

TZP SURVEYORS GROUP 1 NOTES



Facilitator: Sakinah

Scribing Assistant: Alexis (she/her)

Reporter:

1. What was surprising about the readings, images, and videos? What was something you learned that you didn't know before?

- Was surprised about sundown towns and was curious about how that influenced how their family related to time when going on trips consciously or subconsciously - wanting to leave early (iresha)
- Felt like choice/autonomy around traveling whenever they want was stolen from them (austen)
- Colonized time has limited our access to certain spaces
- Idea of rage and time revenge as a response to the ways time has been distorted/taken from us (imani)
- People learned about how the phrase "clock time" came about (soliana)
- Was surprised to learn about the IMPC in 1884 and how little it's taught which contributes to the hegemony of westernized time (Alexis)
- Appreciated the affirmation through these articles of something they knew which is the dispossession of time. Was interested by the introduction/use of the clock during slavery and how it was used as a tool of domination . What values do structure our exploration of the construct of time around? (omololu)

2. What emotions arose as you were reading/viewing/listening? What was your somatic or bodily response? What is sitting or lingering with you? What do you plan to return to or revisit?

- Rage (Imani)
- It felt regular because it was another thing that white people created a construct over (connecting time & space). Was energized

- around the stories of people who navigated slavery in ways that allowed them to free themselves (sakinah)
- Made them question their proclivity towards punctuality and how that lends itself to westernized concepts of time. How can Black people reclaim their time for the sake of mental health (Iresha)
- Losing out on sleep and the quality of sleep, I was frustrated in some of the way they contextualized sleep for black people. Stating the doctors noted how black people were less likely to show up for the study. Ofcourse, they would be wary of being studied by a white person in that vulnerable state. What can we do to take our rest back and advocate for each other. Some annoyance and anger came up. People constantly think we can negotiate progress in violent structure. (alexis)
- Feeling aware of how we have to ration our time/energy & trying to create agency with their own balance of time/energy. And also questioning subconscious norms around time & food that are paternalistic (muse)

3. How do you relate the materials to your own experience, community, culture, and/or mental models, values, frameworks associated with time and space?

- Understanding/feeling the weight of what has happened in the past (slavery) in physical locations in the present.
- Is an artists and found themselves working for free often and also having tension around feeling they should always be productive (soliana)
- The temporal relationship is a crossroad and the prime meridian. This relates itself to the importance of the crossroads within African Traditional Religions (ie Eshu & the crossroads man). The human body as an eshu/trickster that navigates white supremacist time & Black bodies as the queering of time. “Ancestors avatars as cargo, not their bodies” (austen)
- Why am I expected to respond to an observatory in Greenwich, London? (austen)
- The concept of time poverty hit her in her chest hard. It bothered them (in a good way) because it gave language to feel what she already knows. Before the pandemic, she’d spend 18 hrs out of the day outside of her house working. (jihana)
- How do you make your own rules with your time with yourself? What were the decisions ancestors could make and couldn’t?
- Is in opposition to volunteerism as it relates to labor. “My ancestors don’t allow me to volunteer at my job” (jihana)

- How do we match people's jobs to their natural rhythms? Ancestors had both the labor forced upon them, and also their community roles amongst themselves (muse)
- We didn't realize till the pandemic how much time was stolen from us because we had to be in the house. These systems can't function without taking time from us. How do we continue to take our time to pour back into ourselves? (iresha)
- The pandemic was a gift to give us back our time. We're forced into a grid

4. How has gentrification and marginalization occupied/taken up both our space and our time? Consider the temporal-spatial impacts of particular policies and laws on land, property, space, labor, time zones, etc.

5. How does the current regime of time uphold oppression on the four levels of racism/oppression?:

- **Personal/Internalized - private beliefs and biases**
- **Interpersonal - personal beliefs affect interactions between people/in public**
- **Institutional - occurs within institutions and systems of power**
- **Structural - biases among institutions and across society**
- Didn't realize how much they were working before the pandemic which allowed them to take inventory of how much space work took We're entangled in this idea of work (camae)

6. What temporal issues or problems feel like a priority to focus on when considering new interventions, protocols or approaches to time and temporality? List the issues and problems, and on Day 2, we will further consider the interventions, protocols, and rituals needed to address those problems.

