

never odd or even

a wobbly map for time travel

by MELT (Loren Britton & Isabel Paehr)

This is a wobbly map for non-normative ways of experiencing, theorising, materialising, subverting, and being in time. On this map, crip time¹ is time travel², Trans* time³ undoes chrononormativity^{4 5}, sick time⁶ makes time for care and kinship time⁷ reads time through changes in non-individual kinship relations⁸ and holding an ice block for three minutes hurts (we will get to that). What non-normative understandings of time share is that they embrace non-linearity, loops, circles, palindromes, discontinuities, slowness, and attention to pace.

We invite you to travel a spacetime map with us that is interwoven across at least two types of media: this article and a website work developed with Karl Moubarak and Margarita Osipian. **This map is a tool to move within non-normative time: a crip time, crip spacetime, Trans* time, kinship time landscape.** Movement does not mean orientation, or making an X on the map, but a slow making out (or not) of patterns throughout. Some bits on the map in this article are theoretical examinations of the core concepts we work with, some come from a practice we call 'time reflections'

Commented [LB1]: Helen, just FYI we are also making a drawing that is folded into this article that literally is a sort of map. It also interacts (in a way) with the overlay and the book ☺

¹Crip time, as Ellen Samuels writes, "is time travel. Disability and illness have the power to extract us from linear, progressive time with its normative life stages and cast us into a wormhole of backward and forward acceleration, jerky stops and starts, tedious intervals and abrupt endings."

²Samuels, E. (2017), 'Six ways of looking at crip time', *Disability Studies Quarterly*, 37(3).

³Queer/Trans* time, as Reese Simpkins writes, emerges from the tangibility of material embodiment operating according to a nonlinear framework where past, present and future comingle and evade chromonormative time that underlines much of human experience.

⁴Simpkins, R. (2016), 'Trans*feminist Intersections'. *TSQ: Transgender Studies Quarterly*, 3 (1-2): 228–234.

⁵Freeman, E. (2010). *Time Binds: Queer Temporalities, Queer Histories*. Durham, NC: Duke University Press.

⁶Sick time comes to be defined through the exhibition from Taraneh Fazeli *Sick Time, Sleepy Time, Crip Time: Against Capitalism's Temporal Bullying* which pushes back and finds other routes away from the ways that capitalism encourages compulsory able bodied and mindedness.

⁷Kinship time charts time through changes in kinship relations (speed of kinship) as Kyle Powys Whyte engages it and reminds that not all time is to be measured through the perspectives of the singular individual.

⁸Whyte, K. (2017), 'Way Beyond the Lifeboat: An Indigenous Allegory of Climate Justice', in D. Munshi, K. Bhavnani, J. Foran, and P. Kurian (eds), *Climate Futures: Reimagining Global Climate Justice*, Berkeley: University of California Press.

which are 10 minute writings in which we have asked ourselves: how can we work from a place of non-exhaustion?

The transparent inlay that you find **in the print version of this article** is to be used as an overlay for the website (**URL GOES HERE**). On there we present probes of time: captioned audio snippets of people sharing about their experiences with crip, Trans*, and kinship time, as well as animal and plant witnessing of time, such as the opening and closing of plant leaves. More probes and probings will unfold on this page over time, making resonances and echos with ideas in this text.

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I feel that it would make more sense to edit the essay a bit per medium. So in this context we know that this will be in print in the magazine, so we don't need to include this. When we publish the essay online then we can do a small edit so that it is specific to that context.

Commented [LB3R2]: We agree, so we'll add some notes about how to work this in as they come.

bodymind events, climate change and wetness

time pleating

time folding

How to work for change that isn't : HERE, timelines that are extending beyond me.

Thinking ahead – how time slots are already accounted for, filled with a plan of what to do. Maintaining space for not knowing (what to do).

