Master's Project: Timeful Leadership: An Inquiry into Individual and Collective Relationships to Time

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The University of Vermont

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MASTER’S PROJECT: *TIMEFUL LEADERSHIP:*
AN INQUIRY INTO INDIVIDUAL AND COLLECTIVE RELATIONSHIPS TO TIME

A Capstone Project Presented

by

Katherine (Kado) Simmons

to

The Faculty of the Graduate College

of

The University of Vermont

In Partial Fulfillment of the Requirements
for the Degree of Master of Professional Studies
Specializing in Leadership for Sustainability

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ABSTRACT

It is not uncommon to hear about teacher burnout at this moment in the United States after two years of adapting to new demands in response to the COVID-19 global pandemic. At the school where I work and live in Western Massachusetts, our initial response included slowing down and doing less, but as we readjust to the demands of modern schooling and feel the impact of broader systems of influence, many are feeling like there is too much to do, and not enough time to do it. In cultures like the United States that value productivity, efficiency, and busyness, time itself is considered a resource that can be monetized and divided. Not all people view time in this way, valuing rest and relationship building over work and productivity. At my school, we are made up of a community of adults and adolescents (ages 14-19) from over thirty different states and thirty different countries. We are a multicultural learning ecosystem that operates on a busy, full schedule, one that often leaves students and teachers feeling exhausted and stressed. This Capstone, part of the requirements of the Masters in Leadership for Sustainability (MLS) program at the University of Vermont (UVM) served as an inquiry into personal and collective relationships to time to better understand dominant systems and structures that perceive time as a commodity. This inquiry engaged methods of self-reflection, small group sessions with students, and semi-structured interviews with administrators, and led to a strong recommendation for a daily schedule that includes time for rest, creativity, and relationship building moving forward.

Keywords: time, productivity, school, rest, creativity
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Chapter 1: Introduction

“Oh, the times are urgent, let us slow down.” - Bayo Akomolafe (Chayne, 2021)

English is the dominant language at the small boarding school where I work in Western Massachusetts, on the ancestral lands of the Mohican people. It is common for me to hear phrases about time uttered in everyday conversation. I might hear a teacher tell her class, “time’s up!” as they are finishing up a test, or two students comparing their new watches and apps that offer “time hacks” so they can make sure they are productive with each minute of their day. When someone says, “time is on my side,” it means they need not hurry to complete a task, and when a colleague doesn’t appreciate someone showing up late to a meeting, they feel their “time is being wasted.” More often than not, the source of stress and anxiety among students and teachers comes from a sense of having too much to do and not enough time to do it (Appendix B, Appendix D). As someone who wears many hats for my job - administrator, teacher, coach, advisor, and dorm parent - I often experience a hurried sense of urgency around time, and despite being able to identify those moments of hurry and anxiety, have found it nearly impossible at times to slow down.

It was during an especially intense moment of busyness and anxiety in the Fall of 2021 that I paused long enough to wonder, “Who taught me this relationship with time?” As I sat longer with these questions I wondered, “What are the dominant organizations of time? How does this impact my leadership practice?” These questions evolved into a Capstone inquiry that revealed the powerful impact the stories we tell ourselves about time have on day-to-day lived experiences in my community. It opened my heart and
mind to other ways of relating to time that were unfamiliar to me (the process of which was in itself a slowing down) and helped me recognize the ways in which I am complicit with and resistant to extractive and dominant relationships to time in my community.

The reason I overhear time being discussed so often in my community is because it is considered a precious resource; this inquiry revealed to me what happens when it is treated in a way that is extractive and driven by competition. A scarcity mindset is what fuels the desire to hoard and compete for resources, and this is felt in a very real way at my school, where time is at the center of how we structure our days, weeks, months and years. The schedule is the meeting point of all the various moving parts that make up the community. Academics, extracurricular learning, exercise, social time, sleep and rest, nutrition, and self-care/personal interest all must be scheduled into the day. These parts are all complex systems on their own, so the point where they converge, time, must be flexible in order to adapt to each systems’ needs. All beings (or systems) within the community are stakeholders in the schedule, but like most institutions, the resources are not allocated equally, and those with decision-making power are the ones who decide how much time is allocated for each system.

