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Consumer Timework

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This article unpacks time as a cultural consumption resource and introduces the concept of consumer timework. Consumer timework refers to marketplace stakeholders' negotiation of competing interpretations of how the past and the future relate using a wide range of consumption objects and activities. Building on the theory of temporalization, we argue that social tensions, conflicts, and breaks drive the past and the future apart in multiple incompatible ways that individuals and societies must contend. We theorize four fundamental dynamics of consumer timework in which market stakeholders engage: integrative, disintegrative, subjugatory, and emancipatory. Integrative and disintegrative consumer timework respectively harmonize and rupture the multiple temporal orientations (past, present, and future) to create shared communities or counter-communities of time through consumption. Subjugatory and emancipatory consumer timework respectively enforce and disrupt temporal hierarchies of power through consumption. We delineate these temporal dynamics using examples from extant consumer research. We conclude by establishing a future research agenda on consumer timework.

*Keywords:* consumer timework, time, temporality, time orientations

Time is a key structural component of life and of the universe. It is therefore no surprise that consumers and other marketplace stakeholders engage with the multiple orientations of time (past, present, and future) through their daily consumption choices and marketplace activities. Consider, for example, individuals' preoccupation with the past as manifested in the reconsumption of hedonic experiences (Russell and Levy 2012), heirloom rejuvenation (Türe and Ger 2016), heritage-themed servicescape exploration (Goulding, Saren, and Pressey 2018; Thompson and Tian 2008), nostalgic consumption of socialism (Brunk, Giesler, and Hartmann 2018), and souvenir acquisition of past events (Marcoux 2017). At the same time, marketplace stakeholders are concerned with exploratory experience consumption to pursue an imagined future (Weinberger, Zavisca, and Silva 2017) and with creating responsible consumers to help solve future-facing social, financial, and environmental problems (Giesler and Veresiu 2014; Gollnhofer, Weijo, and Schouten 2019). Overall, the past and the future continuously emerge in the present as market-mediated dynamics, up for interpretation and debate, and thus are capable of being commercially (re)written, (re)purposed, and (re)imagined.

Although consumer researchers acknowledge that time is an inherently valuable resource (Festjens and Janiszewski 2015), a consumer commodity that individuals manage and spend on various activities (Graham 1981), and an integral aspect of consumption practices (Woermann and Rokka 2015), no general framework acknowledges time as a cultural consumption resource. Furthermore, there is no coherent account for why and how marketplace stakeholders interpret the past, present, and future. Our conceptual work directly responds to MacInnis et al.'s (2020, 4) observation that consumer researchers have underleveraged the "use of the past to understand its relevance to consumer behavior in the present." Moreover, researchers have ignored the importance of the future and its influence on consumers (MacInnis et al. 2020). In a recent study,

Husemann and Eckhardt (2019) demonstrate that consumers' firsthand, subjective experiences of time are not merely the outcome of individual practice performance but relate to broader societal temporal logics. Consumer researchers further argue that studies exploring individual, subjective experiences of time hardly broach the overarching social and cultural dynamics within which they are embedded (Russell and Levy 2012; Türe and Ger 2016). Accordingly, time as a cultural consumption resource requires more scholarly attention.

Certainly, the concept of time is contested, with multiple competing paradigms depending on theoretical orientation. We draw inspiration from the sociohistorical work of Reinhart Koselleck (1997; 2000; 2004a, b; 2005; 2018), one of the more comprehensive scholars exploring the role of time in society, to account for marketplace stakeholders' ubiquitous engagement with the multiple orientations of time. According to Koselleck, the complexity and variable speed of social change create multiple, often incompatible accounts of how the past, present, and future relate. Rather than one overarching temporality, Koselleck argues that individuals and groups engage in ongoing, often competing interpretative efforts to connect the past, present, and future through a process he terms "temporalization." However, he neither accounts for the role of the marketplace nor outlines specific dynamics of temporalization relating to consumption.

We introduce the concept of consumer timework to capture the ways marketplace stakeholders negotiate competing interpretations of how the past, present, and future relate using a wide range of consumption objects and activities. Consumer timework is driven by four sociological processes that establish the "broader web of social and cultural notions" (Russell and Levy 2012, 356) about time. These sociological drivers are horizontal in- and out-group formations of participation and exclusion, as well as hierarchical up- and down-group formations

of privilege and dependency. We argue that these sociological processes give rise to four distinct consumer timework dynamics among marketplace stakeholders: integrative, disintegrative, subjugatory, and emancipatory. We theorize integrative and disintegrative consumer timework respectively as harmonizing and rupturing the multiple temporal orientations (past, present, and future) to create shared communities or counter-communities of time through consumption. We establish subjugatory and emancipatory consumer timework respectively as enforcing and disrupting hierarchies of power that define time through consumption.

Our work directly responds to an observed decline in theoretical contributions in marketing and consumer research (Bardhi and Eckhardt 2017; Vargo and Koskela-Huotari 2020; Yadav 2010) by unpacking the dynamics of time as a cultural consumption resource. On the one hand, past-oriented scholars “urge future consumer researchers not to subsume all questions about the past to mythology” (Brunk et al. 2018, 1340). On the other hand, “few studies on the cultural aspects of consumption have examined the role of the future in an in-depth manner” (Weinberger et al. 2017, 350). We therefore not only realign existing perspectives on time and consumption through our new framework but also offer detailed research directions as key elements of conceptual contributions (MacInnis 2011, 2016). Our theoretical aim aligns with what MacInnis (2011) terms “integration,” in that it reveals how consumer timework constitutes a common thread across seemingly diverse theoretical parts within the field of consumer research. We next provide the theoretical underpinnings of consumer timework, followed by a discussion of its four dynamics using concrete examples from extant consumer research, before diving into a future research agenda.

## **THEORETICAL UNDERPINNINGS OF CONSUMER TIMEWORK**

### Time in Consumer Research

In consumer research, time is generally understood as a discretionary and valuable resource that can be allocated to different activities (Festjens and Janiszewski 2015). From a consumer psychology perspective, time is a commodity (Graham 1981) that individual consumers cognitively assess through various timestyles and metaphors (Cotte, Ratneshwar, and Mick 2004). From a consumer sociology perspective, time is a culturally shaped, embodied experience (Husemann and Eckhardt 2019; Woermann and Rokka 2015). Moving beyond these distinctions, researchers outline time as multi-oriented by unpacking different ways through which consumers consciously negotiate the past, present, and future through marketplace resources. For example, Schau, Gilly, and Wolfinbarger (2009) find that retirees engage in extensive consumer identity work that is simultaneously forward-looking and influenced by personal experiences and current circumstances. As they enter their final life stage, retirees enact a consumer identity renaissance that weaves all three time orientations together. Russell and Levy (2012) discover that regardless of their age, consumers engage in volitional reconsumption of hedonic experiences. They argue that identity transitions caused by major life changes trigger consumers' self-reflexive reworking of past consumption experiences that likewise create new linkages across the three time orientations. Similarly, Türe and Ger (2016) uncover how consumers negotiate the past and the future in the present through creative heirloom consumption. They document the playful material work that heirs undertake to rejuvenate heirlooms in accordance with their current identity project, while being mindful of the special

object's past zeitgeist value and potential future family set to inherit it next. As another recent representative example, Roux and Belk (2019) demonstrate how consumers engage in an ongoing dialogue between their present condition and other past or future times when tattooing their bodies.

