**Time, equity and higher education**

Literature Review

This extract comes from: Baker, S,, Irwin, E. & Freeman, H. (2019). Wasted, Manipulated and Compressed Time: Adult Refugee Students’ Experiences of Transitioning into Australian Higher Education, *Journal of Further and Higher Education*,

*Time and contemporary higher education*

Much like space, time is such a constant element of social life that it is often taken for granted in social research. However, although time is often understood as a ‘simple, singular, and linear contextual dimension of people’s experiences’ (Compton-Lilly 2015, 576), there is a substantial body of work that points to how time can be better understood as complex, conflicting, multi- dimensional and intersectional. In particular, Barbara Adam’s (1998, 2000) influential work offers a much more complex set of characterisations of time. Adam makes the case that a reductive linear notion of time (‘clock’ or ‘natural’ time) operates to maintain existing hegemonies by normalising the compartmentalisation (commodification) of time, rather than exposing its constructed qualities (as a by-product of industrialisation). Adam (2000) argues that ‘the neutral, decontextualized, empty time of calendars and clocks’ ignores the ways in which ‘social time’ is ‘experienced, constructed, recounted, recorded and commodified’ (p. 126).

Instead, Adam suggests a more ecological continuum of time perspectives, ranging from ‘natural’ time (the time of cosmology and nature) to ‘social’ time. Her contribution of the timescape perspective opens an expanded conceptual space, permitting exploration of ‘the relational recur- sive interplay between all [time’s] features and locates it in the hegemonic social relations of power and value that tend to set the ground-rules and parameters of socio-environmental debates’ (137). Adam’s (2000) timescape perspective works with a ‘4T’ heuristic: time frame (natural, cosmic, sociocultural), temporality (the time of existence and change), tempo (speed and intensity) and timing (or synchronisation). All these elements of time are located within and against other continua: the past–present–future continuum, the duration–intensity continuum and the sequential–rhythmic continuum. Put together, Adam’s multilayered framework dismisses simple, linear ideas about time, and instead exposes time as highly complex, contextual and dynamic.

This expansive view of time and temporality/ies facilitates the exploration of its multidimensionality, and its contextual/sociocultural practices, making possible analyses of diverse perceptions – such as political, scientific and economic forms of time. Other scholars have added the notion of academic time as a particular timescape (for example, Horstmanshof and Zimtat 2007; Vostal 2013), which is understood as a set of competing temporalities, timings and tempos. As Guzmán- Valenzuela and Di Napoli (2015) argue, universities are caught between the fast pace of the (relatively new) entrepreneurial, competitive, pseudo-corporate drivers of change in HE and the slowness of the (traditional, archaic) administrative processes and timing of university bureaucracy. As they note, ‘Both entrepreneurship and bureaucracy are often present in the same institution and each represents singular pacings: quickness and sluggishness, fast time and slow time’ (155).

Caught between the new pressures of competing in a global market while being beholden to the traditional structures of HE, the timescapes of academia are qualitatively different from other institutions or organisations. However, the dominant time frame in HE has been colonised by clock time – regulated, efficient, bounded and quantifiable time. As Ylijoki (2014, p.144) argues,

[T]he triumph of clock time is manifest at all levels. Academic life is thoroughly structured by clock time rhythms, organizing and ordering activities, among other things, into classes, terms, funding periods and assessment cycles. Internalization of the norms of clock time belongs to the hidden curriculum of education, as at lower levels schoolchildren learn to adapt to externally formulated timetables with regular and fixed slots for arrival, lessons, breaks, eating and other school-day activities.

A significant issue with the dominance of clock time in HE is that it does not recognise the complex and unpredictable aspects of teaching and learning in the contemporary university, such as giving support, building relationships or engaging in self-care (Stevenson and Clegg 2013; Ylijoki 2014). Furthermore, the digitisation of HE has contributed to the speeding up of temporalities of HE. While digital tools have helped to open up/loosen some of the restrictive time frames of university study (such as listening to recorded lectures rather than physically attending at the scheduled time), their use for ‘making future time’ (Gourlay 2014) also demands much more of students and teachers, creating what Burston (2017) describes as ‘time poverty’ (see also Walker 2009).

*Higher education and students’ futures*

Conceptualisations of the future for/in/of HE matter because they drive policy and funding, and guide practice and conversations between educators and students (Facer 2013). The dominant temporality of HE is future-focused (Adam and Groves 2007; Clegg 2010; Facer 2013; Horstmanshof and Zimtat 2007). For Barbara Adam, the future has been colonised by the question ‘what’s-in-it- for-us’ (2004, 142), with the future subordinated by and contingent on the present. Relatedly, the effectiveness of the myth and marketing of university has created a mirage – what Clegg (2010) describes as an ‘open and empty future’ – where the aspirant, neoliberal student (read compliant, hard-working self-entrepreneur) is led to believe the future is free to be colonised in their own image. In HE discourse, ‘“the future” is often simply used as a synonym for “better”, as a repository for hopes and aspirations for change, as a site of resistance against the conditions of the present’ (Facer 2013, 137).

Time plays a fundamental role in the corporatisation of HE, being used to fuel academic capitalism, which ‘requires both the reification of time and an internalization of the importance of managing time in a demonstrably efficient manner’ (Walker 2009, 484). In addition to the ever- tightening pressures created by neoliberal changes to HE (do more with less!), other broader sociocultural and technological developments have impacted on the 4Ts of the academic time- scape, as well as the lived experiences of studying or working in HE. Growing numbers of traditionally-underrepresented students, resulting from sustained efforts to widen participation, means that universities have to deal with the complexity that mass growth and diversification brings, making it difficult to assume or predict the needs, experiences, knowledges and practices of the diversified student body. Time is a central aspect of this diversity that often gets overlooked.

In aspirational terms, the future in HE is closely tied to the graduate outcome and employability agendas. A problematic assumption underpinning this orientation to the future is that students are able to imagine their futures and craft their aspirations and study trajectories (Stevenson and Clegg 2011; Zipin et al. 2015). From a policy perspective, students’ imagined futures, aspirations and trajectories are assumed to be in development by the time a student enters an undergraduate degree. However, there is a body of work that suggests that students’ aspirations are not fixed or predictable; rather, they are individual, evolving and contextually dependent (see, for example, Gale and Parker 2015; Zipin et al. 2015). Indeed, as Zipin et al. (2015) contend, students’ emergent aspirations (in contrast with their commonsensical and habituated aspirations) are difficult to empirically examine because they constitute ‘social presents-becoming-futures, the “logics” of which . . . do not yet have language’ (236). This lack of metalanguage to describe the ambiguity reinforces more blunt and reductive characterisations of our students, which in turn fuels deficit notions for students who cannot imagine the future as ‘open and empty’.

Other work has pointed to the impact of diversity and students’ orientations to their futures. Using the concept of ‘possible selves’ (idealised representations of self in the future), Stevenson and Clegg’s (2011, 2013) work challenges institutional assumptions about what aspirations and possibilities students bring with them to their HE studies, examining how sociological factors, such as class and gender, open or constrain students’ imaginations about their futures. Although this work suggests that the capacity of students to articulate a future-self is best understood as individual, contextual and fluid, the institutional dominance of clock time (or ‘scheduled time’, according to Ylijoki 2014) denies this diversity. The organisation of time in HE creates a limited set of positions for students that privilege ‘well-defined target setting and planning on how to reach goals and targets’ and fosters the belief that by ‘working hard and avoiding time wasting, it is possible to control the future and achieve one’s goal’ (ibid, 156). When this message is consistently disseminated throughout schooling, it acts as a technology of self-surveillance (Foucault 1988), policing decisions and feelings about time, progress and success. Such attitudes and uses of time align with Adam’s (2003) argument about the commodification of time. In the case of HE, the profit to be gained from time investments may not immediately translate into monetary gain but may instead be used to obtain career or reputational currency.

**Equity in Higher Education Annotated Bibliography Series**

**Time, equity and higher education**

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| **Citation** | **Annotation** |
| Adam, B. (2000). [The temporal gaze: the challenge for social theory in the context of GM food](https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1468-4446.2000.00125.x), *British Journal of Sociology,* 51(1), 125–142.UKKeywords: *Timescape; socio-environmental theory; GM food; contextualization* | **Context:** Timescapes/ temporal gaze in social theory: “A thorough-going temporal gaze is important because a) such reconceptualization forms an integral part of rethinking the social sciences’ relationship to nature and environmental matters; b) the implications at the level of theory tend to be glossed over and ignored; and c) it is central to changing practice at the level of public and personal action” (abstract). Many social theorists evidently find it difficult to sustain the temporal gaze at the theoretical level. Adam critiques the adoption of ‘natural time’ in much of this work: “the neutral, decontextualized, empty time of calendars and clocks remains the unquestioned medium and the parameter within which socio-environmental activities are experienced, constructed, recounted, recorded and commodied” (p.126). ‘Natural time’ = by-product of industrialization (cites Ermarth, 1998). Adam argues that in socio-environmental theory, ‘natural’ notions of time persist (the “qualitative time of difference tended to be projected onto the social realm whilst the neutral, invariant, empty quantity, symbolized by the clock, designated the time of nature”) but this is “quite unacceptable given that the quantitative medium is the social invention and tool for socio-environmental control and, equally pertinently, its invariable neutrality exists nowhere in nature where time is marked instead by rhythmic repetition of the similar, by seasons and by contextual patterns of growth and decay” (p.127). This, she argues, is due to dualism between social and nature being sustained **Aim:** Argues for pertinence of timescape perspective for social theory (in context of GM food): “The challengefor social theory as I see it is to expand the temporal gaze to depths and breadths that had so far fallen outside its field of vision, to touch the deep structure of social and institutional relations and thus to reach ‘parts’ and processes that other social theories can’t reach” (p.127(.**Theoretical frame:** Starts article with reference to Gidden’s (1979) call to abandon reductive binaries (need to view time and space as a continuum).**Methodology:** Essay**Findings:** Discusses time in context of GM food debates of late 1990s/ early 2000. Makes case that artificially harnessing nature/ time of nature has happened for millennia: “Time, of course, is a central factor in the industrial definition of efficient production. When time is money then speed becomes of the essence since the faster something moves through the system the shorter the time capital is tied up in production and the lower the labour costs and interest payments involved” (p.129). Adam poses questions about different framings of time:1) ‘Add-on clock time’ = add questions about space and quantity to debate (adding clock time) = results in shift in emphasis; unsettles ‘science’ (asking for predictions that cannot be answered disrupts the certainty of science’s [aka GM promoters’] promises)2) Importance of context: acknowledging “an appreciation that time and space constitute an indivisible unity where space always implicates time and vice versa” (p.133-4) = aka taking an ecological approach.3) Profile multidimensionality of time (p.136):* Time frames = can be natural/cosmic; cycles; sociocultural
* Temporality = time *in* things, events, processes = unidirectional and irreversible (e.g. aging) and renewal, regeneration, evolution, creativity (‘the time of change’)
* Tempo = speed or intensity
* Timing and synchronisation
* All located in past-present-future continuum
* Duration-instantaneity continuum (degree of expansion along the time frame/ on the past-present-f I suggest you let go of this question future axis)
* Sequence, simultaneity, repetition = ways of following, concurrently happening, creating pattern or rhythm
* Rhythmic continuum – all things have beginnings and endings, pauses and transitional periods