Holding space for complexity and naming of the broader context of the dominant organization of time is key to guiding this inquiry in a direction that seeks to build inclusive community. The school community where I work and live serves a mostly white, wealthy student body that has already spent time in private or well-resourced school systems. Seventy-five percent of our families can afford the full yearly tuition of $69,900. Much of their wealth is inherited and tuition payments are drawn from trusts
that have been tended to for generations. Others have acquired wealth via top salaried positions in finance and investments, start-up tech spaces, and big pharma. For many of our students, attending boarding school is a natural and expected part of their journey towards maintaining their families’ status quo and preserving wealth and status.

Those who do not share in that culture of wealth are still expected to conform to the expectations of white, wealthy dominant culture. It feels like all students, wealthy or not, have been taught some version of this time story: In America, time is money. If you work hard, you will be successful. This is a meritocracy, where everyone has equal opportunity, but you gotta put in the work. Embrace the hustle. You can sleep when you’re dead. This story is told through Western, capitalistic values, which, coupled with a scarcity mindset, devalues rest and idleness and champions productivity and efficiency (Adumbrad, 2010). In her book, Do Nothing, a critique of the productivity mindset, Celeste Headlee points out, “When time is money, idle hours are a waste of money. This is the philosophical underpinning of all our modern stress: that time is too valuable to waste. We don’t pass time, we spend it” (Headlee, 2020, p. 40). These messages are everywhere, influencing the decisions that create the structure of our lives, which is not just about where we need to be and when, but how we value time, and the complex, interconnected relationships through which it flows.

How might we reconcile the complex relationships to time that exist as broader conditions of society with the day-to-day structure of our lived experiences? I don’t wear a watch, but at any given moment, I can check the time by looking at a clock in a room, or checking my smartphone, but on whose timeline am I existing, and what happens
when I pause? As someone who holds a leadership position that has some responsibility to and power over student movement, timeliness, and time management, I felt that a deeper understanding of my personal and professional relationship to time was a crucial piece of working towards creating conditions for all life to thrive in a boarding school environment.

**Chapter 2: Methods**

The methods that were identified to help deepen my personal relationship with time were done through reading, journaling, meditation, and conversations with anchors throughout the Capstone process. Some of this reflection was done in front of an altar that held objects from nature and artifacts that held a special connection to time for me (Appendix D1). I would sit for about twenty minutes and hold one of the artifacts in my hands and consider *Time embodied as* that artifact. I wrote five of these meditations, very helpful in my exploration of pace and slowing down my own experience of Time passing (Appendix D2).

To deepen my understanding of the time stories understood by folks in my school community, I engaged with students and administrators using two different methods. For the students, I made an announcement to the entire student body in March inviting anyone who was interested in having a weekly conversation about Time to email me. I followed up with a direct email (Appendix C1) to nine students who had expressed interest, and seven ended up attending regularly. We called ourselves the *Time Beings.* There was a balance of structured and unstructured conversation during these sessions to allow for emergence and a co-creation of knowledge through conversation. There were
loose agendas for each meeting (Appendix C2), and I recorded our sessions with the students’ permission. The group of students were diverse across gender, age, nationality, race, ethnicity, religion, sexual orientation and neurotypes.

The last methodology - Timeful Interviews with school leaders - was one that emerged later in the Capstone process. Once summer vacation began, there was a deep exhale on campus and I found space to ask some critical questions of people who are in a position of power to create change to the way we structure our days. The semi-structured interviews were conducted with six school administrators and each lasted about an hour. The goal of the interviews was to get a better sense of how these leaders related to Time both personally and professionally, and as educators who have worked in this environment for several decades combined, the knowledge they shared was invaluable.