As these studies amply illustrate, consumers arduously (re)arrange the past, present, and future in new, meaningful ways through different forms of consumption work, ranging from identity work to experiential (re)work, to material work, to body (re)work. However, while emphasizing the more positive and playful aspects of temporal consumption work, prior scholarship has glossed over any tensions that may cause consumers to negotiate the past and the future in the present. Furthermore, Türe and Ger (2016, 21) urge future consumer researchers to explore “process[es] of negotiation and interplay of multi-temporal forces embedded, beyond family history, in broad sociohistorical contexts.” By focusing on individual consumers' lived experiences and personal life transitions, extant consumer research has overlooked the role of broader sociocultural contexts in influencing consumers' engagement with the multiple orientations of time. It has also neglected the role of time as a cultural resource in consumers' engagement with these broad sociocultural contexts, which we aim to redress. Simply put, consumers construct time on a subjective basis, and time happens to consumers from the external sociocultural environment.

### Koselleck's Theory of Time

Outside of consumer research, Reinhart Koselleck (2005) conceptualizes time as a key structural component of both individual and social life. The central idea is that expectations of

the future are only formulated in relation to enduring structures that stem from the past. It is therefore in the tension between the past, which provides a “space of experience,” and the future, which grants a “horizon of expectation,” that time, as a structured sequence of events, becomes meaningful (Koselleck and Presner 2002, 111).

Koselleck and Presner (2002) identify a range of repetitive structures integral to humans’ understanding of time, such as geography, climate, institutions, language, and biological reproduction. While not immutable, these structures historically change at glacial rates, with little reason for premodern people to anticipate great divergence going into the future. In traditional, premodern societies, the future was therefore widely conceptualized as qualitatively and quantitatively similar to the past (Koselleck 2004a). This conceptualization, in turn, caused circular conceptions of time focusing on recurring agricultural events, religious festivals, astronomical repetitions, and patterns of economic activity.

While some circular conceptions of time endure, modernity is characterized by an awareness of accelerating rates of change (Rosa 2013), which problematize the present and highlight the potential for a new future society that diverges quantitatively and qualitatively from the past (Koselleck 2004a). Accelerated change creates a new sense of linear time, which moves toward one or several different goals in the future (Koselleck and Presner 2002).

### Koselleck’s Theory of Temporalization

According to Koselleck (2004a, b), the overarching awareness of the past and the future as different entities deprives the present of its value, making it only transitional. The present is at best a past future (the outcome of historical processes initiated long ago) or a future past

(providing a space to envisage new prospective outcomes). This realization makes living in the moment an inherently problematic issue. Consequently, researchers have observed growing consumer demand to slow down through new-age consumption methods that allow for savoring the moment (Husemann and Eckhardt 2019), completely evading temporalizing pressures by going off the grid (Campbell, Sinclair, and Browne 2019), or engaging with nostalgic consumption to avoid the future (Veresiu, Robinson, and Babić Rosario 2022). In addition, modern temporality underscores the concept of personal identity and freedom, insofar as it allows individuals to appear different from their predecessors and descendants, granting the current generation custodianship over time. This new-found agency drives an overarching sense of anxiety and induces individual responsibility toward reconnecting the past and the future (Koselleck and Richter 2006).

Consequently, the chronic awareness of living in a transition between the past and the future makes it difficult for contemporary individuals and social groups to reconcile past-oriented tradition with future-facing innovation (Koselleck 2004a). This tension gives rise to the phenomenon of temporalization that prompts individuals and societies to seek resolutions between what was and what will be through a mediating process. In other words, temporalization is an attempt to reestablish cohesion to a ruptured sense of time, which is caused by accelerating rates of social change, by reconnecting the past and the future. We summarize Koselleck's (2004a) theory of temporalization in figure 1.

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Insert figure 1 about here

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Overall, Koselleck and Presner (2004, xiv) argue that the wider concept of history becomes the “condition of possibility” for modern cultures to exist. Local history provides a society and its members a sense of orientation in time that differs from other societies, which is essential for both individual agency and social coordination. This understanding makes temporalization a highly cultured phenomenon. For example, expectations for, and articulation of, the future in egalitarian, social-democratic countries such as Denmark will differ radically from conceptualizations of the future in class-based, hierarchical societies such as the United Kingdom (Robinson 2016). Yet, Koselleck (2018) observes that time is not one entity, even in one context. There are always social tensions, conflicts, and breaks that drive the past and the future apart in incompatible ways, whereby individuals and societies must contend with multiple competing temporalizations. As an illustration of this pivotal point from recent consumer research, Crockett (2017) unpacks the tensions between mainstream and Black American temporalizations, which lead to stigma management strategies among racial minority consumers.

### Criticism of Koselleck’s Work

While Koselleck enhances the understanding of the versatile and contextually sensitive idea of time, his work is criticized for being state-centric by focusing on civic mentality and wider constitutional issues (Cowan 2012). Koselleck’s theories relate to the industrial age, which drew his attention to how “technological forces of production lead to decelerations and accelerations, to overlapping temporal shifts” (Koselleck and Presner 2002, 160). Therefore, his theory remains mute on the role of market stakeholders, marketplace resources, and consumption in assisting individuals and societies to interpret the past, present, and future. Moreover,

Koselleck (2004a, b) does not outline any specific dynamics through which individuals and societies engage in the process of temporalization.

Thus, we argue that temporalization is also highly relevant for markets and consumer culture because markets are fundamentally predicated on the distinction between before and after or past and future. Consumption is a temporalizing process insofar as it envisions a future in which past consumer problems have been resolved. Temporalization is also found in anticipated consumption, which captures the efforts of deriving pleasure from the inherent transitionality of modern consumer life (Baudrillard 2016). As a concrete illustration, Klein, Lowrey, and Otnes (2015) highlight how the present self is regulated by an anticipated future self, whom consumers imagine will look back and judge their current consumer actions in anticipated reckoning. Moreover, market system dynamics research (Giesler and Fischer 2017) directly involves temporalization by uncovering how markets emerge, evolve, or terminate over time to create new futures for consumers or dismantle old pasts. In the following section, we expand Koselleck's theorizations of time and temporalization into the realm of consumer culture through our concept of consumer timework.

## **DYNAMICS OF CONSUMER TIMEWORK**

We introduce and theorize the term consumer timework to capture how marketplace stakeholders negotiate competing interpretations of how the past and the future relate using a wide range of consumption objects and activities. In particular, we identify four fundamental dynamics of consumer timework: integrative, disintegrative, subjugatory, and emancipatory.

