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TABLE OF CONTENTS

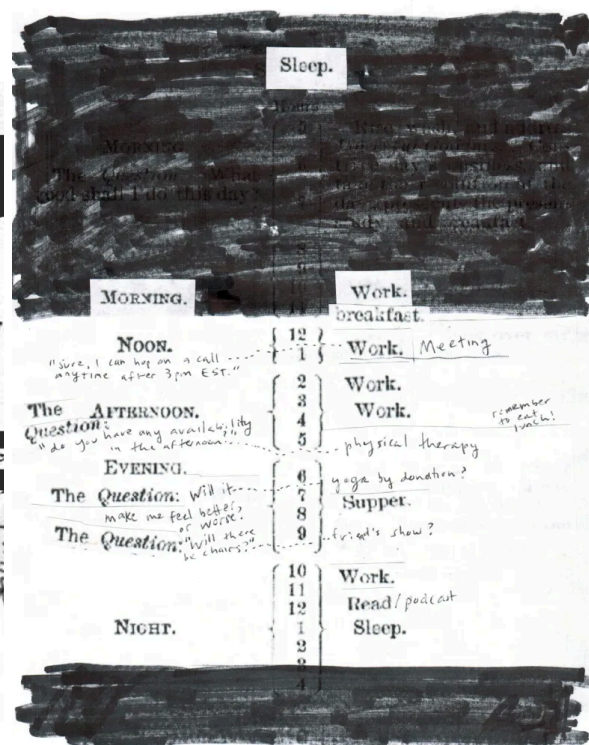
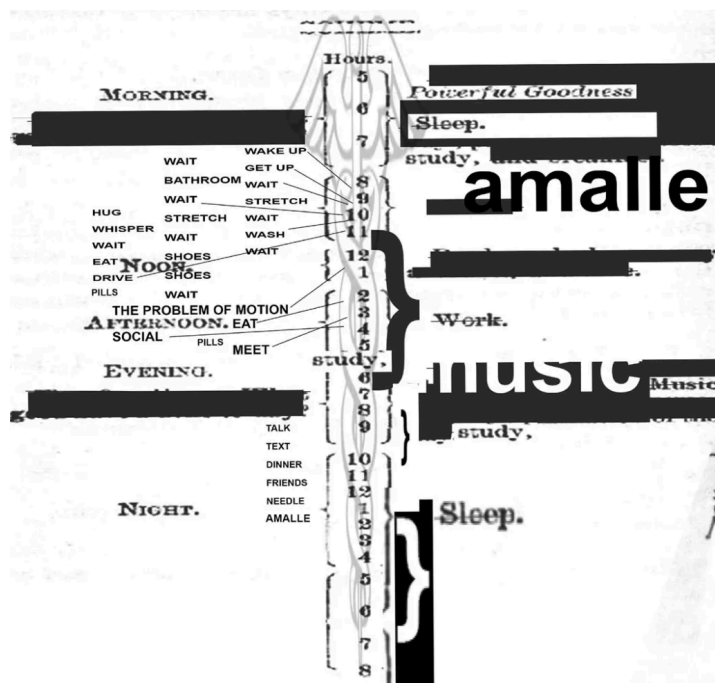
- What is Crip Time?
- Crip Time + Pandemic
- Crip Temporalities & Futurities
- Time, Productivity, Capitalism, and Disability
- Decolonizing Time
- Accessibility and Access
- also see

★ Chrononormativity + Chronobiopolitics + Queer Time
[[jump to](#)]

★ **Slow Scholarship/Slow Science** [[jump to](#)]

★ end matter [[jump to](#)]





★ Crip Time, Disability, Bodies, Race, and Decolonizing Time

*expansion, notes, and excerpts [here](#)

What is Crip Time?