In each of the interviews, the idea of structure and flexibility came up. How much structure, and how much flexibility, is the right amount for our learning ecosystem? What are the conditions of structure? How much free/ flexible time do kids need? We know that the way many of them are using their down time is to socialize with technology, that substances could be involved, and there is a lack of trust around what they are up to. How can we develop trust? How do we model rest and creative, flexible practices if we aren’t doing them ourselves? (Appendix E).

Chapter 3: Results

Before this inquiry into time, I had not realized how my busyness and desire to be productive with every minute of my day was perpetuating a system of power, one that
buried rest and creativity, and rewarded those who could work around the clock. The learnings from the various texts I engaged with helped me understand the context of my inquiry in a multicultural school setting, and guided conversation with anchors with tenderness and curiosity. In *Four Thousand Weeks: Time Management for Mortals*, I learned from self-described “productivity nerd” Oliver Burkemann about how time is deeply embedded in our sense of mortality, such that when we say we “have” a limited amount of time, we are actually saying we “are” a limited amount of Time (Burkemann, 2021, p. 58-59). How I relate to time is a practice of embodiment, and when I subscribe to the narrative that time must be squeezed and extracted to be as productive as possible, my body experiences deep anxiety. I hadn’t realized how the anxiety around time was rooted in white supremacy, how even with my white privilege I have to actively work to resist the narrative or my body, and my relationships, suffer.

The powerful, inspirational work of Tricia Hersey and the Nap Ministry inspired me to rest for the sake of resting, not to give me energy to do whatever it was I had to do next in my day (Young, 2022). The Nap Bishop (Hershey’s nickname) and her movement of “Rest as Resistance,” empowers black bodies to rest and recover from the generational trauma and actively push back against grind culture and the necessary exhaustion of the bodies of BIPOC, and especially women, that capitalism demands for its own growth.

It's important to name the intersection of rest, time, and luxury within the context of elite institutions and the wealth disparities that exist. All bodies deserve the rest they need in order to thrive, and yet some bodies at my school can afford to rest without feeling like they are missing out on opportunity to get ahead. This came up in the *Time
Beings* sessions when some students of color who received financial aid expressed the need to take advantage of each moment, fill every day with homework and extracurriculars, so they could prove that they deserved to be alongside the students who could afford the tuition. This mindset won’t just go away without adding structure to the day so that all that rest – deep, intentional, communal rest – is all the students are doing. Knowing how hard it is for me to put everything down and rest, I know I would thrive within that kind of structure around rest and reflection as well.

During one of our sessions, the *Time Beings* defined time as “trillions upon trillions of interactions” and described how everything is in relation with everything else. There was some magical overlap between that observation of scale and panarchy modeling, a concept introduced to me through my Relational Systems Thinking elective course with Melanie Goodchild over the summer of 2022. Those overlapping perspectives represent a window into what multicultural relationships to time could look like in my community (Appendix H).

**Chapter 4: Evaluation**

Assessing the methodologies for this inquiry included listening back to recordings of *Time Beings* sessions and Timeful Interviews, having conversations with anchors and coaches, and spending time reflecting in my Time Journal. These methods of evaluation revealed an inquiry that centered creative expression, was inclusive to and respectful of relationship protocols with all participants, and that challenged me personally and professionally to resist the dominant narratives around time, productivity
and efficiency. They also exposed limitations and challenges around accountability throughout the project, consistent tracking, and clarity of desired outcomes.

As I listened back to the transcripts of the *Time Beings* sessions and Timeful Interviews, I took notes and created collages. When creating a collage, for the most part, I followed this ceremony: centering through breath, making a cup of tea, watering and tending to the plants in my office, choosing a record to play on the record player, or listening to my Time playlist (Appendix G), and letting go. In these moments, I felt liberated from any perceived time constraints. I did not worry about what was next, or what came before, I felt present and focused.