In her writing on bodymind events, Margaret Price⁹ foregrounds the unpredictability and messiness of disabilities, in their emergence in spacetime, to critique how academic contexts require disability to be managed and made to appear predictable, e. g. that disabled people are supposed to know and articulate their access needs ahead of time. Bodymind¹⁰ events defy this logic, as they present as 'a sudden

⁹Sweeney, C. (2017), 'Moving Together: Toward a Theory of Crip Spacetime' – Margaret Price speaks during Disability Visibility Week' Available online: <https://thesophian.com/moving-together-toward-a-theory-of-crip-spacetime-margaret-price-speaks-during-disability-visibility-week/> (accessed 22 November 2021).

¹⁰A bodymind event is a sudden emergence of a debilitating breakdown or loss of capacity, and effects a person's body and mind (bodymind). These events take place within spacetime and are often related to the conditions of space and time that contribute to an emergence of a situation – for example sudden shifts in temperature or encountering ableism. Price continues that these events contribute to her theory of crip spacetime

debilitating shift in one's mental/corporeal experience'; like the thrumming pain of a migraine, or the difficulty of taking in sensory overload. Notably, Price does not locate bodymind events within bodyminds alone but in spacetime, as "they arise from the particular conditions of space and time that contribute to the emergent meaning of a situation."

Parallels between crip time and climate change time are multiple. Shared felt experiences include: speeding up, slowing down, playing back, cutting to a different reality, shifting in intensity, exhaustion and negotiating long term effects. Climate and bodymind events move between realities like floods, temperature jumps, or affectual responses to temperature change. When moving between crip and climate change times what we use to measure determines the point of reference for further understanding.

We started noticing puddles in the city as we moved throughout her. When wet, in one spot on the path on my way to work, there is a sliver of space for a wheel to glide through, other times, more slices are available. How much space is there to move depending on the wetness (conditions) surrounding us? Can wetness be a clock? Thinking of rising sea levels, it already is.

In *We Love Like Barnacles* Patty Berne talks about the feeling that 'I couldn't and wouldn't be an adult, that I wouldn't survive it... and it was just because I never saw anyone who looked like me around.'¹¹ This sentence resonates with Trans* and

which addresses the radical inequality of different spacetimes that we inhabit, and that the fluidity of disabled experience can hardly be charted on a linear or even predefined path.

¹¹Darrow, R. + Berne, P. (2020). 'Episode 1: We Love Like Barnacles Into the Crip Universe: Crippling the Anthropocene by SINS INVALID. Available online: <https://www.sinsinvalid.org/podcast/2020/10/16/episode-1-foundations-of-climate-justice-and-disability-justice> (accessed 22 November 2021).

disability experiences, and has to be considered alongside the climate catastrophe that Black, Indigenous and people of colour are disproportionately affected by. A temporal pleating, the generational sequences that mean: when some of us get to have a life, we don't because of climate change, and when others of us don't get to have a life, we really don't because of racism, ableism and widespread lack of care for 'us' in the present. Who of us is positioned to survive?

particles

Spacetime isn't straight is a chapter in Chanda Prescod-Weinstein's book *The Disordered Cosmos. A Journey into Dark Matter, Spacetime, and Dreams Deferred*¹², in which the theoretical physicist explains that 'spacetime tells matter how to move, and matter tells spacetime how to curve'. This fundamentally relational concept is also known as the general theory of relativity. In critical disability studies, crip spacetime refers to a spacetime that does not comply with societal norms around productivity-time. Margaret Price writes that her theory of crip spacetime 'matters in material ways, often ways that are powerfully visceral, of the flesh, often involving violence, life-changing events, or life itself.'¹³ Crip spacetime, as she writes, is shaped by 'the affective impact and intangible knowledges that manifest [...] radical inequities.'¹⁴ The curving and bending of spacetime also resonates with Alison Kafer's insight that 'crip time bends the clock to meet disabled bodies and minds' instead of 'bend[ing] disabled bodies and minds to meet the clock'.¹⁵ Price claims that we each inhabit our own (crip) spacetime. In the motions of the universe we remain connected in temporal and spatial ways, all gravitating towards the same planet.

