

Fall 2009
American Studies 501
RACISM AND TECHNOLOGIES OF TIME AND SPACE
Tuesdays 1:00 – 4:00

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office hours:
M 12:00 – 1:00
T 11:00 - 12:00
and by appointment

on time

The new millennium is upon us, though the matter shouldn't be taken too seriously. After all, the year 2001 for Christians is 1379 for Moslems, 5114 for Mayans, and 5762 for Jews. The new millennium starts on January 1 only because one fine day the senate of imperial Rome decided to end the tradition of celebrating the new year at the beginning of spring. The number of years in the Christian era is a matter of whim as well: another fine day the pope in Rome decided to assign a date to the birth of Jesus, even though nobody knows when he was born.

Time pays no attention to the borders we erect to fool ourselves into believing we control it.

--Eduardo Galeano, *Upside Down: A Primer for the Looking-Glass World*, p. 333

on space

The equator did not cross the middle of the world map that we studied in school. More than half a century ago, German researcher Arno Peters understood what everyone had looked at but no one had seen: the emperor of geography had no clothes.

The map they taught us gives two-thirds of the world to the North and one-third to the South. Europe is shown as larger than Latin America, even though Latin America is actually twice the size of Europe. India appears smaller than Scandinavia, even though it's three times as big. The United States and Canada fill more space on the map than Africa, when in reality they cover barely two-thirds as much territory.

The map lies. Traditional geography steals space just as the imperial economy steals wealth, official history steals memory, and formal culture steals the world.

--Galeano, p. 315

Required texts

Butler, Octavia E. *Kindred*. Boston: Beacon (25th Anniversary Edition), 2004.

Harvey, David. *The Condition of Postmodernity*. Cambridge, MA: Blackwell, 1990.

Lefebvre, Henri. *The Production of Space*. Tr. Donald Nicholson-Smith. 1974. Malden, MA: Blackwell, 1991.

Smith, Neil. *Uneven Development: Nature, Capital, and the Production of Space*, 3rd ed. Athens, GA: U of Georgia P, 2008.

Smith, Mark M. *Mastered by the Clock: Time, Slavery, and Freedom in the American South*. Chapel Hill, NC: U of North Carolina P, 1997.

Course objective and rationale

Stephen Steinberg argues that in the last third of the nineteenth century—in the generation following the end of the Civil War—the United States lost its last best chance to end racism. During that time, two curious technologies emerged that may offer clues into the nation's racial politics. In 1874 barbed wire was patented. Invented as a tool for keeping out unwanted animals, it soon became a tool for keeping in unwanted humans. A mere quarter-century after the patenting of barbed wire, concentration camps were invented in Africa. As for the second technology: in the 1880s institutional leaders from imperial-industrial nations established the

Greenwich meridian as the standard for timekeeping. Among the staunchest advocates for standardization was the railroad industry.

What can these very different technologies tell us about racism's survival and persistence? The Industrial Revolution introduced technologies that, like these, escalated owners' capacity to monitor and regulate workers' bodies and movements—their time and space. Though Einstein would, early in the twentieth century, introduce theories that would liberate time and space from the fixity and absoluteness into which science and religion had locked them, still, ironically, new technologies were shackling workers by newly regulating them.

But what does this tell us about racism?

This course will examine a range of aspects of the politics of time and space. I should say that the connection of these politics to racism will not always be immediately apparent. Only two of our required books—Smith's *Mastered by the Clock* and Butler's novel—directly connect such politics to racism. Harvey, Lefebvre, and Neil Smith offer theoretical considerations of the production and manipulation of space in expressions of power. None of these latter writers, except in an occasional passage, directly links his subject to racism. Quite possibly, then, we may pass through long stretches in which we say nothing directly about racism.

And yet “racism” is the first word in our course title, and I hope that all our discussions will eventually, in one way or another, circle back to it. Like Einstein's time and space, racism is not fixed, static, and unchanging. It adapts to the changing needs of institutional power. Here is a recent and obvious example: Back in the 1960s we struggled for representation, for a “place at the table.” Yet the Bush administration boasted, rightly, that it was the most “diverse” presidential administration in the history of the United States. This phenomenon that Angela Davis calls “black faces in high places” has not silenced charges that Bush was also the most racist-imperialist president in the nation's history. Co-opting the language of “diversity” and the demands for representation, Bush even showed how these “black faces in high places” can be a necessary and indispensable component of racist-imperialism.

