

ANTHROPOLOGY OF TIME

Fall 2019

Instructor: Dr. Lisa Davidson

Email: davidl7@mcmaster.ca

Lecture: Wednesdays, 8:30am- 11:30am

Office: CNH 515

Office Hours: Wednesdays 12:00-1:00pm

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Course Description

What does the concept of time have to offer when positioned as a central analytic category? In this course, students will be introduced to the topic of time and the various ways in which anthropologists, philosophers, and Indigenous scholars conceptualize time, ethnographically, theoretically, and ethically. We will consider how time is experienced and how it is relational, the relationship between crisis and futurity, the significance of religious time and creationism, and the debates over unilineal time: how it is organized and resisted. We will also discuss the relationship between time, space and language, as well as the experience and politics of neoliberal time, (post)colonial time, and settler time in relation to ‘presence’ and in marking ‘the present’.

Course Objectives

By the end of the course students should be able to:

- Develop an understanding and appreciation of theoretical and ethnographic approaches to the concept ‘time’
- Develop critical thinking skills and the ability to assess the limits and ambiguity of knowledge production
- Communicate key arguments, concisely and effectively, both orally and in writing
- Demonstrate a willfulness to apply concepts from this course to everyday experiences and to place them ‘in conversation’ with ideas, debates, and knowledge gained from other courses

Required Materials and Texts

Readings for this course include academic articles and book chapters. Articles are available electronically through Mills Library website and book chapters will be made available for students to photocopy.

Class Format

The class will be conducted following a seminar format. Each week, students will prepare a brief presentation of the readings, provide a set of discussion questions that attend to and elaborate on the readings for the week, and facilitate peer discussion. All students are expected to have read the weekly readings and to actively contribute in unpacking key ideas and in developing a critical conversation of the weekly topic. Lecture-style learning will be minimal as the principal role of the instructor will be to enable student reflections and critical engagement, generate questions, and advance discussions.

Course Evaluation – Overview

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| 1. Response Papers (6 papers @ 5% each). | 30% |
| 2. Class Facilitation and Discussion. | 15% |
| 3. Class Participation. | 10% |

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|---|-----|
| 4. Term Paper Proposal and Annotated Bibliography. | 10% |
| Due October 23 | |
| 5. Paper Presentation/Workshop. Due December 4 | 5% |
| 6. Term Paper. Due December 6 | 30% |

Course Evaluation – Details

Response Papers (30%), due between Week 2 (September 11) and Week 13 (November 27).

You are expected to submit six response papers throughout the term. Your response paper is your intellectual reaction to the weekly reading material. This is not a summary of the readings. Your response paper should be no more 2 pages, double-spaced. Response papers are due on the week of the assigned readings, before the start of class. Each response paper is worth 5% for a total of 30% of your final mark. Submissions must be made between week 2 (September 11) and week 13 (November 27) with at least one submission before reading break. Please upload response papers to the dropbox function located in the Avenue to Learn course website.

Class Facilitation and Discussion (15%).

In partners, you will lead the seminar for approximately 60-70 minutes. This involves a 20-25 minutes presentation of the weekly readings, followed by 45-minute discussion. You must email me a draft outline of your presentation and set of potential discussion questions on the Sunday prior to your presentation date. Sign-up sheets will be circulated September 11 (week 2).

Class Participation (10%).

You are expected to: (a) attend class, (b) complete assigned readings before the assigned date, and (c) participate in class discussions and exercises. The aim of ‘class participation’ is for you to explore, respond and develop your ideas on course material and lectures and to listen and respond to your peers. This will help cultivate a supportive class environment for discussions and debates. Marks will be based on, but not determined by, assessments made by class facilitators.

Please bring pen and paper to class as I will, at times, request submission of in-class exercises.

Term Paper Proposal and Annotated Bibliography (10%). Due October 23.

You will need to submit an essay proposal, which will include a working thesis statement, a brief outline of your argument and a summary of five relevant scholarly sources that you will consult. Your research paper will not be marked unless a research proposal is submitted.

Term Paper (30%). Due December 6.

You may choose any theme covered in the course, preferably on a topic that is relevant and interesting to you, both personally and scholarly. You are expected to draw from course material (minimum of two readings) and at least five external scholarly resources. Due Friday December 6, 11:59 pm. To submit your research paper, please upload it to the dropbox function in the Avenue to Learn course website.