Consumer timework is dependent on human relationships, thereby incorporating the impact of broader sociocultural contexts on individual consumers' perceptions of time. Koselleck (2004a) distinguishes between two dimensions of social complexity as drivers of temporalization: horizontal and vertical. The horizontal dimension captures how the difference between inner and outer in social analysis (Koselleck 2004a) is inescapable across all historical experiences, thus driving diverging forms of temporalization. Inner and outer refer to membership of and exclusion from groups, respectively. Building on these abstract ideas, we discern two concrete dynamics of consumer timework, which we term integrative and disintegrative.

The vertical dimension of temporal complexity captures how the difference between up and down in social analysis (Koselleck 2004a) is inescapable across all historical experiences and therefore drives issues of power in temporalization. Up and down refer to hierarchical relationships of privilege and dependency, capturing the notion of “sheer power of the strong over the weak” as well as countervailing attempts at “emancipation” (Koselleck 2018, 52). Both contraries structure temporal experiences in distinct ways. Consequently, they give rise to two more unique dimensions of consumer timework that we call subjugatory and emancipatory.

Table 1 captures the nuances of the four distinct dynamics of consumer timework. Although market stakeholders ranging from producers to journalists, to advertisers, to brand strategists, to consumers can, and do, engage in all four dynamics simultaneously, we next unpack them separately for illustrative purposes. We provide examples from relevant consumer research to better explicate our proposed theoretical framework. Overall, we argue that through consumer timework, the past and the future are not only increasingly market-mediated but also always in the making.

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Insert table 1 about here

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### Integrative Consumer Timework

Integrative consumer timework pertains to consumption activities that harmonize multiple temporal orientations (past, present, and future) among in-group consumers. Koselleck (2018) stresses that the formation of inner orientation can occur at any level, spanning the individual who harmonizes various temporal experiences with his or her own past and future, families, subcultures, institutions, and/or whole societies. Yet, at each level of analysis, the outcome is always an integrative negotiation of pasts and futures that establishes shared communities of time.

Consumer engagements with the past capture how in-group behavior shapes timework. Nostalgic consumption provides one concrete example. Nostalgia is often pursued in the face of what Thompson, Pollio, and Locander (1994) term “perceived decline,” which encapsulates fracturing social events ranging from wars, revolutions, and invasions to economic dislocations and environmental catastrophes. Nostalgia reharmonizes multiple temporal orientations by focusing on a shared past to ensure ongoing social cohesion into the future. Koselleck (2004a, 191) stresses that breaks in temporal continuity spur nostalgia as a restorative mechanism, as it is an opportunity for “mutual influence and recognition.” Accordingly, when discussing post-9/11 consumer culture, Loveland, Smeesters, and Mandel (2010, 394) find that nostalgic consumption of the past becomes integral when “belonging is a goal” for the future. Integrative consumer timework can also be found in the commercial reconstruction of the American South as a bastion

of hospitality (Thompson and Tian 2008) and the marketization of the former German Democratic Republic as enchanted, caring, and pastoral socialism (Brunk et al. 2018).

A second example of integrative consumer timework is collaborative consumption, which involves market-based interactions among groups of people. In-group events spurring integrative consumer timework are often associated with marketplace rituals, defined as “planned, symbolic, performative, and often repeated activities that providers execute for, and with, customers” (Otnes, Ilhan, and Kulkarni 2012, 367). Koselleck (2018) argues that in-group boundaries solidify into institutions and procedures that, in turn, shape members’ engagement with the past and future in ways unavailable to outsiders. Epp and Price (2008) provide a detailed case of integrative consumer timework in small groups by outlining how families negotiate change over time through consumption, when making communal decisions about how the family is anchored in its past and how it is preserved into the future. When applying our theoretical framework, integral to this process is how the pasts and futures of individual members’ identities, dyadic identities, and smaller collectivities within the family are negotiated through consumption, as members go through “growth experiences” that require accommodation (Epp and Price 2008, 59). Personal growth that challenges the cohesion of families typically follows special events with a clear temporal structure of before, during, and after (Koselleck and Presner 2002).

Another clear instance of integrative consumer timework is liminality—a temporary threshold that consumers pass through when transitioning from old to new sociocultural statuses (Appau et al. 2020). Forming a new common bond with fellow consumers through liminal consumption experiences (Arnould and Price 1993) allows the newly transitioned consumer to progress into a desired future. Graduation, for example, captures how students join a society of alumni, sharing the past and future of their educational institution. The graduate harmonizes his

or her temporal trajectory with that of fellow graduates. Yet Appau et al.'s (2020, 167) introduction of permanent liminality as a “transition that can span years and even a lifetime with no anticipated end” captures consumers’ inability to commit to one specific community of time, following our framework. This process results in an ongoing openness about future outcomes. Permanent liminality therefore presents a “radical uncertainty” about temporalization, making it a “battlefield of ... times” (Appau et al. 2020, 186). We expand on this idea in the next temporal dynamic of disintegrative consumer timework.

### Disintegrative Consumer Timework

We distinguish disintegrative consumer timework as consumption that ruptures temporal orientations to create a new counter-community of time. According to Koselleck (2018), in-group formation inherently establishes out-group experiences causing groups and individuals to identify new and divergent progressions from the past into the future.

Thompson and Coskuner-Balli's (2007) work on countervailing market responses to corporate co-optation of the organic food movement provides an ideal illustration of disintegrative consumer timework. That study explores how local environmental and economic interests, workers, and consumer rights movements seek an alternative form of sociality from mainstream transnational capitalism. When applying our theoretical framework, this case reveals how local movements negotiate the temporality of their status as a “major splinter group” (Thompson and Coskuner-Balli 2007, 136) from mainstream sociality. In doing so, consumers realign their sense of time by supporting local farmers who are “doing right for future generations” (Thompson and Coskuner-Balli 2007, 144). Drawing from Hebdige's (1979) work,

these scholars show how co-optation theory views countercultures as symbolic challenges to a dominant symbolic order. Importantly, Hebdige (1979, 65) stresses the future-oriented role of such symbolic countercultural deployments by arguing how individuals can be stuck in a context “with no foreseeable future.” We argue that out-groups tear away from mainstream prospects to establish a counter-community of time.

Another example of disintegrative consumer timework exists in certain forms of consumer acculturation through which migrant consumers extract contingent identities derived from differences. This sets them apart from the host population as an out-group according to our framework. For example, some of Askegaard et al.’s (2005, 167) Greenlandic migrant consumers negotiate differences with the host consumer culture to facilitate an eventual “future permanent return to Greenland after adventure abroad.” Likewise, Luedicke (2015) captures how some indigene consumers’ insistence on rejecting their Turkish neighbors’ consumption practices is associated with an unacceptable “horizon of expectation” (Koselleck 1997). According to our framework, indigene consumers’ “overt resistance” (Luedicke 2015, 123) is pursued to establish a different future outcome and counter-community of time. Ultimately, indigene consumers’ responses to migrant consumption capture disintegrative consumer timework, as these responses are framed as a tension between “manifestations of an indigenous culture in decline” (Luedicke 2015, 124) and “progress in terms of immigrant consumer integration” (Luedicke 2015, 126)—in other words, the past and the future.

