

TIME'S

NEWS

President's Column

(Raji C. Steineck)

„Isn't it a pleasure to study and practice what you have learned? Isn't it also great when friends visit from distant places?“ In the spirit of these words of Confucius, let me alert you to our call for papers for ISST's next triennial conference on the subject of “Time's urgency”, to be held at University of Edinburgh from June 26 to July 2, 2016. This conference will also mark the 50th anniversary of the publication of the “Voices of Time” and the founding of ISST – so be sure to answer the call, to contribute your wisdom and to be there to see the society enter an age where it may hope to share in Confucius' professed experience of becoming able to “know the will of heaven” (知天命) – if any such thing exists.

“In Scotland, a wheen canty, plain/Douce, kintry-leevin' folk retain/The Truth”, says Robert Louis Stevenson. What better place, then, to hold our meeting, even if the truth most of us are after may not be the one in capital letters his poems speaks about? Host and home to some of the most seminal thinkers of the modern age, such as David Hume, Adam Smith and Charles Darwin, the university of Scotland's capital certainly is a most congenial place to think about “Time's urgency” – as the way this theme confronts us today has been shaped to a large extent by the ideas of these thinkers and what was built on them.

You will find the call for papers in this Newsletter, so



Prof. Dr. Raji C. Steineck

I won't elaborate profusely on this matter. But I should like to point you, the members of our society, to one possible item of discussion that we quite consciously did not highlight in the call for papers, although we would love to see papers addressing it: How do you, as researchers of time in your respective fields, evaluate J.T. Fraser's hierarchical theory of time as a model for the interdisciplinary study of time? Do you think that it still provides an avenue

(continued on page 2)

President's Column (continued from page 1)

to grasp time's conflicts as we confront them today? Or what are, in your expertise, the most promising advances towards an integrated theory of time? – I am looking for-

ward to learn about your ideas on this matter, and other subjects related to our conference theme, and hope to see you in Edinburgh, at the latest.

From the Editor

(Daniela Tan)

There is an ad in a Japanese women's magazine I stumbled upon recently. A young and remarkably beautiful lady shows the exclusive watch on her wrist, smiling softly. Apparently, she has understood something about life that gives her a peace of mind, which the picture suggests I should feel the need to possess as well.

We all know such situations when we are confronted with the shining world of perfection in commercials. It's about image, about a narcissistic urge to present oneself to an often anonymous community of recipients and to disclose one's own construct of individual happiness. In any case, what really caught me was that one phrase in the space next to the model's dark glowing eyes. It said: "My time continues to happy (*watashi no jikan wa happi e tsuzuite iru*)." First I was irritated by the syntax, as it doesn't say "to be happy" as expected. Instead of the verb, "happy" is used as an adjective and it is in a position where one usually encounters a noun or an adverb indicating a place in space or time. Still, I can not get this one sentence out of my head, and it starts to lead a life of its own. Certainly, I did not become a Japanologist to agonise about the semantic difficulties of commercials. But I couldn't shake off the puzzling phrase.

To go on, I will leave aside the grammar for a moment. What does it mean, if one's time is continuing towards being happy? Basically, it's two things: time is a linear continuum, and it leads to one certain point. This is very messianic, as Walter Benjamin would say. All time leads to an end.

The quest for happiness (or should I emphasize the term eternal happiness?) is one of the duties of someone living in present time. I wonder, why this is so. Our time is not much more unhappy than other times have been, although we have so much more unhappiness at our disposal through all the various media channels. Maybe I should ask where this desire for happiness does come from.

It is one of the few things that cannot be consumed - what makes it a fantastic point to sell things. Well, that's nothing new in the world of advertising.

At this point it is my pleasure to wish you a happy time with a few nice reads in this year's *Time's News* magazine, such as the China and London reports, of which you may have seen some online impressions, the Sundown Together information, and a lyrical puzzle poem. Hopefully, you will feel inspired for the upcoming ISST conference in Edinburgh next year! I hope you will spend many remarkable beautiful spring days and stay well!

Kronoscope volume 16: call for papers (*Jo Alyson Parker*)

KronoScope: Journal for the Study of Time is now accepting submissions (6000-8000 words) for volume 16. These should be submitted electronically at <http://studyoftime.org/KS/> Please address all queries to Dr. Jo Alyson Parker, Managing Editor, at jparker@sju.edu.

A biannual, peer-reviewed, interdisciplinary journal, *Kronoscope* is the associated journal of the International Society for the Study of Time. Published by Brill Academic Publishers since 2001, *KronoScope* is available in both print and online versions, and it is indexed/abstracted in the following: Sociological Abstracts, MLA, Scopus, Social Services Abstracts, Worldwide Political Science Abstracts, the International Directory of Philosophy, Linguistic and Language Behavior Abstracts, and Cabell's. Currently, almost 125 institutes worldwide have access through consortia agreements, and the number is increasing. In the last quarter of 2014, 3750 articles from *Kronoscope* were downloaded, full text.