¹²Prescod-Weinstein, C. (2021). *The disordered cosmos: A journey into dark matter, spacetime, and dreams deferred*.

¹³Price, M. (2017). *Moving Together: Toward a Theory of Crip Spacetime*.

¹⁴Price, M. (2017). *Moving Together: Toward a Theory of Crip Spacetime*.

¹⁵Kafer, A. (2013). *Feminist, queer, crip*. Bloomington: Indiana University Press.

At a larger scale, 'space' is just another word for the universe, and time indicates distance: The nearest black hole (within which the spacetime curvature becomes infinite) is 2800 light years away (and because the universe expands, the space between us grows). The scientist who is most well known for research on black holes typed at the speed of 5 words per minute. According to Ellen Samuels, '*Crip time is time travel*'. Disability and illness have the power to extract us from linear, progressive time with its normative life stages and cast us into a wormhole of backward and forward acceleration, jerky stops and starts, tedious intervals and abrupt endings.¹⁶ Trans* time allows for similar ways of traveling or re-shifting time: undoing chrononormativity, Trans* time offers ways of 'represent[ing] and inhabit[ing] temporal, gendered, and conceptual discontinuities.'¹⁷ Another way to think about it is as caring backwards in time. In the zine, *Touching the Trancestors*, Julian Carter shares about following younger Trans* people as they begin transitioning and recalls their own experiences with Trans* elders when they were younger¹⁸. Carter writes about the *Transgenerational Touch Project* which is a reparative gesture towards several different pasts and a promise to nurture several different futures. Crip and Trans* time allow for other ways of being in time, especially in a time in which Trans* and disabled people have to fight against being written out of the future. In this fight, Taraneh Fazeli points towards modes of caring and being in time differently in her thinking on *Sick Time*: 'how do we envision ways to care for ourselves and others in a manner which [...] avoids pathologizing non-normative bodies or behaviors, thereby disavowing the role of environmental factors, economic inequality, and systemic violence's traumatic impact?'¹⁹

Commented [4]:

I like this anecdote, but I wonder if it's too open for interpretation....what do we make of this? it's hard for me to find a tethering point. Maybe it would help to provide another bit of information as to why this is interesting to you...is it the slowness of speed?

Commented [LB5R4]: I agree with Margarita, but this ref comes from Isi so I need to hold on for a sec to better reference/think about this.

¹⁶Samuels, E. (2017), 'Six ways of looking at crip time', *Disability Studies Quarterly*, 37(3).

¹⁷Amin, K. (2014), 'Temporality', *TSQ: Transgender Studies Quarterly*, 1 (1-2): 219-222.

¹⁸Carter, J. (2017). *Sex Time Machine for Touching the Trancestors*. Zine. 1991 - 2017. San Francisco, USA.

¹⁹Taraneh Fazeli *Sick Time, Sleepy Time, Crip Time: Against Capitalism's Temporal Bullying*

When we travel time as disabled and Trans* people, *when* do we go? What if ableism and binary gender mattered less, and had less pull on our shared spacetime? When we sync with crip spacetime we move what matters towards a plurality of joyful disabled and Trans* futures.

Falling Through Time: Anacronyms & Troubles with Future

Shaping desire for good-lives that fall out of conventional modes of fashioning a life is the kind of disordering of normative life that Lauren Berlant unforms in *Cruel Optimism*. Wearing into a lesser known timeline towards a life that undoes normativities is a kind of falling through time that unfolds anacronyms (unlinearities/nonlinearities of experience) and troubles with futures that wrongly assume that what we should want is a dog, a kid, a monogamous relationship, and a house. The dis-ordering and dis-organising of timelines that are assumed by nation-states and capitalisms privileges temporal paths that struggle against ladders or upward mobility in work and relationships and point to other formulations of shapes and possibilities for connection, movement, and care. Being out of sync with a time line is a very specific relation to time! Falling out of a path is another option, and a way to not click into futures based on cis-nondisabled-heteronormative futuring.

