light on how power relations, forms of knowledge, gendered and hetrenormative subjectivities are constituted and reified. The aim of this paper than, is to develop more conceptual tools to study singlehood and to call attention to the possibilities inherent in

thinking about singlehood in socio-temporal terms. Additionally, it also claims that the study of singlehood can raise new feminist questions and reconsider some of our taken-for-granted gendered conceptions about social clocks, temporal rhythms, and collective timetables. In that sense, this study makes a significant contribution not only to a feminist study of singlehood, but also aims to challenge the privileging of familial and hetrenormative temporalities.

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The role of historical events and present experiences for visions of a renewable future
The development of renewables in the energy sector can be understood in terms of giving promises of a better future, one that is not dependent on fossil resources. One of my objects of study is such a technological project, working with transforming the desert into a green oasis. Here, the technological products are more than merely tools that enable us to live sustainable, they are also materializations of a specific understanding of time.

The entrepreneurs working with realizing the project, has a clear and distinct understanding of what the future will (and should) hold. The understanding of this specific period in time and the plan for how to "get there" is informed and shaped by both past and present times: Earlier experiences and historical events are reinterpreted and play an important role in the projecting of the future. Our present time is often diagnosed as ill-being and carbon-constrained, our contemporary way of living (in the West) being a dead-end or a pit-stop along the way. The entrepreneurs then portray a strong belief in their project as the only reasonable way forward, described in terms of liberation; a way to free us from our fevered oil dependency.

Simultaneously, these understandings of the past, present and future combined inform and shape how *the workings of the present* (also on location) are done – the way these visionaries realize their plan, build technologies, alter natures and make connections to partners and actors they see relevant. How time matters in the project can be studied on several levels: The development process itself can be seen as an exercise in ordering and synchronizing (different) time(s) and realizing milestones - where project plans are concrete tools for administrating time and scheduling product versions. The distinct understanding of the future guides and fuels this development process. But my anticipation is that the vision itself is not static and preconfigured; it is also changed and reshaped in the meeting with the present workings. How can the intertwining of these different times be studied in a fruitful way? Can it be used as an explanatory tool to show how the idea about the future and the materializations are co-produced and codependent?

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Running out of time: Fossil fuel depletion in the XIX and early XX centuries.

Resorting to the concept of "time discounting" this article highlights how people came to perceive time when faced with announced, prophesized environmental threats. To account for this particular historical juncture, the article compares the fear of coal scarcity prevailing in Britain from 1861 to 1880 and the oil depletion fear that loomed in the United States between 1909 and 1926. Rather than some simple historical episode, it is shown that the scenario of fossil fuel exhaustion unveils a trait of nineteenth century culture and knowledge. It draws on the idea that the growing demand for fossil fuels would drive humanity until the day when the last non-renewable resource was consumed and spent. This would be dramatic insofar as this day would coincide with the maximum production ever attained. Three different time discounting attitudes are examined in the final part: the conservationist view; the view of political economists and the view of business interests.

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Momentous News and the Phenomenology of the Live Event

Of all the varieties of 'event-driven news' (Livingston and Bennett, 2003: 363), it is the coverage of 'momentous news' (Epstein, 1973: 102) which creates the most challenges for television newsrooms. The momentous - natural disasters such as hurricanes and tidal waves; technological crises like major oil spills or nuclear power emergencies; social crises such as terrorist attacks, assassinations, or the deaths of iconic figures – is characterised, as Nohrstedt (2000:138) writes, by a 'tremendous surge in people's need of information'. As a consequence, television newsrooms are confronted at the moment of breaking news with a complex set of communicative challenges and news value imperatives related to the real time coverage of the event.

Such events also pose challenges for traditional accounts of the phenomenology of liveness, which have typically located the specificity of live television in terms of the simultaneity of the event, its transmission and its reception (Heath and Skirrow 1977; Feuer 1983; Marriott 2008). This characterisation is broadly adequate for a phenomenology of classic media events such as ceremonies and large-scale live sports coverage, and for momentous events such as 9/11, where elements of the event were manifestly available in real time on camera to both broadcasters and the audience, but is more problematical in the case of those unexpected events to which television has at best a patchy and uneven access in the *now* of transmission and reception. In this paper I examine two events – the assassination of Kennedy in 1963, and the *Utøya shootings*

in 2011 - with a view to demonstrating the complex phenomenology of such events as they unfold in the real time of the broadcast.