Time, Consciousness, and Dasein

(Gunars Berzins)

There have been individual thinkers, and one religious sect, who believed time to be discontinuous, consisting of indivisible time-atoms. The subject has been outlined by G. J. Whitrow in his book *The Natural Philosophy of Time* (Second Edition, pages 200 - 5, under the heading 'Temporal Atomicity'). The idea contradicts contemporary physics, but it seems that in terms of inner experience, discontinuous time and discontinuous consciousness are interchangeable. Are there any reasons for thinking that our consciousness might be discontinuous?

There is an incompletely defined philosophical concept called Dasein, which consists of a number of attributes of a concept, the concept itself remaining unclear. It was originated by philosopher Martin Heidegger, who used the German word 'Dasein' in some special sense that is very closely related to the concept of time, but is 'not in time'. Rather, according to Heidegger, Dasein is time itself.

An early outline of the attributes of Dasein was set out in a July 1924 lecture Heidegger delivered before the Marburg Theological Society. It is available in the form of a booklet headed 'The Concept of Time', and lists a number of Dasein's attributes, which can be understood if it is assumed that consciousness is cyclically discontinuous, consisting of an ongoing series of discrete 'consciousness on' periods, the 'on' periods being separated by periods of 'consciousness off'. Such a picture readily explains what Heidegger meant when he said that Dasein is an entity that determines itself as 'I am', referring here to the 'consciousness on' periods, separated by the 'I am not' elements. Similarly, Heidegger's view that Dasein is that entity which is characterized as 'being-in-the-world' can be understood in the context of 'not-being-in-the-world'. Heidegger went on to elaborate Dasein's attributes, the effort culminating in his major work 'Being and Time'. Up to the seventh German Edition the book was designated 'First Half', but the envisaged second half was never written. What was it that Heidegger could not come to grips with? It seems that he failed to consider that consciousness could be cinematographically discontinuous, such a discontinuity/frequency firmly linking consciousness with time.

What, then, according to the cyclically discontinuous consciousness hypothesis, is Dasein as a fully explicated

concept?

Dasein stands for our consciousness in its cyclically discontinuous form. If the standard German word 'Dasein' is understood as 'being there', then in Heidegger's sense it would mean 'being there – but discontinuously'. It may have emerged in the course of transcendental phenomenology's analyses of the inner world, but because of our certainty that consciousness is continuous, it could not be readily related to existing thought. 'Dasein is time itself', as Heidegger asserted, because its cyclicity/frequency (and not some astronomical periodicity) would form the origin of the concept of the flow of time. More accurately, it is not a question of something in the external world existing continuously or discontinuously, but rather the nature of our perception of what exists – is perception continuous or discontinuous?

Emmanuel Levinas, although firmly rejecting the later Heidegger, thought highly of 'Being and Time', and added that there are gaps in the flow of time, the gaps being occupied by something called 'Other'. This is how Richard A Cohen, the translator of Levinas' book 'Time and the Other', summarized Levinas' position (in Translator's Introduction, on page 12):

'For Levinas, the classical conception cannot account for the 'fact' – which is the core of Levinas' own theory of time – that the other person encountered face-to-face is not the subject's contemporary, that they do not meet one another 'at the same time'. The time of the Other and my time, or the times of mineness, ecstatic temporalities, do not occur at the same time. Veritable time, in Levinas' sense, is the effect or event of the disjointed conjunction of these two different times. The time of the Other disrupts or interrupts my temporality. It is this upset, this insertion of the Other's time into mine, that establishes the alterity of veritable time, which is neither the Other's time nor mine.'

How to understand the statement that 'the other person encountered face-to-face is not the subject's contemporary'? On the cyclically discontinuous consciousness hypothesis, there is a common time coordinate, the presence of the subject's consciousness along that coordinate alternating with that of the Other. Consequently, the consciousnesses of subject and Other cannot be contemporaries.

(continued on page 4)

Time, Consciousness, and Dasein (continued from page 3)

There is a paragraph in Levinas' book *Totality and Infinity* (on page 284) which sets out Levinas' position from a different angle:

'Resurrection constitutes the principal event of time. There is therefore no continuity in being. Time is discontinuous; one instant does not come out of another without interruption, by an ecstasy. In continuation the instant meets its death, and resuscitates; death and resurrection constitute time. But such a formal structure presupposes the relation of the I with the Other and, at its basis, fecundity across the discontinuous which constitutes time.'

Heidegger had referred to Dasein's death in *Being and Time*, but Levinas, by adding the concept of resurrection, comes closer to the picture of discontinuous consciousness, although using the less direct concept 'discontinuous time'.