Language is a key site of struggle. The uses to which technologies are applied—sometimes even the very names of these technologies—often cloak racist-imperialist agendas. But even the work of resistance and revolution bogs down in occasional linguistic morasses. For example, are “public time” and “public space” good or bad? For many observers, especially those who work in social sciences, they are sites of exploitation or oppression. For others, they are sites of resistance. Consider this point from an essay by Henry Giroux:

At the core of Bush's notion of community and hyperpatriotism is a notion of temporality that detaches itself from a sense of public deliberation, critical citizenship, and civic engagement. Jerome Binde refers to this view of temporality as “emergency time” and describes it as a “world governed by short-term efficacy,” which under the imperatives of utter necessity and pragmatism, eschews long-term appraisals, and gives precedence to the “logic of ‘just in time’ at the expense of any forward-looking deliberation. . . . Against this notion of emergency time, educators, cultural workers, and others need to posit a notion of public time. According to democratic theorist Cornelius Castoriadis, public time represents “the emergence of a dimension where the collectivity can inspect its own past as the result of *its own actions*, and where an indeterminate future opens up as domain for its activities.” For Castoriadis, public time puts into question established institutions and dominant authority. Rather than maintaining a passive attitude toward power, public time demands and encourages forms of

political agency based on a passion for self-governing, actions informed by critical judgment, and a commitment to linking social responsibility and social transformation. Public time legitimates those pedagogical practices that provide the basis for a culture of questioning, one that provides the knowledge, skills, and social practices that encourage an opportunity for resistance, a space of translation, and a proliferation of discourses. Public time unsettles common sense and disturbs authority. . . . [P]ublic time affirms a politics without guarantees and a notion of the social that is open and contingent. Public time provides a conception of democracy that is never complete and determinate and [is] constantly open to different understandings of the contingency of its decisions, mechanisms of exclusions, and operations of power. At its best, public time renders governmental power explicit, and in doing so it rejects the language of religious rituals and the abrogation of the conditions necessary for the assumption of basic freedoms and rights. Moreover, public time considers civic education the basis, if not essential dimension, of justice because it provides individuals with the skills, knowledge, and passions to talk back to power while simultaneously emphasizing both the necessity to question that accompanies viable forms of political agency and the assumption of public responsibility through active participation.

(from the Foreword to *Education as Enforcement: The Militarization and Corporatization of Schools*. Eds. Saltman and Gabbard. New York: RoutledgeFalmer, 2003. xii, xiii.)

Even the indeterminacy of such terms as “public time” can usefully remind us to define our own visions of justice. Indeterminacy itself should not, however, be a guiding principle. Just because our visions of justice may differ in their particulars does not mean that our commitment to eradicating injustice should bog down in quarrels over pluralisms and “diversities.” Racism is not negotiable.

Course description

Since we meet only once a week, it will be doubly important to keep up with readings. Our reading load will be heavy at times, though considerably lighter than in most graduate courses in English! Some of our texts will be easy and accessible. Others—Harvey, Lefebvre, and Neil Smith—will be slower going. You would be wise, therefore, to peek ahead, to get a sense of the texts’ difficulties, so that you might allow sufficient time for readings.

I regard this as, in the best sense, an experimental course. The very fact that, four years after offering an early model of this course as American Studies 590, I can still use much of that old syllabus here attests not to my laziness or lack of progress in research but to the new and provisional nature of the work—it is still finding its form and direction. And, because so few books and articles directly link technologies of time and space to racism, we will break new ground, theoretically and practically. Share your ideas, observations, intuitions, suspicions, speculations, and inspirations. No one can claim to be an expert in the work we will undertake this term. I will share my own ideas and observations, but I hope that these will provoke discussion. I envision this course as being staunchly anti-authoritarian.

You will write two papers for the course, one short and one article-length. Details of the assignments appear below. We will watch several films, and I am trying to arrange for a few guest speakers to share their knowledge and observations. I have also created a coursepack with several short readings, and you should pick this up when it becomes available.

Requirements

Attendance and participation: Since we meet only once a week, these are expected.

Text presentation: At the beginning of the term you will sign up to lead a discussion of one of our texts during the semester. This presentation involves your briefly summarizing what you regard as the text's most interesting or most important points and asking two or three questions based on the text.