Term Paper Presentation/Workshop (5%). Due December 4.

On the last day of the course, students will provide a brief 5-minute presentation of their paper to their peers. Students are expected to bring a draft version of their paper and will have an opportunity to workshop their paper.

Weekly Course Schedule and Required Readings

Week 1 (September 4) Introduction to the course

Week 2 (September 11) Feeling and Experiencing Time

Readings:

McDonaldPavelka, Mary. 2002. Change versus Improvement over Time and Our Place in Nature. *Current Anthropology* 43(S4): S37-S44.

Reed, Adam. 2017. Ageing with a Captive Society in London: Audrey, Ron and Smokey at the Zoo. *Ethnos* 83(3): 421-436.

Kwon, June Hee. 2015. The Work of Waiting: Love and Money in Korean Chinese Transnational Migration. *Cultural Anthropology* 30(3): 477-500.

Notes: First day to submit response papers. Sign-sheet for class facilitation will be circulated at the start of class.

Week 3 (September 18) Language, Time, and Space

Readings:

Ricoeur, Paul. 1980. Narrative Time. *Critical Inquiry* 7(1): 169-190.

Blommaert, Jan. 2015. Chronotopes, Scales and Complexity in the Study of Language in Society. *Annual Review of Anthropology* 44:105-116.

Lawson, James. 2011. Chronotope, Story, and Historical Geography: Mikhail Bakhtin and the Space-Time of Narratives. *Antipode* 43(2): 384-412.

Week 4 (September 25) Time, Space, and Landscape

Readings:

Bender, Barbara. 2002. Time and Landscape. *Current Anthropology* 43(S4): S103-S112.

Zee, Jerry C. 2017. Holding Patterns: Sand and Political Time at China's Desert Shores. *Current Anthropology* 32(2): 215-241.

Abram, David. 1996. Time, Space and the Eclipse of the Earth. In *The Spell of the Sensuous*, Pp 181-223. New York: Vintage Books.

Blanton, Ryan. 2011. Chronotopic Landscapes of Environmental Racism. *Journal of Linguistic Anthropology* 21(S1): E76-E93

Week 5 (October 2) Religious Time and Creationism

Readings:

Bialecki, Jon. 2017. Vineyard Time. In *A Diagram for Fire: Miracles and Variation in an American Charismatic Movement*, Pp 22-47. Oakland: University of California Press.

Bielo, James S. 2018. Introduction and The Past Is Not History. In *Ark Encounter: The Making of a Creationist Theme Park*, Pp 1-12 and 110-139.

Deloria Jr., Vine. 2003. The Problem of Creation and Death and Religion. In *God is Red: A Native View of Religion*, Pp 77-96 and 165-184. New York: The Putnam Publishing Group.

Week 6 (October 9) Dis/Continuity

Readings:

Hirsch, Eric and Charles Stewart. 2005. Introduction: Ethnographies of Historicity. *History and Anthropology* 16(3): 261-277

Hodges, Matt. 2008. Rethinking Time's Arrow: Bergson, Deleuze and the Anthropology of Time. *Anthropological Theory* 8(4): 399-429.

Simonsen, Anja. 2018. Migrating for A Better Future: 'Lost Time' and Its Social Consequences Among Young Somali Migrants. In *Migration, Temporality and Capitalism: Entangled Mobilities Across Global Spaces*, edited by P.G. Barber and Winnie Lem, Pp 103-122. New York: Palgrave Macmillan.

Week 7 (October 16) Reading Week

Week 8 (October 23) Time and Power

Readings:

Thompson, E.P. 1967. Time, Work-Discipline and Industrial Capitalism. *The Past and Present Society* 38: 56-97.

Schieffelin, Bambi B. 2002. Marking Time: The Dichotomizing Discourse of Multiple Temporalities. *Current Anthropology* 43(S4): S5-S17.

Foucault, Michel. 1991. Docile Bodies. In *Discipline and Punish: The Birth of the Prison*, Pp 135-169. New York: Vintage Books

Notes: Term Paper Proposal and Annotate Bibliography due in class.

Week 9 (October 30) Globalization and Neoliberal Time

Readings:

Birth, Kevin. 2012. Globeness: Time and the Embodied, Biological Consequences of Globalization. In *Objects of Time: How Things Shape Temporality*, Pp 121-154. New York: Palgrave Macmillan.

