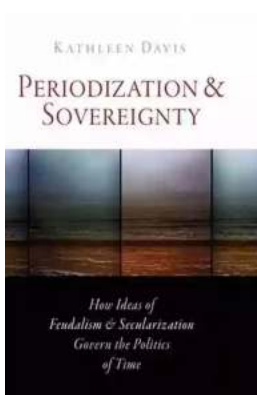


# How Ideas Of Feudalism And Secularization Govern The Politics Of Time

Have you ever wondered why time is such an important aspect of our daily lives? Whether it's scheduling appointments, managing deadlines, or simply trying to make the most of our time, it seems that our lives revolve around this abstract concept. But have you ever considered how ideas of feudalism and secularization govern the politics of time?

Feudalism, a system of social organization that dominated medieval Europe, was based on a hierarchical structure where land and power were owned by a small ruling class. Time was seen as a valuable resource, but only in the context of productivity and serving the needs of the ruling elite. Peasants and commoners had little control over their time since they were bound to the demands of their lords and landlords.

In the feudal system, the church played a prominent role in regulating time through religious practices and rituals. The daily life of the average person was centered around the church calendar, with specific feast days and religious holidays dictating their activities. Time was a spiritual concept, and the church had the authority to govern its use.



## Periodization and Sovereignty: How Ideas of Feudalism and Secularization Govern the Politics of Time (The Middle Ages Series)

by Kathleen Davis (Reprint Edition, Kindle Edition)

★★★★★ 5 out of 5

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Enhanced typesetting: Enabled  
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However, with the advent of secularization, the power dynamics shifted, and time became a more individualistic concept. Secularization refers to the process of separating religious and political institutions, giving rise to a more secular society. This transition allowed individuals to have more control over their time, as the church's authority diminished, and personal freedom and autonomy increased.

Today, the politics of time are heavily influenced by a capitalist society, which prioritizes productivity and efficiency. Time is now seen as a finite resource, a commodity that can be bought and sold. We live in a world that demands us to be constantly busy, always striving for more. The pressures of time have intensified, creating a sense of urgency and anxiety in our lives.

But how does the idea of feudalism and secularization play a role in this modern politics of time? It lies in the power dynamics and control over one's time. Just as in feudalism, the ruling elite – now in the form of corporations and governments – dictate the structure and organization of time. We are expected to conform to schedules, meet deadlines, and be available 24/7.

Moreover, the erosion of the traditional work-life balance is a consequence of this feudalistic mindset. Work has infiltrated every aspect of our lives, blurring the boundaries between personal and professional time. Feudalism treated time as a

means to an end, and this notion still lingers in our modern society, where time is primarily seen as a tool for productivity.

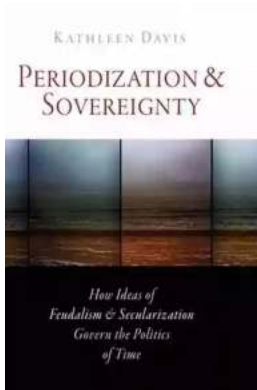
On the other hand, the forces of secularization have also shaped the politics of time. As personal freedom and autonomy increased, individuals gained the ability to determine how they use their time. The rise of flexible work arrangements, remote work, and the importance of work-life balance can be seen as a consequence of this shift.

However, even in this more secular society, the politics of time are far from democratic. The ruling elite still holds power over the majority, determining the structure and allocation of time. Whether it's the 9-5 work schedule or the expectations of constant availability, our time is still largely dictated by external forces.

So, what can we do to challenge these feudalistic and secular influences on the politics of time? It starts with understanding the power dynamics at play and questioning the societal norms and expectations that govern our time. It's about reclaiming our time, demanding a more balanced and equitable approach to how we use this precious resource.

, the ideas of feudalism and secularization continue to shape the politics of time. Feudalism treated time as a means to an end, prioritizing the needs of the ruling elite. Secularization brought personal freedom and autonomy but failed to create a truly democratic approach to the organization of time. We must recognize these influences and work towards a more equitable distribution of time, where individuals have control over their own lives and schedules.

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Despite all recent challenges to stage-oriented histories, the idea of a division between a "medieval" and a "modern" period has survived, even flourished, in academia. *Periodization and Sovereignty* demonstrates that this survival is no innocent affair. By examining periodization together with the two controversial categories of feudalism and secularization, Kathleen Davis exposes the relationship between the constitution of "the Middle Ages" and the history of sovereignty, slavery, and colonialism.

This book's groundbreaking investigation of feudal historiography finds that the historical formation of "feudalism" mediated the theorization of sovereignty and a social contract, even as it provided a rationale for colonialism and facilitated the disavowal of slavery. Sovereignty is also at the heart of today's often violent struggles over secular and religious politics, and Davis traces the relationship between these struggles and the narrative of "secularization," which grounds itself in a period divide between a "modern" historical consciousness and a theologically entrapped "Middle Ages" incapable of history. This alignment of sovereignty, the secular, and the conceptualization of historical time, which relies

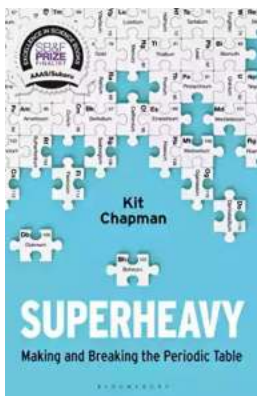
essentially upon a medieval/modern divide, both underlies and regulates today's volatile debates over world politics.

The problem of defining the limits of our most fundamental political concepts cannot be extricated, Davis argues, from the periodizing operations that constituted them, and that continue today to obscure the process by which "feudalism" and "secularization" govern the politics of time.



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