



Cambridge University AHRC DTP Conference: Time and Temporality

14th – 16th September 2016, Peterhouse, Cambridge

Run in collaboration with:

Australian National University (ANU)

a.r.t.e.s. Graduate School for the Humanities Cologne (a.r.t.e.s.)

European University at St Petersburg (EUSP)

Massachusetts Institute of Technology (MIT)



Australian National University



Massachusetts Institute of Technology



Day 1 (14th September)

13.00 – 14.00 **Arrival and Registration – Tea and Coffee** (Lubbock Room)

14.00 – 14.15 **Welcome:** Prof Chris Young (Deputy Head of the School of Arts and Humanities, Cambridge) (Lecture Theatre)

14.15 – 15.15 **Keynote 1:** Prof Veljko Vujčić (Provost of EUSP) (Lecture Theatre)

Historical legacies, historical antecedents, and critical conjunctures: Causality and time through the lens of Weberian comparative-historical sociology

15.15 – 15.45 **Tea and Coffee** (Lubbock Room)

15.45 – 17.15 **Panels 1 & 2**

Panel 1: Change and Continuity in Cultural Formation (Upper Hall)

Chair: Prof Marie Louise Stig Sørensen

Rob Paton (ANU): The mutability of time and space as a means of healing history in an Australian aboriginal community

Enid Guenes (a.r.t.e.s): “Frozen in time”: Timelessness as a strategy and a paradigmatic trap among Kenya’s hunting and gathering communities

Marika Landau-Wells (MIT): Reconciling the very long and the very short: Applying an evolutionary perspective to contemporary political behavior

Panel 2: Managing Social Time (Nightingale Room)

Chair: Dr Pedro Ramos Pinto

Steffen Lorenz (a.r.t.e.s): Modernizing the timeless truth. The reintroduction of proverbs as a cultural practice among the urban Acholi youths

Revd Robert Evans (Cambridge): Time, history and faith in early medieval Germany

Olga Vorobyeva (EUSP): Time scaling in Russian larps

19.00 – 20.00 **Drinks reception and canapés** (Lubbock Room)

20.00 – 21.15 **Out of Sync? Time, Technology and the Media** (Lecture Theatre)

Chair:

Dr Robert Doubleday (Executive Director at Centre for Science and Policy, Cambridge)

Featuring:

Dr Julia Powles (Postdoctoral Fellow, Cambridge)

Daniel Franklin (Executive Editor, *The Economist*)

Bill Thompson (Partnership Lead, Make It Digital, at the BBC)

Day 2 (15th September)

9.30 – 11.30 **Panels 3 & 4**

Panel 3: Philosophies of Time in Context (Upper Hall)

Chair: Prof Richard Holton

Farhan Samanani (Cambridge): Time for myself: ethical self-formation and fragmented time in the global city

Julia Brown (ANU): Temporality and self-as-being in the course of treatment of chronic schizophrenia

Rafael Dernbach (Cambridge): Anticipatory realism: On algorithmic determination and constructions of the future

Panel 4: The Calendar in History (Nightingale Room)

Chair: Dr Richard Rex

Olivia Elder (Cambridge): Calendars and the construction of identities across the Roman Empire

Tony Harris (Cambridge): Ordering time: The perpetual Easter table in MS Bodley 309 f.165v (and its obfuscations)

Maria Gumerova (EUSP): Annulment of weekend: Soviet reform of the social time

11.00 – 11.30 **Tea and Coffee** (Lubbock Room)

11.30 – 13.00 **Panels 5 & 6**

Panel 5: Time in the Cold War (Upper Hall)

Chair: Dr Polly Blakesley

Marcus Colla (Cambridge): Legitimacy, history and temporality in the German Democratic Republic

Marie Burks (MIT): The future in theory: Cold War intellectuals and the prospect of a science of social conflict

Kamila Kocialkowska (Cambridge): Out of time: Photographic falsification and the manipulation of memory under Stalin

Panel 6: Living in Time (Nightingale Room)

Chair: Dr Martin Crowley

Marco Cavallaro (a.r.t.e.s): Time, habit, and life-history: A phenomenological investigation

Paul Merchant (Cambridge): Time's fractured interior: Niles Attalah's *Lucia* (2010)

Bryan Harris (ANU): Origins, endings and what happens in between

13.00 – 14.00 **Lunch** (Hall)

14.00 – 15.00 **Keynote 2:** Prof Dr Thiemo Breyer (a.r.t.e.s., "Transformations of Knowledge") (Lecture Theatre)

Reflections on the intersubjective dimension of time-consciousness

15.00 – 15.30 **Tea and Coffee** (Lubbock Room)

15.30 – 17.00 **Panels 7 & 8**

Panel 7: Art, Performance, Duration (Upper Hall)

Chair: Dr Orietta Da Rold

Francesca Valentini (a.r.t.e.s): Time-based media art and the paradox of the book

Jack Belloli (Cambridge): Piece keeping: the immunological shaping of time in contemporary performance

