

# TZP SURVEYORS GROUP 1 NOTES



## Discussion Group Roles

**Facilitator:** Sakinah

**Scribing Assistant:** Sam Rise

**Debrief Reporter:**

*These questions are just a guide. Please feel free to reprioritize the questions, add in your own questions, or to let the discussion flow naturally.*

1. **In the context of the readings on Daylight Saving Time and the event passing two weeks ago, what are your thoughts, feelings, and observations on DST and other forms of temporalized regulation? Did you have more awareness of DST on your body this time around? Share any other thoughts or notes from the DST Tracker Activity.**
  - a. **How does time show up at the intersections of our identities and social positions - gender, age, disability, sexual orientation, income level/social status, etc.?**
    - i. Shared sense of feeling drained, physical shifts in bodies
    - ii. Tarnynon - felt deep disruptions following DST
    - iii. Iresha echoed- even as an early riser with strong self-keeping practice; end of DST feels great, needed, may support reconnection to nature for folks
    - iv. Xenobia experienced a globalized sense of strain/intensity/overwork, working across time zones makes DST less noticeable, but broader fatigue from overs stretched timelines, into cosmic connection for how we get back, dealing cosmically with how we deal with our bodies and each other;
    - vi. Todd underscores Xenobia works crossing time zones and schedules, in some ways DST isn't as major a disruption considering the larger scope of time and personal relationships to time and scope
    - vii. Austin- subquestion: Gender+Time; the time that is informing our current genders (or how we know them)- Austin is constantly thinking about black genders as future genders- identities are there but we don't have language for yet.

- Spend a lot of linear time on language. Sexual queerness/queering time. Narrative- start as straight, then you discover yourself in a very linear heteronormative. Markers of queerness have straight, white temporalities imposed on them. Disability and disability justice create these portals of time already - how language
- viii. Time shows up with sense of urgency- have to have a marker of thing or it doesn't exist.
  - ix. Is it valuable when it isn't legible??
  - x. Sam i rise - I've been thinking a lot about The specific function of language, where blackness leverages language in a prefigurative way. Spelling and our inherent practices of language are oral. It is a divining practice. We occupy linear time, so much of it is spent idefinitying and doesnt make space for what is. Heteropatriarchal attachment to written word has flattened our experience of time. Broader, rounder thicker beings in relation to space and time. Language and the written word. "Everyone getting on the same page" language is also flattening. Our experience transcends linearity. References "the uses of the erotic" by audre lorde. Queerness, Blackness and sexuality dissolve linearity. ***How can I discover other fluencies to divorce myself from the limits of linear time?***
  - xi. Tarnynon - wants to riff on the sexuality; thing bout Pigtails, Ponytails, gettin' tail etc. - multi-generational violence inflicted on black femmes. Maybe desensitized to lore of R. Kelly.
    1. **What does it mean to be both hypersexualized and infantilized?** How sexuality displaces black women in time...we see this in more spaces than only black women, but the quality of timelessness was really alive for them, wants to engage with group more on this article.
    2. Iresha - remembers the videos, described in the article, maybe we weren't saying anything against R. Kelly because the portrayal of black women normalized so much of that depiction. Considers trayvon martin, how age and time are infantilization is often a weapon-sexualit
  - xii. Xenobia - Our body has cells that have been here since the beginning of time; being overly attentive to this time is a disservice to those cells and their experience - it's one thing to build altars to them, but we have cosmic space outside and cosmic space inside. Can be caught in times plural, and we're

- dealing with age things - without a culture around age and what we carry, we'll get lost in space.
- xiii. Sam i rise - black bodies are infantilized when that creates a desirability/space for fetishization. We force adulthood or ignore black youth/childhood when it serves to justify the severity of violence against black bodies (sentencing & punitive action). How/when age is weaponized
  - xiv. "time is weaponized to benefit the intentions of white supremacist values and desires... which also show up in black people (and celebrities)" - Austen
  - xv. Sam rise - i revisited a song that i created while exiting my first long term/abuse relationship. My future self sent me the technology to transmute my experience into a song. I now understand what I proclaimed in my song. There's still an opportunity to relay those experiences to ourselves.
  - xvi.

