

TIME'S NEWS

FROM THE PRESIDENT

This summer I will turn eight in ISST years. In people years, I will become an ISST adult, since it was now 21 years ago that I got off a train in Normandy and made my way through a bone-chilling rain to the venerable Chateau of Cerisy-la-Salle to attend my first conference. Fighting a sore throat and jet lag, I was a bit despondent and wondered why I'd invested precious personal savings to come there when I could have been home in the California sun. But by the end of dinner a few hours later, I knew I would never leave ISST, because I had found my intellectual home.

The foundations for that home were laid when I was struggling to write a dissertation that I hoped would break new ground by showing how time provides a means of bridging the 'two cultures' of the sciences and the humanities. It was both a letdown and comfort to discover that construction of this intellectual edifice was well underway—reading *The Voices of Time*, *The Study of Time* volumes, and J.T. Fraser's books was a revelation, and made me seek out the society of like-minded scholars.

In retrospect, the 1992 conference in Cerisy marked something of a transition in the ISST and time scholarship more generally. Though the theme was "Time and Life," there were several important papers still treading a heady terrain explored from the beginnings of ISST: the relations between physics and philosophy, and specifically, the questions of the philosophical implications of relativity and quantum theory, and whether time was an aspect of the physical world or only a property of conscious human experience. Cerisy also

featured papers that signaled a shift from physics to the life sciences as the focus of scientific ideas of time, addressing questions such as how life emerged from chemical components and the role of timing in neurobiological processes. The 1995 conference theme "Time, Order, Chaos" brought chaos and complexity theory to the fore of scientific conceptualizations of time in ISST, and complexity theory underlies the contemporary account of the history of the universe that goes under the names of 'Big History,' the universe story, or the epic of evolution.

Big History comprises a linear narrative with a plot whose path passes through many disciplines: from cosmology and astrophysics to chemistry, geology, evolutionary biology, paleontology, archaeology, history and so on. The result is that today, rather than 'two cultures,' we have a number of disciplinary subcultures strung along the timeline of Big History. And while the 'two cultures' discussion of time foregrounded the question of whether or not time is real (in a physical as opposed to 'merely' psychical sense), Big History in a sense sidesteps time altogether by reducing temporality to a timeline. Key events on the Big History timeline are tagged with temporal distances: 12 billion years ago the stars lit up; 3.5 billion years ago, the first organisms on earth evolved. But on such timescales, the temporal coordinate of the event has no clear or even imaginable meaning—what narrative or hermeneutic substance do notions of billions of years carry? In some sense, then, it could be said that Big History emp-

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**ANNOUNCING THE FOURTEENTH VOLUME OF THE STUDY OF TIME SERIES:
ORIGINS AND FUTURES**

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FROM THE VICE-PRESIDENT

Listserv Discussion on the Arrow of Time

In September, 2012, I initiated a discussion among ISST Council-members about on J. T. Fraser’s notions regarding the arrow of time. The responses were so provocative that I posted them to the ISST D-List and invited other member comments. Over the next week or so, a group of members chimed in, and the result was a lively and thought-provoking online discussion. Below are passages from that discussion, minimally edited for the sake of clarity, and a final comment by me.

Jo Alyson Parker—Initial Query

In his essay “Reflections on an Evolving Mirror” (*KronoScope* 4:2 [2004]: 211) J. T. Fraser speaks of “the directable but not directed temporality of the physical world.” He describes the eotemporal level as “one of pure succession, without preferred direction” (209). But how does one account for the Second Law of Thermodynamics? It would seem that there’s no arrow of time until the biotemporal. Am I missing something? I’d be interested in hearing if any of you have explored this issue.

Frederick Turner

I often pointed out to JTF that thermodynamics already contained an arrow of time, but he was always suspicious of the idea because, I think, thermodynamics had so often been used as a way of justifying a view of the universe as simply running down, using up its available free energy. As for “directable but not directed,” my way of putting this is to say the universe is not teleological, but teleogenetic. If one wanted to put this in

theological terms, the wonder of creation is that it is not externally foreordained, but is self-organizing and freely self-actualizing – an enormous grant of agency.

Paul Harris

I think that JTF saw entropy as a statistical measurement but not anything inherent with respect to time. I think he saw it as the equivalent of a category error.

Steve Ostovich:

Maybe one place to go to understand JTF’s resistance to entropy as providing a direction for time before biogenesis is “Time and the Origin of Life,” ch. 9 of *Time and Time Again*. For example, on page 139, he makes the logical point that since there is no “now” in the physics of the nonliving world, there can be no flow of time — flow can only happen from past to future through a now.