What other shapes, formulations and possibilities for connection can be practiced? Rectangles, squares, and especially circles, as Femke Snelting has pointed out, promise an equitable relation so that each point (or individual) always stays the same distance from the centre, and does this by conflating distance with²⁰. We follow her writing to wonder about how other wavy edged shapes, rippling bottoms, and extensions that rest in a gentle reach outwards, might go beyond rigid 'assumptions

²⁰Snelting, F. (2019). 'Other Geometries'. Available online: <https://archive.transmediale.de/content/other-geometries> (accessed 22 November 2021).

of sameness and reciprocity;²¹ and build geometries towards troubling and collective futures.

What we use to measure how time moves impacts how it moves and what we know about how it moves. VCR or cassette tape players used to have rewind machines, to put the disk into, to literally rewind the tape and start again. When we re-watch a video on TikTok, do the bits literally turn around, rewind, and re-arrange to begin again? Rather, they just re-align and start again. Directions of ↶(rewind) become ▶(play) and then ▶(play again). What then about this 'enormity of our task, to turn the world around'?²² How to turn around when we don't *rewind* but instead *play* and *play again*?

In geometric systems, Euclidian for example, approximations of spacetime are only accurate over short distances due to the strength of the Earth's gravitational field (every two lines will eventually meet). This kind of geometric system is known as synthetic, meaning that it does not employ coordinates from outside of its own system to set up its logical basis. This contrasts to analytic geometry which uses coordinates to translate geometric propositions into formulas engaged in aviation, rocketry, space science, and space flight, and is the foundation of most fields of geometry including algebra, differential, discrete, and computational geometry.

Computational geometries set up paradigms of 3D space (width, height, depth, and length) + time. These same kinds of axes can be found with some fingers when putting out your thumb, pointer finger and middle finger. Middle finger straight out. Pointer finger straight up. Thumb, outwards extended. Ring and pinky finger, folded

²¹Snelting, F. (2019), 'Other Geometries'. Available online: <https://archive.transmediale.de/content/other-geometries> (accessed 22 November 2021).

²²Lorde, A. (2020). *The Cancer Journals*. Penguin Classics.

down. Axes of geometries held in fingers: extended, folded and bent. Extending from the fingertips – geometric time held in a hand, troubling extensions.

crisis, catastrophe, environment, atmosphere, episodes -- catastrophe means change

Ongoing crisis is the primary mode of politics - everything is always a crisis, so what?

Crisis: Often 'a fact of life' for people who live with certain conditions in 'ordinary time', as Lauren Berlant explains. Related to slow death, which is endemic and thus permanent. For example: the climate crisis is a fact of ordinary life for many people, especially in the Global South. As events become crisis, they prompt us to ask what forms of 'catastrophe a world is comfortable with or even interested in perpetuating and how the rhetoric of crisis effects a slippage or transfer of the notion of the urgency of a situation to the level of the temporalities of the lives of those who are deemed the locus of the crisis.²³

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This sentence is a fragment, but it also feels like a larger concept and idea is brought forward here...could you explain a bit more, or else the link to the previous sentence is not clear to me.

Moment: Park McArthur and Constantina Zavitsanos describe a tension in the word 'moment' – 'between *maintenant* (French for "now") and the Latin *momentum* – that crosses the word itself, that complicates where it comes from, what it is, where it goes.²⁴ Fleeting moments that stick, or not, to our 'now'. now. Now. now? NOW.

Chronic: In *Sick Woman Theory*, Johanna Hedva traces the word 'chronic' to 'the Greek "khronos," Latinized to "chronos," which means "of time" (think of "chronology")' and explains that it "specifically means "a lifetime."". Mel Y. Chen

²³Berlant, L. (2011). *Cruel Optimism*. Durham, NC: Duke University Press.