In my proposal, the *Time Beings* were intended to play a role in my own evaluation and I was going to seek more feedback from them during the sessions, but their roles evolved into ones as co-researchers instead. I also found, ironically, that I struggled to dedicate enough time during the week to regularly reflect on our meetings, and felt I missed some opportunities to intentionally follow threads that they were presenting during our meetings.

Once the students left and the school year was over, I was able to dedicate much more energy to the project, but it still holds that work takes priority over other commitments, even Capstone, when school is in session. If I were to redesign my inquiry, I would have identified a method of accountability that prioritized rest and reflection during the work week instead of waiting for vacation time. That said, the inquiry was quite open-ended in that it invited me and others to notice our relationship to time, not
necessarily judge it or try to change it (yet!), and the methods were effective in achieving that goal.

Chapter 5: Key Learnings

Through this Capstone inquiry I cultivated more awareness of my relationship to time, productivity, rest, and creativity. I found that this awareness built on itself, and the more I invited others into conversations around time, the more it appeared in my personal and professional life. While I was not, and still am not, always able to slow down and resist urgency (because sometimes that urgency is real and necessary), I do find myself considering more intentionally why I may be moving at a quicker pace and can track that reasoning. Before, I felt more swept up and incapable of the choice to slow down. The transformational work is in naming the choices I can make for myself throughout the day that bring me into the present moment, invite pause, and allow space for the unknown to occur. This is what I consider my personal practice of timefulness.

At a broader level, the work is in naming the system (in this case, the schedule) that dictates how much time we spend with each other, on what, and with whom. Currently, there are not intentional, daily opportunities to come together (or be alone) and reflect. We operate in our silos, large and small, but still siloed, and we are forced to use technology (email or texting) to find each other and have a conversation, despite all being on the same one hundred acres. Individuals who feel successful in these silos have been conditioned in a way that helps them manage many moving parts, and that conditioning is a privilege. Learning how to make small talk at a networking event or dinner party,
receiving expensive standardized testing that allows for you to have more time to take a test, or playing sports like golf or tennis prepares you to navigate predominately white spaces successfully. Valuing efficiency and productivity, and scorning process and patience, is another form of alignment to white supremacy culture that pushes out other values, like letting conversations linger, and building relationship through fellowship and food. Timeful leadership is a practice of holding awareness of this time conditioning, not just falling in line with the dominant system, and welcoming in and partnering with the non-dominant values. This might look like flexibility within structure, choice and optionality, and lots of patience and pausing through leadership.

The questions that lead me out of Capstone and into continued practice is, “How is timeful leadership transformational and connected to creating conditions for all life to thrive? How is it an expression of solidarity and liberation?” It is possible to hold structure for myself and my learning while still inviting in creativity and connection. It is possible to hold structure that invites in flexibility and emergence. It is possible to be patient with myself and others so they may be free to move on their own timeline, and still have access to the same growth and opportunity as others. If I can move and work from a perspective that holds time as abundant and not scarce, I can resist the urgency of productivity, a harmful practice that marginalizes complexity of identity within a space. Especially a predominantly white space like my school.

The students I spent time with during the Capstone process had a lot to say about how busy, overwhelmed, and stressed they often felt by homework, standardized tests, and the ever-looming college admissions game. How might we be more timeful -
abundant and generous with time instead of scarce and competitive - when we consider the structure of their day? Where can we allow for more freedom and flexibility and choice? How can we do less, something we rarely think of when problem solving but has been proven to be just as effective, if not more, than adding to solutions (Vedantam, 2022). By keeping them busy all the time we are supporting the narrative of productivity and efficiency, the reliance on technology and disconnect from the natural environment that surrounds them.