4) Timescape perspective = temporal equivalent of landscape; “understands the relational recursive interplay between all its features and locates it in the hegemonic social relations of power and value that tend to set the ground-rules and parameters of socio-environmental debates” (p.137)**Core argument:** “a timescape analysis is not concerned to establish what time is but what we do with it and how time enters our system of values” (p.137). |
| Adam, B. (2003). [Reflexive Modernisation Temporalized](https://journals.sagepub.com/doi/10.1177/0263276403020002004), *Theory, Culture & Society,* 20(2), 59–78.UK | **Aim:** To explore the interplay between reflexive modernization (Beck) and time social theory; to make explicit the temporal dimensions of modernity with references to the 5 Cs (creation of time to human design; commodification of time; compression of time; control of time; colonization of time)**Theoretical frame:** Reflexive modernization = idea that anything that cannot be absorbed by logic of industrialisation creates ongoing tensions in the system: “Reflexive modernization recognizes that the continuity and intensification of the logic of modernity undermine their own base: discontinuity arises from continuity” (p.60). Naturalization = hegemony of the system (understood as given and unchangeable). Social time of modernization tends to be naturalized**Methodology:** Essay**Discussion:**C1 - creation of time to human design: clock-time = invariable and precise (unlike natural time, which is variable and context-dependent). Development of first clocks aligned with conceptual design of linear perspective by Italian artists (“both are premised on abstraction, decontextualization, quantification and rationalization”, p.62) = revolutionized ways that humans saw the world/ themselves in the world. In the industrial sphere (including human services like education), time is “decontextualized, spatial, invariant, quantifiable and external” (p.63), and this invariable and normative version of time is used to classify and structure variable and human (embedded) temporal activities (such as learning): “The periodic changing of the education system therefore can be never more than a fiddling at the edges as long as it ignores the contradictions and stresses of the competing temporal logics at the centre” (p.63-4)Table 1 p.64Imposition of naturalized clock time/ linear perspective also makes us observers (through abstraction) rather than participantsC2 – commodification of time: clock time + money = perfect pairing of abstractions “When ‘time is money’, then time costs money and time makes money because the economic practice of charging interest means that capital has got a built-in clock that is constantly ticking away. Every hour, every day, every month and every year brings profit on the invested sum of money. Equally, every hour, every day, every month and every year that money is borrowed has to be paid for in interest” (p.65-6).C3 – compression of time: “When time is money, then faster means better” (p.67) – time compression = equated with efficiency and increased profits – see Virilio’s argument about transport, transmission, transplantationC4 – control of time: partly relating to human desire to recraft rhythms of life in ways that are uniform, invariable, decontextualized, predictableC5 – colonization of time: global imposition of industrial time = colonization *with* time (e.g. dominance of Western, clock time) and *of* time (e.g. genetic modification: “refers primarily to the econo-political reach into, as well as the ab/use of, the past and future, that is, predecessors’ and successors’ presents”, p.72)**Core argument:** Reflexive modernization helps to understand how clock time (creation of time to human design) is “being undermined by the results of its own logic being taken to the limit” (p.73-4). Politics of time has no obvious locus (unlike democratic politics where voting can represent public opinion): “We have no institutions adequate and appropriate to our current temporal politics” (p.74) – there is “no governance of time. There are no democratically elected guardians of the future” (p.75). |
| Adam, B. (2006). [Time,](https://journals.sagepub.com/doi/10.1177/0263276406063779) *Theory, Culture & Society,* 23(2–3), 119–126.UKKeywords: *time transcendence, time tracking, time transformation, time trading, time traversal* | **Context:** Sociology of time in the context of increasingly technological/ geospatial change**Aim:** To argue that the notions of transcendence, tracking, transformation, and trading with relation to time are what make us human.**Theoretical frame:** Sociology of time/ sociohistorical account of time**Methodology:** Essay**Discussion:** *Transcendence*: “Culture is inescapably tied to the human relationship to time: to death and the boundedness of human existence, to change, transience, ephemerality and contingence, and to the rhythmicity of the physical and living environment” (p.120). Human relationship to the finitude of life resulted in creation of cultural practices and rituals to create a sense of permanence (burial, worship etc.): “With the production of artefacts knowledge was not just objectified and externalized but it survived into the following generations, thus loosening the dependence on co-presence for knowledge to circulate” (p.120). Moreover, through religious and cultural practices, humans have attempted to make time stand still (through the preservation of artefacts/ artwork) as a method of fixing/ stabilizing beliefs, the present. All these practices/ myths/ beliefs = attempts to “transcend the times of earthly existence” (p.121) *Tracking time*: “tracking of time involved the vast time scales of gods and the cosmos, the life-span of beings and things, seasonal patterns, even subdivisions of the day and very short time spans such as the beat of a human heart” (p.121). Tracking of time = often connected to need to identify patterns so as to be able to predict: “The ability to count, name, number and quantify change processes and repetitions facilitates predictability of the seemingly unpredictable” (p.121). However, many of the early attempts to integrate different times have been dismissed with the advent and dominance of clock time: “With clock-time the tie with temporality, contextuality and variation has been severed and contingent rhythmicity replaced with a decontextualized, invariable machine-time” (p.123).*Transforming time*: clock time = “no longer tracks and synthesizes time of the natural and social environment but produces instead a time that is independent from those processes: clock-time is applicable anywhere, any time” (p.123). It is decontextualized and rationalist.*Trading time*: the association between clock time and money (via production) “has become the preconditionfor industrialization and capitalist development, which today constitutes both promise and curse for non-industrialized cultures as well as societies structured and organized on the basis of different temporal principles” (p.123-4). Commodification of time = fastest throughput and shortest possible capital outlay (Marx) – speed = valorized above all other modes of time. These ideas about the value of time = globally spread (colonization) and hegemonic, so that “Cultural resistance to this norm is equated with backwardness” (p.124). Non-workers (elderly, children, unemployed) “inhabit the shadowlands of un- and undervalued time” (p.124). Technologies have compressed our perception and practices of time.*Traversing futures*: decisions about future (‘trades’) are often put off by the present focus – see p,125.**Core argument:** Our time relations and practices speak to human beings’ relationship with non-existence/ non-permanence: “the transcendence, tracking and trading of time have smoothed some of the edges of the terror of non-existence. These strategies have provided a semblance of individual and collective control: continuity in the face of finitude, permanence in the face of transience and ephemerality, certainty and security in the face of indeterminacy” (p.124) – consequently clock time (its dominance and colonizing power) = “ultimate tool for social control” (p.124) |
| Akbari-Dibavar, A. & Emiljanowicz, P. (2017). [Colonial time in tension: Decolonizing temporal imaginaries](https://journals.sagepub.com/doi/abs/10.1177/0961463X17718161), *Time and Society,* CANKeywords: *Colonial time, temporality, trauma time, Iran, decolonization* | **Context:** Colonial time = “fractured, uneven, and co-constituted by tension” (abstract) in Iran’s prison system. Argues that prison functions to colonise time “to erase, homogenize, and mediate past, present, and future – thereby reproducing ideational- material governance” (abstract). Colonial time is defined as “attempted colonization and mediated mapping of the past, present, and future by states/elites” (p.1). Authors argue that colonial time also “nurtures the conditions for its own subversion” (p.2) – coercive violence and instruments of temporal control = alternatives do exist that permit transformation and disruption/rejection of dominant ideas about time.**Aim:** To examine notion of colonial time in context of implementation into Iran’s prison system (post-revolution).**Theoretical frame:** Colonial time = “fractured process by which governing powers/elites attempt to colonize the past, present, and future by imposing temporal regimes through things like task orientation regulation (wage work), public monuments, media censorship, and prison systems” (p.3). Colonial [dominant] time = “based on the attempt to manipulate and project a mediated temporal imaginary” (p.3). Draws on Foucault’s (1977) discussion of ‘time sense’ (time regimes imposed by states; internalized by individuals). Sociocultural notions of time = create/illuminate spaces of decolonised [marginal] time senses. Also draws on contradictory work by Pickering (2004) with Lakota people. Pickering’s work, “locates the struggle over time within material and social-cultural contexts where temporal regimes attempt to impose a regulated form of task orientation” (p.4), thus resisting the Foucauldian idea that time sense is internalised.**Methodology:** Essay**Discussion:** Memory is significant to time (individual and social/collective remembering and forgetting) contributes to the hegemony of colonial time – power is sustained through temporal governance and production (of knowledge), which need temporal regulation.Discussion of Iran as authoritarian state: “By selectively mediating the past – specifically the violence of the consolidation of the post-revolutionary regime – and introducing progressive linear teleologys in order to colonize time, the postrevolutionary regime has violently reproduced and limited temporal imaginaries” (p.6).“There is a multiplicity of experiences – between resistance and accommodation – that show how non-internalized alternatives to colonial time exist within structures of violence” (p.14).**Core argument:** Imagination offers a “language of possibility, revisiting open wounds of the past with the hope of imagining another future, is a key feature of memoir pedagogy, listening, and sharing political narratives” (p.9); at the same time, decolonizing time is essential for prefiguring our imagination.  |
| Amata, C.; Baldner, C.; Pierro, A & Kruglanski, A. (2017).[”Tempus Divitiae”: Locomotion orientation and evaluation of time as a precious resource,](https://www.google.com/search?client=safari&rls=en&q=%E2%80%9DTempus+Divitiae%E2%80%9D:+Locomotion+orientation+and+evaluation+of+time+as+a+precious+resource,&ie=UTF-8&oe=UTF-8) *Time and Society,* 28(3), 1105–1123.ITAKeywords: *Locomotion, time as resource, time mental account, negative feelings, opportunity costs* | **Context:** Wasting or using time/ time as resource or “a medium essential for the attainment of things” (p.2). Time is subjective; evaluation of time impacts on people’s behavior, organizational outcomes and emotions. Authors develop hypothesis from Kruglanski et al., (2015) = individuals with a locomotion orientation are more likely to view time as a quantifiable resource (p.2), therefore will see impacts on people with high locomotive orientation of mental accounting of time and disappointment with wasting time),. Time-related behaviours that align with locomotion orientation = speed, speed potential, promptness, time management, multitasking/ polychronic behavior (see p.3). Authors posit that a person’s locomotion orientation impacts not only on behavior but also on cognition and emotions.**Hypothesis**: “locomotors’ perception of time as a valuable resource leads them to be more conscious of opportunity cost of time” (p.6)Literature review: people treat time as limited resource, especially when it is perceived as being scarce (e.g. deadlines), and it becomes priceless. Perceptions of time also impact on decision making, and results in time-saving techniques (for efficiency), such as multitasking. People are known to ‘budget’ time in order to balance the books (“appropriateness of time allocations”, p.4). The ways people think about time = impacts on emotions – the more people think about time, the more likely they are to be impatient (DeVoe and Pfeffer,2011), frustrated, or less happy in non-paid leisure time (DeVoe and House, 2012). Locomotion = self-regulation and actions to support movements forwards. It is believed to correlate with conscientiousness. Locomotors are thought to prefer quick rewards, rather than deferred gratification (Mannetti et al., 2009). Dominant idea for locomotors = time is scarce and things need to be done as efficiently as possible**Aim:** To “investigate the relationship between **locomotion orientation** (i.e., proclivity toward movement and change) and the **evaluation** of time as a resource” (abstract); to add to knowledge by exploring subjective understandings of time according to individual differences, related to personality traits or other chronic dispositions**Theoretical frame:** **Methodology:** Surveys administered to two groups: 1) Focus: “to investigate whether locomotion orientationis positively associated with a greater tendency to track and record past time expenditures” (p.6) = 244 UG students in Dept. Psychology/69 workers in Rome = given The Locomotion Regulatory Mode Scale and the Mental Account Scale (Time version). 2) Focus: “address the evaluation of time as a resource by testing the prediction that individuals with high (vs. low) locomotion orientation feel more negative emotions when they are faced with negative consequences of prior time investments” (p.9-10) = 139 students = presented with two scenarios of a transaction where prior investments of time led to negative outcomes.**Findings:** Findings “confirm that locomotion orientation is positively associated with a perception of time as a valuable and limited resource” (p.13) – *time matters*. Locomotors tend to keep mental budget of time and attempt to recover ‘past investments’. More likely to be frustrated if =poor outcome from previous time investment.Locomotors = “budget their time investments attempting to recover lost expenses” (p.13)Reasons: 1) locomotors view time as invaluable; 2) want to use time as efficiently as possible; 3) locomotors may be less inclined to using accommodation and rationalization strategie**Core argument:**“(1) locomotion orientation is associated with the existence of a mental accounting process for time investments and (2) locomotion orientation is associated with greater disappointment from negative consequences of poor time expenditures” (abstract) |
| Baker, S,, Irwin, E. & Freeman, H. (2019). [Wasted, Manipulated and Compressed Time: Adult Refugee Students’ Experiences of Transitioning into Australian Higher Education](file://localhost/DOI/%2010.1080%3A0309877X.2019.1586849), *Journal of Further and Higher Education*, AUSAnnotation written by Simon WilliamsKeywords: *students from refugee backgrounds; time;**temporality; timescapes; higher education (HE); Australia* | **Context**: Refugee students transitioning into higher education in Australia. **Aim**: To explore how students navigate the temporal dimension of higher education. **Methodology**: Longitudinal ethnographic study of with two phases of data collection conducted with a group of participants for 3.5 years, and another group for 2.5 years. Data were collected through interactive semi-structured interviews, and focus groups.**Findings**: These are presented as themes adapted from Liao et al.’s (2013) typology.*Wasted/ing time* - A significant theme centred around the desire not to waste time, due to commitments at home, which was compounded by the pressure to manage education work and family life. *Time as a Goal* - Feeling the need to make up for time, participants sought to manipulate it by shortening time spent on English course, which impacted their English. Another strategy employed included taking multiple courses simultaneously. Both strategies were unsuccessful and promoted a change of direction to take only one course.*Compressed time* - Authors reported participants experienced two types of time: macro (whole of life) and meso (recent departure/arrival), which provided challenges for fitting in with a fixed concept of time that was used by the university. **Core** **Argument**: “The competing tempos – the urgency of integration and the urgency of HE– did not create the conditions that would lead to successful educational outcomes (in the traditional sense). Instead, we argue that HE’s colonised timescape actively erodes the conditions needed for CALD students to be successful – slow time for contemplation, deeper understanding and questioning. Similarly, HE’s temporal structure and pace does not permit the kinds of flexibility needed to accommodate complex lives, nor does it offer time for educators to provide care and support” (p. 12). |
| Baker, W. (2017). Aspirations: the moral of the story, *British Journal of Sociology of Education,* 38(8), 1203–1216.UKKeywords: *Aspirations; identity; inequality; morality; education* | **Context:** Discusses the poverty of aspirations thesis in modern UK political discourse; notes the research focused on this with relation to educational outcomes/ progression; notes scholarly concern with the highly individualistic focus of aspiration in policy rhetoric (see example quote from David Cameron on first page). Makes the argument that moral meanings = essential for making sense of the future; questions how unrealistic optimism comes into play if aspirations = only a reflection of resources and opportunity. Baker views aspirations as connected to the ways that education = valorised for offering possibilities for social mobility; also notes how ideals about good people and a ‘good life’ drive people’s imaginaries: “This background, where economic ideas overlap and blend into moral criteria, provides an organising cultural schema for how many young people think about the future and interpret their decisions” (p.2). Offers literature review on definitions and studies of aspirations (p.3-4), and intersections with social class, ethnicity and economic background**Aim:** To focus on how aspirations relate/intersect with individual and collective identities, moral meaning attached to imagined futures and decision-making; to investigate “the normative dimensions of young peoples’ aspirations and their lives more generally” (p.3). Draws on Bourdieuresian work but notes how reliance on his thinking tools has resulted in “little attention to actors’ normative motivations and concerns” (p.4) because scholars drawing on Bourdieu tend to downplay ‘value commitments and normative concerns’ (conflated with social class)**Theoretical frame:** Moral meanings; draws from cultural sociology/ sociology of morality for insights into individual and collective identities: “The moral meaning that my interviewees attached to their aspirations can usefully be thought of as an overarching cognitive framework within which students organised their potential decisions and actions regarding the future” (p.7).**Methodology:** Qualitative: paper presents on data collected from a large multi-method study of young people’s aspirations in England. Data reported = semi-structured interviews with students (n=29) studying at 6th form college in East London (SES/ethnically diverse community; ¼ = ‘White British’; majority = BME). Questions asked about perceptions of what makes a ‘good life’.**Findings:** Most students expressed a desire to remain in the education system (which = going to university). 22/29 = clear that attending uni was their primary goal, which included students whose achievement was low and the likelihood of progressing to uni was ‘slim’. Only 5 spoke negatively about going to university/ wanting to enter labour market. Baker writes a ‘striking’ feature of data = ‘normative evaluative way’ participants described their goals: “They spoke about their aspirations not just in terms of gaining credentials to succeed in the labour market, but also in terms of self-development and how their choices reflected a commitment to values that were central to their identity” (p.5), which was matched with parents’ reported aspirations for their children. Students may have been vague about exactly what work they aspired to do, but were clear about the kinds of people they wanted to be (see example of Rubel, p.6), which were broadly connected to wanting to be ‘a good person’. University = seen as a way of developing ‘moral self-improvement’ (see Neilson, 2015; p.6). 2/3 of participants talked about view of university as helping them to ‘grow as a person’. Author questions whether this sentiment reflects the not taken-for-grantedness of attending university (compared with more privileged students). Students stressed similar desires to ‘help’ in terms of their career aspirations. Students’ talk identified a link between education and social esteem (shared perception of conferral of status/ value/ respect due to educational success). Religion = significant (see p.8).Aspirations also used to make distinctions between individuals and groups. Firstly, the participants “stressed both the importance of certain actions and attitudes, such as determination, to achieving ambitious goals and their commitment to traditional ideals about educational achievement and achieving a ‘good’ job” (p.8-9), and these were contrasted against ‘negative’ qualities (such as laziness). The ideal of working hard = significant; not having aspirations or working hard = stigmatized as a ‘moral failure’ (see p.9). Some students also expressed an egalitarian view – that all students could potentially get good marks – and that laziness was a key reason why this was not the case.**Core argument:** Offers analysis of aspirations as moral meanings for young people and their futures; “young people experience and interpret their educational and occupational aspirations as part of a normatively evaluative narrative about who they are and the sort of person they hope to become” (p.10), which offers a new insight into students’ educational motivations and decision-making. |
| Barnett, R. (2015). [The Time of Reason and the Ecological University](https://books.google.com.au/books?id=ODucBQAAQBAJ&pg=PA121&lpg=PA121&dq=The+Time+of+Reason+and+the+Ecological+University&source=bl&ots=_OMmeuardV&sig=ACfU3U2G3yyv7H7kir12Scm74CEVbduB4g&hl=en&sa=X&ved=2ahUKEwjCu86Zp8TpAhVSyzgGHfyIDIAQ6AEwAHoECAkQAQ#v=onepage&q=The%20Time%20of%20Reason%20and%20the%20Ecological%20University&f=false). In P. Gibbs, O. Ylijoki, C. Guzmán-Valenzuela & R. Barnett (Eds.) *Universities in the flux of time: An exploration of time and temporality in university life*, 121-134. London: Routledge. | **Context:** Contemporary higher education/ modern universities: “Universities are increasingly dominated, or so it may seem, by timeframes of speed, brevity and urgency” (p.121). This is exacerbated by neoliberal pushes to do more with less (p.122) – as certain elements of governance and QA become more transparent and public, other elements become more tacit (globalisation/ ranking systems) – looks at ‘time is money’ argument in context of higher education. Economic time advances at the expense of convivial time (p.122). Author advances notion of epistemic time (time associated with making knowledge claims; p.123) – e.g. digital revolution and 24-hour working patterns**Theoretical frame:** Notion of ecological university**Methodology:** Essay**Findings:** *Epistemic time* = experienced on a disciplinary level (historians/ philosophers are more concerned with the past/ physicists are more concerned with the future) = “Each discipline or field, therefore, has its own collective time signature” (p.123). Term ‘*epistemic judgement*’ = reference to social time it takes to make a judgement = movements in time have epistemological consequences.*Epistemic rhythms* (see p.125) |
| Bennett, A. & Burke, P.J. (2017[). Re/conceptualising time and temporality: an exploration of time in higher education](https://eric.ed.gov/?id=EJ1194288), *Discourse: Studies in the Cultural Politics of Education,* 39(6), 913–925.AUSKeywords: *Higher education; widening participation; time;**temporality; trajectories; equity; capability* | **Context:** Student capability (in terms of who is recognised as capable or not), equity, higher education + (hegemonic discourses of) time/ temporality. Assumptions abound in higher education about who has time, how people manage their time (or not), which are translated into messages about organisation/ commitment: “If people are not able to conform to traditional structural timeframes and to deliver on time, they are considered to be lacking both the ability and commitment to study, rather than being understood as occupying a different ‘ space–time’ or ‘ timescape’ that is tied to socio-cultural positioning and context” (p.2). However, such views deny the intersection and sociocultural/ socio-historic positionalities at play. People’s experiences of time = relational: “Time does not exist apart from context, and it is not neutral. Time is embedded in the social and cultural dynamics of power and inequality” (p.4).**Aim:** To deconstruct hegemonic conceptions of time in higher education**Theoretical frame:** Higher education as a timescape (Adam, 1998) “in which participants manage their own and others’ time according to normative frameworks” (p.2)**Methodology:** Essay; draws on data from Capability study**Findings**: Students = connect capability with time managementTeachers = equate time management/ working hard with (lacking) capability: “Having the ‘ right attitude’ and attending classes/accessing online systems were important in teachers’ judgements about student capability” (p.9).**Discussion:** Time management – overemphasis on instrumental supports (how to manage your time): “The rationality of remedial forms of support to compensate for individual ‘ deficit’ often reinforces deficit discourses and is based on a disjointed, and inadequate, notion of time and development” (p.6). **Core argument:** Time is relational; HE = operates through hegemonic version of time that does not align with the timescapes and temporalities of many students. “Education operates with many subliminal assumptionsand unexamined ‘ habits’” which reproduce inequity (p.11). |
| Bidart, C. (2012). [What does time imply? The contribution of longitudinal methods to the analysis of the life course,](https://journals.sagepub.com/doi/10.1177/0961463X12447493) *Time and Society*, 22(2), 254–273.FRAKeywords: *Longitudinal methods, process, temporalities, youth transitions* | **Context:** Lifecourse research/ longitudinal surveys with young people; notion of ‘career’ (duration) in lifecourse research, whereby movement is understood as subject to change at any moment; “at any given moment, the conditions and direction of each point of a trajectory can be redefined, with new resources or constraints appearing and leading to a change of direction” (p.254-55). Alternatively, lifecourse = understood as a process**Aim:** To discuss the benefits of longitudinal panel methods, which “make it possible to compare different moments in time, to analyse the intervals and to identify ‘ways of moving’” (abstract)**Theoretical frame:** Transition as process – focus on turning points, identification of driving forces, consideration of subjective and objective changes, multidimensional analysis, inclusion of social networks (p.256)**Methodology:** Qualitative longitudinal survey with young people in Caen, France (aged 17-23; last year of high school or in work readiness programs, even gender balance). Face-to-face questionnaires and interviews; interviews then repeated every 3 years. Personal networks included (see p.257)**Discussion:** Responds to criticism that “time has effects that cannot be correctly identified when reconstituted *a posteriori***”** (p.257). Longitudinal methods allow changes to unfold in real time – by repeating similar questions/ revisiting similar themes over time, the researcher can mitigate issues held with retrospective accounts: “The researcher thus conducts an exercise in retrospection that is more reliable than one that seeks to cover a whole life at once, since the human memory is better at remembering a recent, delimited period of time than at giving an account of a whole existence” (p.258). This permits a kind of triangulation. Repeat interviewing: “Repeating interviews with the same persons at different moments in time makes it possible to compile separate data sets for each wave, representing different and comparable ‘presents’” (p.258)*Orientations and turning points*: how is a trajectory constructed? Future is often decided at turning points, or “institutionalized crossroads” (p.260). Author talks about ‘biographical bifurcations’, whereby a bifurcation is defined by “a relatively high concentration of changes, compared with the preceding and subsequent sequences” and by “unpredictability (in terms of norms and flows)” (p.261)Turning points have methodological value: “the investigation of turning points reveals its heuristic potential: it is easier to identify the factors driving change than those responsible for continuities” (p.262).*Multiple temporalities*: People experience overlapping temporalities/ roles/ identities: “After all, individuals inhabit several spheres of life simultaneously and are therefore tuned to the different rhythms and logics of action that characterize those various spheres. They take on different roles depending on the context and its rhythms, logics, norms and social frames” (p.266). Also, there is multiplicity in the timescapes of different spheres of life, and events in a sphere can ‘contaminate’ progress in another (e.g. a love affair can get in the way of work)**Core argument:** Longitudinal methods are ace! “Longitudinal methods make it possible to break up different dimensions of time, to identify different presents, to compare situations and representations at different moments, to reconstruct the interval between them, and to identify ‘ways of moving’” (p.269).“The longitudinal perspective also clarifies the link between practice and representations and between objective and subjective elements in the shaping of a life course. Facts and ideas may follow different paths and different rhythms, their disjunctions and evolutions being more visible with repeated interviews. The plurality of temporalities situated in diverse life spheres (work, leisure, family life etc.) is partly interactive and combined, as people do not completely separate their social roles from each other. The ‘plural self’ results from this combination, which is also revealed in the form and structure of the individual’s network. The relationships with different kinds of other people, having diverse opinions and influences on one’s orientations, contribute to the plurality and to the dynamics of the person’s construction in relation to the social world. These processes of socialization are particularly active during the time when young people leave their family and school when becoming adults. Longitudinal methods show their relevance to the study of such processes” (p.270).  |
| Burgess, A. & Ivanic, R. (2010). [Writing and Being Written: Issues of Identity Across Timescales,](https://journals.sagepub.com/doi/abs/10.1177/0741088310363447?journalCode=wcxa) *Written Communication,* 27(2), 228–255.UKKeywords: *identity, writer identity, discourse, timescales, literacy* | **Context:** Writing, writer identity; writing as an act of identity. Time/ timing = essential for meaning making (Zerubavel, 1981). Context = adult education in England**Aim:** To identify different timescales of aspects of writer identity with two steps: “[it] distinguishes aspects of [Ivanic’s discoursal] writer identity according to the timescales over which they develop; second, it proposes interrelationshipsamong the different aspects.**Theoretical frame:** Timescales/ process as unit of analysis/ heterochrony (Lemke, 2000); Ivanic (1998) = discoursal construction of writer identity; identity = understood as “something that is not unitary or fixed but has multiple facets; is subject to tensions and contradictions; and is in a constant state of flux, varying from one time and one space to another” (p.232).**Methodology:** Ethnographic study of adult literacy classes in further education college (E3/ L1 classes) – all participants were women aged 30-50 + 1 retiree. Data collection (participant observation/ interviews with tutor and 5 students/ fieldnotes/ curriculum documents/ student writing/ teaching materials) = carried out over 4 months. RQ = how do discourses construct identities in adult literacy classes?**Findings:** Most texts are heterochronous artefacts because they coordinate timescales and meaning (written in short-term; persist into longer term)See p.235 for diagrammatic representation of writer/reader discoursal positionings |
| Burston, M. (2017). [I work and don’t have time for that theory stuff: time poverty and higher education,](https://www.tandfonline.com/doi/abs/10.1080/0309877X.2015.1135885) *Journal of Further and Higher Education,* 41(4), 516–529.AUSKeywords: *Time availability; working and studying; preparing for teaching; time poverty* | **Context:** Set against context of students increasingly combining work and study in the 24-hour/ digital world that has created ‘time poverty’ (officially recognised by the OECD as impacting on health and education outcomes). However, in the context of higher education, “Undertaking academic studies while working presents researchers with difficulties in establishing correlations and effects between time availability, sufficient time for study, quality of learning, academic progress and performance” (p.516). Australian census data suggests that 90% of students (f/t and p/t) work while studying. Digital pedagogies and technologies = increasingly being operationalized to maximise time efficiency. Universities have implemented new forms of delivery in recognition of students balancing study, work and other commitments. Literature review scopes reasons for working and global negative impacts. Author notes assumptions that contemporary students will be adept at multitasking and be technologically proficient**Aim:** To examine time availability in pre-service teachers using Vickery’s time poverty formula**Theoretical frame:** None explicit**Methodology:** Vickery’s (1977) time poverty formula (designed “to determine the effect of time on task completion when investigating the problem of continual social disadvantage” (p.519). Time poverty = when there is insufficient time to complete set tasks within a schedule, resulting in a reduction in ‘temporal capital’ = negatively impactful. Lost time cannot be made up. Description of time poverty formula = p.519. Recommendations for time to study = taken from recommendations in textbooks (time allotted = 40 hours for full-time study load): *Formula 1: RTFS (40) – (unknown time expenditure) = time available for study (TAFS*) – but this is adjusted for compressed mode due to practicum (p.519). Students = f/t one-year postgrad diploma in primary education in Australian university (n=120) – aged 21-45+. Survey instrument disseminated at beginning of each enrolling semester in 2012**Findings:** See p.522-524Two thirds of the participants continued to work while undertaking f/t study (majority worked between15-20 hours/week = 40%; 33% of working students worked less than 10 hours/week)Females dominantly represented in the sample – reference to Hochschild and Marung’s (2012) theory of the gendered ‘second shift’ theory75.0% indicated the effect of reduced time availability relative to recommended study time allocation during a teacher preparation programme (p.526)**Core argument:** Time poverty = significant for student success and participation; time poverty could be gendered |
| Christie, H.; Tett, L.; Cree, V.; & McCune, V. (2016). [‘It all just clicked’: a longitudinal perspective on transitions within university](https://www.tandfonline.com/doi/abs/10.1080/03075079.2014.942271?journalCode=cshe20), *Studies in Higher Education,* 41(3), 478–490.UKKeywords: *transitions; longitudinal analysis; engagement; participation; learning communities* | **Context:** Examines experiences of students who entered HE from FE as part of WP initiative – looking at beyond first year and across the lifetime of their degrees + **approaches to independent learning**. Notes that the dominant focus on the first year = result of neoliberalisation of academy and reputational damage of high attrition rates**Aim:** To report on project exploring students’ experiences over time; “to provide a longitudinal account of their experiences of engagement and participation at the university” (abstract); “a longitudinal analysis of the processes through which students become successful independent learners over the lifetime of their degree programme” (p.479); to examine the knowledge and skills needed ‘to survive’ – based on a comparison of first and last years.**Theoretical frame:** Draws on concept of learning communities (Lave and Wenger)**Methodology:** Longitudinal research. Students (n=20) who were asked to complete a standardised questionnaire each year of their degree and take part in in-depth interviews. 45 students started the project but only 20 completed the project (10 = 3 year degree; 10 = 4 year degree)**Findings:** All 20 participants “had all come to know and understand how to operate effectively within the university’s teaching and learning environment” = successful transition (p.483). 1. They found the learning progressively more difficult but were ‘100% dedicated’ to finishing their degrees. Comments about skills “tended to centre” on writing (p.483) – data from students reflecting on adapting to academic writing – awareness of difficulties = retrospective. This “demonstrate[s] the importance of time to engage with the learning community, which enabled the students to move towards more secure learning identities in their third and fourth years of study. This was an important aspect of the process of ‘becoming’ students and of feeling they had gained membership of the university” (p.484).
2. Over time students develop critical thinking and get a better view of the ‘bigger picture’ and recognized the importance of the foundations built in first two years. Students able to take ‘intellectual risks’ (Saltmarsh & Saltmarsh, 2008), and “students grappled with the social construction of knowledge and came to realise that there are always competing versions of the truth” (p.485) – see example of student and writing year 1 v. year 3 on p.485.
3. Students also develop practical strategies to develop learning identities – feeling established and accepted: “Taking on an identity as a university student variously involved taking responsibility for managing their own learning, including finding their own learning materials as well as being proactive in creating time and space in which to study” (p.486)