- We have to have linear time and space in order to reshape the general time and construct of western time.
- During the pandemic, a lot of Black people regained time to rest, grieve, create, ect. But a lot of Black people didn't- people who clean buildings, who work at mail processing center/amazon, who work at grocery stores. What are we (those of us with class privilege within the imperial core) willing to sacrifice for the sake of taking back our time/upending western time across all stratospheres of the Black experience? Can we give up some of the time dependent aspects of this society (2 day shipping, grocery stores that are always stocked) for the sake of reclaiming our time? (alexis)

- How do we create boundaries around others' sense of ownership/entitlement of your time? Esp in work environments (todd)
- The pandemic taught them that there are multiple gradients of self care. They need time to grieve, to meditate, to journal and reflect. And it actually takes them a lot more time to process than what they were taught (austen)
- Thinking about the labor

TZP SURVEYORS GROUP 2 NOTES



Facilitator: Janelle

Scribing Assistant:

Reporter:

These questions are just a guide. Please feel free to let the discussion flow naturally or add in questions you want to pose.

- 1. What was surprising about the readings, images, and videos? What was something you learned that you didn't know before?**
- 2. What emotions arose as you were reading/viewing/listening? What was your somatic or bodily response? What is sitting or lingering with you? What do you plan to return to or revisit?**
- 3. How do you relate the materials to your own experience, community, culture, and/or mental models, values, frameworks associated with time and space?**

questioning ecologies of knowledge : when does it happen ?A part from the public policy construction of time zone politics, there is also a moment, or a progression, a wave, on which ancestral practices such as Place-thought or the abundance of Time regarding the steady miracle of night and day as a pillar of our universe, that also finished to be swippd off by western linear conceptions of the world

i mean : understanding how hegemonic processes monitor and destruct our bodies, communities, land : WHY NOT, we get it.

But when the convoitise, the libido dominandi go as far as monitoring time and space to foster and facilitate global trade and the subconsequent black labor producing wealth, this is going far away.

more regarding my practises : before jumping on these materials i was really busy working on my communities (whatever the cosmologies between saint louis, dakar, artist, academics, POC, queer...) i was focus on building stronger relationships through space and time.

know that i'm both navigating between TZP materials and Senegalese communal philosophy i'm more like

- TIME IS OURS. We are rich, because time is abundance.
- I will not be able to create relationship on a western linear time agenda in Senegal. I have to accept that community building will take more time and depth than I assumed before arriving
- Time is a space on which I am really anxious. And maybe because I am often on the position of mastering time and community organizing conversational timespace I thought I was "strong" ; "resilient" ; "mastering".

L.O.L.

Even with my Angela Davis and so on I and we are still really polluted.

As far as we will not be able to reclaim and resize both

- decolonial mapping
- decolonial timespace relationships

I guess the greatest learning from the reading,

- 4. How has gentrification and marginalization occupied/taken up both our space and our time? Consider the temporal-spatial impacts of particular policies and laws on land, property, space, labor, time zones, etc.**

- 5. How does the current regime of time uphold oppression on the four levels of racism/oppression?:**
 - a. Personal/Internalized - private beliefs and biases**
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 - d. Structural - biases among institutions and across society**

- 6. What temporal issues or problems feel like a priority to focus on when considering new interventions, protocols or approaches to time and temporality? List the issues and problems, and on Day 2, we will further consider the interventions, protocols, rituals, and approaches to address those problems.**

Notes taken by Kamila Shakur 3/6/22

D'Arcee brought up the 2013 Berlin conference and how in all the discussions, there was no acknowledgment of their role in the manner in which time zones affected people.

Janelle added that only one African nation was present.

Kany mentioned Across Ocean of Law which talks about using oceans as time mechanisms.

Kamila brought up how Bells are often used for mind and body control

D'Arcee broached the topic of Black laziness and white laziness, citing Paul Ryan's welfare queen take which is a persistent stereotype.

Nikeshia made the point that Black laziness cost white people money and that we are always relating time to our production value.

Sam Ris mentioned how the use of Bells in white time took away the autonomous ways we used bells and sound for healing. It was something we chose, but that shifted our relationships to indigenous sound technology.

Kamila

Tarnyon cited one of the readings that focused on our sleep and how Black people in safer neighborhoods still were not sleeping better because the sleep rhythms within their bodies were inherited.

Brennan talked about how Black people's history and narrative in America were always about slavery, how that affects our body memory, the use of dancehall music, bass, and vibrations to replicate past history, time travel.

Patience shared a Toni Morrison quote: "All water has a perfect memory and is forever trying to get back to where it was."

Janelle shared about her experience with Capoeira, an Afro-Brazilian martial art that incorporates dance and music. She talks about how it is a portal that allows participants to time travel, protect themselves, and uses music to help participants connect to their roots.

"Metro nominees are limiting beliefs"-Sam Ris

Nikeshia talked about her creative and spiritual work that centers stillness & rest for Black bodies, a deep, reflective process of healing by slowing down. Intentionally reclaiming time. Reclaiming stillness.