When I wear my tangible, problem-solving hat, I hope that through timeful leadership I can work with our school leaders to design a schedule that values relationships, creativity, and rest, and welcomes in many ways to relate to time. But the reality is, as one of the administrators that I interviewed said, “Time is a reflection of our culture.” (Appendix D2). What I understood her to mean is that the way we structure our time reflects our culture. Are we ready and willing to shift that culture in a direction that pushes against the dominant organizations of time that benefit some and are harmful to others? For me, centering rest, creativity, relationship, slowing down, breathing, and speaking up when I see systems of oppression having power over time from those who are not privileged enough to control it, is how I will commit to the practice of timeful leadership.
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Appendices

Appendix A My Time Story

Much of my childhood was spent playing outdoors. My twin and I would climb trees, build forts in the woods, invent games, ride bikes, and generally create trouble for the school boys who attended the Episcopalian all-boys private boarding school where our father taught. We lived at the top of the hilly campus, and we could hear her call out “Dinner!” from anywhere within a ¼ mile radius and hurry home within minutes. I never wanted to be late to dinner, never wanted to worry or disturb the harmony in the home.

I don’t remember being taught about Time. I don’t remember being taught that it was a limited, precious resource, and it was not to be wasted. I don’t remember being taught about productivity and efficiency, but at some point during my own experiences at boarding school and eventually at college, I learned that Time was limited, like the resources that paid for my education, and it was understood that I would make the most of it. So I said yes to everything, created an unsustainably busy schedule for myself, overcommitted regularly, and knew nothing (or ignored all lessons) about boundaries. My body responded to my busy-ness with chronic hemorrhoids, deep muscular pain, and bulging discs in my low back. I didn’t become anxious about it all, though, until my Mom died, just one year after I graduated from college.

After her death (which some say was early, she was sixty, but the more I learned about the grief she carried and the lineage of early deaths in our family, I’d say it was just regularly-timed), it hit me that all of that productive use of Time, the yessing and overcommitting, didn’t prepare me at all for what I really needed in that moment - the
ability to grieve, to let in love and community, to let go. After taking over from my mother the care for my maternal grandmother, and losing her just five months later, I severed ties with all stabilizing forces in my life. I quit my job, ended my relationship, moved to a new city, and began to run.

I became a personal trainer, counting repetitions and providing positive, supportive coaching for people looking to make a change in their lives. I woke up at 4:30am to ride my bike an hour away to a client’s private gym, carrying three meals and a change of clothes in my backpack, ignoring the ongoing chronic pain that crept into my spine and my abdomen. Eventually I found myself working primarily with other individuals suffering from chronic pain, or recovering from an injury. I went to school for massage therapy, I learned from functional physical therapists, and I started my own business, “KadencePT - Work In, Work Out”, emphasizing the balance of energy in one’s self-care and fitness habits. I still wasn’t “working in” enough myself though, and I left the city with significant debt, moved back home, and lived with my Dad for a few months.

After a year of picking up clients here and there back home, I was hired by a different boarding school (this one co-ed) to work in Admissions and coach. I was back in my familiar environment - academic institution - with a steady paycheck, health insurance, contributions to retirement, and four years later, a dog, a partner, and a promotion. So why in October 2021 did I write in my Capstone journal, “If I don’t slow down, I’ll die”? Why was I waking up each morning with knots in my chest and belly, making respectable attempts every few months or so to kick a nicotine addiction, still
overcommitting, *still* failing to create healthy boundaries, *still* scared to disappoint? And slowly and tenderly, like snowfall in twilight, I started to see the thread: *Time*. My relationship with *Time*, bathed in capitalistic notions of productivity and value, inherently rooted in white supremacist notions of urgency and individualism, was being nudged/ushered to the surface by the MLS program. The moments I could point to when I felt most relaxed, most connected to my leadership practice, which is also a practice of loving kindness and self-care, were during our MLS retreats. I was compelled to look more closely, listen more exquisitely, and feel more deeply into this *Time* thread.