**Core argument:** Learning = more than set of cognitive skills. Students (in this case from FE) have to work hard to make sense of and fit into new learning communities and “students have to learn, unlearn, and relearn the practices and conventions of the different learning communities they move through” (p.488). Learning = ontological process of becoming (see Hirst et al., 2004): “becoming an independent learner is a dynamic process that occurs within a pedagogical relationship that actively works (or not) to foster the dispositions and qualities that allow the student to engage meaningfully with the curriculum” (p.488). |
| Cipriani, R. (2013). [The many faces of social time: A sociological approach,](https://journals.sagepub.com/doi/10.1177/0961463X12473948) *Time and Society,* 22(1), 5–30.ITAKeywords: *Chrónos, eonic time, kairós, social time, space* | **Context:** Sociology of time; author notes that some languages do not share the same modalities/ characterisations of time (more dichotic concepts; e.g. Swaheli or Nuer culture)**Aim:** To argue for a categorisation of time based on four modalities: micro-, meso-, macro- and mega-time; to ask questions of time (what is it)**Theoretical frame:** time as chrónos (a “way of relating to an external order, which marks and places a wholeseries of events in a linear and/or circular sequence”, p.10 = *temporal duration*) and time as kairós (“a kind of time which is opportune, proper, right, in reference to an action to be accomplished, to a decision to be reached, or to an initiative to be undertaken”, p.10 = *contingent condition*)**Methodology:** Essay**Discussion:**“Time, then, becomes a social institution which clocks represent without themselves being ‘time’” (p.14).Time and ritual (p.20) – reference to Victor Turner’s work on liminality = “A significant part of Turner’s discussion consequently centres on two main points: first, on the relation existing in society between structure and anti-structure and, secondly, on ‘liminality’, the transitional stage from the former to the latter. The structural element appears to be stable and somewhat slow to change at action and interaction level. Antistructure, on the contrary, is more dynamic, more complex and devoid of spatial or temporal support” (p.20)“‘symbolic time’ is highly discontinuous, centred as it is on a specific point with which every other point of calendar time is correlated. Dominant symbols are ritual actions performed within a given social group. They express the mythos of the group and an interpretation of its history; they carry an idiosyncratic interpretation of what that group considers as the principles of reality and the legitimate order of society, more specifically, they define the passage from disaggregation and conflict to social relationship. Symbolic periodicity, therefore, provides the paradigmatic form capable of bestowing sense and meaning on a social bond or, in theological terms, a covenant” … “Symbolic time thus refers to the point of intersection between a pluralityof ‘times’” (p.21).**Core argument:**Micro-time = “the direct experience of a reduced, minimal, easily controllable time-space, as it is literally associated with the instant, the fleeting moment that flows rapidly” (p.26)Meso-time = “an entire existence, studded with experiences, whether cognisant or incognisant, with phases of wakefulness and sleep (and dreams), during which the possibility to wander is considerable” (p.26)Macro-time = “is constituted by that sum total of periods, events, people, and things that precede contemporaneousness and/or follow it, eventually” (p.27).Mega-time = “a kind of ‘time without time’, incommensurable, limitless, without any effective interruption orbeginning; a temporal (or a-temporal) infinite, capable, therefore, of overcoming, annihilating all and every space-time dimension” (p.27)“If one wished to use a geometrical metaphor one might say that micro-time corresponds to a point, meso-time to a section, macro-time to a large segment of a straight line, mega-time to a straight line whose points of origin and conclusion are unknown” (p.28). |
| Clegg, S. (2010). [Time future — the dominant discourse of higher education,](https://journals.sagepub.com/doi/abs/10.1177/0961463x10381528) *Time and Society,* 19(3), 345–364.UKKeywords: *critical realism, employability, future, higher education, reflexivity* | **Context:** UK higher education. Argues that “temporality is coded as future time for the person, their achievements, and their employability” (p.345) = “Policy assumes a future in which students are projected as good, neoliberal, employable subjects” (p. 346) – discourses of individual social mobility.**Aim:** To present “a critique of the dominant temporality of higher education policy in the UK and globally” and explores “differing existential temporalities associated with different forms of reflexivity and explores the complex temporalities of personal development planning” (abstract). Argues that feminist scholarship resists the dichotomy of either/or with time, and instead recognizes embodied and contextual understandings of time. Time in higher education = generally speeding up, which makes conceptualizations of the future as open and empty difficult to envisage: “The timescapes of the academy are short term, fast and inimical to reflection about longer term ethical consequences” (p.347). The time and rhythms of academic life = co-constituents of ‘enterprise university’ (Marginson & Considine, 2000). Describes pervasiveness of employability discourses (orientations to future).**Theoretical frame:** Adam & Groves (2007): ‘present future’ = open and empty and ‘subject to colonisation’ (p.200; cited p.346). Clegg summarises Adam and Groves’ work on thinking through the future as: “distinguish the ways historically futures have been ‘told’ (through divination), ‘tamed’ (for example through ritual), and ‘traded’ (as time becomes commodified)” (on p.347) . Archer (2007) – critical realism/ multiple forms of reflexivity – arguments for analytic dualism, “which recognizes the independent powers of society and persons” (p.353)**Methodology:** Essay**Discussion:** *Pedagogical practices: Technologies of the self and forms of reflexivity*Discusses Personal Development Planning (PDP) – pedagogical practice = self-regulation = “where the cultivation of personal dispositions towards the future, based on continuous self-improvement, self-surveillance and self-promotion, is most obviously enacted” (p.355). However, PDP = taken up differently by individuals (in recognition of multiple reflexivities). Clegg & Bradley (2006) “found that the timeframes of the student were fluid and did not correspond to the linear assumptions of a curriculum based on first-, second- and third-year progression” (p.357). PDP = inauthentic reflection and recording: “When students ‘reflected’, as required in the PDP curriculum, they often engaged in subterfuge producing retrospective and tidied up accounts of processes which at the time of their enactment were not planned, future orientated, or fixed on the present future. Rather their enactments were messy, fluid and looked to the past as well as the future” (p.357). **Core argument:** Higher education = “discursively valorizes only certain forms of reflexivity and limits the ways in which we might think about the future” (p.346)“The fast time of the academy and the ‘empty future’ of policy imply a very different conception of [assumed slow time practices in higher education” (p.358-9) |
| Colley, H. (2007). [Understanding time in learning transitions through the lifecourse,](https://www.tandfonline.com/doi/abs/10.1080/09620210701667103) *International Studies in Sociology of Education,* 17(4), 427–443.UK  | **Context:** Increasing interest in educational transitions for UK/ European policy makers, as well as an important area of inquiry for sociologists of education. Colley argues that in studies of transition, notion of *change* has been prioritised over the notion of *time* – with much of the literature based on commonsensical ideas of time (linear, ‘natural flow’). **Aim:** The paper is “an attempt both to make visible the social theories of time that tacitly inform much sociological study of learning transitions and to demonstrate the potential of alternative, feminist theories of time to inform radical sociological studies in this field” (p.428).**Theoretical frame:** Feminist theory/ androcentric thinking/ sociological notions of timeAuthor argues that increased attention to transition = increasing individualisation/ neoliberal economic imperatives, resulting in linear thinking around transition. Dominant construction of transition = change over time“ (p.428).Colley reports Ecclestone (2006), which outlines 4 different conceptions of transitions in policy/ academic literature:1. Institutional transitions (dominant in policy and policy-related literature), which “promote[s] a highly teleological notion of ‘progression’ as a linear trajectory onward and upward, and [policy makers/ employers] increasingly deflect responsibility onto the individual for learning and furthering their own career development” (p.429). Punitive approach
2. Institutional/ layered transitions, where ‘contextual change’ may occur in same time frame; may involve changes in socially regulated identities (transitions = products of social institutions/ produced by social expectations – Ecclestone, 2006). Reparative approach
3. Individual and collective transitions: agency and structure at ‘turning points’ – shift in thinking from life cycle to lifecourse, with lifecourse analysis emphasising wider, messy interrelationships between family, home, study, work, and historical time.
4. Life-as-transition = ‘permanent state of becoming’ (Ecclestone, 2006); always ‘lost in transition’ as ‘a condition of our subjectivity’ (Quinn, 2006).