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Revolutions of Time in Revolutionary Times:
On the De- and Re-synchronisation of Socio-political Clocks
In most societies, multitemporality is a normal, ubiquitous experience: Citizens are simultaneously living in different times, depending on the facet of life they are looking at. The extent of this multitemporality is, however, not stable over time. Hence, in this paper we will investigate the changing asynchronies between different social clocks before, during, and after political revolutions.

We postulate that in the period before a revolution, social clocks are running at different paces and increase this way their mutual asynchronies. Since the lagged clocks point to material or immaterial deficits, as compared to a synchronised social situation, asynchronies may finally trigger a socio-political revolution. We hypothesise that such a revolution leads to the acceleration of the lagged clocks such that the conflict between temporalities is alleviated or resolved. The resulting re-synchronization of clocks in one society often has consequences for others, especially if the former society sets the clock-standards in a geopolitical region. By a revolutionary acceleration of this clock-standard, other countries are suddenly behind the times and experience asynchronies, which in turn are resolved by the spread of the initial revolution to these lagged countries. Finally, many revolutions are followed by counter-revolutions: we postulate that this political change corresponds to a reversal of time by setting back the social clocks.

In order to test the hypotheses outlined in the theoretical part of the paper, its main concepts like social clocks, asynchronies, or clock-standards have to be operationalised. Hence, on the one hand, the paper discusses formal definitions of these concepts, which are suited for the desired operationalisation. On the other hand, it elaborates the data requirements in terms of variables and time points, especially with regard to the application of the theory to the most recent revolution: the "Arab spring" in North Africa and the Near East.

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Media, time and events or media-time-events

Media, time and (historical) events have always been interwoven. Media are not only 'simple' techniques of communication or transmission and it is not a technical determinism vision to assume that they contribute to the discursive construction of events; including the forming of temporality and the possibility of experiencing the historical that sometimes comes along with them. Concepts of media studies, philosophy of time and history are very briefly introduced and directly related to concrete examples in order to offer a theoretical and methodological fundament for a 'better' comprehension of the ambiguous relation between media and time[1].

This semiotic-historical analysis mainly reflects on three levels:

- Televisual images showing and telling time (visual and narrative aspects)
- Televisual images feeling time or making "feel" time (aspects of experience)
- Televisual images *being* time (meta-level, historical and collective memory aspects)

In media discourses time is of course a question of narrative configuration via a "mise en récit" as Ricœur would call it for literature or history writing. But, time is also intrinsically related to media shapes and designs that become part of a very special media historiography. In other words, this paper – which is mainly based on the example of the fall of the Berlin wall and the 9/11 event –takes also into consideration technological evolution as an *external condition of discourse* (Foucault) and underpins the idea that television can reconstruct historical technology change.

[1] Media are often seen as accelerators of time, especially new digital technologies, but time does not really accelerate, only the experience of it. Media are sometimes even slower than their users or viewers might think.

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Cultural Techniques of Time-Keeping, especially from the sky
Time lies at the heart of the meaning of our lives. Time flies when we are having fun, and when we age. It is at the heart of music, probably the most meaningful but also most abstract of all the arts. We want good timing in opportunities, fortune in *kairos*. Time is without content. It is always vanishing; the thing that removes content, constantly sucking it into the past. My interest in the cultural techniques of time, the apparently mundane devices by which we plot our seconds and days, assumes that large philosophical questions are usefully pursued in the workings of apparently mundane devices such as calendars and clocks and such mundane flows as everyday rhythms and biochronologies. Time-keeping is a mathematical and metrical art that shows the large consequences of minute quantities. Most time-keeping practices are based on observation of the sky, one of humanity's oldest obsessions. Many arts and sciences associated with sky watching treasure fine temporal slices such as astronomy, musical harmony, geodesy, cosmology, neurophysiology, cartography, and navigation. Precise measurement matters enormously for all of them. But cultural techniques of time-keeping are always compromises between natural cycles and cultural imperatives. The study of time-keeping media offers a more general lesson: that media, in the most abstract sense, are best understood as suspended between nature and culture, the cosmos and human need. It also suggests that some of the most meaningful media are also ones that have no explicit "content" but offer instead logistical orientation.