A related picture of consciousness in that it brings together consciousness and frequency has been set out by physicist Wolfgang Pauli in an unpublished essay headed 'Modern Examples of Background Physics'. It is included in a book titled 'Atom and Archetype' by C A Meier.

Should it be the case that there are two 'fields of con-

sciousness', taking charge of individual particles alternately, then, because of the association of consciousness with intentionality, no long-term planning of action would be possible – because any intentionality in one half-cycle would be counteracted by the opposite (and 'contrary-minded') intentionality in the next half-cycle (it is assumed that the overall waveform would be sinusoidal, with adjacent half-cycles having opposite polarities.) If so, then in living creatures one of the 'fields of consciousness' would have to be inhibited, either by consciousness-related particles being cyclically shunted into something like a resonant cavity, or their freedom of action cyclically inhibited in some other way. And human consciousness would be associated with particles of the inhibited kind, corresponding to the fact that we feel 'inside the body', and not part of some all-encompassing field of consciousness. We could be said to exist inside something like Plato's cave, with a very limited notion of the outside.

There is one other question to be clarified – what happens to the subject's consciousness when it has been (cinematographically) replaced by the consciousness of the Other, and vice versa? The most likely explanation seems to be that the two consciousnesses transform into each other, rather like the energy of one half-cycle of a sine wave transforming into its opposite at the end of each half-cycle.

Book announcement (*Michael G. Flaherty*)

Anne Line Dalsgaard, Martin Demant Frederiksen, Susanne Hojlund, and Lotte Meinert are Danish anthropologists at Aarhus University, and they are the editors of a new book, *Ethnographies of Youth and Temporality: Time Objectified* (Philadelphia: Temple University Press, 2014). With other anthropologists and sociologists, they have studied how time is experienced in problematic ways by youth in various cultures, including Cameroon, the USA, the Philippines, Nepal, Denmark, the Republic of Georgia, Brazil, Romania, and Uganda. These studies concern the interplay of temporal structure and different forms of temporal resistance. There is an "Afterword" by Michael G. Flaherty.

Digest activities sns (*Caroline Diezyn*)

The social media team has used Facebook, Tumblr, and Twitter to disseminate the call for papers for the 16th Triennial Conference in Edinburgh. By posting on social media, existing members can get up to speed with the conference information, share it with their friends and peers, establish connections with other members who are attending, and even attract new members.

Set Together – a globally collaborative project

(Emily DiCarlo)

“Set Together”, a globally collaborative project, asked participants to share in witnessing and documenting the setting sun on the longest day of the year in the northern hemisphere and shortest day in the southern hemisphere - Saturday June 21st, 2014. Co-ordinated with ISST's conference, *Time and Change in China and the West*, at the Beijing Normal University, many ISST members joined me in this performance, including Paul Harris, Joed Elich, Mary Schmelzer, Jo Alyson Parker, and Tom Weissert. Overall, the performance garnered documentation from more than 90 participants in 50+ cities in 16 countries - all within a 24 hour period. Currently, the “Set Together” project lives as an online testament of action at www.set-together.com.

Looking forward, I have been selected by The Curators' Network Canada (CNC) to present this project in a solo exhibition at Artscape Youngplace in Toronto, Canada. The exhibition will launch in October 2015 and will feature all printed photo documentation in an immersive installation. The printed images will be spatially and chronologically organized by respective time zones and will be accompanied by specialty full-spectrum lighting to create sunset-inspired colour washes. Controlled remotely, I will change the lighting's hues daily to reflect the current sky's conditions.

The project was chosen as an exemplar of contemporary art practice and exhibition making. As a project that blurs lines between participant, artist, and curator, it offers an innovative and thought-provoking way of exhibition making. The exhibition provokes numerous other questions on the nature of contemporary life and the art of our time.

For example, what does it mean to present images in an exhibition space that originally were intended to be viewed online? We live in a culture that seeks to communicate and connect online through images of lived experiences, and we see this topical exhibition as an opportunity to consider the implications of an exhibition that counters this prac-

tice. As our culture shifts from physical to online platforms for experiences, the question of whether it is beneficial for art to be experienced online continuously arises. If we can tweet, tag, and post images of an artwork, do we ever need to visit the physical object? «Set Together is also about immediacy. Within a designated 24 hour period all the participants were brought on board, the sunsets were documented and the pictures rolled in from around the world. CNC saw the importance of exhibiting the physical manifestation of this archive within a relatively short time from when this performative collection took place.

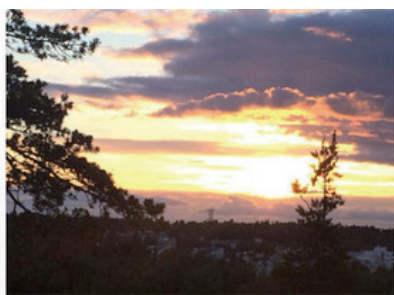
The exhibition also coincides with the publication of the Set Together book, to be sold online and through Art Metropole in Toronto and Motto in Berlin. CNC will hold a professional development workshop on the topic of publications, and I will be there to speak about my experience and share my knowledge on how to publish an art book.