Hannah Quinlivan (ANU): Spatio-temporal drawing and rhythmanalysis: A practice-led intervention in three-parts

Panel 8: The Time of Civilisations (Nightingale Room)

Chair: Dr Ankur Barua

Annie Burman (Cambridge): Learning from the past: Archaic epigraphy and structures in Roman antiquarianism

Lilith Apostel (a.r.t.e.s): Nighttime: The impact of sleep and dreaming on ideas of the netherworld before 1500 BC

Christoph Pretzer (Cambridge): Modulations of time in the twelfth century

17.00 – 18.00 **Roundtable Discussion:** Global challenges for young scholars (Lecture Theatre)

Chair:

Dr Alistair Swiffen (Cambridge AHRC DTP)

Featuring:

Prof Thiemo Breyer (Lab "Transformations of Knowledge", a.r.t.e.s.)

Prof Tim Denham (Associate Dean, College of Art and Humanities, ANU)

Prof Simon Goldhill (Director of Centre for Research in the Arts, Social Sciences and Humanities, Cambridge)

Prof Diana Henderson (Professor of Literature and formerly Dean for Curriculum and Faculty Support, MIT)

Prof Veljko Vujacic (Provost, EUSP)

18.30 – 19.30 **Fish and Chips** at the historic Eagle Pub

20.30 – 22.30 **Ceilidh** (Hall of the United Reformed Church)

Day 3 (16th September)

9.30 – 11.00 **Panels 9 & 10**

Panel 9: Times of Revolution (Upper Hall)

Chair: Dr William O'Reilly

Rhys Jones (Cambridge): Temporal claustrophobia at the Continental Congress, 1774-1776

Thomas Blanck (a.r.t.e.s): The beauty of speed – the end of history? Futuristic conceptions of time, acceleration, and the past

Roman Gilmintinov (EUSP): “Mass reader” or “future historian”? History-writing in the Soviet Union in 1920s

Panel 10: Temporality, Theory, History (Nightingale Room)

Chair: Prof Tim Crane

Anat Messing Marcus (Cambridge): Ruination of time, sites of ruin: Temporality and spatiality in Adorno’s “The Idea of Natural History”

Moritz von Stetten (a.r.t.e.s): Postcolonialism and the temporality of excess

Natasha Tanna (Cambridge): Queer temporalities and the collapse of chronology

11.00 – 11.30 **Tea and Coffee** (Lubbock Room)

11.30 – 12.30 **Panels 11 & 12**

Panel 11: Philosophy of Time (Upper Hall)

Chair: Prof Gábor Betegh

Rogier van Bommel (a.r.t.e.s): Trans-subjective experience and history. Outlines of a transcendental perspective on time

Nathaniel Baron-Schmitt (MIT): Presentism, Haecceities, and the open past

Panel 12: Music and Ritual Practice (Nightingale Room)

Chair: Dr Heather Webb

Helena Phillips-Robins (Cambridge): Song and liturgical time in Dante’s *Divine Comedy*

Fredeliza Campos Piper (ANU): Ati-Atihan music and the discordant levity of time in a public space

12.30 – 13.30 **Lunch** (Hall)

13.30 – 14.30 Panels 13 & 14

Panel 13: Time and Narrative (Upper Hall)

Chair: Prof Tim Whitmarsh

Anuparna Mukherjee (ANU): "Memory's gold": Nostalgia's time and the search of a lost "home"

Xuebo Wang (a.r.t.e.s): Poetics of slowness: Thomas Bernhard's narrative strategies of deceleration in *Walking* and *Old Masters*

Panel 14: Time in the Public Sphere (Nightingale Room)

Chair: TBC

Timofey Rakov (EUSP): Time and the Bolshevik party meeting

Tom Özden-Schillig (MIT): Forest as future shock: (Re)politicizing nature in northwest British Columbia

14.30 – 15.00 Tea and Coffee (Lubbock Room)

15.00 – 16.00 Panels 15 & 16

Panel 15: Time and Language (Upper Hall)

Chair: Dr Dora Alexopoulou

Bastian Persohn (a.r.t.e.s): Time, tense and narrativity: A Bantu perspective

Pavlo Shopin (Cambridge): Metaphorically Speaking, What is Time?

Panel 16: Being Modern (Nightingale Room)

Chair: TBC

Alison Laurence (MIT): Mesozic matters: Extinct ecologies and the modern American imaginary

Emma Greensmith (Cambridge): Have we (n)ever been modern? Temporality, anachronism and the oldness of the Ancient

16.15 – 17.15 Keynote 3: Prof Tim Denham (Associate Dean, College of Arts and Humanities, ANU) (Lecture Theatre)

Archaeological Imaginings: Conceptualising time and social change in the archaeological record of Island Southeast Asia

17.30 – 18.00 Presentation of Spatialisations, an ephemeral site-specific drawing by Hannah Quinlivan (ANU) in the courtyard of Pembroke College

19.00 Conference Dinner in the Hall of Peterhouse, Cambridge

With after dinner speaker, Dr John C Taylor, designer and inventor of the Corpus clock.