Conceptualisations of time: ‘dualistic binary’ of social and natural time: sequential, linear – interplay of memory and anticipation (Augustine) or a priori element of consciousness (Kant) v. natural/ observable/ physical sciences. Author notes how assumed natural elements of ‘clock time’ = socially constructed through timetables, schedules (see Foucault, 1991). Author notes work of Turetzky (1998), whose work “treats time as a triadic phenomenon: opening up the present to split the past from the future and, in doing so, allowing for ever-new becomings” (p.431). Biesta & Tedder (2006) make rare use of triadic flow-view of time, arguing that “human agency exists as series of changing orientations to its triadic elements:- iterational orientations to influences from the past- projective orientations to future possibilities- practical-evaluative orientations to engagement with the present” (p.431). Biesta & Tedder (2006) = argue, “that we need to understand how the flow of time and different temporal contexts support particular orientations and enable possible ways of acting” (p.432).Bourdieu’s (1992) notion of practice = act of temporalisation: “Practice anticipates the regularities and tendencies that are immanent in our social world, the future inscribed in the immediacy of the present and implied by the past that has produced our habitus” (p.432). Field and habitus = modes of existence of history. Adams (e.g. 1995) = argues that perceptions/ experiences of time. Linear, irreversible view of time = patriarchal view of time; non-essentialist feminist theory of time is needed (see table on p.434)**Methodology:** Applies theoretical lens to Mojab’s (2006) study of Kurdish women in Sweden**Findings:** Describes lack of recognition of prior learning, knowledges, skills. Learning for many women = low level, work-focused training = represents a form of “traumatic violence” (p.436). Women’s experiences of such symbolic and traumatic violence = compounded by deeply patriarchal Kurdish culture.Mojab conceptualises the temporal aspect of these women’s experiences as ‘Closure-Opening-Closure’ dialectical cycle (see p.438), although author argues that the cyclical metaphor = too simplistic, and suggests that a rhizomatic movement could better depict the ‘web of contradictions’Refugee specific question: “What might it mean to have been uprooted by war, to find one’s possibilities for action and one’s learning denied rather than renewed, in a context where one’s life has been dedicated to the struggle for a homeland that is occupied, partitioned and oppressed?” (p.438).Colley analyses transitions at different scales of time and place: epochs, periods of time/ geographic locations, micro-individual level**Core argument:** Dualistic conceptions of time = unhelpful for describing the experiences of the women in Mojab’s study. Study makes contribution by foregrounding both aspects of time, and viewing them in relation to each other [in context of change]; a “more critical, feminist analysis might read these life histories by paraphrasing the terms of Marx: as women making history, but not in conditions of their own making, and only succeeding when they are able to be conscious of themselves as a gender and engage in collective struggle” (p.440)Transitions “may then be viewed as a process of change in particular times, that is to say, in particular epochs,periods or moments, and mediated by the gendered, racialised and classed practices which engender those times” (p.440). |
| Compton-Lilly, C. (2015). [Time in education: Intertwined dimensions and theoretical possibilities,](https://journals.sagepub.com/doi/abs/10.1177/0961463X15587837) *Time and Society,* 25(3), 575–593.USAKeywords: *Time, temporality, longitudinal, timescales, habitus, chronotope, qualitative, identity* | **Context:** Temporal affordances and conceptions of time. Author argues that time = generally treated as ‘backdrop to experience’ and rarely considered to be a contextual dimension of meaning/sense making. Literature review = time is multidimensional and intersectional (Adam, 1989); author “challenge[s] the notion of time as a simple, singular, and linear contextual dimension of people’s experiences” (p.576). Rather time = multiple and overlapping dimensions of sense making: Adam timescapes; Schatzki (2006) – physical time/ human or lived time. Author argues that time = historically understood as a resource in schooling (US focus).“Time encompasses all that people have lived and understood as well as the ways they make sense of themselves, their experiences, and their relationships” (p.578).**Aim:** **Theoretical frame:** Bourdieu (1990) - habitus, which “references how people’s pasts are embodied in ways of being and knowing that accompany experience” (p.586)Bakhtin (1986) – chronotopes: “Bakhtin explained that when authors create worlds they are obliged to draw upon the organizing categories of the real world—specifically recognizable time/space relationships” (p.583) = chronotopic motifs… “chronotopes in school shape the meanings people construct about their lives and the lives of others. Failing to meet chronotopic expectations has real meanings and consequences for students in terms of their options (i.e. honors classes, special education placement, summer school) and their futures” (p.584.Lemke (2000) – timescales: “an ecological model that locates people within multiple, continuous, and simultaneous timescales ranging from the quick-moving microscopic changes to macro shifts of the universe… Lemke’s notion of timescales challenges conventional models that conceptualize time as linear and cumulative, by arguing that people experience time in recursive and nonlinear ways as they draw on lived events and various texts across multiple timescales to make sense of their worlds” (p.580)**Methodology:** Draws on longitudinal study with one student (Marvin) and his family, who was followed over 10 years**Core argument:** “…expanded notions of time invite educators and scholars to think about inequity ‘‘because time is largely taken for granted and therefore invisible, the social relations of time can continue to maintain existing inequalities and create new one in the globally constituted world’’ (Adam, 2003b: 119) on p.591. |
| Facer, K. (2013). [The problem of the future and the possibilities of the present in education research,](https://www.sciencedirect.com/science/article/pii/S0883035513000219) *International Journal of Educational Research,* 61, 135–143.UKKeywords: *Futures, Future, Methods, Philosophy, Education research* | **Context:** Set in arguments for future-orientations/ shifts in policy and practice with regard to education (globally). Conceptualisations of future matter because they drive policy and funding, shape discussions between educators and students, and because we ask students to invest in the ‘not yet’ (Adam & Groves, 2007). **Aim:** To respond to Q: “How best, then, might education research respond to such a proliferation of futures discourses in education?” (p.136); to argue that educational research lacks critical reflexivity about its own ideas about the future. To propose two strategies to focus on present: “the first is the use of play as a resource for making visible contingencies that might open up new possibilities; the second is the exploration of culturally diverse futures metaphors, in particular those which are premised upon reciprocity to guarantee the continuation of social relationships in the present” (p.136). To argue that “there is a need for much greater critical reflection on the ideas of the future that are produced through such research” (p.137)**Theoretical frame:****Methodology:** Essay**Discussion:** Literature review points to how progressive education researchers have produced scholarly work that seeks to ‘operationalise hope’ – resisting hegemonic, normative futures (shaped by neoliberal, competitive logics and market-orientations). However, Facer argues that “In many progressive educational accounts, for example, ‘the future’ is often simply used as a synonym for ‘better’, as a repository for hopes and aspirations for change, as a site of resistance against the conditions of the present” (p.137), with the converse also true for more conservative thinkers (climate change, AI, poverty etc.). Facer argues these abstractions are unhelpful because these “mythic futures can become abstractions that lack the plausibility and urgency to act as a powerful rationale for change” (p.137).“Rather than invoking the future as a set of inevitable trends, researchers might want instead to ask: ‘*when precisely is this future we need to prepare for? Is it tomorrow, the next three-five years, the next two decades, or the next century? What reversals might be envisaged? What obstacles might it hit?”* (p.137; italics in original)Asking for more concrete details of the projected future helps to critique and “enables a closer examination of the potential efficacy of the education strategies that are being proposed to respond to these ideas of the future” (p.138). Author notes how foci on ‘the future’ are always partial and a process of selection (with some things foregrounded at the expense of other elements). A response to this could be to promote multiple futures, which requires a commitment to the “idea of futures as ‘authored’ and situated in their production and to exploring the implications of these diverse futures for action in the present” (p.138) = multiple ‘latent futures’ (Adam & Groves, 2007).Author advocates for resisting deterministic/ taken-for-granted thinking about the future and instead argues for developing educational tools that help to prepare for uncertainty, which are based on contingency thinking and which utilize the present as an “abundant resource, a site of rich and powerful possibilities” (p.141).**Core argument:** “Most importantly, however, education research needs to resist the lure of seeking ever more precise knowledge about the future and instead, to find ways to mobilise the present as a resource of powerful contingency and possibility” (p.142). |
| Gale, T. & Parker, S. (2015). [Calculating student aspiration: Bourdieu, spatiality and the politics of recognition](https://www.tandfonline.com/doi/abs/10.1080/0305764X.2014.988685?journalCode=ccje20), *Cambridge Journal of Education,* 45(1), 81–96.AUSKeywords: *Bourdieu; student aspiration; disadvantage; Appadurai; terms of recognition* | **Context:** Reports on study of aspirations (low SES secondary school students in regional Australia)**Aim:** To find explanations that ‘transcend Bourdieuian accounts’ of aspiration – to distinguish between historicising and spatialising aspriations**Theoretical frame:** Draws on Appadurai’s (2004) concept of navigational capacity. Uses two analytical categories: doxic and habituated aspriations.Doxic = ‘desirable’ – “state of immediate adherence” (Bourdieu, 1990: 68) or “a belief that escapes questioning” (Gale & Parker, 2015: 85) = *ritualised experiences*Habituated = ‘possible’ – related to habitus: “designates a way of being, a habitual state, a predisposition, tendency, propensity or inclination” (Bourdieu, 1984: 562) which reflect biological/ historical conditions = *reproduction*Aspiration as future-oriented (p.88): navigational capacity develops out of navigational nodes between past and future (based on ‘map of norms’ (Appadurai, 2004: 69) which create an ‘archive of experiences’ (p.89)Gale & Parker also draw on de Certeau’s (1984) notion of ‘map’ and ‘tour’ knowledge: *map* = knowledge from above (familiarity/ ‘big picture’) = “appreciation of the end from the beginning” (and therefore can see other routes). *Tour* = knowledge of operations (knowing way around a space)**Key question:** What is a ‘reasonable possiblity’ for aspiring? Answer is based on individual’s structural limits based on resources and capital available**Core arguments:** * Aspirations are a matter of policy (part of demand-driven system and 20/40 targets);
* Aspirations are historically informed (doxic/ habituated aspirations);
* Aspirations are future oriented (navigational capacity – map v. tour knowledge);