- [definition of Crip Time](#), from University of Minnesota Critical Disability Studies Collective's Terminology list
- [Notes for 'Sick Time, Sleepy Time, Crip Time: Against Capitalism's Temporal Bullying' In Conversation with The Canaries](#), [notes for a 2016 art exhibit], by Taraneh Fazeli
 - *[About the art exhibit](#)
- [Six Ways of Looking at Crip Time](#), by Ellen Samuels (2017)
- [Sleeping-in Is How We Crip Time](#), by Shayda Kafai (2019)
- [Crip Time: The Value of Slowing Down in a World struggling to catch up](#) (2021)

Crip Time + Pandemic



- [Pandemic Time, Crip Time](#), by Adam Hubrig (2020)
- [Disability, Creativity, and Care in the time of COVID-19](#), by Aislinn Thomas (March 18, 2020)
- [Every Time is Crip Time Now: Wild Disability Justice Pandemic Futures](#), by Leah Lakshmi Piepzna-Samarasinha (April 4, 2020)
- [A Poetics of Crip Time and Pandemic Time: Arts Education and Disability Justice](#), by Jennifer (Eisenhauer) Richardson & Karen Keifer-Boyd (December 1, 2020)
- [Time](#), by Elizabeth Freeman (March 9, 2021)

Crip Temporalities & Futurities

- [Feminist, Queer, Crip](#), by Alison Kafer (2013)
 - [Review that serves as a good intro/summary](#), by Jenny Slater (2014)

- [Crip Temporalities: special issue of South Atlantic Quarterly](#), (ed. Ellen Samuels & Elizabeth Freeman, 2021)
- [The Future Is Disabled: Prophecies, Love Notes and Mourning Songs](#) (by Leah Lakshmi Piepzna-Samarasinha, 2022)
 -  [YouTube video with discussion of book and reading of excerpts](#)
- [Crippling Time – Understanding the Life Course through the Lens of Ableism](#), by Ljuslinder, Ellis, & Vikström (2020)
- [Eco Soma: Pain and Joy in Speculative Performance Encounters](#), by Petra Kuppers
 - esp. [Chapter 4 - Crip Time, Rhythms, and Slow Rays: Speculative Embodiment](#)

Time, Productivity, Capitalism, and Disability

-  [Capitalism and Disability \(video\)](#), by Leslie Exp (2020)
 - *[transcript](#)
- [“You Do Not Exist To Be Used”: Why Your Life Purpose Is Bigger Than Capitalist Productivity](#), by Gillian Giles (2019)
- [Loving My Body For What It Is And Not For What It Produces](#), by Gillian Giles (2017)
- [The Value of ‘Crip Time’: Discarding Notions of Productivity and Guilt to Listen to the Rhythms of Our Bodies](#), by Srinidhi Raghavan (2020)
-  [Crippling Capitalism: Disability, Feminism, and the Controversy of Work \(video\)](#), by Caitlin Wood and Cheryl Green (esp. starting around 31:00)

Decolonizing Time

- [They Have Clocks, We Have Time](#) -- Issue No. 36 of *The Funambulist* (2021)
 - [explores the idea of challenging the colonial standardization of time, its measurement, its retrospective reading as “history,” its practice, its memorial production, and its representation]
- [Thinking In Time And Space, from God is Red](#), by Vine Deloria (1972) [*Time, capitalism, settler colonialism, indigeneity*]
- [Black Temporality in Times of Crisis: special issue of South Atlantic Quarterly \[Vol. 121, No. 1\]](#) (ed. Badia Ahad & Habiba Ibrahim, 2022)
 - read articles from issue [here](#)
- [The Long History of ‘Bombay Time’ and Resistance to Colonial Rule](#) -- Bhavya Dore, *Atlas Obscura* (June 30, 2021)

Accessibility and Access

- [Notes on Temporal Inaccessibility](#), by Alex Haagaard (2021)
- [What is Crip Time?](#) [and what crip time says about accessibility, crip time and liberation, etc.], by Tamar LeRoy/Accessibility.com (2021)

Also see

[texts the concept of crip time draws on or is related to; plus things related to [queering](#) time]

- [Time Binds: Queer Temporalities. Queer Histories](#), by Elizabeth Freeman (2010)
- [Introduction from Cruising Utopia: The Then and There of Queer Futurity](#), by José Esteban Muñoz (2009)
- [Crip Theory: Cultural Signs of Queerness and Disability](#), by Robert McRuer (2006)
- [In a Queer Time and Place: Transgender Bodies, Subcultural Lives](#), by J. Halberstam (2005)

[[back to top](#)]