Frederick Turner

Thermodynamic directionality doesn’t require a now, only an earlier-later distinction and the property of irreversibility. Along a time-line (and the eotemporal level already contains temporal continuity) there will be an average increase in thermal disorder in one direction. By analogy, there is no preferred number in the natural number series, yet there is an increase in the number in one direction. Certainly, for that asymmetry to be significant, one

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ties time itself of specificity or significance. No concept of time is needed when time is a passive container, a sort of metric version of Newtonian absolute time, ‘in’ which things happen. The geological notion of ‘deep time’ is as close to a concept of time as we find in Big History, but as Henry Gee has succinctly said, “the scale of geological time ... defies narrative”; traces of events such as fossils amount to “infinitesimal dot[s], lost in a fathomless sea of time.”¹

It seems as if we are at a point where our instruments for detecting and dating past events may be exceeding our imaginative and conceptual powers. As Mark McGurl observes, with Big History “the two-stage Kantian sublime—first the failure of the senses in the face of the very large, then the triumph of reason in the concept of infinity—enters a third stage, unable now to shake the knowledge that reason, too, is sure to be engulfed in a larger darkness.”²

One trajectory that our work in the ISST might pursue is to submit the project of Big History to critical analysis in terms of time. This would only be in keeping with our Founder’s vision,

of course. On one level, the ISST has always welcomed scholars representing the many and multiplying disciplinary and intellectual subcultures in which time may be studied. On another level though, the ISST has identified what Fraser called “the integrated study of time” as a central element of its mission and focus. How could such integrative work be carried out? In anticipation of ISST’s 50th anniversary in 2016, the ISST Council has already begun exploring answers to this question, including assembling a contemporary version of *The Voices of Time*. It is this kind of expansive engagement with time study — along with the spirit of hospitality that has always made the ISST so special — that will ensure the society’s role as a place for more young scholars to find their intellectual home.

— Paul Harris
Long Beach, California

¹ Henry Gee, *In Search of Deep Time: Beyond the Fossil Record to a New History of Life* (Ithaca, N.Y., 1999), p. 2.

² Mark McGurl, “The Posthuman Comedy.” *Critical Inquiry*. Vol. 38, No. 3 (Spring 2012), pp. 533-553; quote is from p. 539.

A NOTE FROM THE EDITOR

Lately, My mind has been turning on the notion of a society, especially as Julius Fraser encouraged us to understand it. More than, and different from an association, it evokes in its etymology a working together in collegial good faith and conviviality. Our commitment to reach across unfamiliar disciplines and languages to speak to our colleagues in ways that demand intellectual attention delineates the international academic society that is the crucial center of the ISST.

Interdisciplinary communication limns our work together. From particle physics to big history to time travel, we listen, ask, challenge, and learn. JT’s nested temporalities has given me unexpected insight into the temporalities of psychoanalytic theory and practice, insights that enhance my own work as they provide a window into how my ISST colleagues are working.

Moreover the extended listserv discussion of Time’s Arrow, collected by Jo Parker and published in this newsletter, sent me back to the second law of thermodynamics. Heretofore, in the mists of undergraduate physics, it was little more than something to know enough about to pass a test. Thank you for that.

Perhaps nothing has shown me more the rigorous, compassionate, intellectual community that we are than the process for vetting abstracts at last October’s council meeting. The breathtaking range of competences gathered around the table made it possible for each paper to undergo a fair and thorough review. Many submissions of colleagues and friends were rejected after a painful recognition that our community lives and dies by excellence. That is not to say that some of the submissions passed over were not excellent, but that others were simply better, and more on topic. Most of us had difficult calls to make informing our friends of rejection. I made three myself. Not easy, but vital to the life of the community. More than half the papers are by first-time presenters.

One new member, Bob Frishman wrote this to me recently:

Our commitment to reach across unfamiliar disciplines and languages to speak to our colleagues in ways that demand intellectual attention delineates the international academic society, the crucial center of the ISST.

“I was very happy to have the New Year message from Mary Schmelzer, happy to have finally joined the ISST after promising Julius Fraser some years ago that I would become involved, and happy to have been invited to present my ‘Horology in Art’ program at the Crete conference.

Julius seemed particularly interested in having my participation since I am a professional horologist — repairing, restoring and selling antique clocks since 1980 — and a frequent lecturer and writer on the subject. Mostly I write for the bimonthly magazine of the National Association of Watch & Clock Collectors (www.nawcc.org), and my presentations are to general audiences, such

as historical societies and adult education groups, and to meetings of clock and watch collectors. The topic of my Crete talk also is regular feature in the NAWCC’s *Clock & Watch Bulletin*, where in each issue I feature and discuss a work of fine art which includes a clock within the image. I also review non-fiction and fiction books which have some horology connection. I very much look forward to meeting some of you in Crete.”

Here again, the long reach of Julius Fraser inviting a new member with new ideas to join us. It seems to me that that is the vital core of our community.

As we gathered in Strathmere New Jersey on the last weekend in October, Hurricane Sandy was barreling up the Atlantic Coast heading, as it would transpire, directly for us. By changing our schedule only slightly, we completed our work on Saturday in time to enjoy a convivial evening that ended in a visit to the beach in the howling wind. Paul Harris tried uselessly to draw a labyrinth in the sand, a token of Crete, perhaps. But we will be together in the mythical home of a real labyrinth this summer when the winds will be gentler and we will once again invoke the spirit of Julius Fraser as our society convenes again.

— Mary Schmelzer
Beverly, NJ

would need at least biotemporal organisms, which use the gradient of the increase as their resource to preserve their order.