Aspirations are connected to/part of politics of recognition (aspirations are situated in/ by social contexts within which people live; ‘spatial turn’; mis/non-recognition of marginalised groups and their futures). |
| Gibbs, P. (2010). [Heidegger: Time, work and the challenges for higher education](https://journals.sagepub.com/doi/10.1177/0961463X09354438), *Time and Society,* 19(3), 387–403.UKKeywords: *Heidegger, higher education, technology, workplace* | **Context:** Philosophy and education; to examine what is ‘labouring’ and whether there is a substantive difference between crafting, labouring and working. (apparently not fully explicated in Heidegger’s work)**Aim:** To explore Heidegger’s notion of temporality in the context of higher education to explore its usefulness in order “to avoid adopting a technological way of being – calculative, seeing others as a means to an end and as a resource – through questioning and thinking” (p.387).**Theoretical frame:** Heidegger’s notion of temporality and ‘abandonment of being’ in face of ‘machination’. Heidegger = theory of Dasein (being of Being), therefore we are temporality but differently constituted: structured existential (seen through our understanding of Dasein), facticity (seen though our affectivity), falling (disclosed in discourse). This has temporal correspondence: existentiality = future-focused; facticity = being already in the past; falling = present-focused (acting with what is concurrent). Heidegger’s central understanding of being is that there is no one way of being – rather it can take 3 forms with 3 associated temporalities. Dasein = first form of being = originary time (aka existence); it is not chronological or sequential: “the originary past is that which is already there” (p.389). Second form of being = equipment (how we get to be who we aspire to be and which help us define ourselves within our multiple worlds). It is “‘ready-to-hand’ and its mode of time is world-time; a world that is signified by equipment” (p.390)  |
| Gourlay, L. (2014). [Creating Time: students, technologies and temporal practices in higher education](https://journals.sagepub.com/doi/10.2304/elea.2014.11.2.141), *E-learning and Digital Media,* 11(2), 141–153.UK | **Context:** Time/ temporalities and learning technology/ digital technologies in higher education; postgraduate students in UK and their day-to-day engagement with digital technologies. Argues that time = “a crucial constitutive dimension of human life, rather than a neutral and unchanging backdrop against which action takes place” (p.141). In research into learning technologies, time is assumed to be a stable and separate element of context, rather than a fluid and processual element**Aim:** **Theoretical frame:****Methodology:** Two-year (funded) project on postgrad students’ daily engagements with technologies. Data collection methods = qualitative interviews, focus groups, student-created multimodal journals**Findings:** “student entanglements with devices and digitally mediated texts serve to pause, distribute, elongate and render simultaneous the temporal nature of their practices in complex ways which defy typological analysis” (p.142). Findings thematised according to temporal practices: slowness, intrusive technologies, technological/embodied action, making future time, constant entanglements.* *Slowness*: impact of perceived speed of technologies, causing adaptations in practices
* *Overload*: too much literature, texts too long: “The theme of overload (like slowness) seems to have led to a sense of wasted time, impatience, frustration and loss of motivation” (p.147)
* *Keeping up*: keeping apace of new tech (anxiety, annoyance that things change)
* *Intrusive tech*: constantly ‘plugged in’/ surveillance-like tech (e.g. Facebook), temptation of email
* *Tech/Embodied Action*: Where technology appeared to play decisive role in student’s embodied action (interactions between tech and practices; e.g. not going to the physical library until the database has been searched)
* *Making future time*: using technology to pause or retain time for later engagement (e.g. echo recordings of lectures)*Constant entanglements*: “Some student comments suggested a strong degree of constant copresence and intimacy with mobile networked devices in particular” (p.150)

**Core argument:** For postgraduate students, “dimension[s] of time is in complex, dynamic and contingent interplay with a range of networked devices and shifting material domains and practices, which are mobilised for textual engagement and production” (abstract). Students appear to experience time and create time through their use of technologies (and waste time) |
| Guzmán-Valenzuela, C. & Barnett, R. (2013). [Marketing time: evolving timescapes in academia,](https://www.tandfonline.com/doi/abs/10.1080/03075079.2013.833032) *Studies in Higher Education,* 38(8), 1120–1134.CHI/UKKeywords: *time; narratives; Chilean universities; neoliberal economy; markets* | **Context:** Chilean higher education/ neoliberal higher education systems characterised by their productivity, competition, and income generation (“time is literally money”, p.1121). “Contemporary universities require academics to live purposively amid fast time and simultaneously to engage in numerous tasks and take on multiple identities” (p.1120). University as organisation has its own timescape; academics experience time differently depending on the activity/ context, resulting in likelihood of ‘dual temporal overload’ (p.1122). Authors discuss three particular competing narratives of time*:* *1) narratives of expansion and contraction of academic time* (“More tasks are accomplished within limited timespaces and this compression presents a possible sense of being continually on the edge of time, as decisions about the use of time-moments have to be made. But in the very spilling over and spilling out of tasks and in the new disciplines of time management (at once personal, collective and institutional), time could even be said to expand” (p.1123).*2) narratives around control and openness* (time is audited and surveilled; Barnett, 2011) – but at the same time, the entrepreneurial university might open new time-spaces*3) narratives around fragmentation and unity of time* (On the one hand, academic tasks expand in their range, and so fragment, with little in the way of an obvious connecting tissue between them. On the other hand, individuals possibly work at bringing these manifold time experiences into a felt unity” (p.1123).**Aim:** To “offer an analysis of the way in which academics experience time in the Chilean academia in a public university”. RQs: “within a restricted timeframe, how do academics engage with and make compatible their different roles and activities? What kinds of factors influence their decisions as to which activities are more important? Which kinds of activities require more/less and/or fast/slow time and why? In particular, to what extent do perceptions of time play a part in academics’ work patterns? Are there time-related categories that might be discerned in academics’ perceptions of their tasks (such as duration or pace)?” (p.1121)**Theoretical frame:** Adam (e.g. 1995) – timescapes (tempo, time patterns, time point). **Methodology:** Qualitative: interviews (n=20) and focus groups with academics at a public university in Chile **Findings:** Contraction and expansion experiences of academic time – variety and fragmentation of tasks with minimal continuity = ‘academic fast time’ (Barnett, 2011)*Incomplete time* = work bleeds into the personal*Teaching* = seen as time-consuming = ‘distorted time’ (p.1126) and ‘timeless time’, whereas assessment = slow [tedious] time.*Research* = again represents diverse [but more coherent] set of activities, each with its own timespan/ speed and rhythm (p.1127). These can be periods of ‘intense time’ and ‘discontinuous time’ (where “academics are obliged to jump immediately from one task to another quite different kind of task”, p.1127). Time-consuming but largely offers intellectual pleasure.*Management* = viewed as necessary task (by senior academic participants) – ultimately viewed as ‘worthwhile time’ because time spent on management activities = time spent on developing the institution.*Administration* = ‘invisible time’ or “bureaucratic time” (Barnett, 2011) – invisible “since it consumes time that has not been previously assigned” (p.1129). “Bureaucracy is a form of accountability and time control within and outside the university, this institution having created several mechanisms to control time (Ylijoki, forthcoming) and so produces a level of presenteeism within the university” (p.1129).**Core argument:**Themes emerging from data: *Narratives** fragmented time
* distorted time
* in/visibility
* rhyhms of time

*Markets of time** time investments
* time-markets (“where individuals are trading periods of time in which they have limited personal investments for periods of time in which they have major degrees of personal investment”, p.1131) = time-trading, time-bargaining
* lost time
* committed time (“a timeframe that holds an activity in which there is an investment of self”, p.1132)

“So a politics of time-management plays out here: in this time-market, matters of power and interest arise” (p.1132) |
| Guzmán-Valenzuela, C. & Di Napoli, R. (2015). [Competing Narratives of Time in the Managerial University: The contradictions of fast time and slow time.](https://books.google.com.au/books?id=ODucBQAAQBAJ&pg=PR10&lpg=PR10&dq=Competing+Narratives+of+Time+in+the+Managerial+University:+The+contradictions+of+fast+time+and+slow+time&source=bl&ots=_OMmeubl6S&sig=ACfU3U0Q1Ly9w7lwniWbBEN53h7ZWq5jXw&hl=en&sa=X&ved=2ahUKEwj-gr61qMTpAhW1wzgGHYg8C8sQ6AEwAXoECAoQAQ#v=onepage&q=Competing%20Narratives%20of%20Time%20in%20the%20Managerial%20University%3A%20The%20contradictions%20of%20fast%20time%20and%20slow%20time&f=false) In P. Gibbs, O. Ylijoki, C. Guzmán-Valenzuela & R. Barnett (Eds.) *Universities in the flux of time: An exploration of time and temporality in university life*, 154–167. London: Routledge. | **Bifurcated time in the managerial university**“Universities are characteristically in the grip of two powerful sets of separate forces. On the one hand, universities are immersed in a context of neoliberal policies, marketization and competition…. [which] generates a pace in which ‘speed is power’ (Virilio, 1986)….On the other hand, processes of accountability and a restricted national funding environment promote a climate of doing ‘more with less’… As a result, administrative processes —bureaucracy— encourage slow speeds though what can be at times unending cycles of checks and controls on academic activities”…Both entrepreneurship and bureaucracy are often present in the same institution and each represents singular pacings: quickness and sluggishness, fast time and slow time” – p.155 |
| Horstmanshof, L. & Zimtat, C. (2007). [Future time orientation predicts academic engagement among first-year university students,](https://epubs.scu.edu.au/tlc_pubs/194/) *British Journal of Educational Psychology,* 77, 703–718.AUS | **Context:** Set in context of equity/ widening participation to higher education in Australia and students’ transitions into higher education/ student attrition. Scopes literature on first year experience and age differences between students (assumption being that older students have more time pressures than younger students). Students’ behaviour = understood to have psychological (academic orientation = includes time perspective = “a mostly non-conscious dimension of human functioning that influences decisions and actions and, therefore, exerts an influence on student engagement”, p.705) and behavioural (academic application, or lack of) dimensions, and to examine students’ age as factor. **Aim:** To explore interrelationships between the various dimensions of student engagement, impact of TP on behavioural/ psychological dimensions of student engagement.**Theoretical frame:** Time Perspective = TP (Zimbardo & Boyd, 1999) = theory of time orientation (time = basic part of human life): “experiences from the past can influence actions in the present and expectations for the future, especially in relation to perceived costs in the present connected to the reward in future” (p.706). – preference for particular temporal dimension = personal but generally considered to be fluid and contextual. Imbalance in TP = hypothesized to be more influential than intelligence/ intellectual abilities re: attrition = strong relationship between TP and academic activity (perceived value = increased work). Hypothesis = “future-oriented students are more intrinsically motivated and, thus, more likely to employ deep approaches to their studies” (p.706).**Methodology:** Survey using Zimbardo Time Perspective Inventory (ZTPI) with first year students (n=347 with acceptable data)**Findings:** 1) There was a significant relationship between dimensions of student engagement with productive educational behaviours2) Students with Orientations to the future = higher levels of academic application and academic orientation:) “Future TP was a key element in predicting students’ deeper engagement with their university studies” (p.715)3) There were significant patterns in the ages of participants with older students more future focused, more able to multitask, had greater personal agency |
| Lemke, J. (2000). [Across the scales of time: Artifacts, activities, and meanings in ecosocial systems](https://www.tandfonline.com/doi/abs/10.1207/S15327884MCA0704_03), *Mind, Culture, and Activity*, 7(4), 273–290. | **Context:** Spatial views of ecosocial systems. All human activity happens on multiple characteristic timescales**Aim:** To argue for a more dynamic (less flat) view of human ecosocial systems; to explore “schooling in relation to identity development and cultural continuity” (p.275)**Theoretical frame:****Methodology:** Essay**Findings:** “Every process, action, social practice, or activity occurs on some timescale (in complex cases on more than one timescale). In a dynamical theory, an ecosocial system is a system of interdependent processes; an ecosocial or sociotechnical network is described by saying what’s going on, what’s participating and how, and how one going-on is interdependent with another” (p.275).“Each scale of organization in an ecosocial system is an integration of faster, more local processes (i.e., activities, practices, doings, happenings) into longer-timescale, more global or extended networks” (p.275) = relative timescale determines probability/ intensity of interdependence and circulation of semiotic artefacts helps coordinate processes on different timescales**Core argument:** |
| Liao, T.; Beckman, J.; Marzolph, E.; Riederer, C.; Sayler, J. & Schmelkin, L. (2013). [The social definition of time for university students,](https://journals.sagepub.com/doi/abs/10.1177/0961463X11404385?journalCode=tasa) *Time and Society,* 22(1),119–151.USAKeywords: *Organization, photography, schedule, time, typology, university* | **Context:** Higher education (Western in particular) 2 Neoliberal higher education = corporate time (see Giroux); yet, students persevere. Common understandings of time = based on astrological/physical time. Sociologists have explored the social notion of time; Lewis & Weigert (1981) suggest that time embeddedness (and its tightness) is gendered and classed – they argued that time = embedded, stratified and synchronized; “That is, social times are embedded within larger social life and facts, stratified by one’s social role as a free individual, a follower of the state, and an agent of a social institution, and synchronized with the irreducible collectiveness of social order” (p.122). Moreover, Ylijoki and Mäntylä’s (2003) study of academics’ understandings of social time identified four core time perspectives: *scheduled time, timeless time* (aka meanings of time)*, contracted time, personal time* (aka ownership of time; see p.122)**Aim:** To explore university students’ social meanings of time**Theoretical frame:****Methodology:** Field observations, photography and interviews at a Midwestern university**Findings:** Authors created an a-priori typology of six theoretically informed and empirically observable categories of time – *scheduled time*, *compressed time*, *timeless time*, *endless time*, *wasted time*, and *time as goal*. Categories = relationally linked by subjective time and physical time (see p.126). Categories can be embedded and can overlap.* Scheduled time = “is about one’s sense of time in the face of externally imposed structure such as enforced deadlines, stipulated hours, and preset agenda” (p.124)
* Timeless time = “about the loss of significance of physical time when one is immersed entirely in the task or activity at hand” (p.124) = in a liminal state
* Endless time = similar to timeless time but with limited relevance to astrological time; “endless time involves no personal internal immersion in an activity but some kind of external requirement”, defined in corporate time – aka goes beyond 24/7 (see p.125)
* Compressed time = urgency; when “tasks are incomplete by (or near) the end of a stipulated time point or deadline” (p.125)
* Wasted time = “The normative base for wasted time due to waiting relates to one’s (lack of) power, reflecting the scarcity of the goods and skills one possesses, and can be characterized by the relationship between a server and client in terms of organized dependency defined by power (Schwartz, 1974; see p.125)
* Time as goal = pursued objective is to shrink (or lengthen) the time spent on a given task (p.125).