²⁴Park McArthur, P. + Zavitsanos, C. (2013). 'Other Forms of Conviviality'. Available online: <https://www.womenandperformance.org/ampersand/ampersand-articles/other-forms-of-conviviality.html> (accessed 22 November 2021).

quotes Elizabeth Freeman who describes 'chronicity as *agnosis* time, spacious, potentially pleasurable time that by definition does not terminate in cure or in death.'²⁵

Environments: In *Slow Death*, Lauren Berlant reflects on how environments are made by enacting and re-enacting spatial practices and can absorb how time fluctuates – in these environments most events are not memorable but rather are episodes that don't change much of anything. Events are mostly not events, events are episodes that flux through spacetime, pass and carry on.

All the while, catastrophe means change.....

generative melting ice, bio-rhythmic and change-over-time times

Many material transformations on our planet occur in circular patterns, repeating themselves in slight variations over long timespans. Water evaporates, clouds form, rain falls onto the planet's surface and moves through organic compounds and beings, just to evaporate again. Rocks are on their way to becoming soil. We will go to bed this evening, again. Climate change effects these circles by enforcing different timely relations upon them: glaciers melt (fast and irreversibly). As Susan Schuppli suggests, they play back time by releasing water and artefacts from a time long past²⁶. Extraction, which has been ongoing since colonial times and continues within capitalism, imposes linearity on landscapes as they are robbed the timespans and circles in time that would allow for rest and recovery. Further, capitalist consumption results in the heating of the globe which effects the timely relations of animals such as songbirds whose breeding cycles go out of synch with the insects they eat.

Commented [7]:
I would suggest "have gone out of synch" since it sounds like you're talking about something that has already happened

²⁵Mel Y. Chen quoting Elizabeth Freeman

²⁶Susan Schuppli, Material Witness

Cyclical circadian clocks are within bodies of humans and prayer plants alike. Nastic movements, following these rounded clocks, dictate the opening and closing of some plant leaves in relation to location and intensities of temperature and light. Bio-rhythmic time is defined as a series of internal clocks set to our spacetime locations. Set on a clock adjusted to our earth: these rhythmic nastic movements regulate sleep-wake cycles and are shared between animals, plants, fungi and bacterias that operate around the day. External clues on the environments surrounding us zeitgebers²⁷ (time givers) create adjustments in animals-plants-fungi-bacterias to our specific environments.

Are rocks always on their way to becoming soil? Is all erosion a palindrome in time? I guess melting itself is a palindrome, right? It plays back to the form that it was before it froze. So, in this way, are palindromes actually a holding (state) stage until dissolving.

'they became heated. More volatile. Inside. And while everyone thought of global warming as an external phenomenon, it was happening on the same timeline within. [...] something can turn to anything if you get it hot enough.'²⁸

Makes me think about simultaneity, which can only be true if you understand all of the timelines as existing within one frame of reference, maybe simultaneity isn't so true after all. Remembering how many people, animals and plants are breathing right next to us reminds us of our interdependence as well as the density that we are always within. Breath as a palindrome: htaerb, oops not. Palindromes are both forwards and backwards with no separation.

²⁷Zeitgebers are what xxx call xxx.

²⁸Gumbs, Alexis Pauline. 2018. M Archive: After the End of the World. Durham, NC: Duke University Press.

Commented [8]:

I think the switching to 'rounded clocks' made me forget the link to the cyclical circadian clocks from the previous sentence. I feel like it would flow better if you say "following these cyclical clocks" or "following these circadian clocks"

Commented [9]:

I feel like the colon here is confusing grammatically, I think a comma would be more clear

Heat, without separation, built upon difference without separability. Denise Ferreria Da Silva in *On Heat*²⁹, writes about Universal Time as the time of white western modern time in which the world is described solely through the accumulation of capital (merchant, industrial, and financial) which then is descriptive of colonial and racial violence that is ongoing. With heat, as we follow her work, we understand change not as progression but as material transformation. Unhooking from progression and keying into material transformation allows space for change to radically *not* be about 'production', i.e. Who or what is productive? And rather about a kind of 'possibility generator' i.e. Who or what can be better supported to flourish? With what kind of support? And in what timeline and scale? Maybe to dream of a possibility generator as a machine we want, as a praxis of following material transformation as method towards the flourishing of disabled and Trans* people who joyfully dismiss productiveness as a metric of importance.