Herzfeld, Michael. 2009. Rhythm, Tempo, and Historical Time: Experiencing Temporality in the Neoliberal Age. *Public Archaeology: Archaeological Ethnographies* 8(2-3): 108-123.

Dalsgård, Anne Line. 2017. Time Will Tell: Temporalities of Debt in an Urban Neighbourhood in Northeast Brazil. *Ethnos* 82(3): 458-474.

Week 10 (November 6) Time, Crisis, Futurity

Readings:

Roitman, Janet. 2014. Crisis Demands. In *Anti-Crisis*, Pp 15-40. Durham: Duke University Press.

Knight, Daniel M. and Charles Stewart. 2016. Ethnographies of Austerity: Temporality, Crisis and Affect in Southern Europe. *History and Anthropology* 27(1): 1-18.

Jansen, Stef. 2014. On Not Moving Well Enough: Temporal Reasoning in Sarajevo Yearning for “Normal Lives”. *Current Anthropology* 55(S9): S74-S84.

Notes: Last Day to Withdraw from courses without failure November 8

Week 11 (November 13) Australian Aboriginal Time: Dream Time

Readings:

Morphy, Howard. 1999. Australian Aboriginal Concepts of Time. In *The Story of Time*, pp 264-267, edited by Kristen Lippincott. UK: Merrell Pub Ltd.
https://www.researchgate.net/publication/282818866_Australian_Aboriginal_Concepts_of_Time

Wolfe, Patrick. 1991. On Being Woken Up: The Dreamtime in Anthropology and in Australian Settler Culture. *Comparative Studies in Society and History* 33(2): 197-224.

Notes: In Class Movie: 10 Canoes; No student facilitation.

Week 12 (November 20) (Post)Colonial Time, Modernity, and Time Knots

Readings:

Ferguson, James. 2005. "Decomposing Modernity: History and Hierarchy after Development". In *Postcolonial Studies and Beyond*, edited by Ania Loomba et al, Pp 166-181.

Chukuwudi Eze, Emmanuel. 2008. Language and Time in Postcolonial Experience. *Research in African Literatures* 39(1): 24-47.

Chakrabarty, Dipesh. *Minority Histories, Subaltern Pasts*. In *Provincializing Europe: Postcolonial Thought and Historical Difference*, Pp 97-113. Princeton: Princeton University Press.

Week 13 (November 27) Indigenous Presence and Settler Time

Readings:

Rifkin, Mark. 2017. Indigenous Orientations. In *Beyond Settler Time: Temporal Sovereignty and Indigenous Self-Determination*, Pp 1-48. Durham: Duke University Press.

Asch, Michael. 2014. Aboriginal Rights and Temporal Priority. In *On Being Here to Stay: Treaties and Aboriginal Rights in Canada*, Pp 34-58. Toronto: University of Toronto Press.

Simpson, Leanne. 2011. Bubbling Like a Beating Heart: A Society of Presence. In Dancing on Our Turtle's Back: Stories of Nishnaabeg Re-Creation, Resurgence and a New Emergence, Pp85-100. Winnipeg: ARP Books.

Notes: Last day to submit a response paper.

Week 14 (December 4) Review and Paper Presentations

Notes: Bring a hard copy of a DRAFT version of your paper to workshop with your peers.

Course Policies

Submission of Assignments

All response papers, proposals, and term papers are to be submitted in electronic format in the Dropbox located in the course's Access to Learn website.

Grades

Grades will be based on the McMaster University grading scale:

MARK	GRADE
90-100	A+
85-90	A
80-84	A-
77-79	B+
73-76	B
70-72	B-
67-69	C+
63-66	C
60-62	C-
57-59	D+
53-56	D
50-52	D-
0-49	F

Email

Ideas are best discussed in person and email should not be an alternative to meeting with me during office hours or by appointment. I will respond to emails within 48 hours. Please ensure that the course code is in the subject header.

Late Assignments

Late papers will be penalized 3% per day including weekends and holidays. Penalties come into effect immediately after the deadline (date and hour) has passed. Accommodations will be made for special circumstances.

Absences, Missed Work, Illness

In the event of an absence for medical or other reasons, students should review and follow the Academic Regulation in the Undergraduate Calendar “Requests for Relief for Missed Academic Term Work”. If you have any questions about the MSAF, please contact your Associate Dean’s office.