Paper presentations: You will discuss both the short paper and the final paper. For the short paper, you need only to identify and briefly summarize the text you have reviewed, and then briefly discuss your critique. For the final paper, prepare to speak for roughly ten minutes, identifying your subject and your argument, then providing a few key details of your argument. If you have any multimedia aids or handouts, please use them.

Short paper: Your short paper will review a text that you will select from the list of Recommended Readings below. Obviously this list only hints at a vast number of possible books and articles, and so you should feel free to discuss with me any other book that covers material relevant to our course. Obviously some of the books in the list are lengthy, and so we can negotiate your covering only a significant portion of a lengthy text. As with most reviews, you should provide a brief overview and analysis of the text. What does it tell us—or what can it tell us—about racism? Limit your review to roughly five pages.

Final paper: Your final paper should be an article-length (ie, fifteen- to twenty-page) analysis of an aspect of the technologies of time and space as they facilitate or resist racism. I encourage you to write from a perspective new or unfamiliar to you. For example, if your previous work is in the fields of women's studies, ethnic studies, literature, or history, you may want to read Michio Kaku's critical biography of Einstein and write about the political implications, especially for policies affecting communities of color, of his theories of relativity. Or, after reading Lefebvre's theory of the production of space, you may want to propose your own theory of the production of time.

Alternative to final paper: Since our course is concerned with technologies, you may propose an alternative to the final paper that uses a technology—probably a media technology—or an art form that will advance an argument or observation on the materials we will cover. Let me know as soon as possible that you are considering this alternative project. If you want to collaborate with a classmate, let me know and we can arrange this.

Note: We will have no quizzes or examinations.

Grading formula

Attendance and participation, 10 percent; text presentation and short-paper presentation, 10 percent (5 percent each); final project presentation, 10 percent; short paper, 20 percent; and final paper, 50 percent.

Policies

I will refrain from rehashing the standard (and obligatory) proscriptions against plagiarizing, aside from saying that you should not plagiarize. While obviously we should avoid abusive and hateful speech, I also want to encourage you to exercise your academic freedoms in thoughtful discourse. A racist idea is a racist idea, and we should be honest enough to say so.

Official university statement on special accommodations

Students with Disabilities: Reasonable accommodations are available for students with a documented disability. If you have a disability and may need accommodations to fully participate in this class, please visit the Disability Resource Center (DRC). All accommodations

MUST be approved through the DRC (Washington Building, Room 217). Please stop by or call 509-335-3417 to make an appointment with a disability specialist.

Campus Safety Plan/Emergency information

In the interest of campus safety and emergency procedures, please become familiar with the information available on the following websites: <http://safetyplan.wsu.edu> Campus Safety Plan, <http://oem.wsu.edu/emergencies> Emergency management web site, <http://alert.wsu.edu> WSU Alert site.

Schedule of assignments

Note: Because of several possible and unforeseeable contingencies, our schedule of assignments is extremely flexible and subject to change. I will post changes by e-mail, so please keep up.

8/25: Introduction and syllabus.

9/1: M. Smith: Introduction and Chapters 1-2.

Web readings: Thompson, E. P. "Time, Work-Discipline, and Industrial Capitalism." Accessible at <http://links.jstor.org/sici?sici=0031-2746%28196712%290%3A38%3C56%3ATWAIC%3E2.0.CO%3B2-G>
Hartman, Saidiya. "The Time of Slavery." Accessible at http://muse.jhu.edu/journals/south_atlantic_quarterly/v101/101.4hartman.html or in PDF: http://muse.jhu.edu/journals/south_atlantic_quarterly/v101/101.4hartman.pdf

9/8: M. Smith: Chapters 3-6 and Epilogue.

9/15: Butler, read all of *Kindred*.

9/22: Coursepack: Horton, "Time and Cool People."

Henry, "White People's Time, Colored People's Time."

Gould.

Schivelbusch.

Web readings: McCallum, E. L., "The Timezone Endgame." Accessible at http://muse.jhu.edu/journals/new_centennial_review/v001/1.1mccallum.pdf

Macdonald, Gaynor, "Temporalising the Indigenous Other: The Politics of Tradition in Nation-Building." Accessible at <http://www.re-public.gr/en/?p=128>

Dawkins, Richard, "About Time." Accessible at <http://www.re-public.gr/en/?p=125>

Del, Gandio, Jason, "The Coming-Temporality: A Time for Revolution." Accessible at <http://www.re-public.gr/en/?p=122>

Skim the NIST Web site pages on Early Clocks, A Revolution in Timekeeping, World Time Scales, and NIST Time and Frequency Services. Accessible at

<http://physics.nist.gov/GenInt/Time/early.html>

<http://physics.nist.gov/GenInt/Time/revol.html>

<http://physics.nist.gov/GenInt/Time/world.html>

<http://physics.nist.gov/GenInt/Time/boulder.html>

9/29: Lefebvre: Chapters 1 and 2.