**Appendix A1 “Nounification” of the English language**

As a noun-based language, English offers to its users a sense of ownership over the nouns that are named, which in turn perpetuates a belief system, or mental model, of individual power, domination and control over other beings and systems (Goodchild, 2022). Anishinaabe scholar and University of Vermont (UVM) Relational Systems Thinking professor Melanie Goodchild explains that this “nounification” of the English language creates “low context” environments for the speakers, limiting one’s capacity to explore a complexity mindset that invites other ways of knowing and connection to ancestral knowledge (Goodchild, 2022). Goodchild’s teachings tell us that indigenous languages are “high context”, inviting in a complex and heuristic way of thinking and talking about systems and relationships. A complexity mindset is needed to welcome in different ways of knowing, to create inclusive community and cultural competency. When we as English-speakers reduce *Time* to a resource, a noun that can be possessed,
hacked, carved, or saved, we move away from a complexity mindset and into a scarcity mindset.

**Appendix B *Time Beings* Sessions**

**Appendix B1 Invitation to *Time Beings***

March 28th, 2022

Dear Toby, DeVon, Clara, Sam, Thomas, Artie, Saul, Sun, and Jojo,

I hope you all have been enjoying your spring break!

Back in February I stood in front of the student body and shared a bit about my Capstone project for graduate school, and your names have been swirling for me as students who may be interested in participating in the project. I am enrolled in the Rubenstein School of Environment and Natural Resources at the University of Vermont, and my program is called Leadership for Sustainability. The main purpose of my Capstone project is to better understand **what it means to be in right relationship to Time** (meaning a relationship that aids in creating conditions for all life to thrive), and the ways in which my relationship to Time were formed during adolescence.

Two threads in particular that I hope to explore with this group are:

1. How you as an adolescent individual experience Time in this school setting (i.e. time management, scheduling, deadlines, workload, etc.), and other settings (home), and
2. How you are creating your own definitions of Time as a concept (through the lens of physics, philosophy, sociology, literature, or any other lens through which you are looking/learning).

The invitation is to come together for a weekly conversation about Time this Spring and see where it goes. The proposed time to meet as a group is on **Tuesdays from 8:00-8:25am in the Music Center**. I’d also like to schedule a couple dinners so we can have more time for the conversation.

If there is another student you think would be interested in joining this conversation, please let me know and I will add them to the list. Also, if being part of this research does not interest you or you feel you do not have the space to meaningfully participate, that is ok! Just let me know and I will remove you from the list.

Let me know if you have any questions...and I hope to see you next Tuesday morning! All you need is a notebook or a computer.
That's all for the *time being*...

Be well,
Ms. Simmons

**Appendix B2 *Time Beings* Prompts**

1) Choose a piece of paper and complete the sentence:
   ○ Time is…
   ○ Time is not…
2) How would you describe your relationship to Time?
3) How did you come to know this relationship? Who taught you about Time?
4) How does your body feel when it feels like Time is limited? Limitless?
5) What questions do you have about Time?
6) Where do you go to learn about Time?
7) Who else do you think I should talk to about Time?
8) How has your relationship to Time changed since we started our sessions?
9) How does Time relate to justice?
10) What would your future Self want to tell your current Self about Time?

**Appendix B3 *Time Beings* Collages**

Click [here](#) for a *Time Beings* collage slideshow

**Appendix B4 *Time Beings* Journal Reflections**

Click [here](#) for *Time Beings* transcripts/notes
Appendix B5 Reflections on *Time Beings*

What was most notable and rewarding about the *Time Beings* sessions were entirely optional, and the students attended because they were genuinely interested in the topic, and in supporting me and the work. There was a deep sense of appreciation and reciprocity felt during our sessions, as well as an ease with the students that allowed us to speak freely and honestly with each other and share our questions and knowledge without fear of judgment. In terms of gathering data from students, this method, which encourages willing accountability, proved to be very effective.