Jo Alyson Parker
Thanks to all of you for replying to my query. I'm finding that this issue has come up before. In the editor's comments from #13 of the newsletter (1986), editor Sharon Schwarze says the following: "Our twentieth anniversary conference is almost upon us with its topic of Mind and Time. Mention of the topic recalls hours spend worrying about the status of temporal becoming and time's arrow. Is one or the other or both simply mind-dependent? Not a characteristic of the empirical world? It also occasions excitement from the anticipation of wondering again and anew about these issues." And here is Alex Argyros in *A Blessed Rage for Order: Deconstruction, Evolution, and Chaos*: "I differ with Fraser, however, when the asserts that temporal assymetry is an emergent feature of the biotemporal umwelt. Instead, I propose that an arrow of time has always existed, but that it has evolved from a state of near nullity in the atemporal umwelt to a sharply defined vector in noo/sociotemporal umwelt. The evolution of time, therefore, would be the evolution of temporal asymmetry" (274). This point appears in his chapter "Temporal Asymmetry Reconsidered."

Raji Steineck
Fred's mentioning of Julius' "original conception" made me remember that, upon reading Julius' dissertation, I made the observation that he is less strict on the point of entropy and temporal direction there. He rather expresses his skepticism that the second law of thermodynamics would suffice to strictly define or prove such a direction in time. But then, this was before the formulation of the "extended umwelt principle." I surmise that he became more adamant and less willing to discuss the point after he equated epistemology and ontology via that principle.

Thomas Weissert
Perhaps the "directability" of the eotemporal is Julius's way of allowing for, but not yet finding the place of "downward causality" so missing from his hierarchy (and from fundamental physics). The second law tells us that the behavior of ensembles of particles is toward the disordered; might it be that there is no upward principle driving this, but a downward causality: a constraint by higher levels upon lower levels?

Frederick Turner
Tom, you hit the nail on the head. This is what Rémy Lestienne's new book, *Dialogues sur l'émergence*, which I read recently, is all about. It's a brilliant book. The style and thought are so lucid, the narrative so absorbing, and the ideas so cracklingly lively, that it was a delightful read. It recreates

the characters of Galileo's famous Dialogue Concerning the Two Chief World Systems, setting them in a relaxed tour of contemporary Paris, and pitting a classic scientific reductionist against a proponent of the new sciences of emergence, self-organization, and complexity theory, with a charming older moderator who introduces his friends to a series of major scientific figures from the past, including James Clark Maxwell, Charles Darwin, and Roger Sperry. The full title and subtitle read in English as follows: *Dialogues on Emergence: The idea supported by some scientists that new properties emerge during the transition from elementary particles to galaxies, and the amoeba to man*. Besides being the best introduction I know to the new science in physics, cosmology, chemistry, biology and brain science, the book is also a delightful tour of the restaurants, gardens, museums and galleries of Paris, with lovely impressionistic glimpses of its monuments, skies, and prospects. What is amazing about the book is its humane charm, gentle sense of humor, and immense quiet originality.

Peter Hancock:
I believe I am strongly in JTF's corner here since isn't order a perceptual rather than purely physical (statistical) construct?

Gus Koehler
Here is my take on the question. Fraser's prototemporal level is the Q-world characterized by the wave function of photons and related mass-less particles extended across the universe (the following discussion is drawn from Fraser, 1978, 1982, 1987, 1992, and 2007). There is no time. It is governed by the local statistical laws of quantum theory via the collapse of the universe spanning wave function producing countable unordered events without temporal direction.

Eotemporality, Fraser's next temporal level, which the prototemporal is nested in and emergent from, is the universe of large-scale matter. It demonstrates no temporal direction. The events are countable and orderable but without a present, past or future since all physical laws at this level are fully reversible. It is characterized by a continuous, stable, and now-less space-time. Causality here is deterministic, making possible predictions and retrodictions. Cardinal numbers permit a one-to-one correspondence with events.

Biotemporality is the temporal, purposeful reality of living organisms. According to Fraser, it is here and only here that we find temporal direction. The inner organization of life requires "nowness." Its characteristic distinction and space-time distortion is the biological ability to distinguish past and future relative to its own developmental and growth processes. Its level-specific causality is to service biological needs (Fraser, 2007).

During a dinner conversation, this very issue came up. As I recall JT's view was that the biotemporally generated consciousness arbitrarily assigns a direction to time where there is no direction as noted above. The universe could be ordering itself as much as disordering itself. All of this is occurring within a species umwelt. An umwelt is defined as "the circumscribed portion of the environment which is meaningful and effective for a given animal species" as strictly bounded by its biotemporal umwelt (Fraser, 1992). An umwelt only exists for a species' consciousness within a circumscribed environment—note that an environment is at a higher level than the eotemporal so we, in our umwelt do not "know" there. All we know are imposed, arbitrary constructs that we invent along with measuring tools and then impose umwelt consistent explanations on it.

Put somewhat differently, it turns out that the wave function and particle are isomorphic across the prototemporal and eotemporal levels even as the wave function collapses. But the collapse of the wave function in itself does not signify a present; the result remains eotemporal. Fraser points out (Fraser, 1982) even if the collapse of a wave function does indeed correspond to a biologically meaningful event, it is only introduced biotemporality; the turbulent flow of consciousness has not emerged; neither has it acted. Thus the difficulty of a purported truth like "the arrow of time."

