Is there such a thing as queer time? In recent years, much queer scholarship has focused on the idea of queer temporalities, opposing queer time to heteronormative time, from both individual and historical perspectives. The idea of queer time as being "at best contrapuntal, syncopated, and at worst, erratic, arrested" (McCallum and Tukhanen, 2011), has led queer scholarship to consider the implications of being out of sync. From Kathryn Bond-Stockton’s notion of ”growing sideways” to Carolyn Dinshaw’s model of a ”postdisenchanted temporal perspective” to Carla Freccero’s ”queer spectrality” to Lee Edelman’s critique of ”biological futurism”, the notion of queer time has led to analyses of how we approach the historical, and how we engage with questions of desire and subject formation. However, if queer time has value as a critical tool, we will also consider whether it can continue to have purchase in the face of the increasing normalization of the very idea of queer.