★ Neurodivergence/Autism/ADHD/Madness/Trauma & Relationship with Time/Linearity

- [Neurodivergent people and time perception](#), by Agustina C.M. (2021)
 “As Neurodivergent people, there are many aspects of our neurological processing that diverge from the rest of the population, including how we sense time.”
- 🗣️ + 📖 [How it really feels to be time-blind with ADHD](#), by Jaclyn Paul (2018)
 Our perception of time — or lack thereof — lays the foundation for our biggest struggles... ADHD “disrupts the fabric of time.” And while time feels like it should be a simple concept, ADHD’s time-blindness finds some complicated ways to hurt us.
 Neurotypical people may wonder, what could be so difficult about looking at your watch? How could you not know how long it takes to get ready for work in the morning? How could you not have realized you didn’t have time to mow the lawn before our date?
 ADHD makes these most basic life skills exceptionally difficult. Time-blindness causes all the screw-ups mentioned above, and more. It kills our self-esteem and exacerbates our emotional volatility. It can even put us in danger of seriously harming ourselves.
- [Clinical Implications of the Perception of Time in ADHD: A Review](#) by Radek Ptacek et al. (2019)
 This review summarizes recent research on the perception of time in ADHD and proposes that this symptom is a possible diagnostic characteristic. Controlled studies on time perception have compared individuals with ADHD with typically developing controls (TDCs) and have used methods that include the Zimbardo Time Perspective Inventory... individuals with ADHD have difficulties in time estimation and discrimination activities as well as having the feeling that time is passing by without them being able to complete tasks accurately and well. Although ADHD has been associated with neurologic abnormalities in the mesolimbic and dopaminergic systems, recent studies have found that when individuals with ADHD are treated medically, their perception of time tends to normalize. The relationship between ADHD and the perception of time requires greater attention.
 **[Zimbardo Time Perspective Inventory](#) (self-test)
- [Mind-Meandering as AD\(H\)D Methodology: An Embodied, Neuroqueer Practice of Art-Making and Resistance in Dialogue with Kurt Cobain’s and Lee Lozano’s Journals](#), by Michelle Attias (2020)
 Mind-meandering is an AD(H)D method of thinking through the bodymind as it becomes an active site for creative, productive output. [It] is characterized by intensity, featuring random states of hyper-productivity, information absorption, sensory seeking engagement, emotional sensitivity and devout leisure... makes connections between disparate information and seeks non-linear associations which straddle a universe of possibility... is where experimentation occurs, where subject matter that is interesting can be pursued

without a timeline, without direction and without expected outcomes... means letting go of neuronormative time and being idle with one's thoughts. Time is elliptical, with the past experienced in all of its emotional intensity as a living future. Strange impulses are embraced without fear. Mind-meandering permits the disorganized and messy processing of emotions and experiences to generate new understanding of events. Thoughts can linger and the body is permitted to relax, which paradoxically opens up the mind to engage creatively and make art.

- [Trauma Time: The Queer Temporalities of the Traumatized Mind](#), by Clementine Morrigan (2017)

Queer theories of anti-futurity are maddened and crippled by reinserting disability, trauma, and child abuse into analysis of queer time. The queer temporalities of the traumatized mind, including dissociation, amnesia, hypervigilance, and ongoing disorientation in time, are explored. Resisting the imperative of a cure, the queer time traveling of trauma is positioned as a means of queer and mad world-making, and as a commitment to justice.

- [On Being Bionic](#), by Natalie Phillips (2020)