Marcel-Marie Lebel
I think that we must understand the passage of time in the context of spontaneous processes; they happen without our biotemporal perception. Gravitationnl fall and motion to equilibrium state under the second laws are good examples, and the time it takes for an object to fall on Earth is different from the time it takes to fall on the Moon. Time is not just a convenient chronometer of our observation. It is an integral part of the universe and processes we witness. So, time progresses without us.

Since, under the study of gravitation, I have associated a differential in the time rate as "causality" for motion, as a higher probability of existence, I deduced that the shape of evolving time must be explosive. Under this shape there is no specific direction to time; it is in all directions...except back to the origin. This is the true direction of time. It is never going back and this makes the universe different all the time. A serious metaphys-

ical analysis of this is necessary under the rules of logic. A monistic system will emerge, including both substance and cause.

Hervé Barreau
Excellent idea to report these different perspectives. I maintain that physical time is oriented, but the second law of thermodynamics is ambiguous, because it refers to our experience of time as to the evolution of a closed system. JTF was right, it seems to me, if entropy is considered as a statistical measurement, but the interpretation by statistical mechanics is not necessary. We can add to the second law of thermodynamics the hypothesis of branched systems (Reichenbach, Grünbam) an we can also refer to cosmic time. In both cases (which are not very different) the direction of physical time is preserved. Of course, it is not "eotemporal time" which only refers to elementary particles.

Jo Alyson Parker
Today (January 28, 2013) I came across the following in J. T. Fraser's *Time, Conflict, and Human Values*, and I thought it had pertinence to the above discussion:

[N]o arrow in itself can define a direction, whether in space or time. Up needs down, right needs left, and decay needs growth. The cells of my body manufacture enzymes and create decay products in the same sense of time's passage. The directedness of change we describe as the passage to time therefore cannot come either from decay or from growth considered in itself, because in terms of our experience they both point from past to future.

Since the experiential direction of time may be attached with equal justification to the growth or decay arrow of thermodynamics (which define each other), the sources of the experience and idea of a passage to time cannot be found in the thermodynamic behavior of the physical world. This is consistent with the absence of a definable now in the physical world, with the consequent impossibility to give meaning to a direction of time at that level, and with the constancy of the entropy of the universe. The relevant conclusion if that the physical umwelts allow for directed time but do not demand it. (Appendix C, Entropy: Its Uses and Abuses, 245)

Jo Alyson Parker
Saint Joseph's University

TIME'S ARROW BECAME TIME'S BOOMERANG. . . .

— David Mitchell, *Cloud Atlas*

**ISST Council Meeting 2012
Strathmere, New Jersey
October 27-28, 2012**

(During the weekend that the Council met, Hurricane Sandy was bearing down on the New Jersey Shore, which was already being battered by a heavy surf and strong winds. All Council-members made it safely home before the hurricane hit on Monday, October 29, with Strathmere, in fact, in the storm's very eye. Council-members were particularly grateful to Mary and John Schmelzer, who did their usual excellent job hosting the meeting despite the pressing need to ensure that their house was storm-ready. I am happy to report that the house survived with only minor damage. JP)

Meeting called to order, 9 AM 10/27/12,
by President Paul Harris.

In attendance: Clausius, Costa, Crawford, Harris, Ostovich, Parker, Rodemeyer (by Skype), Schmelzer, Soulsby, Steineck, Turner, Weissert, with Jane Fraser attending the first part of the meeting

Preliminary Business

Opening remarks by Harris, including acknowledgement of the Founder. Remarks by Jane Fraser, including thanks to Parker for helping her go

through the Founder's papers in September. Council approves funding the cost of moving the Founder's material to Loyola Marymount University for inclusion in a special collection.

Conference Business

Evaluation and Selection of conference papers. Setting of registration fee: \$200/\$100 by March 1. Twenty percent of lodging fee must be paid by wire by April 13th to site. Euros 115 single/90 double/60 accompanying person. Conference Committee: Harris, Weissert, Parker. Book Exhibit: Sabine Gross and Carolyn Diezyn.

Discussion of 2013-16 Council

Schmelzer proposes the outgoing president be on the next council for continuity.

Council meeting to be held on the Friday of the conference on site. Election to take place within three weeks of the conference.

The new council will meet in April 2014. New officers slate: Steineck as President, Rodemeyer as Treasurer, Weissert as Executive Secretary, Parker as Vice-President.

Need for filling Council slots for outgoing Council-members; names put forward of potential new



Council-members Claudia Clausius, Michael Crawford, Steve Ostovich, Dennis Costa, Tom Weissert, and Paul Harris at the Jersey Shore as Hurricane Sandy begins to make its presence felt.

Council-members. Proposal for a letter to be sent to ISST members soliciting names of potential Council-members.

Report on *KronoScope* (Clausius and Costa)

Costa volunteers to be Associate Editor of *KronoScope*. Fraser tribute issue to be *KronoScope* 13:2.

Report on *The Study of Time* 14 (Steineck)

The manuscript to be delivered to Brill in the following week. Should be published by the time of the conference. Ostovich volunteers to be Senior Editor of Volume 15 of *The Study of Time*.

Membership Report (Parker)

Report submitted and accepted. Continuing interest in

the Society resulting in many new members, even in the non-conference year.