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Global and local temporal knowledge: the politics of time regimes in America
Indigenous civilisations of America have many concurrent calendar systems – with diachronic and synchronic variation – related to: politics, social life, ceremonies, historiography, the natural world, astronomy etc. There is a recognised linear calendar with a virtual "zero position" in addition to cyclical calendars: 260-day, 365-day, 819-day, 52-years etc. The 260-day calendar is today in use by Mixe of southern Mexico and Maya of Highland Guatemala. It is supervised by "daykeepers", with exclusive knowledge of its symbolic meanings and ritual functions, of the communities.

A calendar is not only a chronometrically device but a cognitive system with symbolic categories constituting a temporal knowledge system. Since the 16th century there has been competition between different temporal epistemologies, represented by Indigenous (local) vs. missionary (global) calendars, in America.

Mixtec (southern Mexico) and Mixe have an esoteric language for day-names and numbers of the pivotal 260-day calendar reflecting a time regime of a privileged order. Colonial Catholic missionaries introduced a novel knowledge of time. Christian eschatological chronology (historical causality) and cyclical liturgical calendar confronted Indigenous temporal rhythms of the natural world and cosmology. Indigenous time concepts and religion incorporated the Catholic calendar making a new Indigenous liturgical cycle (hybrid calendars). Postcolonial Protestant missionaries contest, however, both Catholic and Indigenous time computations and related rituals.

The missionary globalisation of a Gregorian time regime and secular modernisation undermines plurality of time (multitemporality) substituting diverse time experiences, practices and forms – i.e. temporal knowledge. Traditional calendars has, however, not only survived in remote communities, but is applied by urban Indigenous revitalisation movements as a marker of cultural identity demonstrating intercultural dimensions, interaction and dynamics.

My presentation intends to explicate this temporal cultural-historical transformation and epistemological competition of America.

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Technologies of timing in development aid: A study of planning, monitoring, and evaluation documents from Norwegian energy aid projects, 1990-1995
In development aid, timing is crucial. Within a given time frame, large societal goals, such as reducing poverty or expanding energy access, are to be met. Aid administrations therefore produce comprehensive documents, specifying goals and time frames and defining a set of indicators for how to determine whether the goals have been met in time. The indicators are to be designed in such a way that they may be monitored during the project period and evaluated upon completion.

For more than 20 years, PME technologies have enabled a vast amount of documents that all seek to structure and order time by designing step-wise procedures for change. When adding the many guidelines structuring the PME work and the strong policy incentives for strengthening and expanding it, we may consider the PME system as a regime promoting a certain kind of temporality – but what kind, exactly? How do the documents conceive of the past, present, and future, and how do they seek to order time and change?

To answer these questions, I will analyze a set of early PME documents from the Norwegian aid administration concerning the energy sector by means of analytical approaches form the field of Science and Technology Studies, in particular the concepts *chains of translations* and *technologies of politics* as developed by Latour and Asdal respectively. Inspired by Koselleck, attention will be given to how the documents evoke temporality and history: On the one hand, conceptions of Norwegian history, of the individual aid projects' histories, and of the relation between technology, energy, history, and progress; on the other, visions for the future and arguments for what is needed to get to that particular future.

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From stateless to staleness. Temporality, rankings and the canon
When discussing the role of time within digital media, one is tempted to focus on graphical representations in the interface. Facebook often serves as a prime example for the logic of a linear narrative (the "timeline") being substituted for a categorically organised representational space (the "profile"). While this focus on the interface can yield important insights, it also creates a systematic blind spot concerning temporal logics at the more hidden layers of code.

One such area that to date has escaped the attention of temporal analyses are search engine rankings. A striking example of the way regimes of temporality are ingrained at this level is a patent application issued by Google in 2005. It develops the core concept of 'staleness', referring to the amount of changes a web page went through during the course of its existence. The higher the 'staleness' ranking of a page, the less likely it is to be considered of interest to users.

I will argue that this manner of reconstructing the history of a page – by comparing snapshots of earlier versions of websites as well as user and provider data – can be seen as part of an ongoing reorganisation of the web's basic temporal logic. Just as HTTP was originally conceived as a stateless protocol, lacking any notion of processuality, the web as a whole has hitherto been characterised by an inherent 'presentism' where the only accessible version of a page is the most recent one.

The introduction of the concept of staleness in the Google algorithms challenges this paradigm: it is no longer just the present page that is considered important for ranking purposes, but all past versions and user interactions are assembled into a 'narrative' that determines its current relevance. This assembling can be compared to forms of canonisation in other domains, with the important difference that the underlying temporal assumptions are essentially untraceable for an outside observer.