Coursepack: Roediger (both essays).

10/6: Lefebvre: Chapters 3 and 4.

Coursepack: Netz, 1-39.

10/13: Lefebvre: Chapters 5 and 6.

Coursepack: Netz, 39-55.

10/20: Lefebvre: Chapter 7.

10/27: Lefebvre: Afterword by David Harvey.
Coursepack: Foucault.

11/3: Coursepack: Kristeva.
SHORT PAPER DUE.
SHORT PAPER PRESENTATIONS.

11/10: Harvey: All of Part III.

11/17: Harvey: All of Part IV.
N. Smith: Foreword, Prefaces, Introduction, and Chapter 1.

11/24: No class.

12/1: N. Smith: Chapters 2-6.
FINAL PAPER PRESENTATIONS.

12/8: Coursepack: Ricoeur.
Warm Water.
Césaire.
FINAL PAPER PRESENTATIONS.

12/11 (Friday): FINAL PAPER DUE BY 4:00 PM EITHER IN MY MAILBOX OR IN MY OFFICE.

Recommended readings

- Adas, Michael. *Dominance by Design: Technological Imperatives and America's Civilizing Mission*. Cambridge, MA: Belknap, 2006.
- Adam, Barbara. *Time*. Cambridge, UK: Polity, 2004.
- Agacinski, Sylviane. *Time Passing: Modernity and Nostalgia*. Trans. Jody Gladding. New York: Columbia UP, 2003.
- Allen, Thomas M. *A Republic in Time: Temporality and Social Imagination in Nineteenth-Century America*. Chapel Hill: U of North Carolina P, 2008.
- Anderson, Benedict. *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. Rev. ed. London: Verso, 1991.
- Attali, Jacques. *Noise: The Political Economy of Music*. Tr. Brian Massumi. Minneapolis: U of Minnesota P, 1985.
- Aveni, Anthony. *The Book of the Year: A Brief History of the Seasonal Holidays*. 2003. New York: Oxford UP, 2004.
- . *Empires of Time: Calendars, Clocks, and Cultures*. Rev. ed. Boulder, CO: UP of Colorado, 2002.
- Bachelard, Gaston. *The Poetics of Space*. 1958. Boston: Beacon, 1994.
- Bakhtin, M. M. *The Dialogic Imagination*. Trans. Caryl Emerson and Michael Holquist. Austin: U of Texas P, 1981.
- Bartky, Ian. *One Time Fits All: The Campaigns for Global Uniformity*. Stanford: Stanford UP, 2007.
- . *Selling the True Time: Nineteenth-Century Timekeeping in America*. Stanford: Stanford UP, 2000.
- Bender, John, and David E. Wellbery, eds. *Chronotypes: The Construction of Time*. Stanford: Stanford UP, 1991.
- Bergson, Henri. *Matter and Memory*. Trans. N. M. Paul and W. S. Palmer. 1988. New York: Zone, 1991.
- . *Time and Free Will: An Essay on the Immediate Data of Experience*. Tr. F. L. Pogson. 1889. Mineola, NY: Dover, 2001.
- Birkerts, Sven. *The Art of Time in Memoir: Then, Again*. Saint Paul: Graywolf, 2008.
- Black, Jeremy. *Maps and Politics*. Chicago: U of Chicago P, 1997.
- Blaise, Clark. *Time Lord: Sir Sandford Fleming and the Creation of Standard Time*. London: Weidenfeld and Nicolson, 2000.
- Brand, Stewart. *The Clock of the Long Now: Time and Responsibility*. New York: Basic, 1999.
- Brantlinger, Patrick. *Dark Vanishings: Discourse on the Extinction of Primitive Races, 1800-1930*. Ithaca, NY: Cornell UP, 2003.
- Braun, Marta. *Picturing Time: The Work of Etienne-Jules Marey (1830-1904)*. 1992. Chicago: U of Chicago P, 1994.