Treasurer's Report (Rodemeyer)

Report submitted and accepted. Assets down somewhat, which may be due to the fact that it was a non-conference year. Income up, but expenditures up as well. Transition from First Security Bank to Citizen's Bank. Opening of a PayPal account. Both of these things will facilitate monetary transactions. Rodemeyer and Weissert have been working to ensure that those people listed on the membership rolls are active members.

Meeting adjourned in the early evening.

TEACHING TIME

Teaching Time in Japanology

At University of Zurich's chair of Japanology, we dedicated the fall semester 2012 to issues of time and temporality. Raji C. Steineck taught a BA seminar on the time-related writings of Zen-Buddhist monk Dōgen (1200-1253) and their reception, in the 20th century, as "philosophy of time," and a graduate seminar on time in Japanese mythology. In another graduate seminar, Daniela Tan — a new member of ISST — explored the theme of "anachronism and the narrating of time in Japanese literature." Simone Müller gave two cursory reading classes concerned with the depiction of time in the medieval work Utatane "Fitful Slumbers" by nun Abutsu, and in Akutagawa Ry nosuke's famous satirical novella Kappa. We have been taking this as a starting point in order to develop a wiki on issues of time relevant to Japanology, and beyond.

Prof. Dr. Raji C. Steineck

Professor für Japanologie
Asien-Orient-Institut
Universität Zürich

TO MY MIND, THIS CRETAN COUNTRYSIDE RESEMBLED GOOD PROSE,
CAREFULLY ORDERED, SOBER, FREE FROM SUPERFLUOUS
ORNAMENT, POWERFUL AND RESTRAINED.

— Nikos Kazantzakis, *Zorba the Greek*

FROM THE EDITOR:

I have received a number of updates that are as familiar as they are informative. In the spirit of community, a note that we seem to have struck in some of our submissions this editions, I include them in their only slightly edited entirety. I was especially pleased that Hervé Barreau sent his update in his native French. Thank you all for your submissions.

ANDREW WISTRICH REPORTS:

I have a recently published article that might be of interest to ISST members: Andrew J. Wistrich, *The Evolving Temporality of Lawmaking*, 44 *Connecticut Law Review* 737 (2012). It is based on a talk I gave at an ISST conference that suggested that making law is more future oriented and less tethered to the past than is generally supposed.

If you would like me to read it in entirety, a pdf of it should be available on the Connecticut Law Review's website. Some time ago, Julius reviewed a draft of the article and was kind enough to give me some comments on it, which I acknowledge in a footnote. At that time, he asked whether I would be interested in submitting a shortened version of the section concerning the erosion of the role of precedent in the growth of the common law (pages 763-783) to *Kronoscope*. I would like to do that.

FROM FRED TURNER:

My website: <http://frederickturnerpoet.com>

SUNG ACROSS THE SHOULDER: HEROIC POETRY OF ILLYRIA. Mundus Artium Press, 2011. Translations of Albanian folk poetry, with Gjeke Marinaj. Poems from the lusty, violent, tragic, comic life of the mountains.

GENESIS. ILIUM PRESS, 2011 (Reprint of my epic poem, with a new introduction.)

EPIC: FORM, CONTENT, HISTORY. Transaction Publishers, forthcoming October 2012. The first book on world epic.

I am presently trying to find reviewers for my big book on Epic (Transaction Publishers, 2012: www.amazon.com/Epic-Content-History-Frederick-Turner/dp/1412849446/ref=sr_1_1?s=books&ie=UTF8&qid=1361309120&sr=1-1&keywords=Turner+epic). I interpret epic as the genre by which any human society explains how we got to be human, i.e. how we evolved. I am also writing an essay countering the hard-line genetic determinism of some of the current evolutionary psychologists, pointing out that epigenetic factors in RNA transcription, protein expression, development, and social selection are all

branch-points where the same DNA could produce very different sets of outcomes.

I'm preparing a lecture for Texas Tech entitled "The Price of Everything, the Value of Nothing: How Writers from Shakespeare to David Mitchell Handled the Rise of the Modern Market," where I argue that the writers who best embodied a dynamical self-organizing vision of human and natural events tended to be most friendly to markets (and least hostile to the taking of interest). And I'm putting together a presentation on emergence for a conference on spontaneous order in Vancouver, Canada this summer.

With my co-translator Zsuzsanna Ozsváth I'm preparing our anthology of Hungarian poetry (from the middle ages until today) for publication with Syracuse University Press. Zsuzsi and I are also finishing up our collection of Goethe's poetry in translation, and thinking about doing his Faust. And I'm writing a series of controversial sonnets on temporal subjects. So I'm busy.

TWO FORTHCOMING BOOKS

The first of these books is *Paid to Party: Working Time and Emotion in Direct Home Sales* (Rutgers University Press, 2012) by Jamey Mullaney and Janet Shope (Sociology, Goucher College). This book is an ethnographic study of direct home sales (DHS). The authors examine the ways in which this DHS industry (e.g., Tupperware parties) attempts to reconfigure the traditional model of work by altering its temporal and emotional parameters, offering (mostly women) the opportunity to reconfigure, through a flexible work model, the traditional constraints facing working mothers. Based on surveys and in-depth interviews with over 200 party attendees and sales consultants, this book shows how the industry "capitalizes on feelings about time in order to both push women into home sales as consultants and, once they sign on, to draw a warm market of friends into living rooms for some much needed social/economic time." With exemplary methods, compelling data, and sophisticated analysis, this revealing study shows us how the temporal and emotional dynamics of work and family reproduce traditional gender roles.