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The Arab Revolutions: The Aporia of Time Revisited

Who *really* makes history? How do we make sense of revolutions *for* modernity in postmodern times and through postmodern, 'globalized' media? What is the relationship between the 'revolutions' as a global event and thought? What kind of ethical revolutionary subjects are we dealing with – and where do their demands reside at the *temporal* level? What qualitative temporal multiplicity emerges out of doing revolution in the era of globalization? The *telos* of this intervention is to rehearse ways of unpacking the 'within-time-ness' of the on-going Arab revolutions by highlighting their temporal-heterogeneity. This paper contends that the unfolding Arab revolutions reside in different, fluid and complex political/cultural temporalities, and that they are marked, in their *mediation* and substance, by a globalized, trans-temporal worldliness: a complex overlap in socio-cultural and political temporality. To this we need to add an overlap between sacred time, cosmopolitan time, profane time, linear time, non-linear time, unfulfilled historical time, the past, the present and the future. What we are witnessing/have witnessed, I argue, is the unfolding struggle for an ethical and dignified modernity (a struggle for freedom, democracy, individualism, to which we need to add, if we are frank, the kind of choice, illusive or otherwise, that the culture of capitalism and postmodernity promises) that is both trans-temporal and trans-subjective: trans-subjective in the sense that ethical subjects do not occupy similar socio-cultural and political temporalities.
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Law, Regimes of Temporality, Challenges of Risk Society

Law can be seen as both part of *historical continuities* with values and structures stabilized over time, and as *continually changeable* ordering structures where change and instability is the main logic. Across the duality of stability and change law can be seen as evolving in the past - present, the present and future – present temporalities, and within these several more them specific regimes of temporality can be pointed to. The *past – present* temporality refers to the classical rule-of-law value of normative predictability where both legal rules and their interpretation and adjudication are based on past experiences, values processed over time and thus a specific form of legal certainty. Vital parts of contract law, procedural law and criminal law are based past – present references. The *present* temporality refers to law as predominantly based on democratic and constitutionally based political legislation. Politico-legal legislation takes place in the present, referring to the present status of knowledge and current political interests and values. The references may be to past experiences, present views and future predictions, but the political legislation occurs in the present. This may include predictable deliberation and contingent occurrences. The law of the welfare state and other administrative regulatory regimes can be seen as predominantly

present-day in their social and legal references. The goal of social welfare for all, social statistics and knowledge, economic resources and the partial redistribution of resources were main inputs to new legislation. The *future – present* temporality in law refers to situations of increasingly dynamic change, typically with technological or global economic change. We know that the objects of regulation will change significantly, and that effects are largely unpredictable. New technologies may have vital unpredictable, even irreversible, trajectories and effects, but are parts of areas which need to be regulated. Precaution has been launched as a possible response, but has not been effectively applied. The future orientation of new technologies is in contradiction of the logic of normative predictability and the logic of law. Environmental, climate and IT law are examples of the challenges of future - present orientation.

The paper will predominantly discuss the challenges of the future – present temporality in law, and the consequences for the forms and the rationality of law.

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Heterotopia and heterochronia in Olaus Magnus
The exiled Swedish priest, Olaus Magnus, published his great map of the Northern countries, *Carta Marina*, in 1539. The intended guide to the map grew into a huge work, the *Description of the Northen Peoples*, published in 1555.

The map presents Scandinavia and the North Sea as a place of religious conflict. The catholic Olaus filled his space with signs, images, and texts that attack Lutheranism and defend the old church. By the time he had finished his book, the religious rupture was a *fait accompli*, and the anti-Lutheran polemic was played down. However, the book, not least when read in light of the map, presents a complex discussion of the religious history of the Northern countries. One of the most striking aspects of this discussion is his distinction between different histories and different times, times that manifest themselves in different customs, social groups, historical persons, and natural phenomena. On the map, these different times are distributed in space.

What were the relationships between Olaus' different times? How can we grasp the map as both heterotopia and heterochronia – a space where different places and different times coexist? One perspective would be historiographic. The map can be seen as a confrontation between different ideas of history. Here is a sacred church history in the tradition of St. Augustine, a natural history which ties the map to Pliny, Strabo and antiquity, medieval histories of giants and heroes, and a very contemporary history of Nordic rivalry and the Reformation. An alternative view would be to see the map as a more systematic attempt to imbue the Northern landscape with spatially distributed pasts, where the sea is classical, the far North mythical and heathen, and

Central Scandinavia contemporary. Yet another could be to see the different times as reflections of the map's different intended audiences. Or is the very idea that the map has different times, an anachronism, simply the confusion of our own time, posterity?