One way of accounting for crip time is spoon theory³⁰ in which daily tasks are measured in how much energy they cost. For example, when one has 6 spoons available per day, a visit to the supermarket may cost 3 spoons. As an addendum, some disabled people have started to collect knives: sudden energy depleting events and/or encountering access barriers may result in the collection of knives. These two theories relate to the (un)predictability of the experiences one has when navigating the world as a disabled person: with spoons, the idea is to learn over time how to manage energy and to not overexert oneself, while knives point to the impossibility to account for everyday ableism.

²⁹Da Silva, F. D. (2018), 'On Heat', Canadian Art, Climates Issue. Available online: <https://canadianart.ca/features/on-heat/> (accessed 28 May 2021).

³⁰Initially proposed by Cristine Miserando, Spoon Theory Ref: Miserandino, Christine. 2013. "The Spoon Theory Written by Christine Miserandino. But You Dont Look Sick: Support for Those with Invisible Illness or Chronic Illness." But You Don't Look Sick.com. Accessed April 18, 2021. <https://butyoudontlookick.com/articles/written-by-christine/the-spoon-theory/>.

In our bio-rhythms as Trans* and disabled people we have started to think about zeitgebers (time givers) as a counter to knives. If knives take away time or zap energy because of their exhausting ableist and compulsory cis-normativity standards, might zeitgebers be things, practices, rituals, spaces, conditions that create adjustments and give time and space back to us as disabled and Trans* people?

A zeitgeber is an exogenous (external) cue that influences the timing of an internal clock. *On the way to work I cycled by two smells that made my stomach nearly turn, and one asshole who commented on my nail polish in a very unwelcome way 🙄🙄🙄. Arriving to work, my colleague welcomed me to the studio and my collaborator said 'let's take a walk to start the day' 🕒, time flew back into my clock.*

In our spacetimes we find patterns, rituals, ways in which time is given back to us – somehow finding the world anew through chosen family, caring community and individual practice.

I never imagine myself living in the past.

Shot time

Shots, as in: Vaccines and Testosterone, format time differently.

During the first year of the pandemic, we had this experience of the waiting for things to change and witnessing the worsening of the pandemic. Then. We. Got.

A.

Shot.

and everything kept going on. Those breaks aren't really breaks after all. Thinking of all the vaccine shots that are getting squeezed into arms right now, how many this

minute? An asynchronous orchestra of unequally distributed vaccine shots – hopefully slowing down the acceleration of the deaths that accumulate over time during this time. ...of our time. In this time.....in the time of the Covid-19 pandemic....

And then yesterday, actually Monday. I got a shot in my right butt cheek, a Testosterone shot, another kind of injected time. How many times have I thought about it and how much time of bio-medical research and industrialised production is in this material? I'm shooting my body into another timeline, one of a gender that is less known. With Paul Preciado this shot marks my cheek too as 'the terminal of one of the apparatuses of neoliberal governmentality and the vanishing point through which escapes the system's power to control.'³¹ With these shots we enter into one another's timelines³², as our frames of exchange and collaboration simultaneously become more intimate, and entangled – and further from chrononormative timelines.

HRT or Hormonal Replacement Therapy slowly moves a body out of some state and towards change. There are many ways of transitioning, this is just one of them. For me personally, this t-t-t-timeline shifts me out of a box and into a blob and while the state has created options for those of us inbetween, the not-yet-here³³ of this gendered movement slips open into questions about what futures are Trans* bodies wished into and set up to survive within?

These two kinds of shots, vaccine and Testosterone, squeeze different temporalities into bodies. Their conditions of production are very different, and the intended use and what they are used for also point to vastly different paradigms of care, health,

³¹Testo Junkie, Paul Preciado

³²Carter, J. (2017). Sex Time Machine for Touching the Trancestors. Zine. 1991 – 2017. San Francisco, USA.