Emily DiCarlo is a Toronto-based visual artist, curator and communications specialist working predominantly in sculpture, video, and performative-based projects. She has exhibited her work both locally and abroad including, but not limited to: The Noise Project at 99 Gallery (Toronto), The Orthodox Academy of Crete (Greece), NXNE Music Festival (Toronto), L'Oeil de Poisson (Quebec City), and The Hungarian Museum of Travel and Tourism, Budapest, (Hungary). She has presented her theories and criticisms as part of the 14th Triennial Conference of the International Society for the Study of Time (Monte Verde, Costa Rica) and International Artist-in-Residency Summer Program organized by the Hungarian Multicultural Centre (Budapest, Hungary). Her writing has been published in 1W3KND: On Social Practice and Collaboration, 48 Hours at a Time (Broken City Lab) and artist book Hydra Era (L'Œil de Poisson).



ABDO - DUBAI, UNITED ARAB EMIRATES (GST)

Time Zone Offset: +04



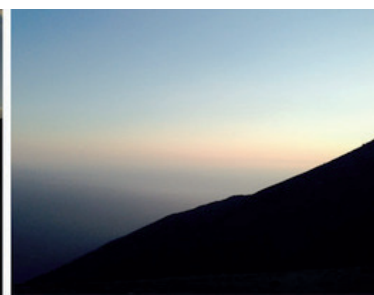
KIRSI - HELSINKI, FINLAND (EET)

Time Zone Offset: +03



CHEN TAMIR - JAFFA, TEL AVIV, ISRAEL (IDT)

Time Zone Offset: UTC+02



EDMUND - TIRANA, ALBANIA (CET)

Time Zone Offset: UTC+02

Futures in Question

(Michael Crawford, University of Windsor)

September 11–12, 2014, Goldsmiths University London; <http://www.austerityfutures.org.com>

The unusually evocative title of the conference provided fertile ground for a diversity of disciplines to query the way in which we envisage the future or deploy tools to manage economic, ecological, social, and political challenges in times of scarcity. The parallel session structure of the conference precludes a complete rundown of the talks, however there were a number of themes that emerged that had an interesting temporal thrust.

Debt – the experience of it by individuals, the use of it by businesses and agencies, as well as its commodification – was observed by several speakers to dissociate debtors and lenders alike from a linear, predictable, and causal appreciation of time. For example, the lack of a foreseeable future that was different from the quotidian engendered a sense of a suspended present. This in turn led to a sense of powerlessness and an abstraction of relationships and responsibilities between stakeholders. While individuals could easily lose hope and the ability to envisage a future – entering into a state of the “never-never” (Ryan Davey), this was by no means one sided (as the recent financial meltdown revealed). The commercial securitization of debt abstracts causal relationships, and turns debt into just another speculative commodity – one that is enmeshed in an unpredictability so profound that it fosters the emergence of “non-chronological forms of time” (L. Adkins). Similarly, it was argued that the growing importance of food banks, in the absence of action to mitigate the socio-economic drivers that make them necessary, perpetuates perceptions of privilege/non-privilege and a crisis mentality that suspends future plans for a better day (A. Voela). Tools devised to conceptualize debt and empower debtors were assessed, particularly with regard to their efficacy at helping users to conceptualize, prioritize, and strategize their debt management. All of these features connote an explicit temporal dimension (Deville *et al.*). By contrast, opportunities to rectify institutional deficiencies (Banking System) clearly fell short of the mark, so one study delivered an activist-centred approach. Both conservative and socialist activists typically enjoy a spatial sense of

communities (e.g. insider vs. outsider, top-down etc.). By contrast movements like “Occupy” employ a diversity of digital approaches to transcend these strictly spatial habits, and by implication, also to improve dynamic response, network complexity, and reach (Packman *et al.*). Dynamic interaction demands a temporal component.

Ecologies and their underlying temporal dynamics represented another common theme whether it pertained to currency (Bitcoins – I. Talmud), teacher/school success measures and their effects (M. Finn), and data mining to predict ecologies, seriousness, and incidence of crime (R.J. Scannel). Ecologies are sometimes used as tools to project or to imagine a future, and the scales of ecology described can be huge or local. The City of Liverpool used grandiose architectural models of a harbor district project to: consolidate political and economic power and prestige; to broadcast a vision of the future; and to persuade to a common and beneficial path to get there (P. Jones). Local ecologies as agents for future change included everything from school gardens (C. Bates), to community farming and the manipulation of vegetable “heritage” concepts (R. Bramall; P. Rivlin; F. Vis). Speculation and planning about futures can be conceptualized by asking teams to concretize and mobilize civil structures, ecologies, and agencies using markers in sandboxes (Guggenheim *et al.*). Mike Michael made an amusing and interesting pitch to persuade that public understanding and engagement with science and technology focuses upon «big» futures that are spatialized. They also tend to be spectacular, described in oppositional terms, and however controversially articulated, to nevertheless become part of a routine narrative. His alternative was to look at «small» futures (he used the example of rolling luggage) to illustrate how little innovations can have a profound effect upon the way that people make use of their space and interact with others to change spatial and temporal dynamics and public spaces. “Big” futures, far from being astutely envisaged and achieved endpoints, are in reality the summed and emergency outcome of innumerable “little” futures.