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The temporalization of Survival
One aspect of the emergence of biopolitics around 1800 is the formation of a temporalized meaning of 'Survival', indicating a profound change in the understanding of being and its relation to time and politics. A well known linguistic expression of this change is the metaphor 'survival of the fittest', which was a key element of Social Darwinist worldview. Another important concept has been introduced by the Anthropologist and Ethnographer E.B. Tylor: the concept of 'Survivals'. As an important methodological tool of the new Science of cultural Anthropology this concept identifies and explores such elements of culture which have their origin in premodern times and have a second life as inharmonious misfits in Modernity, creating conditions of the synchronicity of the nonsychronous.

In my presentation I will examine the significance of the temporalization of survival for different fields of knowledge, and, in a further step, will discuss some turning points of the subsequent history of this concept, which is still relevant for contemporary discourses. On the methodological level I am interested in a combination of Kosellecks observation of the temporalization of history with Foucaults theses that in Modernity life itself becomes the object of power.

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New levels of standardization as a precondition for speed and integration in cultural evolution.
A Kenyan Masai on the savanna, exchanging information about the price of cattle through his mobile phone, may serve as a symbol of the historically unprecedented speed of communication in an ever more globally integrated human population. But it is easy to forget that at the base of all this busy economic progress and cultural change lie some equally historically unprecedented telecommunication standards with global scope. And if we look for other historical examples of transitions to new levels of human speed and integration, we find that they too are characterized by new levels of standardization and stability. The Egyptian hieroglyphs remained basically unchanged for 3000 years. And if we look even deeper, into pre-human history, modern biology

tells us that all the major transitions in evolution were characterized by new standards of information processing (both within and between organisms) that facilitated the integration of previously independent or small scale entities into more complex and large scale entities.

The paper will explore aspects of the relation between standardization and creativity, structure and process, spatiality and temporality in cultural evolution. One example used will be to show how the standardization of musical notation in the Middle Ages paved the way for an unprecedented musical creativity with polyphony and large orchestras as some of its hallmarks. The notation of the temporal aspects of music were the latest to be standardized but may be the most consequential for the subsequent complexity.

The paper will also reflect upon the interest in temporality as part over a larger trend in science where the quest for elementary processes (or elementary dynamics) replaces the former prominence of elementary structures. The evolutionary anthropologist Terrence Deacon will be used as an interesting example of a radical "processualist" that traces fundamental aspects of "historicity" from thermodynamics all the way to human consciousness.

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The politics of temporality in Venezuelan cinema
Two recent Venezuelan blockbusters, *La hora cero* (2010) and *Cyrano Fernández* (2008) both present a vision of Venezuelan society marked by everyday violent crime and social conflict. *La hora cero* presents a Venezuela of medical strikes where the poor do not receive emergency attention while Miss Venezuela undergoes plastic surgery in a private clinic. Thugs enjoy a monopoly of violence in the barrio, and corrupt politicians use them as hit men to get rid of political problems. *Cyrano Fernández* depicts everyday life in the barrio characterized by insecurity caused by an alliance of a corrupt mayor, a drug cartel, and the police.

Both films critical of the Venezuelan state, as they implicate state representatives as the culprits of the social problems they narrate. However, it is not immediately clear which state they criticize; whether it is the current state as headed by Hugo Chávez or the regime in power before his election victory in 1998. Both films indicate that they are about events that took place 1996. Understanding of they communicate their temporality, that is, how they communicate – or hide – the fact of '1996', is in other words key to under the political charge of each film. I propose that both films are

ambivalent about their temporality, and that they invite to reading of themselves as narrative about yesterday's and today's Venezuela. By treating topics where Chávez's legitimacy suffers, such as insecurity and water shortages, the films also communicate that they are contemporary narratives.