- Bunkše, Edmunds Valdemārs. *Geography and the Art of Life*. Baltimore: Johns Hopkins UP, 2004.
- Callender, Craig, and Ralph Edney. *Introducing Time*. 2001. Royston, UK: Icon, 2005.
- Calvino, Italo. *Cosmicomics*. 1965. Trans. William Weaver. New York: Harcourt, 1968.
- Cardenal, Ernesto. *Cosmic Canticle*. Trans. John Lyons. 1989. Willimantic, CT: Curbstone, 2002.
- . *Zero Hour and Other Documentary Poems*. New York: New Directions, 1980.
- Carr, David. *Time, Narrative, and History*. 1986. Bloomington, IN: Indiana UP, 1991.
- Césaire, Aimé. *Discourse on Colonialism*. 1955. New York: Monthly Review, 2000.
- Chinn, Sarah E. *Technology and the Logic of American Racism: A Cultural History of the Body as Evidence*. London: Continuum, 2000.
- Christianson, David. *Timepieces: Masterpieces of Chronometry*. Buffalo, NY: Firefly, 2002.
- Conrad, Joseph. *The Secret Agent*. 1907. New York: Modern Library, 1998.
- Craib, Raymond B. *Cartographic Mexico: A History of State Fixations and Fugitive Landscapes*. Durham, NC: Duke UP, 2004.
- Davies, Paul. *About Time: Einstein's Unfinished Revolution*. New York: Simon and Schuster, 1995.
- . *How To Build a Time Machine*. 2001. New York: Penguin, 2002.
- De Bourgoing, Jacqueline. *The Calendar: History, Lore, and Legend*. Trans. David J. Baker and Dorie B. Baker. New York: Harry N. Abrams, 2001.
- De Graaf, John, ed. *Take Back Your Time: Fighting Overwork and Time Poverty in America*. San Francisco: Berrett-Koehler, 2003.
- De Grazia, Sebastian. *Of Time, Work and Leisure*. 1962. New York: Vintage, 1994.
- Deleuze, Gilles. *Cinema 2: The Time-Image*. Trans. Hugh Tomlinson and Robert Galeta. Minneapolis: U of Minnesota P, 1989.
- Denning, Michael. *Culture in the Age of Three Worlds*. London: Verso, 2004.
- Doane, Mary Ann. *The Emergence of Cinematic Time: Modernity, Contingency, the Archive*. Cambridge, MA: Harvard UP, 2002.
- Dohrn-Van Rossum, Gerhard. *History of the Hour: Clocks and Modern Temporal Orders*. Tr. Thomas Dunlap. Chicago: U of Chicago P, 1996.
- Duncan, David Ewing. *Calendar: Humanity's Epic Struggle to Determine a True and Accurate Year*. New York: Avon, 1998.
- Einstein, Albert. *Relativity: The Special and General Theory*. Trans. Robert W. Lawson. New York: Plume, 2006.
- Ermarth, Elizabeth Deeds. *Sequel to History: Postmodernism and the Crisis of Representational Time*. Princeton, NJ: Princeton UP, 1992.
- Fabian, Johannes. *Time and the Other: How Anthropology Makes Its Object*. 1983. New York: Columbia UP, 2002.
- Finney, Jack. *About Time*. New York: Fireside, 1986.
- . *Time and Again*. 1970. New York: Scribners, 1995.
- Fixico, Donald L. *Termination and Relocation: Federal Indian Policy, 1945-1960*. Albuquerque: U of New Mexico P, 1986.
- Fogel, Robert William, and Stanley L. Engerman. *Time on the Cross: The Economics of American Negro Slavery*. 1974. New York: Norton, 1989.
- Foucault, Michel. *Discipline and Punish: The Birth of the Prison*. Tr. Alan Sheridan. 1975. New York: Vintage, 1995.
- Fraser, J. T., ed. *The Voices of Time: A Cooperative Survey of Man's Views of Time as Expressed by the Sciences and by the Humanities*. 2nd ed. Amherst: U of Massachusetts P, 1981.
- Fraser, J. T. *Time, Conflict, and Human Values*. Urbana, IL: U of Illinois P, 1999.
- . *Time, the Familiar Stranger*. 1987. Redmond, WA: Tempus, 1988.
- Frazier, John W., Florence M. Margai, and Eugene Tettey-Fio. *Race and Place: Equity Issues in Urban America*. Boulder, CO: Westview, 2003.
- Galeano, Eduardo. *Upside Down: A Primer for the Looking-Glass World*. Tr. Mark Fried. New York: Picador, 2000.
- Galison, Peter. *Einstein's Clocks, Poincaré's Maps: Empires of Time*. New York: Norton, 2003.
- Golston, Michael. *Rhythm and Race in Modernist Poetry and Science*. New York: Columbia UP, 2008.
- Gould, Stephen Jay. *Questioning the Millennium: A Rationalist's Guide to a Precisely Arbitrary Countdown*. New York: Harmony, 1997.
- . *Time's Arrow, Time's Cycle: Myth and Metaphor in the Discovery of Geological Time*. Cambridge, MA: Harvard UP, 1987.

