Group References List

Text

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Project

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* Clocks (2017) - Karel Martens https://www.maharam.com/stories/karel-martens-clocks
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* Text 1
‘Six Ways of Looking at Crip Time’

The text lists six moments of crip time that the author encounters in his daily life, which in a way made me understand for the first time what crip time really is. The author starts the narrative with very small pieces of everyday life, age, emotions, capital, community stereotypes, discourse, etc., revealing how they dip into our lives. This narrative perspective from the individual makes it as if one is watching a story, it has emotions and feelings that allow the audience to be more situated and vicariously aware of the perspective of the disabled person. At the same time, this narrative also emphasises individuality; each different individual's perception of time is based on their unique physical and cognitive shaping, and each person's feeling of time is different.

So in practice we also use such narrative perspectives, such as collecting people's interviews on the internet, and field interviews asking each person how they feel differently about the passage of time, which is all about the emphasis on individuality and diversity, and bringing in an emotional dimension.

* Text 2
‘AL-KHWARIDDIM: Savoir-Faire is Everywhere’

The text describes a common rhythm of the world, shaped by the world of commodities and its inhabitants, which makes all other voices disappear and obliterates the existential nature of the individual. So I began to think about what, among these normative rhythms, we usually take for granted but are actually formulated to be calculated and exclusive. So we think of time and clocks. People enact that time has a scale, a certain length, and a certain stereotypical perception of a certain period of time, but they never exists. The feeling of time comes from an individual perspective, which is subjective. The capitalist timetable is rooted in the need for more efficient workers and more controllable workflows, it suppresses the physical and mental need for a different pace.

So we try to break the old patterns of rhythm, thinking and feeling. In the questionnaire, we ask the audience to start thinking about how they can create their own personal ‘clock’, centred on their own body and mind, by trying to break the existing time structure.

* Text 3 (Outside the Reading List)
‘Like clockwork? (Re)imagining rhythms and routines when living with irritable bowel syndrome (IBS)’

The most impressive part of the article is the ‘11 o'clock rule’, which comes from the interview of a patient with IBS. Created by the patient to make human relationships easier, the rule is that no matter what time she start preparing for her illness, everything will be prepared before 11 o'clock. This echoes the ‘Six Ways of Looking at Crip Time’ personal narrative and, at the same time, points out that we need to ‘not bend disabled bodies and minds to meet the clock, but bend the clock to meet disabled bodies and minds. ’ Thus we begin to think about how to formulate personal ‘clocks’ that are constructed in relation to bodily sensations, and make time a flexible concept.

Meanwhile, the text on the use of temporal categories in the construction of disability proposes ‘chronic’, ‘intermittent’, ‘frequency ', ”relapse” and ”release” as medicalised terms for time, further connecting bodily sensations to time. At the same time, the text points out that the definitions of congenital or acquired, healthy or disabled are also fluid for chronic illnesses that cannot be perceived or diagnosed. As a result, physical abilities and psychological problems that cannot be recognised lead to people's need for different time rhythms being even more ignored by themselves. In practice, therefore, we did not specifically target a group of people who have been recognised as having a disability, but rather surveyed equally across all groups of people in order to reveal hidden differences in people's physical and psychological perceptions of time.

* Text 4 (Outside the Reading List)
‘What is Crip Time?’

The article refers to the concept of ‘extra time’ and how chronic illness and fatigue consume a person's time. Patients often need extra time to perform necessary tasks related to their illness at the expense of other time, which means that certain times - time for work, rest and recreation, housework, errands, socialising, family time and sleep - are disrupted. This brings us to the concept of ‘adjustable’ time. People can stretch or shrink the inherent structure of time according to their bodies, and the needs of the individual are paramount. The text also refers to crip time in a more general sense. The division of people into specific periods of time, or into longer life-stage, is all exclusive and limiting. He gives people a new framework for thinking about the sense of time, so that we can see these issues more clearly, which is the need to project crip

References list

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* Design Project 1
Have you ever fallen in love with a clock?

In research of people with Alzheimer's disease, we have found that they are often unable to draw a ‘standardised’ clock due to their disease. This raises the question: when we force people with disabilities to adhere to standardised time, are we doing the same thing? An average scale, or a stereotype of a certain time period/hour length, is actually hurting people with disabilities. Stemming from illness, they individually perceive time differently. Therefore, time should be adjustable so that it adapts to the bodies and minds of people with disabilities.

So we started to explore how to design clocks that are adapted to their physical condition - clocks that are determined by their bodies and the progression of their illnesses. In the work ‘Have you ever fallen in love with a clock?’, the artist makes the scale of time disappear and replaces it with the length of each day, which makes the perceived limitations of disabled people to standard time disappear, and they no longer need to be anxious about the preparation time required by their illness, but focus more on what they need to do. This is a good way of coping with crip time, and it also gives us food for thought for our further questionnaire - can we also encourage people to try and break the standard time structure in terms of how they feel about time?

* Design Project 2
Time Zone Protocols

When administering the questionnaire to the population, we wanted the participants to have a more accurate understanding of the thoughts and questions we were leading them to, but also they could have more diverse ways of thinking and drawing, without being limited by the framework we provided. Referring to the Time Zone Protocols project, the questions were posed and guided by clear headings and three left-hand prompts as the framework of the thinking. The questions also brought the participants' perspectives back to themselves rather than to a boring conceptual explain, which provided a basis for the diversity of research. The use of only black marker in the website also raised some thinking about the use of brushstrokes in the participants' drawings. If there is a need to focus more on the breaking down of structure, a single colour can make the intention to break down the structure more prominent, while also limiting the participants' attention to think in terms of the structure of time rather than the form of the drawing.

Project Statement of Group Exploration

In the initial phase of the project, as most of our group members suffered from OCD, this made us start to begin to think about crip time more from the perspective of our personal experiences. As people with OCD usually take a long time to repeat the same thing, they feel more pressure about time in their lives, thus triggering a reflection on standard time and gradually making us realise the importance of our body feelings. Based on this, the following question was posed to the public:

HOW DOES TIME FEEL LIKE FOR YOU ?
Are there times in the usual representation of time / clock that make you feel different?
Do you think the socially regulated pace of life works for you? or does it feel faster or slower?
How does your mood, feelings, emotions and surroundings subjectively change your perception of time?
Do you identify with neurodivergence or mental health challenges, how does that affect your experience of passing of time?

In the course of the questionnaire, we originally thought that we should focus more on the disability community. However, after discussion, we felt that crip time should also be projected on a wider range of diagnosed and undiagnosed, disabled people or all groups of the public, thus triggering a wider rethinking of crip time.

References list

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