**Core argument:** Life for the participants runs on clock time – better understood as corporate time. All kinds of time are always embedded within a larger framework of scheduled time |
| Marshall, S. (2018). Student time choices and success, *Higher Education Research & Development,* 37(6), 1216–1230.NZKeywords: *Student experience; student workload; motivation; self-efficacy* | **Context:** Asks whether students are investing less time in their university studies. If so, the author posits that this “potentially reflects a significant reduction in the opportunity cost of higher education” but may also “mean that less effort is producing less capable students with factors” (p.1). It could also pose problems for institutions (less time = increased likelihood of surface learning, lower grades, decreased motivation). **Aim:** **Theoretical frame:****Methodology:** Diary approach with first year students in a NZ university (n=111) – two weeks of full diary submissions. Students from 4 faculties. Students recorded time spent in 30-minute increments for 2 weeks of the academic term (in week 4 of S1 and week 8 of s2 = two different cohorts of participants; weeks deliberately selected to avoid peak assignment stress). Students categorized time accoracding to categories offered when they uploaded their diary entries (see p.4-5). Students also asked to complete surveys on motivation and self-efficacy. Analysis = standard deviation and two-tailed T tests, correlation analysis, Cronbach Alpha tests). Limitations noted in conclusion.**Findings:** Students self-reports varied significantly. Highest correlations = lab and tutorials (compulsory), and travel. Less correlated = attendance in seminars and study in library. Students invested between 13.5 and 82 hours in their studies (standard deviation= 27-55 hours a week; 55% dedicated more than 40 hours). High number of hours allocated to ‘other course-related work’ suggests that students perceive activities not captured in the survey.Variation in time spent = correlates strongly with assignments due (0.67, compared with 0.20 for lectures). Course hours = significantly negatively correlated with personal time (-0.40), sleep (-0.33), TV (0-24), personal internet use (-0.19) and paid work (-0.19)**Core argument:** Data presented in this paper contradicts the data reported in other articles that students spend less than 30 hours a week on full-time study (median = 40.5 hours). Overwork = problem (and disciplinary/context-dependent) and universities have a duty of care to prevent health impacts. Methodologically, the use of time diaries = different from many other approaches which rely on survey data. Analysis of time spent/ GPA suggests that the more time dedicated, the stronger the grades. |
| Murphy, P. (2015). [Discovery and Delivery: Time schemas and the bureaucratic university](https://books.google.com.au/books?id=YDycBQAAQBAJ&pg=PT189&lpg=PT189&dq=Discovery+and+Delivery:+Time+schemas+and+the+bureaucratic+university&source=bl&ots=qjirE86PuA&sig=ACfU3U3QZ848FBVHmEztAqOy_8ZniiPKZg&hl=en&sa=X&ved=2ahUKEwjd27bjqMTpAhUWxDgGHXZUBDUQ6AEwAXoECAoQAQ#v=onepage&q=Discovery%20and%20Delivery%3A%20Time%20schemas%20and%20the%20bureaucratic%20university&f=false). In P. Gibbs, O. Ylijoki, C. Guzmán-Valenzuela & R. Barnett (Eds.) *Universities in the flux of time: An exploration of time and temporality in university life*, 137–153. London: Routledge. | “Time wears many masks. There is daily time, historical time, transcendental time and institutional time. We juggle these temporalities. We try and make sense of them by trying to make them fit together. Often they don’t align very well” (p.137).Discussion of dominance of institutional time – from cyclical time to bureaucratic time.Time efficiency and time dysfunctionUniversity learning has shifted from discovery to delivery: “Delivery is structurally and temporally different from discovery” (p.142) – particularly acute in universities because of the issue of scale. As universities have grown massively, and have started to service larger and more complex groups of students, the time for discovery has proportionately shrunk (p.143)Universities have responded by shrinking ‘free time’ into ‘codified time’ (e.g. teaching time, committee time, meeting time, research time)Analytic and synthetic time (mode of delivery = analytic in the sense that it needs to be broken down and accounted for); discovery requires time and meandering thought; synthetic time is the antithesis to this.Topological time |
| Papastephanou, M. (2015). [Higher Education and an Ethic of Time](https://books.google.com.au/books?id=YDycBQAAQBAJ&pg=PT189&lpg=PT189&dq=Discovery+and+Delivery:+Time+schemas+and+the+bureaucratic+university&source=bl&ots=qjirE86PuA&sig=ACfU3U3QZ848FBVHmEztAqOy_8ZniiPKZg&hl=en&sa=X&ved=2ahUKEwjd27bjqMTpAhUWxDgGHXZUBDUQ6AEwAXoECAoQAQ#v=onepage&q=Discovery%20and%20Delivery%3A%20Time%20schemas%20and%20the%20bureaucratic%20university&f=false). In P. Gibbs, O. Ylijoki, C. Guzmán-Valenzuela & R. Barnett (Eds.) *Universities in the flux of time: An exploration of time and temporality in university life*, 168–181. London: Routledge. | Ethic of time = composed of “various temporal modalities” (p.168)Higher education is “largely regulated in a chrono-logical sense”… The underlying power equation involves management of *chronos,* i.e. measurable time, and the ‘ideal type’ of the achiever” (p.170).Within chronological paradigm, future = extension of current situation; “Much critique of the situation we are in revolves around the inability of post-modern academia to articulate a bolder relationship with the future or to debate what counts as a desirable” (p.170).Conflict between academic practice, which reduces future to stretched present concerns but academic rhetoric “often employs a glorification of future time” (p.170)“Subjected to the logic and logistics of speed and of the negation of temporalities marked as traditional, the negotiation of academic futurity and the ideal of its successful navigation find themselves in a dangerous proximity to the spatial metaphor of colonization” (p.177) |
| Read, B. & Leathwood, C. (2018). [Tomorrow’s a mystery: constructions of the future and ‘un/becoming’ amongst ‘early’ and ‘late’ career academics](https://www.tandfonline.com/doi/full/10.1080/09620214.2018.1453307), *International Studies in Sociology of Education,* UKKeywords: *Academics; early career; precarity; casualisation; neoliberalism* | **Context:** Academics in UK higher education and precarity/ precariousness. Precarity = beyond the material instabilities: it includes the existential and ontological destabilising factors (sense of self, sense of one’s trajectory). Precarity is relational and contextual: “pre-existing patterns of social inequality are intensified by the dynamics of precarisation” (p.3). Universities are working to secure their own institutional futures “through seeking to quantify and measure the research and teaching performance of staff in terms of measurable indicators (and to predict what these maybe in the future)” (p.4). At the same time, individuals mirror these insecurities in their efforts to secure their own futures. This has significant impacts: “Anticipations of future consequences of actions and decisions in the present can have a strong self-regulatory effect: for example, academics in temporary positions are likely to feel less able to speak out or criticize their employers or institution for fear of their employment being curtailed or not renewed” (p.4) **Aim:** To explore the temporal dimension of precarity and constructions of the future in UK higher education; “to explore perceptions of the future for participants in two contrasting positions – those who are relatively new to academia and those who could be characterised as ‘late career’ academics” (p.5)**Theoretical frame:** Social construction of time (Adam, 1995; Adam & Groves, 2007); precarity/ precarization (Butler, 2009 = “‘precariousness that is politically induced’”, p.15) and ‘precariousness’ (Lorey, 2015): “Lorey makes a distinction between ‘precariousness’ – a general state and feelings of vulnerability shared by all living beings; ‘precarity’ – a category of order, relating to the unequal distribution of insecurities and precariousness; and finally, ‘governmental precarisation’ – the political inducement and exacerbation of these dynamics through capitalism and especially through neoliberalist forms of governance” (p.2). Lorey also notes that precarity sets up a fear of the future **Methodology:** Draws on qualitative study of trends in HE policy and impacts on academics’ work (SRHE-funded) – email interviews (n=73). Three years later, participants were re-contacted (n=28) + 3 new casual academics. Intention of research = explore perceptions of the future (ECR + precarity = relatively well-documented, but late(r) career researchers may be in process of ‘unbecoming’**Findings:** *Attempting to become an academic (ECRs*): cites Hankel’s (2005) definition of academic identities as fluid and contextually constructed. Academics’ identities have not shifted in step with changes to academy (moving to more corporate model). Link made to cruel optimism (in context of ECR working madly but saying she knows it will be different when she’s finished her book): “In HE, the ‘promise’ of a secure future in HE is impeded by the demands of producing quantifiable ‘outputs’ with little or no support in which to fulfil these requirements” (p.8). Participants note the challenges of working multiple short term contracts; one participant notes that she feels almost permanent after securing a two-year contract: “That a two-year contract is now seen as ‘practically permanent’ is indicative of how precarious academic labour has become” (p.8). At the same time, there is a sense of ‘forced presentism’ (see Ylijoki, 2010; Clegg, 2010) = getting stuck in the present. ECRs saw specialization/ developing a specialism as a sign of becoming a ‘real academic’ (p.9). Authors note intersectional factors that impact on academics’ capacity to think about themselves/ their futures. For women, additional care of or desire for family is significant (see p.10-11), as is SES.*Late academics*: most participants in this group were in more secure employment or had retired (but there were question marks over their pensions) – they were more concerned about the future of the academy (and their colleagues/ peers. Although participants recognized their fortune (to not have to compete on entry like contemporary ECRs, to have relative autonomy), the authors found high levels of disillusionment about the increasing market-like conditions (having to compete for funding/ differential value placed on different kinds of research), and the threat of being moved onto a ‘teaching-only’ contract. Some suggestion in the data that some LCA were in processes of ‘unbecoming’ (Colley et al., 2007) – dropping hours, semi-retirement, voluntary move to teaching-only role. *Differences* *between ECRs and LCAs* = late career academics had built “sufficient material security to plan for such a future away from the ‘centre’” and were established enough to not be “motivated by existential concerns around establishing and maintaining an academic career” (p.12), but they still wanted to protect their sense of academic identity. Rather than issues of ‘forced present’, LCAs faced more existential crises/tensions around the ethics of staying in academia and the implications of doing so for those who want to enter academia. One ECR participant queried how the next generation is being inculcated when the statutory retirement age has been removed: “in some respects academia as a sector is also lacking the abilityto clearly foresee the consequences for present practices on the sector’s future prosperity” (p.14)**Core argument:** |
| Sandford, R. (2013). [Located futures: Recognising place and belonging in narratives of the future](https://www.sciencedirect.com/science/article/pii/S0883035513000207), *International Journal of Educational Research,* 61, 116–125.UKKeywords: *Education futures; Located futures; Futures studies* | **Context:** Representations of future in educational discourse/ education: “the possibility that dominant accounts of the future in education serve agendas that privilege a narrow set of interests and priorities, to the detriment of other, less visible educational priorities” (p.116); to offer an alternative way of considering the future that aims to support communities and schools in generating their own accounts of the future” (p.116). Underpinned by assumption that the future is ‘open’ (aka not fixed or predetermined) and capable of being shaped by action in the present. Open future implies choices, which are made available (or not) through discourses (e.g. progressive education = widest range of opportunity for widest number of people/ mainstream education = maximise investment in one’s own human capital – but these visions of the future need to be exchangeable to allow for cost-benefit analysis/thesis to work).**Aim:** To explore idea that notion of educational future/s privileges economic view of education/ what education offers, which runs the risk of obscuring social and societal roles of education**Theoretical frame:** **Methodology:** **Discussion:**Education relies on an assumption that futures are open (for both progressive and mainstream educationalists) = it offers alternative possible futures, and consequently hope and a sense of forward momentum**.** Ideas about education’s relationship with economics offer a clear view of the future: “Seeking a direct economic outcome from education activity is oriented towards a future circumstance in which an educational institution is more productive than in the past. Similarly, contributing to the social conditions expected to support projected economic activity is equally a future-oriented process”(p.119). Author notes Adam & Groves’ (2007) argument about future/s being identified through cost-benefit analysis (through ‘future discounting’) – which encourages ‘short termism’ at the policy level because “cost-benefit analysis relies fundamentally on the principle that benefits should be sought as close to the present as possible” (p.119). However, not everything can be quantified or given economic value, and so the social outcomes of education (e.g. civic participation, being ethical) are made invisible/ less visible. Author also notes how short-termism in policy and political will leads to a “series of futures for education, each replacing the last, with the result that each is never fully acted on, remaining an unrealised projection” (p.119) – ‘present futures’ (replaceable and exchangeable) rather than ‘future presents’ (see Adam & Groves, 2007). Examples = UK context (new types of schools/ new curricula).Asks whether the discourses of education future are “the discounting of the future through cost-benefit analysis and the tendency to give rise to a succession of unrealised futures” (p.120). “Futures come about within particular ongoing social relations, structures and systems that make it impossible to exchange one for the other: individual futures are embodied through the lived actions that constitute the trajectories of peoples’ existence. In contrast, futures produced through economic activity may be compared, made commensurate with others through the assignation of an exchange value, and exploited for economic gain in the present” (p.120) = leading to ‘empty futures’ (Adam & Groves, 2007) because of disconnection and abstraction from the world, and “unconnected to social memory or collective experience, encouraging action without knowledge of consequences, and do not acknowledge that this action is situated within complex social and environmental contexts, increasing the likelihood of unforeseen impacts” (p.120) **Core argument:** Author argues that “the futures visible in mainstream education discourse reflect broader managerialist and economic agendas, and that these futures risk obscuring wider educational goals of development and flourishing” (p.123). Instead, author suggests notion of ‘located futures’ as antithesis to empty futures, which requires an understanding of space as socially constructed and placing it at the centre of discussions about the future: “the intention is to support educators and others whose interests are not served by mainstream educational futures to create their own accounts of the future, narratives that make visible the concerns of the future inhabitants of a particular place” (p.121). Brings place-based education (relationships between self and community through focusing on spatial context) and futures education (equipping learners with resources to question taken-for-granted futures) into dialogue: “For educators and researchers concerned with offering accounts of the future that celebrate values and priorities beyond the economic, and that can support efforts to counter the dominance of neoliberal futures in education, developing future narratives that recognise the particular place and community in which they arise might provide a route to accomplishing this, and help people to see a future in which they want to dwell” (p.123). |
| Stevenson, J. & Clegg, S. (2011). [Possible selves: students orienting themselves towards the future through extracurricular activity,](https://www.tandfonline.com/doi/abs/10.1080/01411920903540672) *British Educational Research Journal,* 37(2), 231–246.UK | **Context:** UK higher education context and employability agenda (which assumes future facing direction – see Clegg, 2009) – looks at extracurricular activity (ECA) through lens of possible selves. Authors argue such discourses and associated pedagogical strategies assume that students are able to imagine their futures. ECA = undefined set of activities that assume a student is funded, full-time and has time for leisure (p.232)**Aim:** To explore whether students engage in ECA with future employability in mind**Theoretical frame:** Possible selves literature, which had at the point of writing not explicitly been used to explore higher education. Possible selves “are representations of the self in the future, including those that are ideal and hoped for as well as those that one does not wish for” (p.233). The more developed a self is, the more = provides motivation (p,233). A person’s biography and demographic profile can impact on their possible selves (and the clarity of those imaginaries) – see Reay et al.’s (2005) work on university ‘choices’ and other work on aspirations. Authors don’t assume that a present tense stance is negative (noting conceptual work by Adam and Archer)**Methodology:** Draws from larger mixed-methods study of diversity and value of ECA in relation to graduate outcomes. Data collection = survey and in-depth interviews with students from post-92 HEI (n=61). Study explored students self-defined ECAs, reasons for participation, value ascribed and perceptions of employers’ valuing. **Findings:** Clear differences in terms of dispositions towards participating in ECA, forms of valued ECA and perceptions. Clear difference also between students’ perceptions of value and those of HEI. Three categorisations of orientations towards future and degree of clarity regarding the future:1) well developed orientation with some ‘highly elaborated’ career-possible selves (34/61) = **highly developed**Half = middle class, some students = changing career, most had already participated in range of ECA at school and in community and had used these experiences to gain access to university. Generally = high achieving goals (first class degree) and were now using ECA to help get a job post-degree: “Consequently,their choice of ECA was specific, focused and linked specifically to developing the knowledge, skills and experience needed to be successful in a competitive labour market in a chosen field” (p.238). Generally quite single-minded. 2) strongly located in the present (20/61) = **underdeveloped/ blocked**Six students = focused on being academically-successful students = time present (not beyond graduation) and these students engaged in ECA to support their academic pursuits and goals. These students also often chose not to engage in paid work = privileged position: “While oriented towards the present, it is clear that this group of students had high cultural capital and that the sorts of activities they were engaged could easily be rescripted in the future and aligned to possible selves after graduation” (p.240). Other present tense students = enjoying their time as students and generally had undeveloped career aspirations/ long-term goals. These students worked primarily to fund their present lifestyle. Seven (working class) students = only engaging in paid work = present survival strategy: “Their dominant temporality was in the present and participation was not designed to support a goal of a future possible self” (p.240). These students needed more support to develop envisaged self. Other group (4) = trapped in present time by caring responsibilities. These older women had partially developed future selves but faced structural and logistical barriers to realizing plans.3) unified sense of past-present-future time (7/61) = **developed****Core argument:** Participation in ECA = multiple meanings, not just future employability. Participation in ECA= shaped by students’ embodied capitals. Authors argue the findings “raises questions about ways the differential advantages of higher education for future employability are compounded by experiences inhigher education, including the possibility of being able to elaborate possible selves through participation in ECA” (p.243). |
