

Review of: "From transformations to the notion of time"

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The text is very relevant, very well written and intelligible to ordinary people, without getting bogged down in technical-scientific details that can sometimes hinder the learning process. It communicates well, which is important coming from the analysis of sectors of knowledge that are at the antipodes of communication itself, which is my area of research. It is known that, in contemporary times, without the aspect of communication, it is difficult to get the word out and exchange ideas with "the other", whoever/whoever they may be. Which makes sense at a time when many protagonists look at "the other" to see themselves, like a mirror. Which immediately brings to mind the idea of colonialism, in which "the other" served to reinforce ourselves.

The insights into the theme of time make a lot of sense, particularly to understand the logic of "presentism", a term coined by François Hartog (2003) who, in short, points out that this is a time in which everything that concerns History, is converted into Contemporary History. It all seems to have started now, without context. Previously, the historian Marc Bloch (1965; 25) had defined history as "the Science of Men in time", calling into question the idea of those who asserted that it would only be "the science of the present", or "the science of men", adding the "time" factor as a preponderant dimension to consider. The feeling of loss of historicity at certain moments or within the framework of certain views of the world that emerge in history, however, can have a plausible explanation based on the concepts of "space of experience" and "horizon of expectation", by Reinhart Koselleck (2006), a pioneer in references to the acceleration of time in the context of history.

It is in this context that writer Javier Cercas points out that one of the decisive aspects of our time is that we live in a dictatorship of the present, largely generated by the media, which is why he argues that the present should not be simplified, to the point of ceasing to be understood (Leiderfarb, 2020: E55). The present is not an abstract dimension of time.

In the essay *The scent of time* (2016), Byung-Chul Han argues that our current times are dominated, not by an incessant acceleration of time, but, on the contrary, by a temporal crisis based on dyssynchrony, which is nothing more than atomization of time itself without direction or order or conclusion that prevents it from lasting in a substantial way in our lives. It is composed of indistinguishable and sequential moments, which makes any moment seem the same as another, and there is neither a rhythm nor a direction that gives meaning to our lives.

As the social reality of time and times becomes less and less objective, altered and constantly reconfigured, Araújo, Duque and Franch (2013) discussed the meaning of the expressions "doing nothing" and "having nothing to do", in the

context of societies contemporary. They observe that the cultural changes that occur in societies can be analyzed as “interpretive repertoires”. And, taking into account that there is no internal psychological content in individuals that controls their behavior, both “nothing to do” and “doing nothing” can be conceived as “constituent elements of critical discourse about modes of administration scientific study of time that takes time as the central unit of production (...) and, therefore, can configure modes of subordination or resistance to these structures of valuing time”. Both “having nothing to do” and “doing nothing” materialize “not only in the set of regulations and interventions during working hours, but also in the alignment of priorities and social policy programs” (Araújo, Duque and Franch, 2013: 346).

This is how Byung-Chul Han (2016) proposes the revaluation of leisure as contemplation of truth, which does not have to do, paradoxically, with any departure from reality. The philosopher wrote this long before the C-19 pandemic crisis, making it clear that the temporal crisis arises exactly from the elimination of contemplation. Because reality is instantaneous, it cannot help anyone reach any fulfillment due to a lack of depth and an excess of ephemeral dynamics. Now, in this sense, can't the pandemic crisis help contemplation, temporal duration, picking up some of the pieces of dyssynchrony?

Who also refers to a “non-time”, is Jonathan Crary (2013), with the criticism he develops in the book *24/7: Late capitalism and the end of sleep*, exploring some of the consequences that he considers to be ruinous of the processes of non-stop expansion of 21st century capitalism. In which the market uses every hour of the clock, pushing us into constant activity and undermining forms of community and political expression, damaging the fabric of everyday life.

For Crary (2013), human apathy is incompatible with non-stop capitalism, which is interesting at a time when the world has apparently stopped, as happened during the C-19 pandemic. But it continues to feed news channels, 24 hours a day, making it clear that the changes resulting from the crisis may be smaller than what is thought. Furthermore, this dynamic intensified during the full development of the pandemic, with the media, despite showing the slow tempo of the streets, promoting fast tempo with news related to the virus that has taken over the media space. Since everything is seen by the consumer in a slow, stopped time, in line with the subsequent maximum speed.

This does not prevent us from dwelling on the “new world”, the “new man” and the “(greener) planet”. These are recurring ideas in society that already existed, moreover, but where the post-pandemic rhetoric will be based, in which not even globalization escapes. And, in a context where the crisis is more highlighted, it remains to be seen whether the alternative path of alter-globalization advocated by Michael Hardt and Antonio Negri (2019) will be further from achieving the objectives. Since time is for consensus, anyone who is not aligned may be even more absorbed by the new normality. And, after all, what is normality?

I've already written some things about Time. Also about space. Largely due to the Covid-19 Pandemic (Sousa, 2020). I also read a lot about different perspectives on the concept of “time”. Always trying to open our eyes to Social Sciences and Humanities, bearing in mind that, in a post-colonial logic, which is the one I follow, culture is transnational and translational. Transnational because there is a displacement due to the complexity of cultural and political borders, and translational because the stories of displacement and the subjectivity that result from them will expand the concept of culture, making it more complex.

The transposition of past categories to identify their present clues can serve to invoke history as a guide to the present and establish immediate causalities. In this context, being aware of the aforementioned “presentism” (Hartog, 2003), it is necessary to realize that memory has transformed from a cultural and political point of view into a fertile ground where a tough fight is fought for the construction of a hegemonic narrative. To presentism, anachronism can be added, which is opposed to chronology and consists of the misalignment and lack of correspondence between the particularities of different eras. Where time is an anchor subject.

Thus, we arrive at interculturality as a plurality far from the exotic diversity propagated by modernity, and must be seen as a process, in which several people with various inequalities participate, and in which it becomes important to understand that the places we inhabit and the borders that separate us they constitute realities that are largely irremovable, thus transcending any multicultural rhetoric.

In another more recent work, *The expulsion of the other* (2016), Han highlights the idea that what makes society sick today is not alienation, prohibition or repression, but excess information and hyperconsumption, highlighting that globalization causes the standardization and blurring of the ‘other’, whatever it may be. He says that a temporal revolution is necessary that causes a totally different time to begin: “Unlike the time of the self, which isolates and individualizes us, the time of the other creates a community. Therefore, it is a good time” (p. 95). In *Psychopolitics* (2014), the author referred to the figure of the “idiot”, typifying him not as one with dubious behavior, but as one who stands back to contemplate (the “modern heretic”) what happens, in fact, in *The Aroma of Time*, giving cohesion to time and allowing the recovery of the narrative as a creative force. Idiotism is thus opposed to “the power of neoliberal domination, total communication, and surveillance” (p. 89).

Through Han's thought, which demonizes work and, alternatively, takes the path of contemplative thought, through the cult of leisure, it remains to be seen whether this will be the way to reformulate the temporal dispersion that, even though he himself asserts that the crisis temporal has nothing to do with the process of generalized acceleration, it has everything to do with it.

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