The second of these books is *Patients of the State* (Duke University Press, 2012) by Javier Auyero (Sociology, University of Texas). In this brilliant, insightful, and sensitive investigation, Auyero brings careful ethnographic research to bear on the routine temporal experiences of people who seek help and social services from the state in Argentina. In so doing, he shows us how the state constructs political dominance through the control of its citizens' time and temporal experience. By making the urban

poor wait interminably for whatever they need, the state creates subordination and political resignation. *Patients of the State* will have a major impact on scholarly and public discourse; it helps us understand what is happening to millions of people around the world.

DAVID WITTENBERG GIVES US:

news of my new book, which is set to appear any day now (it was officially due 12/3). It's called *Time Travel: the Popular Philosophy of Narrative*, published by Fordham University Press, and deals with time and narrative theory in popular literature, film, science, psychology, and some other areas of possible interest to ISST members. In fact, at least one part of it I initially gave as an ISST talk in Costa Rica, and the Q&A was very useful to me (I thank the ISST in my acknowledgments).

Here are a couple of links which give more information: fordhampress.com/index.php/time-trave-paperback.html www.amazon.com/Time-Travel-Popular-Philosophy-Narrative/dp/0823249972

FROM DANIEL CORRIE:

Three of my time poems were included in *The Southern Poetry Anthology: Georgia*.

ADRIAN BARDON ANNOUNCES:

the publication of *A Companion to the Philosophy of Time* (Wiley-Blackwell, 2013). It includes 32 specially-commissioned essays from leading scholars on all aspects of the history of the philosophy of time, the science and metaphysics of time, and the experience of time. www.amazon.com/Companion-Philosophy-Time-Blackwell-Companions/dp/0470658819

Advance reviews:

"This is an indispensable collection of articles on the philosophy of time. Its contributors illuminate every major aspect of it and its history. I can think of no better guide to the subject."

— Hugh Mellor, University of Cambridge

"In this exceptional collection of original essays, Adrian Bardon and Heather Dyke have put together a volume that makes an invaluable and lasting contribution to the philosophy of time."

— L. Nathan Oaklander, University of Michigan-Flint

From the Back Cover:

The philosophy of time has been a central area of concern for philosophers for thousands of years. It remains one of the most active areas of academic philosophy, but the study of time has never been more dynamic and interdisciplinary than now. *A Companion to the Philosophy of Time* presents

the broadest coverage of this subject yet; 32 specially commissioned articles — written by an international line-up of experts — span the history of the philosophy of time, contemporary philosophical issues in the nature and reality of time, and contemporary philosophical issues in the experience and perception of time.

The *Companion* takes a tripartite approach in its structure; the first section features essays on the development of the philosophy of time from the pre-Socratic period through the 20th century, and comprises a unique collection of essays devoted to the history of the philosophy of time. The second and third sections are divided into reflections on the physics and metaphysics of time, and the human experience of time. Throughout the *Companion*, essays reflect the close partnership between philosophy and the natural sciences in the study of time. The resulting work provides an unparalleled work of reference for students and specialists alike in this exciting field.

PART I: The History of the Philosophy of Time

1. *Heraclitus and Parmenides*
Ronald Hoy
2. *Zeno's Paradoxes*
Niko Strobach
3. *Aristotle on Time and Change*
Andrea Falcon
4. *Determinism, Fatalism and Freedom in Stoic Philosophy*
Ricardo Salles
5. *Creation and Eternity in Medieval Philosophy*
Jon McGinnis
6. *Newton's Philosophy of Time*
Eric Schliesser
7. *Classical Empiricism*
Lorne Falkenstein
8. *Kant and Time-Order Idealism*
Andrew Brook
9. *Husserl and the Phenomenology of Temporality*
Shaun Gallagher
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Krister Bykvist

BY JOVE! JOIN US IN CRETE

After his exploits with Europa, Ovid reports in book III of his *Metamorphoses*, Jove returned to his ancient homeland Crete to take a rest. So, whether you have ever felt enchanted by Europe or not, Crete is a good place to go. And not just for rest, or for tracing the divine: archeological findings of human artifacts from as much as 130,000 years ago, the remnants of ancient Minoan culture — ended by a volcanic eruption the consequences of which were witnessed, and recorded, as far as ancient China — and its subsequent history as part of ancient Greek civilization, the Roman, and Byzantine Empires, the Venetian Republic, and the Ottoman Empire plus a host of impressive natural sites make Crete a most fitting site for our upcoming triennial conference, dedicated to the theme of “Time and Trace,” to be held from June 30 to July 6 at the Orthodox Academy of Crete (www.oac.gr/htm/main_en.html). We’ll have some 50 thought-provoking presentations, a choice of one-day excursions on our habitually Hermean Wednesday, dinners under the stars, and a Cretan Banquet on Friday. Watch out for the conference program, which will be online soon — and we hope to meet you there.