| Stevenson, J. & Clegg, S. (2013). [‘My past is a double edge sword’: temporality and reflexivity in mature learners](https://www.tandfonline.com/doi/abs/10.1080/0158037X.2012.684794), *Studies in Continuing Education,* 35(1), 17–29.UKKeywords: *mature learners; higher education; further education; possible selves* | **Context:** Mature further education students in UK higher education and their orientations towards the future and accessing higher education. Notes the ‘predominantly linear’ understanding of ‘traditional trajectories’ of young learners into higher education. Higher education = part of ‘normal biography’ for middle class young people (see Reay, 2010), albeit riskier for equity groups. Trajectory of adult/mature age learners = “significantly less linear and more unpredictable, often involving multiple breaks and transitions” (p.17). Although there is a body of work exploring intersectional educational disadvantage and higher education, relatively little has looked at orientations to the future, particularly with adult learners. Makes reference to Clegg (2010) and her use of Archer’s (2007) on communicative reflexivities (including autonomous reflexives, meta-reflexives). Archer argues that HE privileges autonomous reflexivity and an orientation to open and empty future (Adam & Groves, 2007).**Aim:** To explore (predominantly working class) mature age students’ possible selves; to explore “how these students are, or are not, thinking forward into the future and how elaborated, or not, are their future academic and career possible selves” (p.20). Students = drawn from FE Access courses **Theoretical frame:** ‘Possible selves’ (see Stevenson & Clegg, 2013); Archer (2007) – different forms of reflexivity**Methodology:** Students (n=11) = drawn from FE Access courses and participated in an in-depth interview (following their participation in focus groups for the broader study – see p.21)**Findings:** Strong narratives of students’ pasts emerged in interviews. Gender =strong determiner for decisions: “Engagement with school often involved typical ‘ laddish’ behaviours and consequently limited job prospects, while the women were ‘ trapped’ into care at home or in the labour market” (p.22). Four of the participants had criminal convictions. Authors argue it would be easy to view these pasts in terms of fractured reflexivity; however “these complex pasts have led all of these participants to an engagement with education and what we can see are nascent and/or well-developed projects involving the exercise of agency, the articulation of personal projects and in most cases the aspiration to transform their futures” (p.23). Other students described more unstable projections for the future**Core argument:** Mature students in the study = ”are not orientated towards the future in any simple way [and their] concerns into the future are articulated in relation to complex and sometimes fractured pasts” (p.26). Data counter the dominant notion that the future is open and ready to be scripted; “The students in this study appeared very aware that the future was not simply an empty sheet on which they could write their script but that it was already filled with their own personal and social structural constraints” (p.27). Significant elements = space and place. Neoliberal logics (reduced student-staff time/ increased student-staff ratios) have impacted on the pedagogic opportunities to think (collectively) about the future: “The pressures on staff in many institutions has resulted in a lack of interaction between students and staff and in students having limited opportunity to reflect on what may be a very uncertain future” (p.28). |
| Thomas, M.K. E. & Whitburn, B. J. (2019). [*Time for inclusion?*](https://www.tandfonline.com/doi/abs/10.1080/01425692.2018.1512848), British Journal of Sociology of Education, 40(2), 159-173, DOI: 10.1080/01425692.2018.1512848. AUSAnnotated by Anna XavierKeywords: *Temporality; inclusive education; pedagogy; initial teacher education; compulsory schooling*  | **Context:** Situated in a context where ‘international policy directives for the development of inclusion in and through education (UNESCO 2005) signal important social changes away from deficit-centric responses to diverse learner needs’ (p. 159). However, authors argue that practice rarely meets inclusive ideology (Moore & Slee, 2012). **Aim:** ‘To explore how notions of temporality operate as decisive forces in the lives of educators in both the compulsory and post-compulsory sectors’ (p. 159). **Theoretical frame:** Not specified in study. **Methodology:** Essay. **Findings:** 1) (Re)Conceptualising inclusive education over time – beginnings of inclusive education: accompanied the introduction of UNESCO’s Salamanca Statement (UNESCO, 1994); the Salamanca Statement viewed ‘diagnosed need’ as ‘special’, consequently offering the political context for inclusive education to be perceived in ‘delineated terms’ (p. 162); In 2005: UNESCO redefined inclusion in education – a broad ‘process of addressing & responding to the diversity of needs of all learners through increasing participation in learning, cultures & communities, and reducing exclusion within and from education’ (UNESCO, 2005, p. 13); UNESCO thus highlights that the concern of inclusive education is on ‘how to transform education systems in order to respond to the diversity of learners’ (2005, p. 15); Problems with evolving definitions of inclusive education: distortion of the ‘clarity of purpose’, with ‘divergent positions taken through UNESCO policy’ (p. 163); competing pressures often hinder the ‘latter ideals’ (p. 163) regarding inclusive education; Despite UNESCO’s (2005) inclusive education policy, the passing of time shows evidence of the continuous increase in special education practices which separate some students from the rest (Armstrong, 2002; Slee, 2011; Tomlinson, 2012); Authors argue that educators often experience time constraints, lack responsibility, but are accountable for students’ educational outcomes, in a ‘temporal spiral of performance achievement’, while the influence of UNESCO is lost under similar ‘marginalising conditions’ (p. 163); 2)Temporal productions in initial teacher education – Barton (2003) argues for a ‘rejection of exclusionary forms’ (p. 17) and highlights the need for ‘significant changes’ (p. 23) in current teacher education, as well as education in general; Authors argue that the influence of neoliberal policies on the field of ITE in Australia has resulted in teacher education programmes which are ‘expertly conditioned to operate within limited industrialised conceptions of western clock time’ (p. 164); Central argument: the ‘aggressive positioning of pre-service teachers who are ‘imbued with Marxist resonances of time and labour value’ (Lingard and Thompson 2017, 1) fundamentally detracts from learning the significance of considered pedagogical practices which foster relationships’ (p. 164); authors therefore content that inclusivity in ITE necessitates a ‘longer-term temporality than vogue policy imperatives, since ‘schools are full of students who do not fit neatly into tidy boxes, but who are interesting, multi-faceted, often unpredictable, and transcend traditional groups of learners’ (Jones, Fauske, & Carr, 2011, p. 10) (p. 166); 3)Temporal mediation of inclusive practices in schools – ‘the ideology that inclusive education is the provision of equitable participation in learning for all students irrespective of any diversities – as per the UNESCO (2005) statement – falls well short of expectations in many schools’ (p. 166); Done & Murphy (2016) – a ‘new responsibilisation of teachers’: ‘a two-fold process’ which conditions teachers to ‘optimise school performance’, while ‘having to act ethically’ (p. 166) simultaneously, in order to ensure that all learners can have equal educational outcomes; Ainscow et al. (2012) & Slee (2011) – inclusive schooling should be viewed as ‘much more than a mere competing policy imperative’ (p. 166); McKnight & Whitburn (2018) – the ‘obsession with evidence’ (Hattie, 2008, p. 237) of neoliberal policies often hinders opportunities for the practice of inclusiveness; 4) Towards a diffraction in time - A diffraction in time coupled with thoughtful integration of relational pedagogies is distorted when ‘it is preferable to see inclusiveness as a process that takes place over time’ (Reid, 2012, p. 13); Authors argue that ‘time is a luxury not afforded to the classroom teacher, nor deliberated by the teacher educator’ (p. 168); inclusiveness is therefore argued to remain ‘illusory’, and socially just practices are only ‘in name’ (p. 168), which is ‘ominous’ to the practice of inclusive education; central argument: the concept of inclusion in schools have become ‘confused, shallow & dispersed’ (p. 168); Diffraction – ‘provides a disruptive metaphor and has been taken up by many who seek to pursue non-representational research agendas’ (Lynch et al., 2016, p. 4) by providing a ‘way of thinking with materials’ (Pacini-Ketchabaw, Kind & Kocher, 2016, p. 14); Embracing a diffraction in time will enable a focus on ‘the relational in education between the pedagogue and the student (McGrath & Van Bergen, 2017). **Core argument:** Promoting new ways of acknowledging the development of inclusive education could be ‘made possible through the diffraction of time’ (p. 169). It is therefore crucial that ‘diffractions in time are realised to ensure the democratisation of educational practices against a tide of pathologising which wants to ‘use categories that are fictions’ (Bhaskar, Danermark, and Price, 2017, p. 95) (p. 170), which group students into socially constructed groups that only exacerbate their marginalisation.  |
| van Tienoven, T.P. (2018). A multitude of natural, social and individual time, *Time & Society,* BELKeywords: *Social time, natural time, individual time, daily routine, time-use survey* | **Context:** Sociology of time; Elias’ argument that natural time and social time are not in opposition, rather they are co-constituitive (natural time is needed to express social time)**Aim:** To explore a three-part (‘triadic’) conception of time = natural and social time are the resources for individual time**Methodology:** Essay**Discussion:** Literature review of natural time illustrates multiple accounts: time as a measure of quantity (Newton), time as directional and finite (Physics), time as linear and cyclical (in co-existence), time as a multitude of cycles.Literature review of social time also illustrates multitude: Durkheim = time as guidelines for social life; temporal dimension of social organisation and hidden rhythms (Zerubavel), and institutionalised rigidities (of duration, of tempo, of timing, of sequence)Author outlines different experiences of time/ historical shifts in time that impact on individuals’ experience of time: “the way individuals spend their time, then is an emanation of structuration” (p.14). These individual expressions/ experiences of time = present as routines, which can be categorized using Zerubavel’s aspects: routine of duration, routine of tempo, routine of timing, routine of sequence: “Daily routines are the result of a process of structuration and the degree to which individual times or daily routines concur with collective rhythms or socio-temporal structures might thus vary” (p.16) **Core argument:** Individual time = multiple, and can “be found in the way individuals draw on these natural and social temporal structures for the practices that make up daily life” (abstract); individual times often present as routines through a desire to order/structure social life |
| Vostal, F. (2013). [Academic life in the fast lane: The experience of time and speed in British academia](https://journals.sagepub.com/doi/10.1177/0961463X13517537), *Time & Society,* 24(1), 71-95.UK/ CZEKeywords: *Academic work, acceleration, time, time-pressure, university* | **Context:** Time of contemporary academia, characterised by “‘short-termism’ and a need for ‘immediate impact’” (p.74; see Moriarty, 2011), which is achieved through “forms of ‘incentivization’ and ‘nudging’ (Holmwood, 2011b) of academics through surveillance, quantification and measurement of academic output(see Burrows, 2012)” (on p.74).**Aim:** To analyse the structure of academic time and “highlight the central experiential modality: negative implications of the acceleration of the pace of academic life” (p.73); to conceptualise the relationship between ‘oppressive acceleration’ and guilt; to examine the doctrine of ‘excellence’ and its temporal dimensions; to forward the notion of ‘unhasty time’**Theoretical frame:** Ylijoki and Mäntylä (2003) and their heuristic of academic time/ four time perspectives: scheduled time, timeless time, contracted time, personal time **Methodology:** Phenomenology of research conduct with 20 senior scholars**Findings:** Argues that time tensions exist between structured/ institutional time and timeless timeOppressive acceleration and guilt = acceleration in academia is of the sedentary kind (Tomlinson, 2007) – phenomenological rather than physical (but with same chemical reaction). Author describes guilt as a particular pathology that emerges from a utopian ‘unhasty time’ (Pels, 2003), and the realities of academic work/ culture. “Reactions to having unsatisfactory control over temporal resources show that academics feel guilty in a very specific sense; namely that they lack time for pursing the very tasks required of an academic” (p.80). Guilt emerges in part from ‘hidden norms of temporality’ (Rosa, 2010: 74).Oppressive acceleration is related to discourses of performance, enterprise, innovation and ‘excellence’ – “because it generates a specific mode assuming an ever-improving efficiency and productivity” (p.81). In the context of excellent, guilt manifests as a result of the “temporal tension between the keeping up with institutional discourse of excellence and the more organically conceived excellence integral to the evaluation of the merits of academic work” (p.82).Argues that the call for slow scholarship can be counter-productive if understood as stasis (demotivating)Acceleration can have positive impacts (there is a counter to dominance of arguments to the contrary): “studies unpacking the contours of academic time pay minimal attention to the fact that intended and embraced – let alone thrilling – acceleration might even occur in the academic lifeworld” (p.84). The author’s research suggests that it is possible to identify “important accelerative moments” associated with research (progress accelerated by ‘sparks of inspiration’/ eureka moments), p.85. The plurality in subjective experience is matched by temporal shifts: “The ebbs and flows of the ‘fast’ moments of inspiration, spark and fascination and the ‘slow’ processes of systematization, articulation, measurement, patient investigations and careful revisions of existing results and the like, thus make up dialectically related modalities of research inventiveness” (p.87).**Core argument:** To argue that “the tempo of academic life – especially when screening its constitutive and more idiosyncratic experiential ingredients – prompts for a notion that would accommodate the dialectic between the need for the slow tempo of contemplation and reflection and the faster energetic rhythms of discovery and (re)search” (p.88)Proposes notion of unhasty time – 1) not haste; 2) “recognizes the differentiated nature of time experience in relation to other sociologically relevant variables”; 3) attends to *some* time autonomy in academic lifeworld; 4) pays “attention to psycho-phenomenological attributes of scientific work” (all p.89) |
| Walker, J. (2009). [Time as the Fourth Dimension in the Globalisation of Higher Education](https://www.jstor.org/stable/27750742), *The Journal of Higher Education,* 80(5), 483-509.CAN | **Context:** Globalisation = trying to outsmart time (rather than trying to control time as per modernist capitalism), particularly as a result of technological development. Three other dimensions (in addition to time) in globalisation are space, movement, place. In the context of higher education, temporal impacts of globalisation are often backgrounded by the prominence of knowledge economy theories (academic capitalism, Slaughter & Rhoades, 2004). Author considers the role of time in capitalism, and the role of time in globalisation (global time)**Aim:** To argue for time as an essential component of the theory of academic capitalism; to add to existing 3 dimensions of academic capitalism**Theoretical frame:** Global time = relative and situated; time-space compression = hallmark of globalisation (see Bauman’s thesis of liquid modernity and Beck’s thesis of risk society); academic capitalism (Slaughter & Rhoades, 2004): three dimensions 1) new flow of knowledge; 2) existence of interstitial/ intermediating organisations; 3) managerialism. Author proposes 4) time**Methodology:** Essay**Findings:** Universities = increasingly active participants in globalisation processes/ global market“Academia is one of the most visible sites of globalization in at least five ways: first, there are large flows of information, ideas, people and courses, and growing numbers of net works formed between people and between institutions; second, it is the home to numerous global cosmopolitan elites who "know no bounds" (Bauman, 2001); third, it can be seen as the birthplace of many new technologies; fourth, it works within and outside the confines of national policy; and, lastly, globalization is evident in academia in the numerous cross-country and cross-campus interactions” (p.491)Universities = marketization and commercialization of knowledge = intensified dramatically. Although viewed as businesses, they are generally considered poor businesses (bloated administration, generally staff with little corporate experience)Author notes the disciplinary variation in exposure to/ adherence to globalizing/ marketising forces (e.g. Business/ Marketing = more subjected to demands of business-like environment than Philosophy; p.496)* *Impacts on individuals*: no time – time is accelerated, leaving students/ staff feeling like they are rushed. For staff, time gets compressed: “everything has become more time-sensitive—to absorb more information in a limited amount of time; to publish more; to serve on more committees—all while maintaining a nominally strong research record, serving the public, teaching, and being a public intellectual” (p.497). Time = precious resource, and much is spent on technologies (which is also the case for students studying online). There is a gendered dimension (see Menzies & Newton, 2007)
* *Efficiency*: “single-mindedly devoted to truth for its own sake" (p. 464) However, both institutions and individuals are encouraged to use cost-benefit analysis to determine how they should use their time in the most efficient way. Being efficient means managing one's time well: it means doing more with less” (p.498). Efficiency = coupled with a need to perform and produce (“"do it yourself scheduling" (Urry, 2004), p.499 and self-governance, Foucault, 1977)
* *Moral imperative not to waste time:* “With greater tools for productivity come greater expectations. In the academy we must constantly justify our use of time to ourselves and others. Furthermore, how we use time is tied to merit. We are seen as deserving, and accordingly will be rewarded, if we can mange our time well” (p.499) – competence is demonstrated through production – but there is not enough time for everyone to be successful (because it's a competition).
* *Global consortia:* author gives example of U21 Global (international consortia offering distance learning) + discussion of casualised staff
* *Globalisation = expansion* Globalisation = offers more flexibility to work more leading to over-stretched institutions, staff, students: “In academia, the disciplining of time and the commercializing of the academy have fundamentally changed the way academia is run, leaving us with feelings of anxiety and of having less control” (p.503-4)