[http://academiccalendars.romcmaster.ca/content.php?catoid=11&navoid=1698#Requests for Relief for Missed Academic Term Work](http://academiccalendars.romcmaster.ca/content.php?catoid=11&navoid=1698#Requests_for_Relief_for_Missed_Academic_Term_Work)

If you have filed a MSAF or have reported with your Faculty Office, students are responsible for following up with the instructor.

Avenue to Learn

In this course we will be using Avenue to Learn. Students should be aware that, when they access the electronic components of this course, private information such as first and last names, user names for the McMaster e-mail accounts, and program affiliation may become apparent to all other students in the same course. The available information is dependent on the technology used. Continuation in this course will be deemed consent to this disclosure. If you have any questions or concerns about such disclosure please discuss this with the course instructor.

Turnitin.com

In this course we will be using a web-based service (Turnitin.com) to reveal plagiarism. Students will be expected to submit their work electronically to Turnitin.com and in hard copy so that it can be checked for academic dishonesty. Students who do not wish to submit their work to Turnitin.com must still submit a copy to the instructor. No penalty will be assigned to a student who does not submit work to Turnitin.com. All submitted work is subject to normal verification that standards of academic integrity have been upheld (e.g., on-line search, etc.). To see the Turnitin.com Policy, please to go [Academic Integrity](#).

University Policies

Academic Integrity Statement

You are expected to exhibit honesty and use ethical behavior in all aspects of the learning process. Academic credentials you earn are rooted in principles of honesty and academic integrity.

Academic dishonesty is to knowingly act or fail to act in a way that results or could result in unearned academic credit or advantage. This behavior can result in serious consequences, e.g. the grade of zero on an assignment, loss of credit with a notation on the transcript (notation reads: “Grade of F assigned for academic dishonesty”), and/or suspension or expulsion from the university.

It is your responsibility to understand what constitutes academic dishonesty. For information on the various types of academic dishonesty please refer to the Academic Integrity Policy, located at [Academic Integrity](#).

The following illustrates only three forms of academic dishonesty:

1. Plagiarism, e.g. the submission of work that is not one's own or for which credit has been obtained.
2. Improper collaboration in group work.
3. Copying or using unauthorized aids in tests and examinations.

Academic Accommodation of Students with Disabilities

Students who require academic accommodation must contact Student Accessibility Services (SAS) to make arrangements with a Program Coordinator. Academic accommodations must be arranged for each term of study. Student Accessibility Services can be contacted by phone 905-525-9140 ext. 28652 or e-mail sas@mcmaster.ca. For further information, consult McMaster University's Policy for [Academic Accommodation of Students with Disabilities](#).

Religious, Indigenous and Spiritual Observances (RISO)

The University recognizes that, on occasion, the timing of a student's religious, Indigenous, or spiritual observances and that of their academic obligations may conflict. In such cases, the University will provide reasonable academic accommodation for students that is consistent with the Ontario Human Rights Code.

Please review the [RISO information for students in the Faculty of Social Sciences](#) about how to request accommodation.

Faculty of Social Sciences E-mail Communication Policy

Effective September 1, 2010, it is the policy of the Faculty of Social Sciences that all e-mail communication sent from students to instructors (including TAs), and from students to staff, must originate from the student's own McMaster University e-mail account. This policy protects confidentiality and confirms the identity of the student. It is the student's responsibility to ensure that communication is sent to the university from a McMaster account. If an instructor becomes aware that a communication has come from an alternate address, the instructor may not reply at his or her discretion.

Privacy Protection

In accordance with regulations set out by the Freedom of Information and Privacy Protection Act, the University will not allow return of graded materials by placing them in boxes in departmental offices or classrooms so that students may retrieve their papers themselves; tests and assignments must be returned directly to the student. Similarly, grades for assignments for courses may only be posted using the last 5 digits of the student number as the identifying data. The following possibilities exist for return of graded materials:

1. Direct return of materials to students in class;

2. Return of materials to students during office hours;
3. Students attach a stamped, self-addressed envelope with assignments for return by mail;
4. Submit/grade/return papers electronically.

Arrangements for the return of assignments from the options above will be finalized during the first class.

Course Modification

The instructor and university reserve the right to modify elements of the course during the term. The university may change the dates and deadlines for any or all courses in extreme circumstances. If either type of modification becomes necessary, reasonable notice and communication with the students will be given with explanation and the opportunity to comment on changes. It is the responsibility of the student to check his/her McMaster email and course websites weekly during the term and to note any changes.