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Time, Memory and the Construction of History in Post-Communist Organisations
The paper will explore the tensions between memory, history and forgetting in organisations. The empirical basis for the paper is a longitudinal study of organisations conducted in Czech former state-owned enterprises since 1991. The focus of the research has been to examine processes of change and the utilisation of symbolic resources such as narratives by actors to legitimate actions and understand (and navigate) the challenges of the transition environment. As over twenty years have elapsed since the Czechoslovak 'Velvet Revolution', it is now timely to look back not just at the changes and their significance but to explore how organisational actors have engaged in constructing the narrative accounts that will become part of the organisation's ' official history' and identity both pre- and post-1989.

The owners and managers of organisations that have survived the privatisation process now increasingly draw upon the history of the organisations' origins as a legitimating resource and are aware of the value and importance of tradition and reputation. The preservation of archives and artefacts, together with the organisation of local social and commemorative events, is seen as an important part of the process of maintaining and preserving connections with the organisation's history and identity. However, there is also often a darker side to the history of the organisations that some members would prefer to forget or indeed quietly be forgotten by others both inside the organisations and by the local community.

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On The Matter of Time
Anthropological analyses of temporal regimes have concentrated primarily on diverse cultural ways of understanding, representing and experiencing time. Taking a more interdisciplinary approach, and borrowing from history, archaeology and physics, this

paper considers the role of materiality in the construction of ideas about temporality. It observes that what most societies have come to represent as a progressive linear force or 'time's arrow' is increasingly being revealed as a multi-dimensional movement of matter through space and time. Intriguingly, the temporal constructs that most readily recognise a conflation of space and time are either those that historically precede the development of literacy and more linear narrative forms – for example the temporal regimes of Australian hunter-gatherers and indigenous South American societies – or those proposed by contemporary physics, which are similarly focused on the intense observation of material phenomena. This raises some engaging questions about whether the historical development of increasingly sophisticated artefacts for 'time reckoning' (and a consequent shift to literally 'artificial' calendars), encouraged a conceptual bifurcation between notions of time and space that is only now being theoretically reconciled.

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Hostages of the future – the Norwegian debate on Carbon Capture and Storage (CCS)
In this paper I discuss time and future scenarios in connection to greenness, taking the Norwegian debate on Carbon Capture and Storage (CCS) as my point of departure. CCS is considered one of the most important pillars in Norwegian climate politics, both in terms of prestige and spending. Prime Minister Stoltenberg referred to the development of such technology as Norway's "moon landing" in his New Year speech in 2007.

The development of technology for Carbon Capture and Storage can be understood in terms of giving promises of a better future, one that can combine a continued use of fossil fuels and meeting the carbon emission cut targets. What I want to emphasize here, inspired by the Sociology of Expectations in STS is how the actors decouple the *vision* of a clean future from the *facts on the ground*. My empirical study show that a diverse group of actors from politics, business and environmental NGOs has put so much effort into this that they have been hostages of the future; i.e. with facts on the ground decreasingly promising, the actors rather than taking it at its face value, continue to re-create new scenarios and visions for this technology to come into being. Future stands out as something separate from the present; the result is that hope, need and necessity are fueling the technological future, not the realism in the project in itself.

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Concepts of Time. Historicism, Historical Semantics, and the plurality of historical times.
Today, historiography is one of the driving forces behind the investigation of the plurality and order of time. One of the most famous representatives of this historiographical reflection on time was the late Reinhart Koselleck. His "theory of historical times" and his approach towards historical semantics, i.e. Begriffsgeschichte, are, however, intrinsically intertwined, as recent scholarship has shown. Based on this hypothesis, I want to discuss the question whether the connection of semantic analyses on the one hand and the investigation or even the theorising about the pluralistic order of time on the other hand can be found in earlier versions of historical semantics as well.

The primary aim of my presentation will be to give a possible explanation of why the reflection on language went along with a reflection on the heterogeneous temporal framework, especially that of modernity.

Besides Koselleck's own work, the works of historians Wilhelm Bauer, Otto Brunner, and Richard Koebner are outstanding examples of different approaches on historical semantics originating in German-speaking countries between the 1920s and the 1970s. Each of these protagonists shared the perception of a scientific and socio-political problem of 'historicism', which I believe to be one of the main reasons for the development of historical semantics. However, each of the protagonists had a specific perception of this problem and therefore gave different answers to it.

I want to suggest that the critical discussion of 'historicism' was not merely a questioning of a German historiographical school of the 19th century, but rather a very productive coming to terms with a central "cultural pattern" of central-European societies, whose parameters – among others its régime d'historicité (François Hartog) – came under scrutiny during the 20th century.