A final example of disintegrative consumer timework is Roux and Belk’s (2019) work on embodied heterotopias. That study captures how some consumers experience the body as a place where they do not belong. Tattooing the body becomes an opportunity to escape, as it sets the body apart in an otherwise highly normalized social sphere. Integral to the concept of heterotopia

is the formation of “counter-sites” (Roux and Belk 2019, 487) that enable consumers to feel normal beyond mainstream settings. However, heterotopias have an important temporal dimension. As the authors discuss, tattoos shape “the perception of time” (Roux and Belk 2019, 500) by marking moments of life, as well as condensing memories that allow a tattooed consumer to be distinct from others. This discovery suggests that the tattooing subculture is part and parcel of the disintegrative consumer timework dynamic. It involves the formation of pasts and futures in a counter-community of time that is distinct from mainstream tastes.

### Subjugatory Consumer Timework

Subjugatory consumer timework involves consumption that enforces a time orientation onto others, thereby maintaining temporal hierarchies. This dynamic of consumer timework captures the power, privilege, and ability of market stakeholders to structure the temporal experiences of others, who must adapt to the new temporal rules. Here, individuals and groups inhabit institutional and/or social positions of privilege and influence making them “masters of time” (Koselleck 2004a, 148), who can either be benevolent or belligerent. Power within subjugatory consumer timework can appear when, for example, parents plan the dinner and bedtime consumption routines for their children (Thomas and Epp 2019).

Even pleasant consumption opportunities can become a tacit application of power that shapes the temporal experiences of others. Weinberger’s (2015) research on how dominant consumption rituals force intragroup boundary work provides a good example of how positions of relative social power shape the temporal experiences of others through subjugatory consumer timework. That study demonstrates how dominant collective rituals feel smothering to those who

do not celebrate them. According to our framework, these consumption rituals force reflection on the symbolic boundaries that shape consumers' engagements with the past and the future.

Dominant consumption rituals therefore establish temporal ambiguity onto the subjugated minority by requiring a concrete choice to be made with divergent prospective future outcomes.

In a similar manner, Liu et al.'s (2019) research on using purchasing power to make consumer choices for others through gift-giving, joint consumption, and everyday pickups captures how recipients of such gifts are locked into past- and future-oriented considerations not of their own making. For example, giving desirable rather than feasible gifts to recipients may maximize the recipient's positive emotions at the moment of giving. Yet, as Ruth, Otnes, and Brunel (1999) observe, gift recipients are subject to future demands and actions that exact feelings of dread and anxiety. This idea is also echoed in Marcoux's (2009, 671) findings that the gift economy can represent a "straitjacket of social expectations." According to our framework, these sentiments are created through subjugatory consumer timework on the part of the gift-giver, who inadvertently establishes a future of indebtedness, emotional oppression, and constraints for the gift-receiver.

As a final example, we turn to Kozinets et al.'s (2004, 658) exploration of how marketers engage in subjugatory consumer timework through media, technology, and servicescapes to "bombard and overwhelm" consumers. These so-called retail spectacles not only reinforce a palpable past through re-enactments but also leave a limited scope for consumers to subvert the imposed view of reality and seek future liberation. More recently, Humphreys and Thompson (2014, 902) illustrated how powerful advertisers promote an ideological vision that portrays consumption as a "path to happiness and self-worth and further links these idealized portrayals to venerated cultural ideals of progress, optimism about the future." Their work demonstrates how

subjugatory consumer timework is integral to the maintenance of power relationships, as it involves the cultivation of trust as a future-oriented belief in events “moving toward a benevolent resolution” (Koselleck and Presner 2002, 140).

### Emancipatory Consumer Timework

While the vertical dimension of consumer timework captures the “pecking order” of time (Koselleck 2018, 139), it also includes what we term emancipatory consumer timework. We define this last consumer timework dynamic as consumption that disrupts, inverts, and liberates from established temporal hierarchies.

A concrete example of emancipatory consumer timework is Price et al.’s (2018) fresh-start mindset. Stressing consumers’ capacity to choose to change themselves in the face of adversity, this neoliberal consumer mindset embraces the belief that individuals are not defined by failed pasts but can instead “look forward to a new future” (Price et al. 2018, 29). These authors argue that emancipatory engagements with the future can be found in programs empowering at-risk teens and supporting veterans in their transition to civilian life, as well as tax and mortgage programs that allow consumers to surmount financial mistakes. According to our framework, emancipatory consumer timework is predicated on an underlying engagement with, and enabling of, such fresh-start progress in the face of repressive structural headwinds.

Similar forms of emancipatory consumer timework exist in Thompson et al.’s (2018) study. These authors highlight how recently divorced female consumers feel estranged from their current lifestyles. They also reflexively view their pre-divorce life as a structure of relative empowerment that afforded emotional, aesthetic, and status-oriented consumption benefits. Our

framework identifies divorce as a temporal disruption to domestically centered consumer identity because it ruins “expectations for the future” (Thompson et al. 2018, 579). Ultimately, through emancipatory consumer timework, the divorcees accomplish the reactive identity goal of regaining their displaced status as middle-class homemakers in the future. In other words, these consumers seek to return to an empowered temporal engagement with their own future, from their own past.

Consumers often collaborate to create spaces that evade or transform repressive market logics locking them into a particular future. In a study on the emancipatory potential of the Burning Man festival, Kozinets (2002) explores communal practices distancing consumption from broader rhetorics of efficiency and rationality. Burning Man therefore captures how participants resist exploitation by powerful corporations and their constricting advertising ideologies through emancipatory consumer timework. Seregina and Weijo’s (2017) study of cosplay communities evidences a similar temporal dynamic by revealing conventions as evading normal power structures. Cosplayers term these temporary places “our own country” and “a judgment-free zone” (Seregina and Weijo 2017, 157), indicating themes of liberation, antistructure, and communion, all common tropes of emancipatory consumer timework. These places also allow cosplayers to “cherish a sense of expectation” (Seregina and Weijo 2017, 157) of a future unavailable under normal circumstances. Finally, Scaraboto and Fischer (2013) explore how the exclusionary potential of fashion brands’ aesthetic vision leads plus-size women to become resistant consumer rebels. Emancipatory consumer timework in this case involves a realignment of plus-size consumers’ engagement with their future. Following our framework, emancipatory consumer timework provides fatshionistas, cosplayers, burners, and other consumers legitimacy, resources, and power.