I noticed when listening back to the *Time Beings* sessions that on some days I talked more than others. I would fill space, interrupt the students, and ask more questions before waiting to listen to their responses. I noticed that on these days I had other things happening in my life that impacted my ability to be present and patient with the students. My collage entitled *You Talk Too Much* was an assessment of how I felt in these moments as a facilitator.
I also noticed that in the sessions when I had the *Time Beings* introduce themselves to guests who were with us, they used positive language, like, “It’s actually really fun! We talk about our interpretation of Time” and “We talk about the fundamental aspects of Time - it’s non-directional, discreet, and non-universal. It can bend and stretch” (Time Beings Session #7).

**Appendix C: Time Altar and Time Journal**

**Appendix C1: “Time as…” Poems**

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*TIME AS A SAND DOLLAR* 1/5/22

I say “Give it time” as if time is something that can be given, or taken
How long did it take for Mother Nature
to etch out the petals of a flower
onto the surface of a shell?
To give it a tiny belly button,
that when pressed feels like I’m pressing
my own belly button?
When pressed feels like pressing someone?

What would my language sound like
if I did not attribute time as a
resource but rather as a home,
as sand dollar home?

Instead of “Give it time,” I might say
“Give it the outline of the flower petals,
you see etched on the shell that is
your skin, and see what happens”
In my hands, lichen feels like a 5005 growing on the skin of the tree — an example of symbiosis. Wind, plato, nutrients at some point something happened and lichen grew on the side of future or a log and I picked it up and it fell eventually crumble back to the earth in my hands the lichen is so light I forgot it is here and by wind wander to something else somewhere else just I remember it's here and I return it pay attention it's like algae, a coral reef right here in the woods behind the school I too once here for while lightly felt it hold forgotten remembered.

Time + pain
lying in bed waiting until that very last moment when my body will feel me — now — now is the time to purge the anxiety of wanting to face it — but unbearable of bringing my fingers to my throat. Twisting my body with tell me, Time is felt more intensely in those moments — peak vulnerability allowed me also to feel my energy more I knew I needed to breathe knew some concentration or the abdomen, the qi from the organs needed to be tended to. I held my hands above I envisioned yellow I held the straightened feeling. It all passed.
Appendix C2 Photos of Time Altar
Appendix D: Timeful Interviews with School Administrators (Time Managers)

Appendix D1 Interview Questions

- How would you describe your relationship to Time?
- When you think about Time, what shape comes to mind?
- What are your priorities when it comes to Time? Do they align with your daily schedule?
- How would you describe Berkshire’s relationship to Time? Is there a shape that comes to mind, and is it different from your own shape?

Appendix D2 Uploaded Recordings of Timeful Interviews

Click here for transcripts/notes from interviews

Appendix E: “Time Audit” of current school schedule

<table>
<thead>
<tr>
<th>Time Audit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Academic Day (includes lunch)</td>
</tr>
<tr>
<td>-----------</td>
</tr>
<tr>
<td>59.5</td>
</tr>
<tr>
<td>10%</td>
</tr>
</tbody>
</table>

Total sleep + free time: 54%
Total class time + studying + sports + extracurricular + meals: 51%

APPENDIX F: SPOTIFY TIME PLAYLIST
Click here for link to Time playlist (created collaboratively on Instagram)
APPENDIX G: TIME BEINGS INSTAGRAM ACCOUNT
Click here for a link to an Instagram account I created for tracking, research, and another place to interact with the students.

APPENDIX H: TIME AS A COMPLEX ADAPTIVE SYSTEM

The reflection I wrote for *Relational Systems Thinking*, a course led by Anishinaabe scholar Melanie Goodchild and her husband, ly, captured a lot of my learning around the complexity of Time within systems. I knew there was something more I wanted to understand about the interface of Time at the center of our educational institution, and understand it better now as a place of both medicine and trauma, depending on which identities you hold, and how they align with the dominant culture that controls Time.

Read: [Relational Systems Thinking Reflection](#)