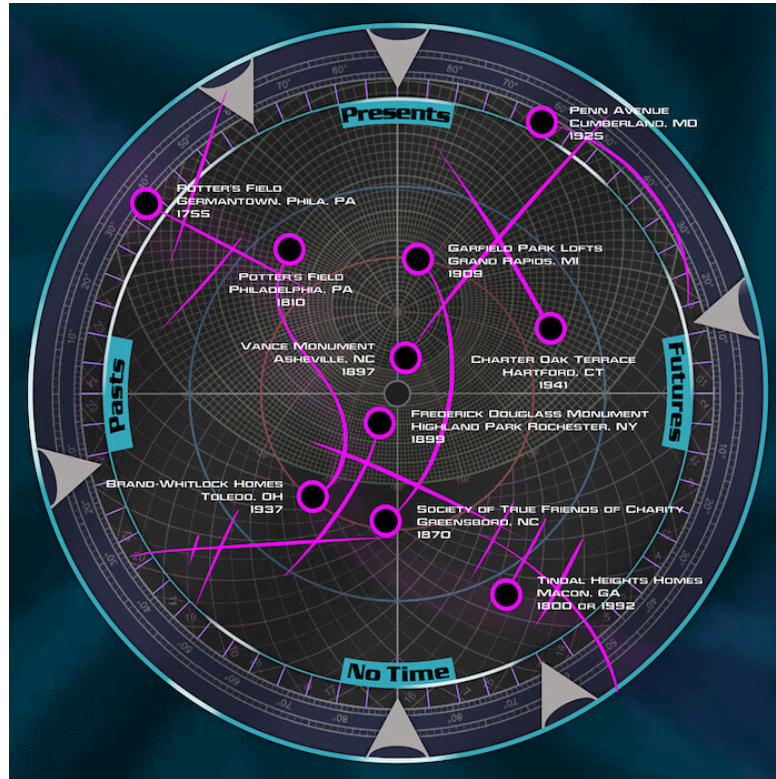
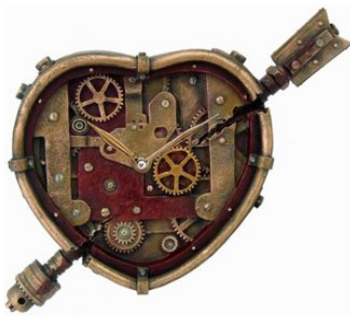
I now sing "I am titanium" at the top of my lungs... this disc in my neck, exemplification of early-FDA biotech malfunction as it may be, still *helped* me. Because even when it moves (in fused torque) to create searing nerve pain when I wanna look up at the stars or leaves me in bed on medicine that dulls my mind for days because I lifted groceries wrong, this fucking artificial disc...slowly...damn slowly, began pulling me away from my own neurodivergent version of the academic rat race, where I drove my body to exhaustion just to keep my mind from flying so fast, or compulsively tallying my miles per hour, or adjusting my synonyms over and over as I write.

- [Authoring Autism: On Rhetoric and Neurological Queerness](#), by Remi Yergeau (2018)

...to call upon [Alison Kafer](#), the temporalities of autistic embodiment are clock defying and unruly, un/intended "shifts in timing and in pacing" that queer notions of kairos or rhetorical moments. (p. 65)

McCallum and Tuhkanen remind us that "queerness has always been marked by its untimely relation to socially shared temporal phases, whether individual (developmental) or collective (historical)."¹²⁴ Such untimeliness, in its crip-queer iterations, might include the potentialities of awkward gestures, crip time, dysfluency, obsession and perseveration, and executive (dys)function.¹²⁵ Of stuttering and disabled speech, Joshua St. Pierre remarks that "the disabled speaking body is temporally 'out of step' with the normalized bodily rhythms and pace of communicative practices in relation to both lived and objective time."¹²⁶ St. Pierre denotes normative (inter)bodily actions as choreographies and disabled speech as "a suspension in the movement of speaking speech."¹²⁷ Asyncopation, untimeliness, stops and gaps and stutters and disjunctures — such are the makings of neuroqueer worlds, neuroqueer rhetoricity. (p. 67-8)

[[back to top](#)]



★ Chrononormativity + Chronobiopolitics + Queer Time

- [The Times are Out of Joint: Chrononormativity and the normal age of learning](#), by John Field (2017)

"The word '**chrononormativity**' refers to the way in which **our experiences follow patterns over time in conformity with normative frameworks**. Some of these patterns are pretty obvious: for example, there are age-defined periods of compulsory education, and the right to vote or marry, as well as responsibility for one's own crimes, are defined by age.

[The concept has] origins in queer theory, where [Elizabeth Freeman](#) used it in a 2010 book [\[Time Binds: Queer Temporalities, Queer Histories\]](#) to explore the noncontinuously gendered life narratives of transsexuals. For Freeman, though, the term also has a wider relevance: **people are controlled through the regulation of time**. She defines chrononormativity as 'the use of time to organize human bodies toward maximum productivity'. More broadly, '**chronobiopolitics**' underpins various forms of social solidarity: 'people are bound to one another, engrouped, made to feel coherently collective, through particular orchestrations of time'."

- [The Crisis of Collage: Disability, Queerness, and Chrononormativity](#), by Julie Cosenza (2014)

The many forms of schedules in education work to privilege a specific way and speed of processing information. Time masks the hidden rhythms of privilege. For people who follow the expectations of normative timelines, it is often difficult to see the systems of privilege that are naturalized by time.

...compulsory able-bodiedness and compulsory heteronormativity... are linked in the ways that they are produced within/by the same social institutions, as I discuss below, they are linked by chrononormativity... similar to the heterosexual timeline, or "straight time," there is also an able-bodied timeline.