- Greene, Brian. *The Fabric of the Cosmos: Space, Time, and the Texture of Reality*. 2004. New York: Vintage, 2005.
- Griffiths, Jay. *A Sideways Look at Time*. 1999. New York: Jeremy P. Tarcher, 2002.
- Grosz, Elizabeth. *The Nick of Time: Politics, Evolution, and the Untimely*. Durham, NC: Duke UP, 2004.
- . *Time Travels: Feminism, Nature, Power*. Durham, NC: Duke UP, 2005.
- Grudin, Robert. *Time and the Art of Living*. 1982. New York: Ticknor and Fields, 1988.
- Guadalupi, Gianni, and Antony Shugaar. *Latitude Zero: Tales of the Equator*. New York: Carroll and Graf, 2001.
- Halberstam, Judith. *In a Queer Time and Place: Transgender Bodies, Subcultural Lives*. New York: NYUP, 2005.
- Hall, Edward T. *The Dance of Life: The Other Dimension of Time*. 1983. New York: Anchor, 1989.
- Harding, Sandra, ed. *The "Racial" Economy of Science: Toward a Democratic Future*. Bloomington, IN: Indiana UP, 1993.
- Harley, J. B. *The New Nature of Maps: Essays in the History of Cartography*. Baltimore: Johns Hopkins UP, 2001.
- Hardt, Michael, and Antonio Negri. *Empire*. Cambridge, MA: Harvard UP, 2000.
- Harvey, David. *Spaces of Capital: Towards a Critical Geography*. New York: Routledge, 2001.
- Hawking, Stephen. *A Brief History of Time*. 2nd ed. New York: Bantam, 1998.
- Heidegger, Martin. *Being and Time*. Trans. John MacQuarrie and Edward Robinson. 1927. New York: Harper Perennial, 2008.
- . *On Time and Being*. 1969. Chicago: U of Chicago P, 2002.
- Holford-Strevens, Leofranc. *The History of Time: A Very Short Introduction*. Oxford, UK: Oxford UP, 2005.
- Jackson, John Brinckerhoff. *Landscape in Sight: Looking at America*. Ed. Helen Lefkowitz Horowitz. New Haven, CT: Yale UP, 1997.
- Jennings, Charles. *Greenwich: The Place Where Days Begin and End*. 1999. London: Abacus, 2001.
- Jespersion, James, and Jane Fitz-Randolph. *From Sundials to Atomic Clocks: Understanding Time and Frequency*. 2nd ed. Mineola, NY: Dover, 1999.
- Kaku, Michio. *Einstein's Cosmos: How Albert Einstein's Vision Transformed Our Understanding of Space and Time*. 2004. New York: Norton, 2005.
- Kelton, Elmer. *Barbed Wire*. 1957. New York: Forge, 2007.
- Kermode, Frank. *The Sense of an Ending: Studies in the Theory of Fiction*. 1966. New York: Oxford UP, 2000.
- Kern, Stephen. *The Culture of Time and Space 1880-1918*. 1983. Cambridge, MA: Harvard UP, 2003.
- Klein, Étienne. *Chronos: How Time Shapes Our Universe*. Trans. Glenn Burney. New York: Thunder's Mouth, 2005.
- Klein, Stefan. *The Secret Pulse of Time: Making Sense of Life's Scarcest Commodity*. Trans. Shelley Frisch. Cambridge, MA: Da Capo, 2007.
- Koselleck, Reinhart. *Futures Past: On the Semantics of Historical Time*. Trans. Keith Tribe. New York: Columbia UP, 2004.
- Krell, Alan. *The Devil's Rope: A Cultural History of Barbed Wire*. London: Reaktion, 2002.
- Landes, David S. *Revolution in Time*. Rev. ed. Cambridge, MA: Belknap, 2000.
- Lash, Scott, Andrew Quick, and Richard Roberts. *Time and Value*. Oxford: Blackwell, 1998.
- Lefebvre, Henri. *Key Writings*. Eds. Stuart Elden, Elizabeth Lebas, and Eleonore Kofman. London: Continuum, 2003.
- . *Rhythmanalysis: Space, Time, and Everyday Life*. Trans. Stuart Elden and Gerald Moore. London: Continuum, 2004.
- L'Engle, Madeleine. *A Wrinkle in Time*. 1962. New York: Yearling, 2005.
- Leon-Portilla, Miguel. *Time and Reality in the Thought of the Maya*. 2nd ed. Norman, OK: U of Oklahoma P, 1988.
- Lewis, Wyndham. *Time and Western Man*. 1927. Boston: Beacon, 1957.
- Lightman, Alan. *Einstein's Dreams*. New York: Warner, 1994.
- Lippincott, Kristen, Umberto Eco, E. H. Gombrich, et al. *The Story of Time*. London: Merrell Holberton, 1999.
- Low, Setha, and Neil Smith, eds. *The Politics of Public Space*. New York: Routledge, 2006.
- Mainzer, Klaus. *The Little Book of Time*. Trans. Josef Eisinger. 1999. New York: Copernicus, 2002.
- Marx, Karl. *Grundrisse*. Trans. Martin Nicolaus. New York: Penguin, 1973.
- McCready, Stuart, ed. *The Discovery of Time*. Naperville, IL: Sourcebooks, 2001.
- Mészáros, István. *The Challenge and Burden of Historical Time: Socialism in the Twenty-First Century*. New York: Monthly Review, 2008.
- Mitchell, David. *Cloud Atlas*. New York: Random House, 2004.
- Mitchell, W. J. T., ed. *Landscape and Power*. 2nd ed. Chicago: U of Chicago P, 2002.
- Monmonier, Mark. *How to Lie with Maps*. 2nd ed. Chicago: U of Chicago P, 1996.