**Core argument:** Time = essential aspect of academic capitalism: “academic capitalism depends on people holding and acting out certain ideas about time. Academic capitalism re quires both the reification of time and an internalization of the importance of managing time in a demonstrably efficient manner” (p.484). “Quintessentially, academic capitalism is premised on faculty and students both justifying their use of time and seeking to outsmart it” (p.485)Time and academic capitalism: “integrating a temporal dimension to our analyses also allows us to examine the fundamental role time plays in the new circuits of knowledge, the emerging interstitial and intermediating organizations and in the expansion of managerial capacity” (p.494)“While academic capitalism and globalization intersect and shape higher education institutions, pre-modern time, clock-time, and global time are all present and interact with each other in conflicting and disharmonious ways” (p.505) |
| Ylijoki, O. (2014). [A temporal approach to higher education research](https://www.emerald.com/insight/content/doi/10.1108/S1479-3628%282014%290000010013/full/html). In J. Huisman & M. Tight (Eds.) *Theory and Method in Higher Education Research II (International Perspectives on Higher Education Research, Volume 10)* Emerald Group Publishing Limited, pp.141–160.FINBook chapter | **Context:** ‘Speeding up of time’ (postmodern compression of time) in higher education – time tends to be taken-for-granted in higher education. When it is considered, it tends to take a simplistic, clock-time approach (taken to be commonsensical but clock-time = social and cultural construction)**Aim:** To examine what a temporal approach can offer studies of higher education; to examine “the dominant, taken-for-granted conception of time—clock time—which involves a linear, quantitative, cumulative, homogenized, abstract and decontextualized conception of time” (p.141)**Theoretical frame:** Sociocultural notions of time (Adam)**Methodology:** Essay**Discussion:** Reviews work on clock time (Adam, Whipp & Sabelis, 2002): the four Cs: creation, commodification, colonization and control of time. Clock time = assumed to be ‘natural’ but it is not – it’s precision and invariability is a *creation*; a by-product of industrialization (but began long before for religious purposes). Natural time, in contrast, is variable, erratic and context-dependent. In higher education, “the triumph of clock time is manifest at all levels. Academic life is thoroughly structured by clock time rhythms, organizing and ordering activities, among other things, into classes, terms, funding periods and assessment cycles. Internalization of the norms of clock time belongs to the hidden curriculum of education, as at lower levels schoolchildren learn to adapt to externally formulated timetables with regular and fixed slots for arrival, lessons, breaks, eating and other school-day activities” (p.144)*Commodification* = (‘time is money’) – clock time is concerned with money and efficiency (production and profit). The coupling of an abstracted understanding of time with the abstraction of relative wealth into ‘money’ = permitted the commodification of time: “inherently and intimately linked with money, and, at the same time, an integral component of production” (p.144). Time in everyday life/ leisure has also been commodified because of its status as a ‘scarce resource’ – but accumulation of money and time are profoundly different - more money = infinite wealth increments; more time invested = closer to death (as a finite resource). Time as commodity = strongly linked to power: “embedded in time politics, creating and sustaining hierarchies in temporal relations” (p.145).*Control* = time=money maxim has resulted in human imposition of control over time (e.g. multitasking, efficiency drives, removal of unproductive activities). Time control = connected to the compression of time (Adam, 2004): faster time = greater production = higher profit. In higher education = translates most visibly into work of academics: “time control can be either external or self-controlled. It can refer, for instance, to external time management systems in which academics are required to report on which tasks, and for how long, they have allocated their working time, but also to internalized time control in the form of being continuously aware of the need to use time as productively and efficiently as possible” (p.146).Colonisation of/with = colonization with is global imposition of Western clock time; colonization of is “penetration of clock time into all levels and forms of activities” (p.146). Also, past and future also colonized “in terms of what threats, costs or benefits they hold for the present” (p.146). Future = ‘what’s-in-it-for-us” (Adam, 2004, 142) – future= subordinated and colonized by the present.Postmodernity = advent of new technologies = shifted our relationship with time (Hassan & Pursar, 2007; p.147) – Hassan (2003) makes a case for ‘network time’ (massively compressed clock time, which takes into account new modes that permit synchrosity and instantaneous communication). Rosa (2009, 2010) identifies 3 forms of time acceleration:Technological acceleration (speeding up of transportation, communication, production)Social change (destabilization of social structures or family/ work relations)Pace of life (experiences of the quickening of time)Rosa argues that this is partly because of secularization and less importance placed on waiting for the ever after. With the increasing speed of life, the future becomes smaller, because there is less time for contemplation and careful planning: “In modern society, the future became a fortune, a site to be conquered and made profit of by rational planning and effective measures; while, in late modern society, the future has turned out a fiction, something that is uncertain, volatile, chaotic and beyond human control” (p.148-9), leading to ‘short-termism’ (Hassard, 2002). Adam (2004) argues that “when the complex, simultaneous,instantaneous and volatile network time is combined with the linear, sequential, invariable and predictable clock time, conflicts and paradoxes emerge” (p.149) – with time becoming less predictable/ more volatile. Ironically, devices designed to facilitate control of time contribute to pressures and colonization of time. In higher education context, the alignment (conflation) of higher education policy with innovation policies “emphasizes the need to speed up the transfer of new knowledge and skills from academia to industry in order to accelerate innovation flows, and so promote the economic growth and competitiveness of firms, regions, nations and …global markets” (p.149). Within institutions, universities need to be ‘agile’ so as to compete on shifting terrains and in ever-changing new ‘markets’, competing for rankings, resources, staff, students.Our relationships with time are always plural and contested – Adam (1995) argued that not all time is money’ (e.g. caring does not follow timetables and has no (little) monetary value). In higher education, there are ‘shadow times’ (shadows of dominance of clock time) = “behind official schedules and time discipline, such as time for personal development and ripening of ideas” (p.150). This plurality necessitates a more holistic understanding of time = as timescape (Adam, 1995). Timescape encompasses multiple times: natural time, biographical time, generational time, subjective time, context-dependent and embodied time – see Adam (2000) for discussion of 4 Ts: temporality, tempo, timing, timeframe.In her earlier work (Ylijoki & Mäntylä, 2003),the author identified 4 time perspectives in their data collected with Finnish academics: *scheduled time, timeless time, contracted time* and *personal time.* Author analyses these categories through the lens offered by Adam’s 4 Ts.*Scheduled time* = as timeframe “narrow and fragmented into unconnected events and episodes” (p.153); timing = fixed and largely out of an individual’s control; temporality = cyclical and linear processes, and continuity and change; tempo = hectic. “Altogether, scheduled time represents a clear manifestation of social acceleration taking place in higher education” (p.153).*Timeless time* = opposite of scheduled time; freedom to define timeframe, timing, temporality and tempo.*Contracted time* = perspective of short-term/ fixed-term workers and is “oriented towards the end of the present contract (how much time do I have left?), accompanied with a worry about the future (how/ when/ where can I get the next contract?)” p.154. Timeframe = fixed time of contract; timing = getting the timing right and being vigilant (to get the next contract); temporality = series of contracts patchworked together; tempo = fast and urgent – finishing one contract, securing another contract. “Taken together, contracted time also speaks for acceleration in academic work” (p.154).*Personal time* = comes to fore when academics look at holistic situation = “is based on an awareness of the finitude of human existence, which raises such existential questions as how to use your limited lifetime, what eventually is important, what the relationship between work and life should be, and, ultimately, how to live a good life” (p.154) – sacrifices are particularly important and thus “concerns a balance between time devoted to academic work and to other commitments in life” (p.154).**Core argument:** In higher education, “The basic temporal problem is that externally imposed scheduled time, often combined with the pressure of contracted time, tends to colonize timeless time and personal time” (p.155; for academic staff). Yet there are pleasures to be found in different time perspectives = resulting in temporal conflicts.Multiple futures require imagination, speculation and constructing various possibilities (p.155). In contrast, “Scheduled future involves a careful assessment of employment prospects, well-defined target setting and planning on how to reach goals and targets… risks and doubts inherent in the future are bracketed, and instead it is believed that, by working hard and avoiding time wasting, it is possible to control the future and achieve one’s goal” (p.156) – see Clegg (2010). |
| Zipin, L.; Sellar, S.; Brennan, M.; Gale, T. (2015). [Educating for Futures in Marginalized Regions: A sociological framework for rethinking and researching aspirations](https://www.tandfonline.com/doi/abs/10.1080/00131857.2013.839376), *Educational Philosophy and Theory,* 47(3): 227–246.AUS Keywords: *aspirations, curriculum and pedagogy, funds of knowledge, community study, Bourdieu, Appadurai* | **Context:** Problematises mainstream aspiration raising in context of globalisation, where ‘aspiration raising’ exacerbates the situation by simplifying the complexities. Argues that “optimism is a cruel experience for many in the historic present, given lived conditions fraught with structural obstacles that thwart even the most reasonable strategies for pursuing futures hopefully” (p.227-8). Argues that policy relating to student aspirations fails to account for complex web of factors that are (at least partially) a result of globalization and fuels deficit discourses. Policy (specifically post-Bradley review) has focused on aspirations that inadvertently position those who do not aspire to HE as lacking the motivation for the ‘good life’ (see Gale, 2015 etc. for critique) and thus conceals the ‘education as reproduction’ social structure. Offers critique of human capital theory: it “remains a shibboleth of tenacious neoliberal governmentalities, permeating national policy discourses that place individual educational and vocational aspirations at the center of efforts continually to increase productivity and economic competitiveness” (p.230)**Aim:** To “theorize aspirations as a subjective and intersubjective process among young people in marginalized social positions and geographic regions” (p.228) and to offer a sociological framework for understanding aspiration. Asks: “how do individual lacks of motivation apply to social groupings?” (p.229)**Theoretical frame:** Bourdieu, Raymond Williams, Appadurai, Funds of knowledge; ‘cruel optimism’ (Berlant, 2011)**Methodology:** Essay, drawing on action research project in collaboration with schools teachers to redesign curriculum with ‘funds of knowledge’ approach [connections here with Robinson (2012)]**Findings:** Offers a conceptual framework for rethinking aspiration:1. doxic aspirations: ‘commonsensical’ notions – so that when questions are asked in research, they yield ‘doxic responses’ (aka – interpellative/ responding to what seems commonsense). Authors argue that “impulses to pursue out-of-reach dreams of upward mobility are incited and reinforced by varied populist mediations” (p.232) = if you work hard enough…, leading to self-blame if failure, rather than recognising social structural limitations
2. Habituated aspirations: policy makers make assumptions based on simplistic judgements not based on observation or contextualised research that suggests that those who don’t get where they want to be are lacking intelligence/ resilience/ ‘correct’ lifestyles (embodied dispositions). Habitus = “Such primary dispositions constitute deeply latent structural patterns for later perception of possibilities for ‘the likes of us’ as against ‘the likes of them’” (p.234)

Emergent aspirations:– difficult to empirically examine because “social presents-becoming-futures, the ‘logics’ of which … do not yet have language” (p.236)Drawing on the action research, authors offer example of art class where students asked to draw on own experiences (funds of knowledge) to make videos. Class negotiated sensitive topics to avoid. Authors argue this activity “*capacitated* students to enact their agency—— as citizens of their locales—— to desire, imagine, articulate and pursue community *futures* that exceed, rather than reproduce, historically receivedsocial–structural limits” (p,238)**Core argument:** Aspirations are “complex formations” (p.241). Paper offers two logics: doxic and habituated + emergent. Emergent = capacitation and resourcing futures not yet imagined (but not commonsensical or habitual). |