The second movement of this paper turns the first inside out. Using a recursive logic, it applies rhythmanalysis to spatio-temporal drawing itself. Where the first movement developed drawing as a tool for rhythmanalysis, the second movement uses rhythmanalysis to theorise and critique the drawn artefact.

Using a practice-led approach, the method will be illustrated in relation to the temporalities of Peterhouse College, Cambridge. In a third movement, a further recursive application of rhythm analysis, the author will seek permission to produce a site-specific spatial drawing *in situ* during the week before the commencement of the conference. This drawing will analyse and respond to the rhythms and flows on the grounds of the college. This drawing will be evaluated and analysed in the conference paper itself.

Panel 8: The Time of Civilisations

8.1: Annie Burman (Cambridge): Learning from the past: Archaic epigraphy and structures in Roman antiquarianism

Just like modern-day travellers around the Mediterranean, Romans of the late Republic and early Empire frequently encountered material relics of the past. With little or no literary sources to provide context, ancient writers attempted to explain this material like the Black Stone at the Roman forum and the Colossi of Memnon at Thebes. These remnants of the past became tangible proof of abstract myths, and archaic (often incomprehensible) inscriptions were used to discuss the history of Latin.

The archaic past in the ancient present provides an insight into Roman understanding of the nature of time and history. This paper will argue that the way Roman scholars approached and utilised material remains of the past is part of the same intellectual movement as the Roman rationalisation of myths which Varro and Livy practiced. Monumental and epigraphic material was integrated into the historical and mythical understanding of the past in an effort to make sense both of the material they encountered and the past it represented. The use of surviving inscriptions and structures and the reliance on the writer's eye-witness testimony became an alternative form of evidence in a scholarly tradition often relying on literary authorities.

8.2: Lilith Apostel (a.r.t.e.s): Nighttime: The impact of sleep and dreaming on ideas of the netherworld before 1500 BC

The most basic division of time, the alternation of day and night, shaped humans' life long before techniques of time measurement came into being. On the one hand, our brain's circadian clock controls and consolidates our sleep / wake rhythms. On the other hand, the division of day and night, as well as its specific (in-)activities, are always shaped by cultural conventions and dependent on the technology of a given time. In the first historic cultures of the late third and early second millennium BC, the passage of time and the alternation of day and night were connected to myths and stories that tied together the sun cycle with sleeping and waking, as well as with the netherworld. In my paper, I will explore texts from Mesopotamia and Egypt that mention sleep and dreaming, with special attention to religious ideas that were influenced

by these experiences, and present archaeological findings of sleeping places. Both Mesopotamia and Egypt already show a high degree of sophistication concerning sleeping habits at the beginning of written history. Furthermore, in Mesopotamia dreams were considered an important means of divination and therefore considerable knowledge about sleep developed in the course of time, sometimes describing features that have only recently been rediscovered by modern science. But while dream reports abound in the Sumerian and Akkadian language, the Egyptian sources stay much quieter, probably because of the fear of the power that was contained in writing. However, we can gain insights from other sources like the myths surrounding the sun god, as well as from burial practices. Egypt and Mesopotamia share a certain body of ideas that connect sleep to the netherworld and the travel of the sun at night.

8.3: Christoph Pretzer (Cambridge): Modulations of time in the twelfth century

History as the event horizon of passed time only emerges when one certain “point in time” takes it on it to look back and thus constructs history. History is literally “made” but not by the historical actants who hope to “make history” with their deeds but by those who look back at previous times. This means that the historicity of history itself becomes a problem for scholarship and has to be acknowledged and made visible.

For example in the late 20th century the influence of concepts from anthropology and sociology spatialised the modern view at the past and turned it into a “undiscovered country” where they do things differently. Earlier centuries found their own lenses to look back. In my paper I am going to look at the different modulations of time the 12th century found in diverse Latin and vernacular texts from all over Europe, which engaged themselves with history. The 12th century is of special interest in this regard because it is the time when the narrativisation of time became a chief interest for chroniclers in most of the European polities proceeding modern national states. They appropriated the historical authority of past ages without much interest in cultural or structural development, they constructed genealogical and ethnographical ties going back to the Trojans and beyond all the way to Adam the first man, and - deeply convinced of a soteriological teleology behind all things happening - they identified time as the dimension in which their unchanging God’s plan for his creation could be made visible. Their renditions of the past were deeply informed by the interests and preoccupations of the times the chroniclers lived in, telling us more about the 12th century than about the times they purportedly portray, thus sharpening the modern readers eye for the historicity of their own conceptualisation of the past.

Panel 9: Times of Revolution

9.1: Rhys Jones (Cambridge): Temporal claustrophobia at the Continental Congress, 1774-1776

In January 1776, along the margins of an unfinished petition to George III, John Dickinson, Pennsylvanian delegate to the Continental Congress, scrawled a resume of recent events. On 8 January the king’s dismissal of the Olive Branch petition reached Philadelphia, and a “succession of events that followed quickly upon its arrival undermined any hope” that