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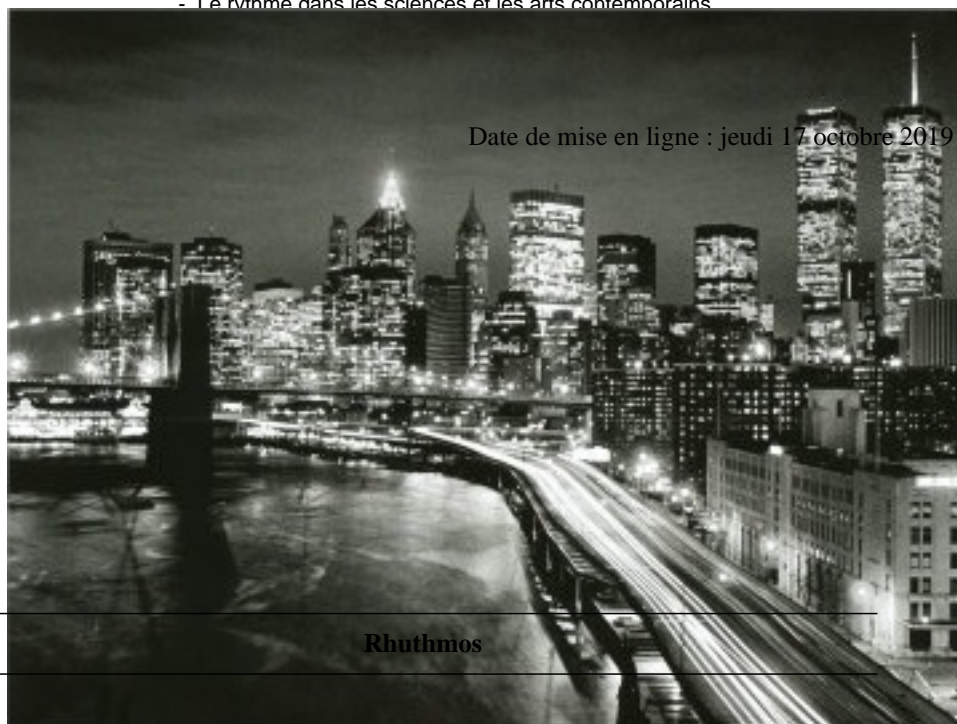
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Intersectional rhythmanalysis : Power, rhythm, and everyday life

- Recherches

- Le rythme dans les sciences et les arts contemporains

Date de mise en ligne : jeudi 17 octobre 2019



Article published in Progress in Human Geography, Aug 2017 (DOI : 10.1177/0309132517725069). This is a pre-publication version of the article ; please see early online version at publisher [website](#) for final version.

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Abstract : This article examines rhythmanalysis within the context of Henri Lefebvre's critique of everyday life and identifies gaps in his framework from the vantage point of intersectional feminist scholarship. Intersectional rhythmanalysis, I argue, provides a framework through which to conceptualize the braiding together of rhythms, social categories of difference, and power on non-essentialist bases. I interweave findings from doctoral research on migrant farmworker rhythms in rural southern Ontario, Canada. The paper argues that rhythms reflect unequal subject positions of migrants in Canada, yet also represent lived uses of space and times which permit transgressions of racial, gender, and class boundaries.

Key words : Rhythmanalysis ; Intersectionality ; Migration ; Mobility ; Feminist Geography ; Unfree Labour ; Canada

I Introduction

Lefebvre's *Rhythmanalysis : Space, Time and Everyday Life* (2004)¹ outlines an approach centred on the study of daily rhythms as a gateway to Marxist sociology. According to Stuart Elden, in his introduction to the book (2004 : viii), the slim volume is the de facto fourth volume of the trilogy of volumes, *Critique of Everyday Life* (2005, 2008a, 2008b).² In them, Lefebvre conceptualizes rhythms as starting-points for studying biological, social, and economic ebbs and flows that constitute everyday life under industrial capitalism. Lefebvre was particularly curious about the ways everyday rhythms continuously defy the impositions of linear and abstract space-time. Situated in postwar France, Lefebvre apprehended everyday life, as well as work, as a source of alienation. Commuting, facilitated by mass production of and middle-class access to cars, was a component part of these new postwar rhythms of everyday life. The journey-to-work was emblematic of new experiences of 'constrained time', distinct from work and leisure, but itself a new form of compulsion (to paraphrase Ross, 1995 : 20-21).³ Everyday life had become simultaneously fragmented and regimented, in his view, splitting space-time between work and home, between leisure and work, and between what he called lived and constrained (or 'compulsive') time (Lefebvre, 2005 : 53, 58-9). Everyday life was, like the shop floor, defined by monotony, order, and alienation, itself a terrain of struggle between linear and cyclical time, between abstract and lived spaced, and between alienation and utopia. [...]