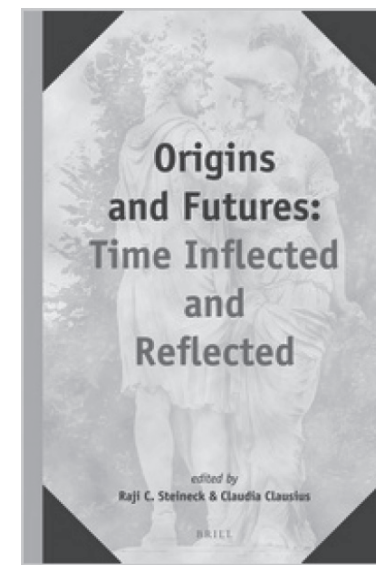
Raji C. Steineck
Professor für Japanologie
Asien-Orient-Institut
Universität Zürich

Origins and Futures: Time Inflected and Reflected

Origins and Futures: Time Inflected and Reflected

Edited by Raji C. Steineck and Claudia Clausius

This fourteenth volume in the interdisciplinary *Study of Time* series explores



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Series: The Study of Time, 14

Origins and Futures: Time Inflected and Reflected provokes an interdisciplinary dialogue about culture, politics, and science’s strategies to divert the relentless trajectory of time. Literature, socio-political policy, physics, among other subjects, demonstrate the human refusal to enlist in temporal determinism. Articles ranging from how detective fiction and international terrorism manipulate the narration of events, to the unlocking of political trauma through forgiveness, to the genetic archaeology of the Human Genome project and the lacunar amnesia of nuclear energy corporations, all argue that wherever human minds meet they wrestle to undo the irrevocable, the irreversible, the fixed. Although such efforts look to the future, they rarely look straight ahead. Whatever their enterprise, writers, philosophers, and scientists believe that origins are alacritous keys to future hopes and aspirations.

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Contributors include: Marcus Bullock, Michael Crawford, Patricia Engle, Carol Fischer, J. T. Fraser, Sabine Gross, Paul Harris, Rosemary Huisman, Karmen MacKendrick, Steven Ostovich, Walter Schweidler, Friedel Weinert, and Masae Yuasa.

Readership

An academic readership interested in time studies in general. An educated readership interested in the subject of origins and futures in literature, narrative theory, politics, philosophy, sciences, drama, social sciences.

About the author(s)

Raji C. Steineck, Dr. phil. (1999) in philosophy, Bonn University, is Professor of Japanology at the University of Zurich. His main interest is in the philosophy of culture and symbolic forms. He has published extensively on Japanese philosophy and intellectual history, and edited, with Jo Alyson Parker and Paul A. Harris, *Time: Limits and Constraints* (Brill, 2010).

Claudia Clausius, M.Litt Oxon, Ph D. Toronto, is Associate Professor of English and Chair of Modern Languages at King’s University College/Western University Canada. Her main research area is the intersection between modern art and drama. Among her publications, she has written on Samuel Beckett and Francis Bacon, Paul Klee and modernism, Harold Pinter, and Wole Soyinka.

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J K Barthakur writes:
It is a little delayed to inform that the second revised edition of my 1999 book, *Time* came out towards the end of 2012. The book develops the ancient Indian concept of time that begins by saying that conscious time of everyday use is a carrier concept; and that its flow is powerful, unstoppable and countable as the turns of wheel are countable. The core of the axle is steady and unaccountable. The axle of a wheel moves hypothetically in a linear path. If conscious time is segmented, and segments are durations, then the principles of finite geometry apply and eventually define conscious time. Developed further, this simple idea rejects the application of special theory of relativity to observation and also the thoughts like black-hole, big-bang, dilation of time, warping of space and so on. Quantum theory is supported without any question... These outcomes are curious; are not they? See the book and some more about it in www.kumudbooks.com

FROM BOB FRISHMAN:
I am excited to alert all of you to today’s launch of the website, www.timeforeveryone.org announcing this year’s special Ward Francillon Time Symposium sponsored by the National Association of Watch & Clock Collectors. Modeled on the very successful Longitude Symposium held twenty years ago at Harvard University, “Public Time for Everyone” will bring together a roster of eminent and expert speakers, culminating with the final banquet key-note address by William D. Phillips, Nobel Laureate. As many as six hundred attendees, including scholars, academics, collectors, curators, writers, sellers and restorers, are expected to converge on the Pasadena campus of the California Institute of Technology for sessions beginning on the evening of Thursday, November 7.

As a new ISST member, a presenter at our upcoming conference in Crete, and now volunteer head of publicity for “Time for Everyone," I encourage you to visit the website and register early for the event. As you will see from the program, this will be far more than clock-talk; we will be considering the concept and measurement of time with authorities from many scientific, historical, cultural and technological disciplines.

Also, because so many of you are based in academia, I hope you will help me spread the word about the Symposium at your institutions. A fold-out brochure, suitable for posting and display on campus bulletin boards, soon will be available and I would be happy to mail copies to you and others you may suggest.

Thanks in advance for viewing the new website and for whatever comments and advice you may offer me on publicizing this historic conference. www.timeforeveryone.org (Symposium) www.bell-time.com (Personal)

FROM GUS KOEHLER:
Here are a couple of things we have been up to: I made a presentation to the California State Legislature’s Assembly Standing Committee in August titled “What New Dynamic’s Drive California’s Global Competitive-ness.” The presentation was a look forward on what policies should be considered to improve the state’s competitiveness by 2020.