Pictures of Space-Time: The TIME, ART & CARTOGRAPHY Conference

(Albert Mayr)

December 3-4, 2014, Milan

For quite some years geographers and cartographers have been dissatisfied with the classical forms of cartography, “which show the relative position of real or abstract phenomena, located in space at a given time”, as the conference outline states, since “we have never faced such a variety of dislocated, disparate and irreconcilable temporalities. The former concomitance of space and time has been undone.” The conference, which took place in the prestigious Piccolo Teatro Strehler, aimed at presenting the “new, innovative ideas about spatiotemporal and dynamic visualization” and at looking for possible contributions from the arts. Organized by a group of French and Italian cartographers headed by Jasmine Desclaux-Salachas, the Comité Français de Cartographie with the co-operation of universities, for instance the Politecnico and Bicocca of Milan, the Université Joseph Fourier of Grenoble, and organizations (MOTU, Eirest, and others) the conference offered a very dense program (<http://www.pacte-grenoble.fr/blog/temps-art-et-cartographie/>).

The emphasis was on the recent techniques for representing the distribution and movements of persons in space, techniques that have increased considerably in precision, completeness and manageability since the groundbreaking graphs of the Lund School of Time Geography in the seventies. These techniques allow to get an immediate visual grasp also of complex and multi-layered movement structures and metamorphoses of spatial configurations.

There seemed to be a general agreement that tem-

poral parameters are to be represented spatially. Which poses an important question with regard to one of the issues formulated in the introductory pages: “What is the current progress in cartographic representations of space and time (quantitative and qualitative approach?)” Most of the techniques presented at the conference were distinctly quantitative, with the exception of the few that make also recourse to analog visual data collection, but the question goes well beyond cartographic issues. It appears that there is not yet an accepted technique for mapping qualitative, i.e. subjectively experienced social space-time configurations. (Torsten Hägerstrand, the father of Time Geography, had already mentioned that there was a need to map what he called “the inner trajectories”, but he had left it at that.) While the rendering of the world around us on a bi-dimensional surface is still an extremely useful cultural technique, the transposition in the temporal domain of the representational modalities used for spatial elements does not always seem satisfactory.

Here was the point where, according to the intentions of the organizers, the arts came into the picture. But it was not really clear what role they were expected to play. There were tentative beginnings of a dialogue, but the gap remained open between the strictly linear, four-dimensional world of time-cartographers and that of the artists, for whom human beings do not live in a Cartesian universe. But the organizers expressed the intention of intensifying that dialogue, which promises stimulating conferences in the future.

Conference announcement: Time, Substance, and Things

(Paul Harris)

May 21-22, 2015, Université Paris VIII St-Denis

This conference explores two fundamental questions: Is time a substance? How does an object-oriented-ontology or an ontology of things effect the concept of time? To what extent can time be attributed to things independently of human consciousness?

In philosophical terms, a substance is something that stands by itself, and that does not change: “Lorsque nous concevons la substance, nous concevons une chose qui existe en telle façon qu’elle n’a besoin que de soi même pour exister” (Descartes). (continued on page 8)

Conference announcement: Time, Substance, and Things (continued from page 7)

Is time a substance? The question heated physicists and philosophers for centuries: Newton and Leibniz, Kant and Spinoza, Einstein and Bergson, just to name a few. Kant was the first to point out a balanced answer: time has one leg in nature, but the other in our mind. Whitehead is perhaps the most sophisticated. He opposes the substance of nature, which he calls “process”, and “time”, a human construct: “this serial time is evidently not the very passage of nature itself. It exhibits some of the natural properties which flow from it”.

In the recent past, a growing number of physicists and philosophers deny the substantiality of time, particularly in the efforts to reconcile Relativity and Quantum Mechanics at the Planck scale or beyond. Some go as far as claiming, “Time does not exist,” ostensibly meaning that time is an emergent concept. J.T. Fraser’s hierarchical theory of time also posits time as an emerging concept, although not in the same sense. However, this raises the further question of whether an emergent property of Nature is necessarily devoid of reality, of substantiality.

