

M U N I
S C I

Intersectional rhythm analysis: Power, rhythm, and everyday life

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Otázky?

- K čemu slouží (proč) rhythmanalysis v tomto článku?
- K čemu slouží (proč) intersectional rhythmanalysis?
- Jaký je hlavní argument článku? Vůči čemu se vymezuje?
- Co tomuto článku/výzkumu přinesl přístup feministické geografie?
- Jaký je rozdíl mezi konceptem a teorií?
- Jak se zde propojují koncepty prostoru a času?

Jaké jsou hlavní zjištění výzkumu?

- Uveďte jednotlivé výstupy z empirické části výzkumu - tedy zjištění, a ukažte na nich propojení s teorií (co tedy říkají ve spojitosti s teorií)?
- 1)?
- 2)?
- 3)?

Jaké jsou hlavní zjištění výzkumu?

- 1) Fatal intersection – příklad se sražením migrantů na kolech (vysvětlit)
- „Fatal intersection between unequally situated subjects, materially rather than metaphorically speaking. What intersected in this context was not social differences per se, but assemblages of human and non-human bodies (i.e. machines) with unequal capacities to move, work, reside, and access services. My use of the term ‘fatal intersection’ distinguishes how energy, space, and time interlace with power to produce violent outcomes – in Lefebvre’s terms, an arrhythmic event. Arrhythmic yet also normalized;...“ (Reid-Musson, 2017: 889).
- „If rhythms help configure and are symptomatic of oppression and labour exploitation, and if rhythms predispose migrants to greater violence in workplaces and other spaces like rural roads, it is clear that rhythms serve and reinforce extant power relations – within the workplace, within the nation, and in relationships between North and South“ (Reid-Musson, 2017: 890).

Jaké jsou hlavní zjištění výzkumu?

- 2) Negotiating rhythms – jak rytmy migrujících přetváří sociální prostor
 - Encounters between drivers and migrants, different rhythms of roads during summer, rural areas have different rhythms
 - „Access to a bike or an employer or friend’s vehicle is precisely what makes public space in Delhi and elsewhere accessible for workers“ (Reid-Musson, 2017: 890-91).
 - „By openly or covertly defying constraints around their use of time and accessing social spaces outside of agricultural workplaces, workers in the SAWP disrupt and transgress geographies of racial segregation and confinement, reshaping local social spaces“ (Reid-Musson, 2017: 890-91).

Jaké jsou hlavní zjištění výzkumu?

- 3) Differentiated rhythms – role of gender, religion – vliv na přístupnost různých míst a využití času
- „Gender and sexual exploitation enters into regulating both male and female migrant agricultural workers’ access and use of space and time, albeit on different terms. Migrant men’s rhythms stand out from the normalized, routine rhythms of white rural Canadian everyday life; the latter includes car ownership, heteronormative families, permanent settlement, participation in paid work from 9–5, and having “roots” in rural communities. These normative patterns are interlaid to produce what Lefebvre called eurhythmic arrangements“ (Reid-Musson, 2017: 892).
- „Migrant men’s experiences overlap with but remain distinct from migrant women, who face strict feminized constraints from employers and male migrant counterparts....Rhythms are eurhythmic in the sense that world historical differences like gender, race, and citizenship normalize in everyday rhythms“ (Reid-Musson, 2017: 892).

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- Text: Urban chronopolis: Ensemble of rhythmized dislocated places – Osman, Mulíček
- Seminář vede Osman!