In summary, the sociological drivers of in-group belonging versus out-group exclusion induce integrative and disintegrative consumer timework, respectively. By contrast, the sociological drivers of power regarding relative social positions (up- versus down-group) prompt subjugatory and emancipatory consumer timework, respectively. Although marketplace stakeholders may engage in all four consumer timework dynamics simultaneously, the social relationships within a particular consumption context dictate which dynamic takes precedence. For example, social and market processes may lead to a consumption community of time with established criteria for inclusion and exclusion, such as Schouten and McAlexander's (1995) Harley-Davidson enthusiasts. Yet different social positions exist within this community, due to opinion leaders and an informal hierarchy based on within-group status. A community member can therefore be an insider participating in integrative consumer timework while also having to engage the emancipatory consumer timework, after recognizing his or her lower position in the overall status hierarchy within this group.

### **FUTURE RESEARCH AGENDA FOR CONSUMER TIMEWORK**

By introducing the concept of consumer timework, we aim to stimulate new lines of inquiry on the sociocultural role of time in shaping market stakeholders' actions. In the following section, we lay out our future research agenda on consumer timework as summarized in table 2.

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## Integrative and Disintegrative Consumer Timework

*Identity-Based Consumption.* We theorize integrative and disintegrative consumer timework as central to identity transitions that trigger consumers' conscious interpretations about their past and future selves, offering important avenues for future research. Consumer identity projects are "strategic configurations of objects, symbols, scripts, and practices to claim particular identity positions" (Schau 2018, 19). Prior work conceptualizes identity positions as market-mediated personal markers that signal individuality and/or group membership (Arnould and Thompson 2005).

Recent work demonstrates that consumer identity partly resides in the physical attributes changed by consumers in the marketplace (Roux and Belk 2019). These physical characteristics provide important markers for social in- and out-group formation. According to our framework, purposeful body transformations are a future-oriented effort to join a community of time with shared body characteristics. Yet how does this effort also create counter-communities of time, in which out-group members pursue disintegrative consumer timework because of their different body characteristics? Future research contexts addressing transformations of the body include the Paleo diet (Ertimur and Chen 2019), engaging in pre- and postnatal fitness (Jordan, Capdevila, and Johnson 2005), and undergoing plastic surgery (Schouten 1991) to experience identity transformation as a temporalized process. We view various physical criteria inscribed in each of these consumption activities as the basis for establishing communities of time and bodies.

Scholars can similarly explore the role of integrative consumer timework for long-term identity work regarding the death of the body. While extant knowledge exists on consumer identity transitions into death (Bonsu and Belk 2003), researchers can further investigate how

consumers engage with mortality market offerings (Dobscha 2015), including life insurance, funeral arrangements, and inheritance planning to secure a memorialized social position into the indefinite future. Consumer researchers can also unpack how engagements with genealogy are embedded integrative consumer timework about wider family identity. In the case of genealogy, how does a consumer align his or her personal identity with people identified in a DNA database (Hirschman and Panther-Yates 2007)? Future work can focus on how DNA database results realign consumers' pasts and futures with new ethnic groups or previously unknown branches of the family to form a community of time.

Addressing group identities (Epp and Price 2008), new studies can tackle how integrative and disintegrative consumer timework are initiated when individual family members undergo major transformative processes, such as coming out as LGBTQ (Gentry and Harrison 2010) or entering biracial and/or bicultural relationships (Cross and Gilly 2014). This context gives rise to two directions for future research. First, internal to the family, how do members harmonize a shared past and future through the marketplace in light of new member identity roles? For families in which a member transitions into a different gender, thereby inhabiting new social roles, integrative consumer timework can include reimagining future rituals, vacations, and other group activities. How do such identity transitions force other family members to reimagine future family life as, for example, prospects for grandchildren wax and wane or involve adoption? New research can further explore how biracial and/or bicultural families deploy integrative consumer timework to accommodate multiple forms of social capital in group decision-making (Cross and Gilly 2014). Insofar as a spouse's sacrifice in living in a foreign country (Cross and Gilly 2014) captures the disintegrative consumer timework dynamic from the place of origin, more

knowledge is needed on how integrative consumer timework is drawn into culturally compensatory consumption in bicultural families.

As societies contain dominant cultural and gender norms (Cross and Gilly 2014), a second line of inquiry can address how integrative and disintegrative consumer timework are drawn into a queer or bicultural family's relationship with wider society. As the dominant culture engages with the past and the future through tacit and explicit knowledge about traditions, further research is needed on how bicultural and queer families situate their past and future in the broader social fabric of experience and horizon of expectation (Koselleck 1997) through our consumer timework dynamics. For example, what are the roles of integrative and disintegrative consumer timework in how queer or bicultural families relate to social school activities, neighborhood events, and the consumption of services provided by local governments?

*Technology Consumption.* Technology, defined as “systems of complex machines” created through “science, advanced technique, and mechanistic precision being built into products and services” (Kozinets 2008, 865), has long been a topic of interest in consumer research. One issue is how consumers straddle opposing ideas about the future outcomes of relying on technology (Mick and Fournier 1998). Kozinets (2008, 869) identifies competing ideologies of technology consumption that capture different “future times” or even consumers’ efforts to “control the future.”

We propose that consumers do not merely endure the tensions between these competing ideological temporalities. Rather, marketplace stakeholders enter into ongoing integrative consumer timework to resolve these oppositions. We thus recommend engaging the pressing phenomenon of “falling behind on green tech” (Doerr and Immelt 2019, 1) or “environmental catching up” (Yu et al. 2016, 228). For example, Kozinets (2008) notes that one dominant

ideology concerns natural ways of living as the supreme good, thus viewing technology as destructive and harmful. However, developing technologies that protect the environment, ranging from infrastructures that support recycling to solar and wind energy, is integral to green consumption. As support for, and resistance to, green technologies are drivers of group formations, they also have important consumer timework components. Along these lines, studies can explore community efforts to adopt sustainability and recycling practices as a form of integrative consumer timework by committing to, and thereby integrating into, broader social projects toward a sustainable future. Overall, more knowledge is needed on the temporal dynamics that drive consumers' future-oriented aspirations of sustainability.

Moreover, Kozinets (2008) proposes that the ideological emphasis on social progress through technology contradicts individual engagement with pleasure through technology. Building on our model, future scholars can explore how integrative consumer timework is used to resolve the tension between the individual and social temporalities of technology consumption. Health technologies, for example, capture areas of overlapping individual and social interest. Future researchers can examine the role of integrative consumer timework in aligning the individual and social benefits of IVF treatments and vaccinations. This research can compare marketplace stakeholders' timework efforts for IVF treatment in countries with privatized health care focusing on out-group formation versus universal health care models focusing on in-group formation. Similarly, regarding vaccinations, future research can pursue a comparative study of contexts with high versus low vaccine uptake to address how tensions between in-group and out-group formation affect consumer timework for health decisions. In particular, what is the role of social drivers toward out-group formation, and therefore disintegrative consumer timework, in vaccine skepticism?