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Stochastic Citizenship and Time: Randomness through a History of Movement
As more people move to live, work, and study in places away from their home, mobility becomes the norm for many citizens across the world, and nationality is no longer enough to describe that reality. I use the metaphor of stochastic citizenship to resolve the tension between the legal structures governing citizenship and mobility as a common practice. The term "stochastic" comes from mathematical, statistical, and computational processes that emerge from a theory of probability and that stress trials pertaining to chance as random. Stochastic citizenship operates from the premise that

we all occupy a random, uncertain place in the world, turning the traditional notion of citizenship into the product of the accident of birth. The randomness of where and when one comes into being determines the political, social, and economic conditions of being or becoming a citizen, based on the situation in the country of origin at the time of birth (war, peace, economic turmoil). It also affects the future likelihood of movement (for educational, professional, economic opportunities, family reunification, et cetera).

Stochastic citizenship interrogates the understanding of fixed boundaries in the form of nations. I argue that the randomness of where and when we become citizens is exposed when we compare new stories of people moving away from home to old stories, taking us back in time to experiences of mobility that are different, yet similar. To demonstrate the similarities in the stories of migration across time and the patterns that develop based on the reasons why people move, I use examples from the *Where Are You From? Project* (www.whereareyoufromproject.org), a series of interviews with immigrants, citizens, new and long-term residents, and refugees in North Carolina, USA. The stories reveal that our understanding of citizenship often overlooks the fact that mobility and migration are an integral part of everyone's history.

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Salmon life cycles: Death and other purposes.
As situations, life and death are occasions that in some way are unnegotiable, they are also situations that can only be attributed so many purposes. Life and death hence, make temporal incongruities apparent. This paper explores the purposes of life and death as they are enacted in human-salmon relations taking place along the Tana River in arctic Norway. The human-salmon relations in question are not singular. The salmon that home to this river is engaged by local fishermen, visiting anglers, as well as salmon biologists and natural resource managers. Each group's respective time imageries are both different and the same. I will explore these diverse human-salmon relations as relational practices, and focus on how they order appreciations of time and its purpose.

I will describe how entanglements of relational salmon practices, intervene in and gradually distanced the purpose of salmon from that of the local Tana fishermen, to become allligned with that of the visiting anglers. The interventions that contribute to make local fishermen activities illegitimate, do so with reference to the purpose of life and death. Not surprisingly, the practice that institutes time-ordering in the fishermen's relations with the fish, creates disorder for the biologists and natural resource managers, and the other way around. In this paper I am interested in both this change of purpose, from death to life, but also in how new time-reckoning and new purpose brings with it new materiality, new orderings, new numbers and calculation. These

new materialities stands at the core of the new salmon-time, in themselves they provide new purpose, of life rather than death, and enable the salmon to be counted with without appearing as a dead body.

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Synchronising History
Turkish history and Turkish identity can hardly be given a meaningful treatment without *westernisation*. This supposed movement from East to West that is crucial to understanding Turkish history is rather baffling, given that the bulk of Turks gave up nomadism centuries ago, and the territory of Turkey has moved little since its foundation in 1923. Since neither the population nor the territory of Turkey is moving from East to West, one may assume that it is Turkish *history* that is moving along such a trajectory. This paper argues that the main Turkish historical narrative of *westernisation* emerged in the combination of a heliotropic view of history with Hegel's teleology of history as ever-unfolding freedom. Historical heliotropism holds that civilisation follows the sun, first blossoming in the East and then taking a path westwards. Hegel himself argued along similar lines, saying that 'the essence of Spirit is Freedom. Eastern nations knew that one is free; the Greeks and Romans that some are free; whilst we know that all men are free.' This ever-unfolding freedom (in a vaguely westward-moving pattern) happens through a dialectical process of progress and reaction. In the Turkish narrative, progress and reaction are assigned cardinal directions, with the east being equated with reaction and the west equated with progress. This also entails a delineation vis-à-vis polities to Turkey's east (and south), and othering Arabs as well as Iranians, and relegating them both to 'the East' and the past in the same discursive move. History is not only going somewhere temporally, but also spatially, and Turkey is moving with it. This movement, not only by pointing towards Europe geographically in its conceptualisation of a movement from east to west, is also adopted *from* European history writing by implicit references to European philosophy of history. In a sense, the main Turkish narrative was synchronised with European narratives of 'universal' history.