D'Arcee mentioned how disability affects our bodies as Black people how in studies he read there was no real understanding of how Black people's bodies are in many ways genetically designed for disability based on genetic trauma. D'Arcee shared about their experience with a family member who needs sleep apnea but refuses and how their work focuses on our bodies as Black people.

"It was embedded into us to refuse wellness."-Janelle

The Time Thief - a film mentioned by Brennan

"You will rest or you will die."-Kamila

Historical networked consciousness=Afro Futurism - I may have copied this wrong and didn't catch the details, but I know it was brought up by D'Arcee

Afro presentism, conflating memory & dreams...-I didn't get a chance to record who brought this up, I deeply apologize!

https://www.researchgate.net/publication/237958376_Sonic_diaspora_vibrations_and_rhythm_tinking_through_the_sounding_of_the_Jamaican_dancehall_session

Thank you Group 2 for an amazing discussion. I hope these notes are helpful!

***Please forgive me quotes are both in and out of place
-Tarnynon

What was surprising about readings images videos...

- D'Arcee Neal

White people talked about what white's have done(scramble for Africa/ Prime Meridian) without taking accountability. The work is put on Black folks to make sense of all this. These are contemporary white scholars still not showing the weight of their ancestors actions

- -Cerebalpalsy/ usually the only or most visible black/disabled person in the room/ connection between race and health (nod to Circadian rhythm article)... Dad has severe sleep apnea but refuses to get treatment...even when we are given prognosis we still can't/don't respond

- -Black folks time and leisure and perceived as lazy and welfare queens
"Praising gods of old and new world is AfroFuturist"

- Janelle Dunlap

Only one African nation was present...reflective of global imperialism...wealth whiteness=historical expertise

Justin Timberlake Out of Time movie shows time moving slower for the rich

Gathered by racial inequality of sleep that leads to so many systemic health issues. The science helped to connect the dots

Capoeira is martial art+music...covert way to practice self defense, preserve culture. Riffs on dance as time travel also. A way t detach from linear timeline.

Circadian rhythms..listening to friends who work night shift...it is the reason for weight gain and other ailments

"All the generational curse breakers, you are not alone."

Kany Baobab

"Berlin and Prime Meridian is the same agenda competition between states to govern the society"

Across ocean of law

Kamila Shakur

How bells were used to “hypnotize people” how sound impacts our brains. Sending vibrations into the body (disorientation). Public clocks, time have a specific intention. Training for jail and office.

“We all have the same 24hr” “That was never the case” Psychological warfare.

“Diability is not visible...can’t walk around for 20min without sitting..gaslit self because it disrupted my ability to be productive.”

“You will rest or you will die.”

Nikesha Breeeze

-Black laziness made white folks lose money/ time is connected to Capitalist system. White profit suffered with Black folks at rest.

-Understanding the vibration of our ancestral inheritance “What does it mean to be a black body that is still?” Nod to nap ministry. How do we reclaim rest? Deep profound self care.

-Creates long slow morning rituals/ moves slowly about the land for 12 hours without projecting an image of production “sitting on a rock watchgning a Black body move slow for an hour...just an arm movement in an hour” Wow!!!!

-”Afrofuturism is breaking time”

Tarnynon

-Facility gave me a word to put a stamp on why the lie that Black people had no history before the TransAtlanti slavetrade

-Sleep disorientation is a body memory/ a generational curse, which is why Blacks of differing socio/econ class don’t have much diff in sleep deprivation, an anomaly.

Personal experience working w/ gov contract/ 7 days/ 84hrs per week/ only Black woman and always woke up late b/c of racial pressure/ sexual harrassment/assault/ sleep perpetually disturbed/ even the money couldn’t keep me woke

Sam ris e

Facility Whitewashing and absolves. We are religated to BPM, the notion of time is scaled...Black creativity must be controlled. Emotional response while scanning hundreds of years of docs. Disposed from family by way of custdy battle. Punitive by way of systemic extraction from Black culture.

“Music making by passes limiting beliefs” “A way to remember ourselves to each other/ belong ourselves to each other” “escavate the tools that are innate in us”

Slaves of the Time Belt "...The clocks are too strong."

Brennan Robinson

-Afropessimism: Blackness not a real human existence. Black history grounded in slavery. Capitalism wishes to mechanize bodies. Dancehall the base and vibes produced characterized phys transmission of bass, transmitters of vibes. Dance is time travel!!!! "Nature doesn't hurry yet everything is accomplished."

"Hanging onto survival mechanisms that don't help us today...stuck in survival mode."

Patience Williams

"All water has perfect memory" Generationally water is embedded in who we are.

-Toni Morrison

Afropresentation builds up AF creating memories and dreams and we are using both to create these frameworks. Gviving ourselves the lang to discuss these things