I published a paper, “Q-consciousness: Where is the flow” in *Nonlinear Dynamics, Psychology, and the Life Sciences*, Vol. 15, No. 3, that draws heavily from Fraser’s and David Park’s work on time and physics.

We prepared a proposal with Lockheed that drew a team of researchers from Brookings Institute, John Hopkins, University of Kentucky, Stanford, Northwestern University, Marquette University, and Stanford, entitled “Psychological State Influences on Disaster Consequences.” This paper drew heavily from Time Structures, Inc.’s research on time and computer simulations and other related material presented at ISST conferences in the past.

MOHAMMED KHAN ASKS:
Are you interested in concept of Time given in the Quran? I have written an article which is widely circulated on the internet “The Physics of the day of Judgment.”

JOHN WEARDEN & ARGIRO VATAKIS ARE HOSTING
Timing & Time Perception Special Issue on the “The Golden Anniversary of Timing: The Internal Clock Model”: The year of 2013 marks the 50th anniversary of the publication of Michel Treisman’s classic paper – Temporal discrimination and the indifference interval. Implications for a model of the “internal clock,” Psychological Monographs: General and Applied, 77(13), 1963, 1-31. By positing an “internal clock” based on a pacemaker, counter, store, and comparator this paper provided a foundation for the study of timing, and time perception, which led to the subsequent development and expression of scalar timing theory as an information-processing model (Gibbon, Church, and Meck, 1984). *The Journal of Timing & Time Perception* celebrates this anniversary through a special issue devoted to one of the most popular approaches to understanding time perception – the “internal clock.” This special issue aims to cover historically the precursors of the internal clock (e.g., Alderson, 1974; Bell, 1966; Francois, 1927; Hoagland, 1933, 1935), the development of Treisman’s 1963 model, and current research directions and experiments conducted using the “internal clock” as a guiding principle in the understanding of timing and time perception in humans and other animals.

AN UPDATE FROM HERVÉ BARREAU

Publications-Cœuvres : 2 articles sur le syllogisme d'Aristote :

- Lukasiewicz and Lorenzen as Interpreters of Aristotle's Syllogistic » dans *Philosophy Study*, vol. 2, N°3, march 2012, 185-194
- Le syllogisme aristotélicien est-il une implication » dans *Revue Philosophique de Louvain*, 110(4), nov.2012, 605-629
- 2 contributions sur l'œuvre d'André Jacob :
L'éthique anthropo-logique d'André Jacob, une problématisation du langage et du mal » post-face du livre : André Jacob, *Ethique et condition humaine*, éditions Kimé, 2012, 217-234

Quel constructivisme? » dans *Repenser la condition humaine* : Gustave Guillaume et Jean Piaget, s.l.d. d'André Jacob, Riveneuve éditions, 2012, 19-252
contributions sur la métaphysique et la religion :
La pensée de Pierre Malifaud dans le contexte de la philosophie occidentale post-face à Décoder le réel, dialogue Pierre Malifaud/Ivan Toulouse, L'Harmattan, 2012, 217-234 compte-rendu de Philosophie de la religion. Approches contemporaines, textes réunis par C.Michon et R.Pouivet, Paris, Vrin, 2010 dans *Sedes Sapientiae*, 121, sept.2012, 99-122

Contributions à des colloques ou à des conférences

au Colloque "Justice et Reconnaissance" organisé par L'Association Tunisienne des Etudes Philosophiques, à Hammamet, 19-21 mars 2012 : "La reconnaissance comme préalable à la justice"

au Colloque "La citoyenneté" organisé par l'Association des Sociétés de Philosophie de Langue Française, Bruxelles-Louvain, 22-28 avril 2012: Identité culturelle et multiple citoyenneté

AND A BREEZY FINAL NOTE FROM GEORGE MEALEY:

Boy! I don't like "last chances." I presume you are referencing only the next scheduled newsletter, which is the most logical assumption I can make :o). At this stage of my life — many demands and projects, but with regard to the ISST I am in process of preparing a paper which demonstrates a common error associated with the major (6) "proofs" supporting the notion of time dilation. Hope I can get it done in time for the next conference.

In the meantime I am finishing prep. of my Tax forms (or is that a synonym for slave labor?)

IN MEMORIAM

**Dr. Samuel L. Macey
(1922-2013)**

ISST Membership Chair 1979-89
ISST President 1989-92
ISST Council-member 1992-95

Author of
*Encyclopedia of Time, Time:
A Bibliographic Guide,
The Dynamics of Progress,
Patriarchs of Time.*

**CONFERENCE:
TIME AND CHANGE IN
CHINA AND THE WEST**

Beijing Normal University, May 2014

We are delighted to announce that the ISST is cooperating with colleagues at the School of Philosophy and Sociology at Beijing Normal University to create a vibrant exchange of ideas on the theme of time and change. Details and a call for papers will be coming soon on the ISST website and listserv.

HELLO ISST FRIENDS,

I am excited to alert all of you to today's launch of the website — www.timeforeveryone.org — announcing this year's special Ward Francillon Time Symposium sponsored by the National Association of Watch & Clock Collectors.

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Looking forward to seeing you in Crete and Pasadena this year!

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