

***Lively Temporalities: A Postgraduate Workshop***  
on *Interdependence Day*  
Royal Geographical Society, London  
11.00am, Saturday, July 1<sup>st</sup>, 2006

The Open University



### **Citations Offered on Temporality:**

– At start of the workshop, each participant (in initials) made a comment about one or two pieces of work that informed the way they think about time and temporality. Below is a compilation.

Mikhail Bakhtin, *The Dialogic Imagination: Four Essays*, translated by Caryl Emerson and Michael Holquist (Austin: University of Texas Press, 1981). Bakhtin develops the idea of the “chronotope” and creates images of space-time relations. (AL)

Roland Barthes, *Camera Lucida* (New York: Hill & Wang, 1981). Barthes talks about photography as a clock for seeing. A medium, like photography or ice cores, sets up its own dimensions of time against long geologic and rapid, punctuated times of Antarctica. (KY)

Georges Batailles, *Inner Experience* (New York: SUNY Press, 1988). Bataille writes about catastrophe as time unhinged. (NC)

Pierre Bourdieu, *Outline of a Theory of Practice*. (Cambridge: Cambridge University Press, 1977). The book makes the point that lived, practical time is very different from the kind of narrative time you get from elite accounts. (NT)

Stewart Brand, *How Buildings Learn, What Happens after They're Built* (New York: Penguin, 1995). The book provokes thinking about intersections of time, design, and adaptation. Brand is a brilliant provocateur and most of what he's done since starting the Whole Earth Catalogue is about time, environmental change and design. (JS)

John Briggs and David Peat, *Looking Glass Universe: The Emerging Science of Wholeness* (New York: Simon & Schuster, 1986). They talk about the new physics, string theory, and ideas that we can be in two places at the same time. (LG)

Michael Church and June Ryder, “Paraglacial Sedimentation: A Consideration of Fluvial Processes Conditioned by Glaciation,” *GSA Bulletin*, 83/10 (1972): 3059-3072. They show that landscapes respond very quickly as glaciers retreat. (SH)

Alison Cook, Adrian Fox, David Vaughan, and Jane Ferrigno, “Retreating Glacier Fronts on the Antarctic Peninsula over the Past Half-Century,” *Science* 308 (2005), 541-544. Contrary to popular perceptions of glacial time, these authors prove that Antarctica is very unstable and that its glaciers are now retreating very quickly. (SH)

Ann Game, "Belonging: Experience in Sacred Time and Space" in *TimeSpace: Geographies of Temporality* edited by Jon May and Nigel Thrift (London: Routledge, 2001). She develops notions of sacred time and space in order to talk about non-linear time and non-Euclidean space experiences, arguing that it is a mistake to look for 'home' or 'belongingness' in a fixed place and time. (DE)

Carol Greenhouse, *A Moment's Notice: Time Politics across Cultures* (Ithaca: Cornell University Press, 1996). The author suggests that different cultural formulations of time and temporality (e.g. time as linear, punctuated, circular, etc) are propositions about the very nature of agency and responsibility. (MK)

David Harvey, *The Condition of Postmodernity* (Oxford: Basil Blackwell, 1989). A well-known book, much of it about time-space compression. (EK)

David Harvey, "Between Space and Time: Reflections on the Geographical Imagination" *Annals of the Association of American Geographers*, 80/3 (1990): 418-434. This is a widely read essay that gets geography undergraduates thinking about time. (LG)

Doreen Massey, *For Space* (London: Sage, 2005). She offers a critique of the discourse in which some places are considered more advanced or less advanced by temporalising them along a linear path of development. (NM)

Jon May and Nigel Thrift, "Introduction" in *TimeSpace: Geographies of Temporality* (London: Routledge, 2001). The essay is very helpful for thinking about the multiplicities of time. (CM)

Achille Mbembe, *On the Postcolony* (Berkeley: University of California Press, 2001). Mbembe suggests historic colonial perspectives make themselves present, sensible as contemporary manifestations of what happened in earlier colonial eras. (RP)

Jacques Monod, *Chance and Necessity* (London: Collins, 1972). He writes on mutation, evolution, and the stability of the 'forms' that make up the biosphere. (AL)

Royal Geographic Society, *World Atlas* (London: Firefly Books, 2005). The statistical section says that people in Botswana live on average to the age of 38, and people in Japan live on average to the age of 81. (JG)