The question of the substantiality of time is central to philosophical work in the vein of speculative realism or new materialism. Philosophers point to the existence of an indifferent universe and earth history, visible in traces of

the deep geological and cosmic past studied by science, as bases for an ontological or realist-materialist philosophy founded on concepts of radical contingency or hyperchaos. In this context, the question becomes whether time is a ground, a primary ontological principle, or whether time can be thought in terms of an absolute contingency.

The philosophical tradition from Augustine to Bergson and to Husserl relates time to consciousness: it is consciousness which by linking successive instants makes time possible in what would be a stroboscopic nature. Whitehead is certainly an exception, Merleau-Ponty maybe. But to what extent contemporary philosophy can, should overcome this exclusive relation of time to consciousness and conceive a “time of things”.

This conference takes up the question of time’s substantiality through these different disciplinary and methodological lenses.

To propose a paper for the conference, please email a 250 word abstract to Paul Harris (pharris@lmu.edu <<mailto:pharris@lmu.edu>>) by March 10, 2015.

<http://myweb.lmu.edu/pharris/>

The International Society for the Study of Time Sixteenth Triennial Conference

Time’s Urgency

26 June to 2 July 2016, University of Edinburgh, Scotland UK

Call for Papers

Proposals (300 words) due by June 30th, 2015

The International Society for the Study of Time (ISST) seeks proposals for presentations at its 2016 conference at the University of Edinburgh, on the theme of Time’s Urgency.

The ISST, renowned for its interdisciplinary scope, welcomes contributions from all scholarly, creative, or profes-

sional perspectives. Our format of plenary presentations delivered over several days creates a sustained, interdisciplinary discussion among participants.

The Edinburgh conference will mark the 50th anniversary of the ISST and of the publication of the seminal volume *The Voices of Time*, in which ISST Founder J. T.

(continued on page 9)

The International Society for the Study of Time (continued from page 8)

Sixteenth Triennial Conference

Time's Urgency

Fraser assembled perspectives on time by experts across the disciplines. Time has arguably become an even more pressing subject over the ensuing five decades across and within many fields. This event thus presents an especially apt occasion to present disciplinary perspectives on time and debate potential relations among them.

Time's urgency is felt and understood on several scales and from many perspectives. On the individual and social levels, the increased speed of communication has created a "global now" and expanded the horizon of the electronic present. It has also increased the pace of work and economic exchange, the management of global conflicts, and the volatility of markets and political systems. All this has encouraged a shrinking of temporal horizons with respect to the past and the future, and a pervasive feeling of temporal stress among societies and individuals. Human history, by contrast, is increasingly understood and imagined in relation to vast terrestrial and cosmic timescales. Geologists, ecologists, historians and critical theorists debate issues around the Anthropocene, a proposed geological age defined by humanity's becoming a force of planetary change. The Anthropocene marks a break with progressive views of classical modernity, as a cascade of irreversible alterations in climate and biodiversity seems to call for ever more rapid human response and repair. Climate change, political and economic upheaval, and dystopian futures are explored in film, literature, art and philosophy. Corporations, states and scientists strive to envision and realize technotopias that would increase control (by whom, for what purpose?) over human biology, society and the environment.

The ISST seeks to engage in a robust interdisciplinary exploration of *Time's Urgency* and invites participation from scholars in the humanities, social and natural sciences, as well as artists working in any media. Proposals on any subject relevant to the conference theme are welcome; possible topics include:

- The Urgency of Time in the Anthropocene and/or Big History
- Temporal issues in big data

- Temporal urgency understood on physical/cosmological scales
- Psychological Time and Crises – e.g., PTSD
- Urgency, Economic Models, and Stressors
- Urgency and Ritual
- Time's Urgency, Ecology and Ethics
- Temporal compression and social practices
- Artistic expressions of the urgency of time
- Philosophies of time's urgency
- Speculative fiction and the future / 'Cli-fi' (climate fiction)
- "Just in Time" Business Models
- Urgency and J.T. Fraser's Hierarchical Theory of Time

Guidelines and Timeline for Proposals: Proposals will be for 20 – 30 minute presentations in diverse formats: scholarly paper, debate, performance, overview of creative work, installation, workshop. Proposals for interdisciplinary panels are especially welcome (each paper for a panel must be approved by the selection committee). In this latter case, three speakers might present divergent points of view around a central topic, and be responded to by a moderator. All work will be presented in English, and should strike a balance between expertise in an area of specialization and accessibility to a general intellectual audience.

Proposals, approximately 300 words in length, are submitted electronically. The author's name(s) should not appear in the proposal, as the ISST does blind reviewing in selecting papers for its conferences. **The deadline for submission is June 30th, 2015**, with acceptances communicated by November 1, 2015. The Society also seeks session chairs, whose names will be included on the printed conference program.