## Subjugatory and Emancipatory Consumer Timework

*Digital Consumption.* Situated at the forefront of digitalization (Schmitt 2019), consumer research has addressed issues ranging from sharing digital content (Arvidsson and Caliandro 2016) to humanizing and anthropomorphizing digital devices (Kim and McGill 2011). Scholars have also shown how human-machine interactions shape consumer experiences (Hoffman and Novak 2018) through data capture, providing modes of classification, delegation of activities, and novel forms of social interaction (Puntoni et al. 2020). We identify the self-tracking of sleep, steps taken, calories consumed, pages read, and medications administered through wearable sensors as capturing our consumer timework dynamics. Health apps provide reports of resting heart rate and stress development over time, which shape consumers' engagements with their embodied past, while digital prompts to drink water, walk more steps, or push harder in a workout relate to consumers' envisioned future gains. Social media sharing of self-tracking is therefore a primary site to explore digitalized embodiment (Llewellyn 2021) of our consumer timework dynamics. How do commitments to self-tracking AI apps constitute a form of subjugatory consumer timework by pursuing demands defined by an algorithm? Simultaneously, future research can address resistance to digitalization as a form of emancipatory consumer timework. For example, what is the role of emancipatory consumer timework in digital detox? Researchers can also investigate how digital consumption robs consumers of time, encouraging them to devalue time spent with others because of technology addictions.

Furthermore, virtual and augmented realities have received much interest in consumer research. While mobile phones have been the main platform for reality augmentation through games such as Pokémon Go (Scholz and Smith 2016), the market is poised for further innovative

products, such as Apple Glasses, which will visually annotate reality with spatiotemporal information (Mardon and Belk 2018). Not only will augmented reality annotate reality with historical data, but it will also provide tools for envisioning future changes to spatial surroundings or prompting consumers with choices about the future. New research can address how subjugatory and emancipatory consumer timework shape these virtual and augmented reality devices in different ways. How is subjugatory power about the past and the future mediated through virtual reality devices? Conversely, how can emancipatory consumer timework use augmented reality to envision alternate futures that evade existing power structures? Overall, more knowledge is needed on how such consumption activities are shaped by and, in turn, shape the envisioned past and the future of social relationships.

*Spatiotemporal Consumption.* Jessop, Brenner, and Jones (2008) articulate space and time as mutually constitutive phenomena, whereby human geography should always be approached as a “spatiotemporal context” (396) since the power of space is manifested through “temporal fixes” (153). Spatial consumption has gained traction in consumer research addressing the influence of mall layouts (Maclaran and Brown 2005), public areas (Chatzidakis, Maclaran, and Bradshaw 2012), and housing (Veresiu 2020) on consumer behavior. That research focuses on spaces and places as sites of consumer events (Castilhos and Dolbec 2018), sometimes providing temporary relief from the broader pressures of the market (Maclaran and Brown 2005) and overall influencing identity formation (Maciel and Wallendorf 2021). However, studies have yet to unpack the role of consumer timework in consumers’ “enactments of space” (Castilhos, Dolbec, and Veresiu 2017, 16). How do market stakeholders’ interpretations of the past and the future relate to the commercialization and consumption of space?

Extending the work of Castilhos et al. (2017), future research can explore emancipatory and subjugatory consumer timework regarding the spatial dimensions of place, territory, scale, and networks. Spatial networks, for instance, capture how multiple areas, such as airports and neighborhoods, relate to each other. We view spatial networks as providing market stakeholders subjugatory and emancipatory engagements with time. For example, how do selection mechanisms in airports and border control structure consumers' engagement with the future? The financial burden of ticketing and visa requirements constitute specific selection criteria allowing consumers with a certain past to enjoy certain futures, while excluding others. Visas and tickets define viable future destinations, lengths of stay, and the kinds of activities consumers can expect to engage in when they arrive at their destination. Conversely, mobile consumers can exploit the connectivity of spatial networks through emancipatory timework by strategically relocating through so-called visa surfing. This consumption phenomenon is commonly understood as strategically planning sequences of foreign stays to build up social, cultural, and financial capital in order to gain access to countries with stricter exclusion criteria. As relatively little is known about how consumers negotiate the criteria for legitimate spatial inclusion, new research can explore subjugatory and emancipatory consumer timework in contexts of territorialization.

Future research can also unpack how subjugatory and emancipatory consumer timework relate to issues of spatial scale. Extant work addresses how macro spatial features of society, such as water and electricity infrastructure, shape consumers' sense of embedded security at various scales of provisioning (Phipps and Ozanne 2017). Yet little is known about how prepaid metering of smart utilities that count down to zero and then shut off the whole household affect consumers' engagement with time. Prospective research can therefore explore how the introduction of prepaid smart utility displays in homes engages subjugatory timework due to the

structuring effect of expected resource depletion (Robinson and Arnould 2020). Along these lines, how does this type of infrastructure lead to emancipatory consumer timework in the home? New research can consider the implications of this type of infrastructure provisioning, and therefore consumer timework dynamics, for the branding of neighborhoods. Here, scholars can examine how the ability to negotiate subjugatory consumer timework regarding spatial infrastructure influences status negotiations in marginalized, working-class neighborhoods (Saatcioglu and Ozanne 2013).

The power of places and territories is constituted in the routinization of spatial enactments as smooth processes that cannot be ignored (Castilhos et al. 2017). Through social enactment of sites and boundaries, places and territories therefore carry subjugatory and emancipatory timework potential toward the past and the future, insofar as they empower exclusion and inclusion. Along these lines, we recommend that future consumer research explores the disruptive effects of the COVID-19 crisis and the related lockdowns on servicescapes (Robinson and Veresiu 2021). How do marketplace stakeholders engage subjugatory and emancipatory timework when locations are changed, for example, if previously populated servicescapes are left empty or are redesigned? Conversely, how do consumers engage subjugatory and emancipatory timework when new rules of consumer behavior are thrust upon a servicescape for social distancing purposes? These consumer timework studies can combine qualitative and digital geographic information systems methods to generate novel insights into how the consumption of space changes over time.

Consumer Timework Synergy

Last, future consumer research can investigate how marketplace stakeholders negotiate all four consumer timework dynamics simultaneously, focusing on unexpected timework juxtapositions. For example, how do opinion leaders within counter-communities of time, such as farmers markets, Black Lives Matter, and feminist movements, implement subjugatory consumer timework among their members while accommodating the spirit of their community? Conversely, how do low-ranking members of counter-communities of time engage in emancipatory consumer timework without compromising membership? The way consumers and other marketplace stakeholders rank the normative value of the consumer timework dynamics is an equally important issue to explore. For example, when does subjugatory consumer timework within a counter-community of time become so overpowering that leaving the community becomes preferable altogether? Relevant research contexts include leaving close-knit religious groups and survivalist communities.

## **SUMMARY AND CONCLUSION**

Jacoby, Szybillo, and Berning's (1976) seminal call for conceptual and empirical considerations of time in consumer research resulted in a body of knowledge on individual time management (Feldman and Hornik 1981), cognitive schemata of time (Bergadaà 1990), embodied firsthand experiences of timeflow (Woermann and Rokka 2015), and, more recently, individual consumer engagement with the three orientations of time (past, present, and future) (Türe and Ger 2016). Yet time has remained peripheral to other core theoretical constructs within the field. It may be that the emphasis on individual, subjective, firsthand experiences of time has been difficult to reconcile with wider paradigmatic norms that focus on the dynamic

relationships among consumer actions, the marketplace, and shared cultural meanings (Arnould and Thompson 2005). As such, with the exception of Husemann and Eckhardt's (2019) study on consumer acceleration and deceleration, prior consumer research has largely overlooked the role of time as a cultural resource influencing not only consumer behavior but also other market stakeholders' actions.