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Back to the Future, Forward to the Past – How to Travel through Time
The concept of time travelling has given rise to numerous thought experiments in physics, philosophy and aesthetic imaginations. It is especially in science fiction novels and films that time travelling is one of the crucial motives – sometimes just a

stereotype, but often enough a source of suspense and paradoxes: What happens when you intervene in past events? Will you ever return to your own present? How can it be possible to travel into a certain state of the future when the future is, by definition, the realm of open possibilities?

In my talk, I will discuss the essential alternative of time travelling: Is the journey directed to the future, or to the past? My basic assumption is that in 'classical' science fiction the future is the preferred direction, whereas 'postmodern' stories and films of the 1980s and 1990s often deal with journeys to the past. For the first version, I will examine H.G. Wells's *The Time Machine* (1895). It is here that time travelling enters modern literature – with its key device, the machine. Throughout his text, Wells is concerned with futurity as an intellectual concept (in the scientific hypotheses and speculations of his protagonist) and as a problem of literary representation, creating a framework of stories within a story that turns the narrative itself into a time machine. For the second, 'postmodern' version of travelling backwards, I will take a look at Stephen Fry's *Making History* (1996) and Michael Crichton's *Timeline* (1999), maybe also at pertinent films such as Robert Zemeckis's *Back to the Future* (1985-1990) or James Cameron's *Terminator* (1984/1991). All of these stories are about adjusting the past to the needs of its future, but they also subdue all subsequent times and temporalities to a very strict *régime d'historicité*.

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Conflicting temporalities in project-based university research
With the rise of knowledge intensive economy, universities are regarded as a node in the national innovation system, required to speed up innovation flows from academia to society, industry in particular, in order to increase the competitiveness of nations, regions and individual firms in the global markets. In response to these external demands, universities have become increasingly engaged with academic capitalism and market-oriented activities. Likewise, university research is more and more conducted on external, competitive funding carried out in a project format. This format, called project time in this paper, shapes and shakes the temporal orders of research practices and work experiences of academics.

This paper focuses on temporal conflicts in research work. The starting point is that project time is rooted in linear, standardized, abstract and homogeneous clock time that tends to become in conflict with other temporalities involved in knowledge production, especially process time. Project time entails a clearly defined timeframe with a certain beginning and end, which is unconnected to internal, nonlinear process time involving periods of standstill, deceleration and acceleration. Furthermore, project time includes 1) commodification of time by translating research time into money, 2) control of time by dividing time into beforehand determined phases in which accountability of the use of time is required, 3) compression of time by fostering speeding up of productivity,

and 4) colonization of time by subordinating research into the project-based clock time regime. However, the paper concludes that although academics need to adapt to the temporal order of the project format, they nevertheless are able to create some spaces for alternative timeframes, temporalities, timings, and tempos in their work practices.

The empirical basis of the paper consists of focused interviews with academics working in social sciences in Finland and the UK.

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Media events before and after liveness
This paper discusses the historically changing temporal structures of media events. In Daniel Dayan and Elihu Katz' book *Media Events*, the perhaps single most influential work on the subject, liveness is built into the very definition of media events. These events are seen as dependent on broadcasting's "real time" affordances for distributing events to audiences immediately, precisely when they happen, in a way that gives audiences a sense of presence and identification with the event.

However events were clearly shaped by mediation also before broadcasting, as has been convincingly argued particularly in a strand of recent German historical research. The temporal structures of early 20th century media events worked relatively less on the principle of an instant of immediate recording, distribution and reception, more on an enduring sense of simultaneity. News of the event took some time to be distributed over great distances, via media such as post cards, or via communicative "relays" such as the combination of shipment, wire and newspaper distribution that brought the event of Roald Amundsen's 1911 South Pole conquest to public attention. The uncertainties and dearth of information caused by these delays were actively used by newspapers to build a sense of community and suspense around the unfolding of events.

Building on empirical observations such as these on the workings of early 20th century media events, the paper argues for a historical differentiation of various ways of temporalising the media event. Somewhat more speculatively, it extends the argument to our current era of digitally driven media convergence. Today, broadcasting's liveness is morphing with digital media in ways that seem to combine the experience of liveness with more active and time-continuous acts of participating in the event via mobile and social media. The result may be events that depend on a comprehensive media ensemble – somewhat similarly to the early 20th century situation, and in contrast to the television-dominated period in between.

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