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This is a review of the book *Time, globalization and human experience* published in 2017. The book is participated by a group of authors, whose academic careers are linked to Cultural Studies, Social Studies of Science and Technology, and Media Studies. Apart from being currently relevant, it may contribute greatly to the contemporary exercise of politics. It provides an analysis of globalization, its implications, and effects, from a temporal perspective. By revisiting authors such as David Harvey, the various chapters of this book give us a deep view of time details on global space.

The main thesis of the book is that globalization produces unique kinds of time which, in turn, affects the way countries and groups interplay and how they create relationships of dependency and power.

Therefore, the book discusses the difficulty in synchronizing and balancing globalization's times with those of communities and individuals. It argues that there is a need to analyse all the processes involved in globalization. Among these, there is the development of mechanical, arbitrary, and socially constructed time system which became autonomous and was consolidated in the 17th century. However, by deconstructing the existence of a systematic global rhythm/time, the authors make it imperative to consider temporal imbalances among communities and what these might mean from the point of view of ideology and of the communities' ability for maintaining themselves in the historical time (to survive/exist).

In that context, the book is quite updated. It does not contradicts Nicklas Lumann's idea about the existence of a world-time, that is to say the existence of common time planes which suggest that the different communities, countries and individuals share the same historical and sociological time. Conversely, it brings forward the analysis about the time discrepancies that are culturally and ideologically constructed, and which are actually performative in the way they produce temporal disjunctures that affect and determine human experience (in the time). Huebener, O'Brien, Porter, Stockdale and Zhou state that:

while discussions of time and globalization early in the 21st century may emphasize the sense of a shared global present brought about by electronic networking, and may highlight the disjunctures and power relations at stake

between this single global temporality and multiple local temporalities, complex and contested visions of globalized temporalities are by no means an invention of the computer age. (p. 3)

Contemporary life, with successive crises, reveals (in a heuristic and methodological sense) the simultaneity between time/space compression and temporal synchronicity/sharing. We may envisage this reality either by comparing countries – for instance Europe and the rest of the world – or by focusing on Europe itself. In this regard, we should point out LaGro's work (2007) precisely on the role time plays in the way northern and southern European countries interconnect and the effects of those representations in the implementation of European policies and inclusion.

Huebener, O'Brien, Porter, Stockdale and Zhou are determined to show the interest in analysing the effects of a time politics. In this line of thought, one should emphasize the authors' discussion from Fabian's work, namely *The time and the other* (2012). In this book, the author criticizes the way one tends, especially in the Western world, to put all the people and countries in differential time scales which are also evolutionist (the same seems highly likely to characterize Europe).

The study of new and old ways of colonization, inscribed within globalization, is exemplified in two different ways. On the one hand, by showing how persistent evolutionist rankings of compared societies are:

impoverished people are often said to have “fallen behind”, a temporal distancing metaphor that implies a failure on the part of the individual to “keep up” with society's progress. (p. 7)

On the other hand, by analyzing the increasing social acceleration which characterizes the post-modern dominating and desirable way of living, but which also “adds” several atrocities to the rhythms and temporalities of different nations and societies.

This acceleration is mostly undisputed, and global times and temporalities seem to revolve around it. Faced with this global time, the authors view it as responsible for a dominating rhythm both with increasing followers and disputed, even if implicitly. The Huebener, O'Brien, Porter, Stockdale and Zhou point out a particular paradox which is the way acceleration opportunistically co-exists with a future valuation of processes and risk anticipation/reduction, and a massive investment in the short run, instead of fostering the “long term health and security of human and non-human agents that bear the consequences of rapid development”, neglecting “many different biological and ecological levels” (p. 7).

In the chapter entitled “Accelerated contagion: understanding the relationships among globalization, time, and disease”, the authors (Yanqiu Zhou and William Coleman) corroborate this thesis. In a text of great importance to understand the role of time policies and management during global pandemics, the authors insist on the need to, from an intervention point of view, clearly distinguish between global time of disease

dissemination and global decision making, and preparation/reaction time of national and regional time systems:

while the technical infrastructure of global networks has provided a promising condition for accelerating surveillance and information sharing on a global level, other temporality – related challenges – such as differential capacities of the affected countries to respond simultaneously to the crisis – are yet to be tackled. (p. 20)

This idea that globalization brings with it promises of “common futures”, while it inescapably weakens the real possibility of achieving them, surfaces constantly in the other chapters of the book and make us reflect on a few political debates we have witnessed about the (lack of) “independence” of nation-states in these global times.

The book allows us to give substance to all the ideas exposed, by proposing we read several of the chapters mentioned above. We would like to point out, thus, the way each one of them improves our understanding of time and temporality regarding globalization by focusing on a singular subject of analysis. Robert Hassan addresses this last topic by questioning sovereignty in times of globalization and power relationships which, among States, use time to create connections and dependencies. Wayne Hope addresses worker exploitation and the production of out of sync temporalities which may jeopardize human experience with time. Simon Orpana focuses mainly on the relevance of financial markets in the production of time in a globalized society. Through a cynical and ironic approach to how markets and their depleted temporalities are transposed into the big screen, the author leaves a piece of advice:

what is needed is a new solidarity of global, bio-inclusive labor, a collaboration of workers in both the affective and industrial registers that can address the present and future of our collective life. (p. 84)

Liam Stockdale discusses the intersection of time, security and politics with globalization. He comments on the cunning logics of politicians to win over the electorate, by doing what he calls “pre-empting the future” – seeking security in view of the uncertainty assumed as inevitable, although we are aware it comes from within and with the help of globalization:

it is thus hoped that, in addition to improving scholarly understandings of the logic of pre-emption in its capacity as a globally influential security rationality, the conceptual considerations developed here may have the more practical effect of giving pause to those growing numbers of policymakers who see the key to global security not merely in the exertion of control over space, but in the governance of time itself. (p. 104)

“While the west sleeps” is the title of Kevin Birth’s chapter. The author analyzes temporal imbalance phenomena on a global scale. He mentions, for instance, the fact that

during the Olympic Games in Athens certain sports were scheduled for the hottest hours in order to attract large audiences worldwide. Thus, he emphasizes temporal discrepancies and the reason why globalization does not produce homogeneous temporalities.

Brent Ryan Bellamy focuses on the energy crises. Quoting Naomi Oreskes and Erik M. Conway's *The collapse of western civilization* (2014), the author develops a thesis according to which the times of the globalization are still characterized by the frantic exploitation of fossil resources, a path that, in this context of temporal imbalances, creates even more discrepancies and intensifies the lack of time to rethink other alternatives.

This book is basically an exercise of sociological imagination, so crucial to the enablement of present-day politics.

Translation: Helena Antunes

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BIOGRAPHICAL NOTE

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