**2. Other than political authority, what else has shaped western societies' perception of time (science, technology, medical, etc.)? (Janelle)**

**3. Reflect on what the readings shared about how Black children are robbed of their temporalities and their childhoods or their "time of innocence." Innocence is a portal of creation. When you look at children, they are the most imaginative and playful. Did you experience that period of innocence? What is your connection to your "inner child spirit of play?" Is spirit connected to time? (Sakinah)**

**The gate of innocence (referencing human design) - Austen**  
experience: my external embodied experience of innocence wasn't always available, we still find ways to access that now through other technologies - divination, imagination,

**Words like dissociation flatten our ability to shapeshift/time travel!** Our inner children will play tricks on us! Cracks of fugitivity - so many reasons why we should be here but we are. Austen living on the edge of turning 30 - as life continues ("i wasn't supposed to make it to 30") is a queering of linear time. Our inner children - planting seeds which we harvest now.

sam rise - Thinking about how our futures selves are watching ourselves through memories- wrote a song, performed it with a full band, and had the experience of being transported, sitting next to themselves, and singing it to a younger version of themselves as

they prepared to leave an abusive relationship. *How many times have we come to ourselves, and one another as thoughts- traveling through time, to guide one another through a hard moment into the future?*

Tarnynon: Burial plots- playgrounds on top of burial plots; qualities of redemption. Children reinvigorate spirits, spirits guide and assist children into their futures. Shared story of grandmother, who experienced significant harm and violence, but continued to love and support fam. \*shares poem\*

Didn't know why they were writing this work some years ago, queering time was an escape. Wants to create a ritual elemental tool of letting go.

**4. What are some of the temporal technologies that Black people and communities have designed over time to combat the temporal oppression you have been reading about, discussing, and identifying over the past few weeks? What about in your own family or community?**

Omololu - feeling a lot, grateful for this space, for the way that congregating around this subject has affirmed so many of the ways we're trying to reclaim our spirit. **As time connected to spirit - capitalism is a crusher of spirit, so I'm paying attention to the ways i am participating in my way, as a way to attend to time;** these readings have brought up a lot of challenge to try to negotiate the ways I speak about time.

Austen - "Ritual Clock" Creating a clock that invites certain ritual or action, rather than a demarcation of white linear time.

Austen - calls for a collaboration with tactile artist surveyors: This is the idea: Ritual clock - clock that runs counterclockwise, and follows the sun, instead of numbers, there are rituals. "Alarm" in place of a chime that lets folks know to stop what they're doing and breathe

sam rise - "world without police pageant" in conversation with Philly's city budgeting process. An event that imagines a centennial celebration of the abolition of police in Philadelphia. How can we, in the present, imagine so heartfully and with such detail the future we know is possible, that it can dissolve the barriers between the present and that future to create a new reality.

### **Xenobia - “reconnect ourselves to the cosmos”**

Father and ancestors were agricultural people - had the current almanac in the house. So much of our resources are invested in banks, records, written words and tracking of property that we're divorced from . Would love to see observation of time through the human body- some kind of mapping that honors every body's time is different. Personal mapping that interacts with other people's maps. Perhaps meditation or song- sensitivities that we haven't ventured into that we can hone and cultivate.

- a. What images and visions are conjured when you think of liberated Black temporalities, or when you think of Black “no time?”**
  
- 5. Reflecting on the issues you identified in the first discussion, how can we all participate in shifting or dismantling the current temporal designs and protocols of time? Feel free to provide examples of your own projects or share ideas and brainstorm from the Design a Time Tool or Temporal Protocol.**
  - a. Are there ideas from the readings you want to build on?**
  - b. What kind of resources and support would you need to realize your ideas? To bring them to your community?**

# TZP SURVEYORS GROUP 2 NOTES



## Discussion Group Roles

Facilitator: Janelle

Scribing Assistant:

Debrief Reporter:

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    - 2.
2. Other than political authority, what else has shaped western societies' perception of time (science, technology, medical, etc.)? (Janelle)
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4. What are some of the temporal technologies that Black people and communities have designed over time to combat the temporal oppression you have been reading about, discussing, and identifying over the past few weeks? What about in your own family or community?

- a. What images and visions are conjured when you think of liberated Black temporalities, or when you think of Black “no time?”
5. Reflecting on the issues you identified in the first discussion, how can we all participate in shifting or dismantling the current temporal designs and protocols of time? Feel free to provide examples of your own projects or share ideas and brainstorms from the Design a Time Tool or Temporal Protocol.
  - a. Are there ideas from the readings you want to build on?
  - b. What kind of resources and support would you need to realize your ideas? To bring them to your community?

### Q1/Breakout 1

Unknown question:

Group members: Janelle(facilitator) Kamila and Soliana

- Kamila referenced the youth culture of the late 90's, where time structure was oriented differently, more towards a restricted time such as Friday and Saturday nights where televised entertainment was geared towards them vs her children's generation where that media content is accessible around the clock due to the internet. Binge watching has become a cultural norm and has affected how we prioritize time.
- The youth have more autonomy over their time than elder generations. Kamila did not feel like her generation had control over her time
- Examples provided: Nick at Nite
- Soliana - in response to a question asking “whose vision of the future are you living in?”
  - They brought up the notion of freedom (non virtual spaces) vs perceived freedom (virtual spaces).