To submit proposals, go to the ISST website:

<http://www.studyoftime.org/forms/confsubmit.aspx>

Please send me the following title(s)

| | |
|--------------|-------|
| Author/Title | Qty |
| ISBN | Price |
| Author/Title | Qty |
| ISBN | Price |
| Author/Title | Qty |
| ISBN | Price |

Standing orders: For your convenience, our series are available on standing order. Simply indicate the series name on this order form and the volume number from which you would like your order to commence. We will then automatically send you each new volume. The standing order ensures that your series library is complete and you receive each volume upon publication.

| | |
|-------|--------------------------|
| Serie | Commencing from Vol. No. |
| _____ | |
| Serie | Commencing from Vol. No. |
| _____ | |

Please enter my subscription to the following journals

| | |
|-------|-------|
| Title | Qty |
| ISSN | Price |
| Title | Qty |
| ISSN | Price |

| | |
|---|--|
| Client no. | |
| First Name | M/F |
| Last name | |
| Job Title | |
| Organization | |
| Address Home/Work | |
| _____ | |
| City/State | Zip Code |
| Country | |
| E-mail | |
| Telephone | Fax |
| _____ | |
| <input type="checkbox"/> Send me an invoice | <input type="checkbox"/> Charge my credit card |
| Card no. | Exp. date / |
| CVC Code | Credit card type |
| _____ | |

| |
|-----------|
| VAT no. |
| Signature |
| _____ |

Subscribe to Brill's Electronic Bulletins and stay fully informed on new and forthcoming titles, news and special offers! Visit our website www.brill.nl and subscribe to the Electronic Bulletin(s) of your choice!

For our Conditions of Sale see www.brill.nl

Where to Order

Book Orders

Customers outside the Americas

Brill
c/o Turpin Distribution
Stratton Business Park
Pegasus Drive
Biggleswade
Bedfordshire SG1BBTQ
United Kingdom
T +44 (0) 1767 604-954
F +44 (0) 1767 601-640
brill@turpin-distribution.com

Customers in the Americas

Brill
P.O.Box 605
Herndon, VA 20172-0605
USA
T 1 800 337 9255
(toll free, US & Canada only)
T +1 (703) 661-1585
F +1 (703) 661-1501
cs@brillusa.com

Journals, Online Products and Loose-Leaf Orders

All Customers Worldwide

Brill
c/o Turpin Distribution
Stratton Business Park
Pegasus Drive
Biggleswade
Bedfordshire SG1BBTQ
United Kingdom
T +44 (0) 1767 604-954
F +44 (0) 1767 601-640
brill@turpin-distribution.com

www.brill.nl

All prices may be subject to change without prior notice. Prices do not include VAT (applicable only to residents of the Netherlands and residents of other EU member states without a VAT registration number. Prices do not include shipping & handling except for journals where shipping and handling is included in the price (applicable to all customers worldwide). Customers in the Americas will be charged in US Dollars. Please note that due to fluctuations in the exchange rate, the US Dollar amounts are charged to credit card holders may vary slightly from the prices advertised.

(Can You Solve) (Peter Hancock)

CHRONUNDRA

I sought resolve of puzzl'd time
Which howl'd, in raucous tongues to me
That worlds were real
And what illusion I perceived; that percept were reality

Yet one persistent whisp'ring voice
Which echoed like a shadowed doubt
Raise a troubled thought in me
That all was not as seemed to be: if inside were turn'd out

Suppose, but only just suppose
E'en for a moment's thought
That time was not as he appeared
But fixed, unchanging, solid, seared; n'ere moving not for ought

Then what I saw was my confusion
Limited by harrow'd strife
An ignorance in vast profusion
Only real as group'd delusion; constant throughout life

For subject-object both am I
Endurance to sustain
And of the swinging scythe's full reaping
T'was illusion I was keeping; in my fever'd brain

As once I was a universal
Central, whole and prime
But lately suffr'd vast reversal
Thrown from out the inner circle; by the start of time

So now I see through mirr'd myth
Existence is foretold
And I must play my written part
Like thespians performing art; as certainties unfold

The script is writ, the song is chanted
and the dance is done.
All that's left is stepping measures, wrapped as pains and guised as pleasures;
Til my time has come

(continued on page 11)

(continued from page 11)

So now I know of time's exclusion
As his dupe and source
Yet I still hold to his illusion
Change which comes in vast profusion; illustrate his course

But if there's wisdom in the knowing
Of my fettr'd sight
So is my world now one of hoping
That to truth I am now groping; ticking wrong from right

The narrative of all these tropes
Must in the end be sealed
Yet I persist in foolish hopes
That I may seek through chronoscopes; how time may be revealed.