³³José Esteban Muñoz, Cruising Utopia: The There and Then of Queer Futurity

wealth, and globality – however it's clear that both relate to climate change. Who is positioned to survive the brutal shape shifting conditions of our warming world?

As rich countries hold on to vaccine patents, people across the globe will be vaccinated at very different points in time. In the spacetime shifts that vaccination causes, existing inequalities such as passport privilege (e. g. that with a passport from Europe one can travel more easily or at all) coincide with travel allowances for those already vaccinated.

Neuroqueer time: Loopy time, (un)spontaneity time, Passing time

I like making loops in time: listening to the same song again (again, again). Saying the same word again (again, again). In Greek mythology, Echo was a nymph who was cursed to repeat the words she heard last, which is why the repetition of words is called echolalia. Her repetitions made Narcissus fall in love with himself instead of her, which is often told as tragic, but really could as well be read as spinning up other ways of being in spacetime than following allistic³⁴ and chrononormative relations. When Echo's body faded away, she remained a looping voice, forever finding joy in repetitions.

I've been thinking about spontaneity - - - or the difficulty of this. Or the ease with which allistic people move through, reshift and (un)make time. For me, space and time feel so connected that planning a day is like building a temporal architecture, a building made of time instead of concrete. I imagine how I will move through this building, and whom I will meet along the way. If things change, it can feel as though a room is suddenly ripped out of the building. Sometimes I can take another route through the building or build something new, but sometimes the building collapses.

³⁴Allistic, meaning non-Autistic, is a word that has been determined by the Autistic community.

Passing time = the influence passing has on time, and time on passing. Passing has a spiralling relation to time. It takes time to pass (to practice what to say, what face to make, to be ON, etc.) and the energy that passing as nondisabled costs (what Julia Bascot³⁵ describes as ‘You will do math, constantly. [...] How much honesty can I [you] afford?’) eats away at other sorts of time such as work time. In passing time, time passes differently.

Passing time = what is the time it takes to pass in a gender? What kind of dislocations happen when you don't try to pass? When you try to pass as cis – can you? What happens if you cannot and what violences come your way, do you have time for them? Can you change your conditions so that you don't have to deal with them? What are the relations between passing-time and energy-time, money-time and privilege-over-time? What if you want to pass but can't – how much time does it take away and which clock dictates when time is taken away?

Here are some neuroqueer technologies to experience time differently – they can act as zeitgebers.

Lie under a heavy blanket.

Hyperfocus on whatever interests you desire and make 3, 4, 5, 8 hours pass without thinking about the clock.

Move in a rhythmic way as though your body was swimming through time.

Make a schedule or make no schedule.

Put on makeup that changes your feelings about what time of day it is.

Wear a clothing item that changes your feeling of your age.

Repeat the same movement and try to notice every sensation in your body that comes up when doing it.

³⁵Julia Bascot

Practice silence as a spatial and timely strategy of endurance.

References

Audre Lorde, *Cancer Journals*

Lauren Berlant, *Cruel Optimism*

Johanna Hedva, *Sick Woman Theory*

Mel Y. Chen, *Brain Fog: The Race for Cripistemology*

Elizabeth Freeman

Park McArthur and Constantina Zavitsanos

Christine Miserandino, *Spoon Theory*

Margaret Price, *Bodymind Events*

Ellen Samuels, *6 Ways of Looking at Crip Time*

Jack Halberstam

Amin

Sex Time Machine for Touching the Transcestors

Taraneh Fazeli, *Sick Time*

Chanda Prescod-Weinstein, *The Disordered Cosmos. A Journey into Dark Matter,*

Spacetime, and Dreams Deferred

Denise Frerrira da Silva, *On Heat*

Susan Schuppli

Patty Berne, *We Love like Barnacles*

Femke Snelting, *Other Geometries*

Paul Preciado, *Testo Junkie*