To facilitate theoretical integration into the wider paradigm of consumer research (MacInnis 2011, 2016), our contribution stresses sociality, markets, and broader sociocultural contexts as drivers of consumers' engagements with time. Consumers are able to shape their experience of time, but not under self-selected circumstances. Instead, they must constantly engage with already-existing time structures imposed on their bodies, spatial and technological consumption, and social and institutional participation.

Specifically, we deployed Koselleck's (2004a, b) conceptual apparatus of temporalization to account for marketplace stakeholders' ubiquitous engagement with the multiple orientations of time (past, present, and future). According to Koselleck (2004a, b), time becomes meaningful to individuals and societies through the tensions created between experienced pasts and expected futures. However, social change drives the past and the future apart in many different ways. In response, individuals and societies engage in a civic process Koselleck terms temporalization to reconcile the past and the future. Our addendum is that the marketplace and consumption are inherently entangled in individuals' and societies' reconciliation of the past, present, and future.

In accordance, we introduce the term consumer timework, which we define as marketplace stakeholders' negotiation of competing interpretations of how the past and the future relate using a wide range of consumption objects and activities. Whereas Woermann and Rokka's (2015) idea of timeflow focuses on individual consumption practices in time, our

concept of consumer timework engages with time as a cultural resource. Individual consumers are therefore always embedded in, and contribute to, a broader web of social and cultural notions about time (Russell and Levy 2012). More specifically, we theorize four fundamental dynamics of consumer timework: integrative, disintegrative, subjugatory, and emancipatory (see table 1). Integrative and disintegrative consumer timework respectively harmonize and rupture the multiple temporal orientations (past, present, and future) to create shared consumption communities or counter-communities of time. Subjugatory and emancipatory consumer timework respectively enforce and disrupt temporal hierarchies of power through consumption.

We encourage future scholars to reflect on the diminishing value of the present (Koselleck 2004a, b) as it is increasingly colonized by past and future temporal orientations, for example, through nostalgic (past-oriented) and sustainable (future-oriented) consumption. The erosion of the present into a transitional time between the past and the future, in turn, makes consumer timework an important construct in consumer research that can be applied across multiple substantive research streams (MacInnis 2011). We have outlined a future research agenda for the four identified temporal dynamics. Given that time is always in the making, our framework enables consumers and other market stakeholders to (re)write, (re)purpose, and (re)interpret the past and the future. The focus on market stakeholders' engagement with the multiple orientations of time captures an avenue for greater theoretical integration and consolidation of theory (MacInnis 2011). The link between the conceptual apparatus of broader consumer behavior research and consumer timework is not merely theoretical, however, but also guides empirical analysis. We have thus outlined pressing empirical questions on consumer phenomena ranging from identity-based to digital, spatial, and broader technology consumption (see table 2). Together these research questions form a novel time-based research agenda by

applying our consumer timework framework to a range of seminal consumer behavior topics (MacInnis 2011).

In addition, consumer timework contributes to adjacent disciplines (MacInnis et al. 2020) by highlighting the role of consumption in temporalization. While Koselleck (2004a, b) explores a range of social constructs, his focus remains on political issues, including those of public and civic culture. Thus, our work bridges Koselleck's ideas with the latest developments in consumer research. In addition, while Koselleck's work makes significant headway in the relationship between time and society, his identification of temporalization remains somewhat ideographic. Our research refines his theories to a coherent analytical approach, turning it into a systematic consumer research program, adding both rigor and nuance (MacInnis 2011). Ultimately, our contribution demonstrates how the market and consumption lead to specific dynamics of temporalization.

However, while time is a fundamental element of many, if not most, theories used in consumer behavior research, we do not posit consumer timework as a full temporal turn within our field. In other words, consumer timework does not constitute a top-down perspective that governs the wide range of subjective and intersubjective market and consumer processes but is rather the outcome of these processes. We view the sociology and anthropology of consumption and markets as drivers of temporal experience. More specifically, time is co-constitutive of consumer and market reality within a multimodal ontology that comprises culture, spatiality, language, materiality, and digitalization (Maiorani and Christie 2014). This recognition is a limitation of our work. Consumer timework is a medium that incorporates and integrates a multitude of diverse theoretical and analytical dimensions. In this sense, consumer timework becomes the theoretical condiment that complements existing disciplinary traditions, while also

functioning as a means of dialogue across various ongoing marketing and consumer research debates. Indeed, it is exactly because of temporality's founding on the social dimension of consumption that we establish consumer timework as a topic with substantial potential for future scholars. For example, the COVID-19 pandemic has had a seismic effect on human sociality across the globe, leaving consumer temporality in disarray (Robinson and Veresiu 2021). Market stakeholders' engagement with our consumer timework dynamics will likely enter a phase of heightened activity to reestablish a wider consensus on how consumers relate to each other through the constructs of the past and the future.

Through our novel conceptualization, we directly respond to recent calls for conceptual development within consumer research to continue moving the field forward (Bardhi and Eckhardt 2017; Vargo and Koskela-Huotari 2020). We have detailed why, how, and when our framework is useful in both theoretical and empirical terms. In doing so, we acknowledge that conceptual contributions themselves are a form of disciplinary timework. MacInnis (2011) explains how conceptual contributions rely on critical reflection of prior research, making sense of theoretical change over time, as well as seeking new ideas, perspectives, reconfigurations, questions, and procedures to pursue in the future. Our work therefore provides another guide to crafting conceptual contributions by highlighting the role of researchers' own timework in these scholarly endeavors. Ultimately, we hope that our conceptual work will stimulate further consumer research on the role of time as a cultural consumption resource influencing marketplace stakeholders' actions.

### **DATA COLLECTION INFORMATION**

As this is a conceptual piece, there is no data collection information to report.