Notes from ISST 2014 Council Meeting

Strathmere, October 3+4, 2014

Council members in attendance: Dennis Costa, Robert R. Daniel, Paul Harris, Carlos Montemayor, Steve Ostovich, Jo Alyson Parker, Raji Steineck, Daniela Tan, Tom Weis-
sert

Online: Michael Crawford Lanei Rodemeyer, David Witenberg,

Also participating: Jane Fraser

Raji gives his thanks to our hosts John and Mary Schmelzer (applause) at the start of the meeting.

REPORTS

1. Treasurer's Report (Rodemeyer)

The ISST is in good shape financially. There has been a rapid transition to Paypal within the last two years. The overall number of members: 131.

Parker noted that access to *KronoScope* must be limited to those who pay dues.

2. Volume (Ostovich)

Fifteen papers have been accepted for the volume, which is currently in the copy-editing stage [as of the Council meeting]. The volume should be with Brill in spring 2015 and out in fall 2015. Thanks to Sabine Gross, and thanks to Daniela Tan, who offered to help with copy-editing and indexing.

3. *Time's News* magazine (Tan)

New publisher Dieter Ölschleger, a Japanologist (Bonn University).

4. Membership (Montemayor)

Five recent new admissions. The geographical spread is very good, but we still do not have many members from Asia or Africa. Mainly US and European members. A conference in Latin America or Asia could be helpful.

5. *KronoScope* (Parker)

Forthcoming issue 15:1: Beijing conference papers; deadline for submissions was extended to September 1, 2014.

KronoScope 15/2: special issue about "Big History," deadline for submissions Dec 31, 2014.

KronoScope 17:1: conference issue; CFP should come out during the Edinburgh conference. Last issue of Parker as managing editor

Editorial team: Managing Editor: Jo Alyson Parker; Associate Editors: Dennis Costa, John Cordes; Copy Editor: Mary Schmelzer; Book Review Editor: Carol Fischer

OUTREACH

Beijing Conference 2014 (Harris, Costa)

- How to connect? And how to grant reciprocity in translation and interaction? No new members at other interim conferences (Harris).

Connection of ISST to faculty and organizations, cooperative research and new members

- Research group in Buddhist studies and Japanese studies exploring timescapes in premodern Japan taking shape at Cambridge (Steineck)
- Psychologists with interest in time, journal *Timing and time perception* (Montemayor)
- Linguists and time (Costa)
- ISST one-page flyer will be presented to the council by November 15, 2014 by Montemayor and Daniel (RSS feed of Facebook); design by Tan (tech) and Caroline Diezyn (web).

Notes from ISST 2014 Council Meeting (continued from page 13)

2016 TRIENNIAL CONFERENCE EDINBURGH

- Brief review of contract and costs of venue; maximum participants to accommodate in Edinburgh: 100
- Conference theme: *Time's Urgency* (consensus)
- Conference committee: Michelle Bastian, Costa, Harris, Rodemeyer, Weissert
- Open CFP, panels combined with invited (sponsored) talks; enable virtual participation (Harris)
- Time frame:
 - October 15, 2014: Harris sends first draft of CFP to the council
 - January 2015: send CFP out, publish in *Time's News, KronoScope*
 - July 15, 2015: deadline for submissions
 - October 2015 (council meeting): selection of papers
- Invited speakers:
 - Draft of invitation by October 15, 2014 written by Montemayor and Daniel.
 - Council welcomes suggestions.

FUTURE OF THE COUNCIL

President:

Future model with executive vice president taking on executive organizational role and president in charge of representation of society, new members; this is a Japanese model(Steineck).

Present president willing to serve another term, willing to stand for executive vice president from 2019. Redefinition would have to be voted on; could leave constitution as it is but responsibility of executive secretary shifts to executive vice president (Weissert). Council elections before 2016 Edinburgh Conference; business meeting would include the introduction of new council members (Steineck)

Communications director and newsletter editor (Steineck)

Tan: thinks of which channel of communication to choose (SNS, Mailing List, RSS, Publications)
Coordination of "News and Views section" in *Kronoscope* (announcements, upcoming) and *Time's News* (reports, things past) (Cordes, Parker)"

Executive secretary

Several jobs that could be split up (Parker)

1. prime mover:
 - keeping track of what needs to take place when
2. secretarial work:
 - working with treasurer, membership list keeper, *Kronoscope* news
3. running the conference:
 - runner behind scenes, cooperation with conference committee doesn't have to be done by the executive secretary
 - Rodemeyer: conference officer, onsite conference runner for 2016 Conference
4. web manager:
 - communications director in charge of website contents and design
 - discussion of role and responsibilities/model at next council meeting 2015

VARIA

Need for *Time's News* editor from 2016

Need for a future *Kronoscope* editor

Need for a future council meeting location (from 2017)

Need for fundraising for conferences (Harris)



Time's News
Department of Japanology
Institute of Asian and Oriental Studies – East Asian Studies
Zurich University
Zurichbergstr. 4/8032 Zurich
Switzerland

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100