"Timeline" suggests a linear progression of cultural expectations bound by normative notions of time, expectations that are inherited from prior generations. For example, according to normative notions of time, it should take a student 5 min to read a passage; however, a student with dyslexia or a blind student may need more time to accomplish the task.

Drawing on [Muñoz's](#) and [McRuer's](#) emphasis on capitalist implications, chrononormativity becomes a useful term to denaturalize normative notions of time and the production of able-bodiedness and heteronormativity.

- [Queer Time: The Alternative to “Adulthood”](#), by Sara Jaffe (2018)

What constitutes adulthood has never been self-evident or value-neutral. Queer lives follow their own temporal logic...

...the characters in [Michelle Tea's 2016 novel [Black Wave](#)] — and others who claim *queer* as a political identity — reject the heteronormative fantasy of adulthood. For them, conventional adulthood is not only inaccessible but undesirable. They thus develop a relationship to time itself that is decidedly queer.

Queer scholar Jack Halberstam's 2005 book *In a Queer Time and Place* argues that “queer uses of time and space develop... in opposition to the institutions of family, heterosexuality, and reproduction.” Queerness itself is “an outcome of strange temporalities, imaginative life schedules, and eccentric economic practices.” It is inflected by time-warping experiences as diverse as coming out, gender transitions, and generation-defining tragedies such as the AIDS epidemic. That is, queerness is constituted by its difference from conventional imperatives of time.

The concept of queer time offers an alternative to the notion that one ought to discontinue particular practices or behaviors simply because one has “aged out” of them...

Queer people's relationships to normative developmental timelines don't come about simply because many skirt or shun heterosexual imperatives of marriage and reproduction. Queer lives are notable for their lack of “chrononormativity,” starting in childhood. In *The Queer Child, or Growing Sideways in the Twentieth Century*, the literature and gender scholar Kathryn Bond Stockton suggests that the very ways we understand “growth” are predicated on a legible and linear concept of maturation that many queer kids do not experience...

In Tea's novel, being queer offers the possibility of a potentially liberatory relationship to time. But as Halberstam notes, the historical, political, and economic conditions that produce these “new temporal logics”—the AIDS epidemic, for example—do not offer the same “hopeful reinvention of conventional understandings of time” to populations that have always been considered “expendable.” Literature about AIDS by white gay men, for example, might foreground the shift in temporal thinking that comes about when one's sense of the future is altered by friends' early deaths. In contrast, Halberstam argues, “the premature deaths of poor people and people of color” in the U.S. is seen as simply “business as usual.”

- [The Unimaginable Possibilities of \(Queer\) Time](#), by Taylor Nicholle Medley (2017)

Perhaps positioning temporality as a monolithic, static concept — one where we think we can't envision another kind of world / future / time — serves to uphold patriarchal reproductive futurity... neoliberal politics exacerbates this system of temporal understanding through accommodating the needs of queers, disabled folks, people of color, and women instead of creating, fighting for, and envisioning spaces and times where we don't need to be accommodated but instead can thrive on our own terms, in our own bodies, not restricted by the confines of reproductive futurism and political futurity.

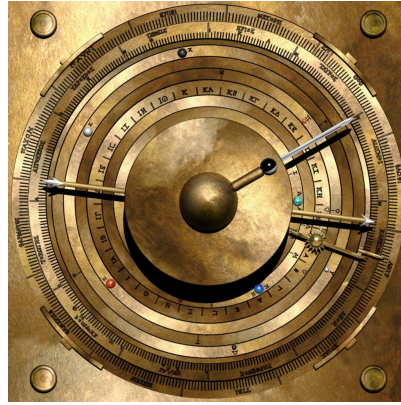
[Edelman says that] “the queerness of queer theory should tend precisely toward such a redefinition of civil order itself through a rupturing of our foundational faith in the reproduction of futurity” (292).

This imagined possibility of time and future, then, is embodied in the lives of those who choose to “stand outside the cycles of reproduction” and therefore exist “intransitively” in a uniquely queer way that allows/makes and holds space for/affirms/encourages/ depends on non-reproductive understandings that exist outside/despite dominant heteronormative, neoliberal, and white approaches.

- [Cruising Utopia: The Then and There of Queer Futurity](#), by José Esteban Muñoz (2009)

Queerness's ecstatic and horizontal temporality is a path and a movement to a greater openness to the world.