- Morgan, Jessica, and Gregor Muir, eds. *Time Zones*. London: Tate, 2004.
- Morson, Gary Saul. *Narrative and Freedom: The Shadows of Time*. New Haven: Yale UP, 1994.
- Moten, Fred. *In the Break: The Aesthetics of the Black Radical Tradition*. Minneapolis: U of Minnesota P, 2003.
- Mumford, Lewis. *Art and Technics*. 1952. New York: Columbia UP, 2000.
- . *Technics and Civilization*. 1934. San Diego: Harvest, 1963.
- Nelson, Alondra, and Thuy Linh N. Tu, with Alicia Headlam Hines, eds. *Technicolor: Race, Technology, and Everyday Life*. New York: New York UP, 2001.
- Netz, Reviel. *Barbed Wire: An Ecology of Modernity*. Middletown, CT: Wesleyan UP, 2004.
- Newton, Roger G. *Galileo's Pendulum: From the Rhythm of Time to the Making of Matter*. Cambridge, MA: Harvard UP, 2004.
- Norgate, Sarah. *Beyond 9 to 5: Your Life in Time*. New York: Columbia UP, 2006.
- Nye, David E. *Narratives and Spaces: Technology and the Construction of American Culture*. New York: Columbia UP, 1997.
- O'Malley, Michael. *Keeping Watch: A History of American Time*. New York: Viking Penguin, 1990.
- Peat, F. David. *Blackfoot Physics: A Journey into the Native American Practice*. San Francisco: Weiser, 2005.
- Piper, Karen. *Cartographic Fictions: Maps, Race, and Identity*. New Brunswick, NJ: Rutgers UP, 2002.
- Prerau, David. *Seize the Daylight: The Curious and Contentious Story of Daylight Saving Time*. New York: Thunder's Mouth, 2005.
- Price, Huw. *Time's Arrow and Archimedes' Point: New Directions for the Physics of Time*. New York: Oxford UP, 1996.
- Rawlence, Christopher, ed. *About Time*. London: Jonathan Cape, 1985.
- Raymo, Chet. *Walking Zero: Discovering Cosmic Space and Time Along the Prime Meridian*. New York: Walker, 2006.
- Razac, Olivier. *Barbed Wire: A Political History*. Tr. Jonathan Kneight. New York: New, 2002.
- Richards, E. G. *Mapping Time: The Calendar and Its History*. New York: Oxford UP, 1998.
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