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TABLE 1  
CONSUMER TIMEWORK

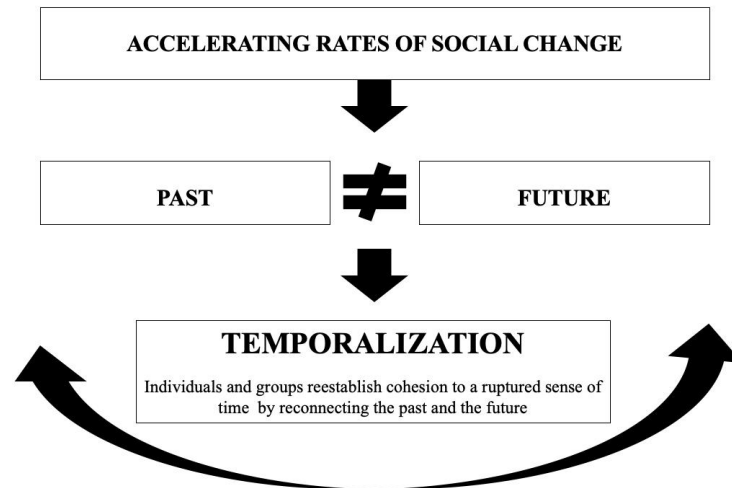
|                                       | <b>Integrative</b>  | <b>Disintegrative</b>  | <b>Subjugatory</b>   | <b>Emancipatory</b>   |
|---------------------------------------|---|--|--|---|
| <b>Definition</b>                     | Consumption that harmonizes multiple temporal orientations to create a shared community of time   | Consumption that ruptures multiple temporal orientations to create a shared counter-community of time  | Consumption that enforces a time orientation onto others, thereby maintaining temporal hierarchies   | Consumption that disrupts, inverts, and liberates from established temporal hierarchies   |
| <b>Sociological Drivers</b>           | In-group  | Out-group  | Up-group   | Down-group  |
| <b>Consumption Experiences</b>        | Nostalgic, collaborative, and liminal consumption   | Countercultural, acculturating, and body consumption   | Dominant consumption rituals, such as gift-giving, and structural features   | Reflexive, fresh-start, and emancipatory consumption  |
| <b>Illustrative Consumer Research</b> | Nostalgic: Brunk et al. 2018; Thompson and Tian 2008<br><br>Collaborative: Epp and Price 2008<br><br>Liminal: Arnould and Price 1993; Appau, Ozanne, and Klein 2020 | Countercultural: Thompson and Coskuner-Balli 2007<br><br>Acculturating: Askegaard, Arnould, and Kjeldgaard 2005; Luedicke 2015<br><br>Body: Roux and Belk 2019 | Dominant rituals: Weinberger 2015<br><br>Gift-giving: Liu, Dallas, and Fitzsimons 2019; Marcoux 2009<br><br>Structural features of consumer culture: Humphreys and Thompson 2014; Kozinets et al. 2004 | Reflexive: Thompson, Henry, and Bardhi 2018<br><br>Fresh start: Price et al. 2018<br><br>Emancipatory: Kozinets 2002; Scaraboto and Fischer 2013; Seregina and Weiyo 2017 |

TABLE 2  
FUTURE RESEARCH AGENDA ON CONSUMER TIMEWORK

| Consumer Timework Dynamics              | Consumption Domains                   | Research Contexts  | Research Questions  |
|---|---------------------------------------|--|---|
| <b>Integrative &amp; Disintegrative</b> | Identity-based                        | Paleo diets, pre/postnatal fitness, and plastic surgery  | 1a. How do consumers join a community of time through integrative timework via purposeful body transformations?<br><br>1b. How do out-group consumers pursue disintegrative timework given their different body characteristics?  |
|   |                                       | Mortality market offerings                               | 2. What is the role of integrative consumer timework in long-term identity work related to the death of the body?   |
|   |                                       | DNA databases  | 3. How do consumers engage with genealogy as a form of integrative consumer timework to form a community of time?   |
|   |                                       | LGBTQ, biracial, or bicultural family formation          | 4a. How are integrative and disintegrative consumer timework initiated when family members undergo major transformative processes?<br><br>4b. How are integrative and disintegrative consumer timework drawn into a queer or bicultural family's relationship with wider society?       |
|   | Technology                            | Green technology   | 1. What forms of integrative consumer timework exist to help communities adopt sustainability and recycling practices?  |
|   |                                       | In vitro fertilization (IVF) treatments and vaccinations | 2a. How can integrative consumer timework resolve the tension between the individual and social temporalities of technology consumption?<br><br>2b. What role do social drivers toward out-group formation, and therefore disintegrative consumer timework, play in vaccine skepticism? |
|   | <b>Subjugatory &amp; Emancipatory</b> | Digital  | Self-tracking health apps   |
| Virtual and augmented reality devices   |                                       |  | 2a. How is subjugatory power about the future and past mediated through virtual reality?<br><br>2b. How can emancipatory consumer timework use augmented reality to envision alternate futures that evade existing power structures?  |
| Spatiotemporal                          |                                       | Mobile consumers' visa surfing                           | 1. How do selection mechanisms in airports and border control structure consumers' subjugatory and/or emancipatory timework?  |

|                                  |                  |  |   |
|----------------------------------|------------------|--|---|
|                                  |                  | Prepaid smart utilities metering   | <p>2a. How does the introduction of prepaid smart utility displays in homes engage subjugatory timework due to the structuring effect of expected resource depletion?</p> <p>2b. How does subjugatory consumer timework influence status negotiations in marginalized, working-class neighborhoods?</p>   |
|                                  |                  | Servicescapes during COVID-19 lockdowns and reopenings   | <p>3a. How do marketplace stakeholders engage subjugatory and emancipatory timework when locations are changed, such as when previously populated servicescapes are left empty or are redesigned?</p> <p>3b. How do consumers engage subjugatory and emancipatory timework when new rules of consumer behavior are thrust upon a servicescape for social-distancing purposes?</p>   |
| <b>Consumer Timework Synergy</b> | All of the above | Farmers markets, Black Lives Matter movement, feminist movements, close-knit religious groups, and survivalist communities | <p>1a. How do marketplace stakeholders negotiate all four consumer timework dynamics simultaneously?</p> <p>1b. How do consumers and other marketplace stakeholders rank the normative value of the consumer timework dynamics?</p> <p>2a. How do opinion leaders within counter-communities of time implement subjugatory consumer timework among their members while accommodating the spirit of their community?</p> <p>2b. How do low-ranking members of counter-communities of time engage in emancipatory consumer timework without compromising membership?</p> <p>3. When does subjugatory consumer timework within a counter-community of time become so overpowering that leaving the community becomes preferable?</p> |

FIGURE 1  
TEMPORALIZATION



## HEADINGS LIST

### **1) THEORETICAL UNDERPINNINGS OF CONSUMER TIMEWORK**

- 2) Time in Consumer Research
- 2) Koselleck's Theory of Time
- 2) Koselleck's Theory of Temporalization
- 2) Criticism of Koselleck's Work

### **1) DYNAMICS OF CONSUMER TIMEWORK**

- 2) Integrative Consumer Timework
- 2) Disintegrative Consumer Timework
- 2) Subjugatory Consumer Timework
- 2) Emancipatory Consumer Timework

### **1) FUTURE RESEARCH AGENDA FOR CONSUMER TIMEWORK**

- 2) Integrative and Disintegrative Consumer Timework
  - 3) *Identity-Based Consumption*
  - 3) *Technology Consumption*
  - 2) Subjugatory and Emancipatory Consumer Timework
  - 3) *Digital Consumption.*
  - 3) *Spatiotemporal Consumption.*
  - 2) Consumer Timework Synergy
- ### **1) SUMMARY AND CONCLUSION**