[\[back to top\]](#)



★ Kairos vs. Chronos

- [Kairotic Time](#), by McKinley Valentine (2020)

The ancient Greeks had two words for time... The first was **chronos**, which... refers to **clock time** -- time that can be measured -- seconds, minutes, hours, years.

Where **chronos** is **quantitative**, **kairos** is **qualitative**. It measures moments, not seconds. Further, it refers to the right moment, the opportune moment. The perfect moment. The world takes a breath, and in the pause, before it exhales, fates can be changed.
- [Kairotic Space](#), by Margaret Price

Kairotic spaces are the **less formal**, often **unnoticed**, areas of academe where knowledge is produced and power is exchanged. A classroom discussion is a kairotic space, as is an individual conference with one's advisor. Conferences are rife with kairotic spaces...

Kairos is usually translated as "the opportune or appropriate time;" however, kairos really goes further than this. Cynthia Miecznikowski Sheard (1993) suggested that it incorporates multiple elements of context, including not only time but other factors including physical space and attitudes... kairos carries **ethical** and contextual as well as **temporal** implications.
- [Where Disability Justice Resides: Building Ethical Asynchronous Tutor Feedback Practices within the Center](#), by Anne Fleming (2020)

This article argues the importance of viewing asynchronous screen-capture tutor feedback as a kairotic space that subverts normative views of time, writing process, and accepted tutoring practices such as a preference for non-directivity over directive feedback. ...viewing asynchronous online feedback as "kairotic" enables writing center tutors to develop practices and pedagogies rooted in disability theory. ...tutoring mindsets that embrace difference helps to support students with disabilities via asynchronous videos that mesh multimodal affordances with Universal Design principles.
- "Kairotic Time" (p. 84) and "Actuarial Real Time" (p. 87) from [Visual Art and Education in an Era of Designer Capitalism: Deconstructing the Oral Eye](#) (Jagodzinski, 2010)

--> go to "Kairotic Time" bookmark in .pdf

Against chronological time, time itself undergoes a new characterization. It becomes kairotic... Kairos was the god of 'proper' time. Time that seems 'right' is never lineal, but happens at different speeds. It can jump or slow down, or omit long periods while detailing others. Whereas chronological time structures the present and the near future, kairotic time is said to structure the past and the distant future.

In brief, kairotic time refers more to the time of an 'event.' One never can predict when such an event has occurred until after the fact, requiring a reflexive move... The Internet, for instance, is a time event. Through hypertext explorations we come up to sites of information that we revisit and come back to. It's a helter-skelter 'world' of associations and traces... We tend to lose the passionate attachment to things because the new is always being presented for us. Duration again begins to vanish... space as the first principle of human structuring experience... has been supplanted by time - generically 'speed...' A reversal of sorts has taken place. Speed dictates the human condition.



★ Slow Scholarship, Slow Science

*expansion, notes, and excerpts [here](#)

- [\[Slow Scholarship Manifesto\] For Slow Scholarship: A Feminist Politics of Resistance through Collective Action in the Neoliberal University](#), by Alison Mountz, et al., (2015)
- [The Slow Science Movement](#), by Daniel McCabe (2012)
- [On Slow Scholarship \(in the Digital Age\)](#), by Zachary Hines (2014)
- [Modus Contemplativa: Toward a Postqualitative Praxis of Linging \[AAG presentation abstract\]](#)
- [Intervention – “A Femifesto for Teaching and Learning Radical Geography”](#)

[[back to top](#)]



★ Taking Time for Oneself: Sleep, Rest, and Self-care

- [self-love as a journey, practice and state](#), by adrienne maree brown (2017)
- [We Need to Talk About Sleep Deprivation in Black Communities: Sleep As Power and Privilege](#), by Cameron Glover (2020)
- [Wild Nights: How Taming Sleep Created Our Restless World](#), by Benjamin Reiss (2017)
[download ebook [here](#)]
- [As A Disabled Person, Embracing 'Crip Time' Helped Me Define My Own "Normal"](#), by O. Aishwarya (2020)
- [Selfcare As Warfare](#), by Sara Ahmed (2014)

[[back to top](#)]



"Man must not allow the clock and the calendar to blind him to the fact
that each moment of his life is a miracle and a mystery."

--H.G. Wells

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[[back to top](#)]