

## Guest Editor's Introduction: Narrative and Time

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Time is the fundamental organizing principle of human beings. It is the most basic and therefore the most powerful form of self—ordination. To many, such as L. Mumford (1934), J. Rifkin (1987), and L. Wright (1992) it constitutes “the machine,” the greatest threat to personal freedom, the ultimate fetish in the form of the mechanical clock. To others such as Jean Gebser (1949 Ger./1984 Eng.), the modern penchant for spatializing everything via measurement leads to “temporal anxiety.” This modern malady is literally driving moderns insane and to premature death thanks to the chronic sense of urgency championed by the worshippers of the clock including Fredrick. W. Taylor and Henry Ford. Gebser equates time with life and B. Franklin equates time with money so that we have in modernity the logic that life is reduced to money. If  $A=B$  and  $B=C$ , then  $A=C$ .

E. Husserl (1904-1910 Ger./1964 Eng.) demonstrated that consciousness itself is a temporal process, an enduring streaming given coherence by the constitutive synthesizing activity we call the mind. In like fashion, R. B. Fuller (1970) quipped “‘I’ seem to be a verb.” In lectures Husserl gave at Göttingen, Husserl lays out the complex and practical contradiction of coherency across adumbrations. Meanwhile the growing stature of Nietzsche, with his unabashed embrace of relativism loomed in the German academy. As M. Hiedegger was editing Husserl's lectures in preparation for publication he liberally borrowed from them as he wrote his own set of lectures later published as his magnum opus *Being and Time* (1927-1935 Ger./ 1962) the book which has inspired the Derridian postmodern movement. J. Derrida has demonstrated a curious reluctance to honestly confront Husserl's researches into time—consciousness, instead

focusing on his commentary about geometry at the end of *The Crisis of European Sciences and Transcendental Phenomenology* (which was incomplete in 1938 at the time of Husserl's death but which was edited by W. Biemel and posthumously published in its German edition in 1954 (1970 Eng.).

From the mid-Nineteenth Century on, time becomes a central concern in Western philosophy, industry, art, literature, and science. It becomes a morality. To be good is to be “just like clockwork.” Einstein disrupted the steady—state Newtonian universe at about the same time that Picasso, Braque, and Duchamps stopped painting space and began painting time, and James Joyce turned inward to the psycho—soul of characters confronting there the antics of Kronos. Not since the last gasp of ancient modernity iterated by Augustine, had time been pondered with such intensity. After Augustine, the world would have to wait until the 1200's for even the most practical exploration of the mind and therefore time to become reestablished. Coordination of time equals coordination of the soul/mind.

Of all animals, so far as we know, humans are not empirical but rather projective. While other animals merely live in a constant present and adapt to current conditions, human consciousness continually integrates memory with expectation and planning. Retention and protension constantly integrate. Humans adapt the environment to their needs and desires, projecting what is not yet. In the modern world with its visiocentrism (not phonocentrism as Derrida claims and which is more appropriate to the mythic world), vision is the not yet of re—collected wants. Only humans are visionary,

meaning not trapped in the here and now. J. T. Frazer (1981) has argued that humans are uniquely the time-binding creature. While other organisms may use language and tools, it appears that humans are the unique inventors of time and its orchestration. Synchronicity marks the vast symphonies of human settlements from Paleolithic hamlets to the emergent global city. Only humans manipulate time, and thus their own lives, and this manipulation has always been in the service of production be it religious activity, war, art, or commerce. Many writers including T. Bruneau (1979), T. Lauer (1981), E. T. Hall (1983) and R. Levine (1997) have observed that what marks cultural differences most profoundly are tempos of living.

E. Kramer (1997) has argued that time is the fundamental battle ground that separates modernity from postmodernity and that, ironically the first postmodern theorist Heraklitus predated the first great modernist Plato. Plato was a reactionary who desired to contain the passions and arrest criminal time in the service of absolute eternal truth; order. In the Twentieth century this conflict has been repeated with Derrida unwittingly playing Heraklitus, or more accurately Zeno, to E. Husserl's transcendentalist Plato. The reaction has been reversed. Thus permanence and flux joust with each other through various cultural and civilizational articulations including subjective contingency versus objective positivity and free will or choice versus fatal predeterminism. From André Bergson to *Forest Gump* and the *Matrix Reloaded*, time is of the essence of modern/postmodern tensions.

In this special edition of TAMARA, four authors explore very specifically the irruption of time—awareness in modern organizations. Dr. Rick Muller looks at time in a way that is similar to P. Ricoeur's (1984 Fr./1985 Eng.) notion of time in narrative, that is as story and how time as story affects corporate decision making. Dr. Charlton McIlwain explores time, timing, and punctuality as they relate to racial identity and ideology within political discourse and belief systems. Ms. Maria José Tonelli gives a critical analysis of what computers mean in the workplace, specifically

in terms of velocity and acceleration in productivity. Mr. Harry Hall presents a detailed discussion of technologies and the modern standardization of efficiency which result in the dissociation and dehumanization of workers. Each of these is an original work written for this special issue of TAMARA on time and organization.

## BIBLIOGRAPHY

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