### Breakout 2

Group members: Janelle(facilitator), Muse, Omololu

‘How has the time=money equation enforced by capitalism via labor.....’

- Muse - a freelancer, video and art producer, time= time I can't use to do things I want. Referenced an article on “people who are paid hourly vs salary are less happy”
- Thinks that the time= money paradigm is shifting towards a focus on reorienting value systems where productivity is not as imposed.
- Omololu - This equation has separated them from centering her spirit. Thought about the way they exchange energy with others.

- Understanding the equation has constricted their development.
- Muse - There is joy in wasting company time.

**-How do you honor your own temporal rhythms?**

- Omololu - Make sure that I'm strategic in how I negotiate my time with my job. Whenever I feel rushed I take 3 deep breaths to reconnect with my body, rush disembodies.

**Breakout 3**

**Group members: Janelle(facilitator) Jihan, Muse, Raquel, Patience, Brennan, Imani, Soliana**

- In the context of the readings on Daylight Saving Time and the event passing two weeks ago, what are your thoughts, feelings, and observations on DST and other forms of temporalized regulation? Did you have more awareness of DST on your body this time around? Share any other thoughts or notes from the DST Tracker Activity.

Jihan - Dad would say "we still Black i'm not changing the time" as a rejection of DST in recognizing that they had to remain an hour ahead in white society.

Muse - Was in Brazil during DST and had trouble trying to organize meetings with time, generally confusing time, related it to Mercury retrograde

Raquel - Not being able to be synced with others during that time. Compared it to "COVID Time" to "return in person time". Felt lost during DST, overlaying frame of lose compiling from lockdown into now, even more so this year. All different temporalities crashed during COVID " office time" blended into "home time". Always had a difficult time separating the two and for over two years they have converged.

**-What are some of the temporal technologies that Black people and communities have designed over time to combat the temporal oppression you have been reading about, discussing, and identifying over the past few weeks? What about in your own family or community?**

Patience - schedules emails

Brennan - Referenced article on Sake Leaves art installation, artist's tools of shifting time, referenced the coniferous clock and a separate article in National Geographic that claimed animals don't fear death.

Facilitator shifts conversation to including non-human practices of time



Imani- Cicadas spend so much time underground with intention and then they re-emerge to procreate and die, continuing the cycle, intentional use and care of time. Referenced animal medicine, things found in nature that animals use.

Muse- Clock time vs event time, Pre-pandemic vs post pandemic, meal times. How all these orientations of time have become stand in models for time observation. Declared themselves as an event time observer who is not motivated by deadlines. Which leads to procrastination.

Soliana - Event time makes them want to resist clock time, curious about other touchstones of time

Jihan- Takes a lot of discipline to regain your own time. There's no endless time but we have to begin it.

- Hair, unknown length of time, time measured goes after only it's complete.

Patience - "Wash Day" = unknown time

Muse - Moral judgements of time

- Patience responds in chat "aint nothing but legs open" after a certain time.

Shift in discussion- Universal time

Facilitator- Can Universal time help humanize other regions of the world? Would westerners care more about geopolitics, the state of affairs in other parts of the world if we had to understand the context of 7 am in Brazil vs 7 am in the US if they were positioned to be the same time in the same place?

Jihan- Time recognition/observation of culture in Puerto Rico, everything closes at 4pm, 4pm there means limited access to commercial activity outside of nightlife/tourism.

**Other than political authority, what else has shaped western societies' perception of time (science, technology, medical, etc.)?**

Patience - Language has defined time, what does "soon" mean in proximity? Changes with colloquial terminology.

Imani - Language is self-defined, shows the tension in the way we talk about language vs how we're to respond/ behave to language.

Discussion shift

Soliana - more flexibility with virtual spaces, freedom vs perceived freedom, supply chain, no one pays for shipping, leading to abusive corporate practices. Convenience = perceived freedom, there's no standard of convenience (references the change of phone models every year).

Imani- Universal time was Pangea

Raquel- Relationship tied to cultural sense of reality. Have a sense of ourselves as mortal bodies so we consume because we know we only have a finite amount of time.

Brennan- Convenience = labor technology which aids in the progress of labor manipulation

Soliana - what if we taxed Amazon regularly and made it to where capitalism itself was inconvenienced by time?

### Conclusion/tools/Solutions

Localize your consumerism, breakdown the mechanisms of capitalism by reducing the cost of products via demand—> reduce the cost of labor—> give more time back to the laborers so they don't have to use as much time laboring

Employ Universal Time to humanize those labeled "other" in other parts of the world.