

School time and the encounter with the other: from standard rhythm to simultaneities¹

Ana Sueli Teixeira de Pinho^{II}
Elizeu Clementino de Souza^{III}

Abstract

This text aims to present the results of a research whose objective was to understand the relationship between school time, other social times, and the temporality of subjects, using biographical narratives of teachers in two schools with multigrade classes, and subjects of the communities Botelho and Praia Grande in Ilha da Maré (Bahia). The analysis of empirical field has unveiled the problem of school time reduced to rhythm, sometimes understood as an individual property, sometimes as an imposition of a hegemonic time, the clock time. To discuss this notion, we used as theoretical framework the works of Elias (1993), Faraco (2010a), and Bakhtin (2003). Based on the relationship between time and difference, we considered the discussion with Bakhtin (2003; 2010) and Levinas (2011a, 2011b) to propose another conception: time as simultaneity, conceived as coexistence and interaction. The methodological approach adopted in this empirical research was (auto)biographical narratives, which constitute them selves in the opportunity of the others to talk about themselves and, in doing so, through narrative interviews, to offer a glimpse of a personal and social experience. The research concluded that the understanding of school time, on the one hand, depends on a careful look at the other social times which cross school life and, on the other hand, on a special attention to interactions between subjects within the classroom. After all, school time is an event that occurs in the encounter with the other.

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II- Universidade Católica do Salvador, Salvador, Bahia, Brasil.
Contact: anasuelipinho@yahoo.com.br

III- Universidade do Estado da Bahia, Salvador, Bahia, Brasil.
Contact: esclementino@uol.com.br

Keywords

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O tempo escolar e o encontro com o outro: do ritmo padrão às simultaneidades^I

Ana Sueli Teixeira de Pinho^I

Elizeu Clementino de Souza^{III}

Resumo

Este texto tem por objetivo apresentar os resultados de uma pesquisa cujo intuito foi compreender a relação entre o tempo escolar, os outros tempos sociais e as temporalidades dos sujeitos, a partir de narrativas biográficas de professoras, em duas escolas com classes multisseriadas, e sujeitos das comunidades de Botelho e Praia Grande, em Ilha de Maré (Bahia). A análise do campo empírico fez emergir o problema do tempo escolar reduzido a ritmo, ora compreendido como uma propriedade individual, ora como uma imposição de um tempo hegemônico, o do relógio. Para problematizar essa noção, foram utilizados como referencial teórico os trabalhos de Elias (1993), Faraco (2010a) e Bakhtin (2003). Com base na relação entre tempo e diferença, retomou-se a discussão com Bakhtin (2003; 2010) para, junto com Levinas (2011a, 2011b), propor outra concepção, a de tempo como simultaneidade, concebida como coexistência e interação. A pesquisa empírica adotou, como abordagem metodológica, a narrativa (auto)biográfica que se constitui na oportunidade do outro dizer de si e, ao fazê-lo, por meio da entrevista narrativa, deixar entrever traços de uma experiência ao mesmo tempo pessoal e social. A pesquisa concluiu que a compreensão do tempo escolar, de um lado, depende de um olhar atento para os outros tempos sociais que atravessam a escola, e, de outro, de uma atenção especial às interações realizadas entre os sujeitos no interior da sala de aula. Afinal, o tempo escolar é acontecimento que se dá no encontro com o outro.

I- Este texto integra a pesquisa Ruralidades diversas – diversas ruralidades: sujeitos instituições e práticas pedagógicas em escolas do campo Bahia-Brasil, que contou com financiamento do edital temático 004/2007 FAPESB, edital 03/2008 MCT/CNPq - Ciências Humanas, Sociais e Sociais Aplicadas (Processo 400836/2008-4) e edital Universal 14/2010 MCT/CNPq (Processo 478835/2010-8). O trabalho resulta das reflexões realizadas durante a pesquisa de doutorado desenvolvida no Grupo de Pesquisa (Auto)Biografia, Formação e História Oral (GRAFHO), do Programa de Pós-graduação em Educação e Contemporaneidade da Universidade do Estado da Bahia, sob orientação do Prof. Dr. Elizeu Clementino de Souza, com financiamento da CAPES

II- Universidade Católica do Salvador, Salvador, BA, Brasil.

Contato: anasuelipinho@yahoo.com.br

III- Universidade do Estado da Bahia, Salvador, BA, Brasil.

Contato: esclimentino@uol.com.br

Palavras-chave

Tempo escolar – Autobiografia – Tempo e outro – Ritmo e simultaneidade.

Introduction

This paper presents results of a doctoral research which studies made it possible to realize that time was expressed in the narrative web and its construction was given in interaction with others. The narratives of the collaborating subjects of the research revealed the intertwining of life and points of encounter existing between them. This way of understanding the narrative enabled the realization that the interviews with the teachers of Maré Island (Bahia) had not only showed their personal experiences with the school time, but made references to other social groups, in addition to his own, and to a variety of institutions: family, school, work, friends, community and associations.

The objective of the research was to understand the relationship between time in school, other social times and the temporality of the subjects, confronting the ideas of rhythm and simultaneity in two schools with multigrade classes of Maré Island, from the biographical narratives of teachers and subjects of Botelho and Praia Grande communities.

Overall, the article discusses the ways in which school time has been historically constituted from modernity; questions the idea of average student; points out the need to overcome time as standardized rhythm and proposes another conception of time, the simultaneity.

The narrative plot: methodological approach

The Maré Island (The Tide Island) was baptized with that name because of the boats require almost always to wait for the right tide to continue their journey (VASCONCELOS, 2000). Located approximately 5 km from Sao Tomé de Paripe, suburb of Salvador, it has a population of 4,236 inhabitants (IBGE, 2010), distributed in small locations in the coastal edge of the Bay of All Saints.

The discussions presented results from the research in two schools, the Municipal School

of Botelho and the Municipal School of Praia Grande, both located in communities that give them name and located in Maré Island. 19 visits were made to Maré Island throughout the year 2011, as follows: a visit to better knowledge and definition of the empirical field, 11 visits to the Municipal School of Botelho and 7 visits to the Municipal School of Praia Grande. It is noteworthy that the initial visits were constituted as first contact with the subjects. Each teacher was interviewed at least two times and the subjects from both communities, once. This situation was the same to both schools. The research involved the collaboration of four teachers in each school, all residents in the community in which they operate. As for the other employees, the research included the participation of six community members, being four of Botelho locality and two of Praia Grande.

The methodology adopted was the (auto) biographical narrative and the selected research technique was the narrative interview. Initially, the intention was to perform the research only with the teachers of the two selected schools. It was believed that this would be sufficient to achieve the research objectives. However, these, when they described their personal experiences, they also referred to other spaces and social groups, different than the school. The Maré (Tide), for example, was recurring in their narratives, which suggested the need to include other voices¹: fishermen, seafood sparmen and subjects from the communities. Thus, arose, the first indications that, to understand the school time, it was necessary to take into account other social times.

To assume the (auto) biographical narrative as methodology requires some care. The narrative is influenced by the context in which it occurs, the social place that the subject occupies when narrates, for whom it is narrated, in what circumstances, with what goals. Each narrative is unrepeatable, is a

1- In the case of fishermen, shellfish fishermen and others members of the community, it was used their own names or nicknames, preceded by the short form of the pronoun treatment in the case, Mr. and Mrs.

unique event, as well as time. Thus, the (auto) biographical narrative enables to extract the different perceptions of temporal experiences of the subjects, but is not confused with them.

In this perspective, time is revealed in the narrative plot, which is given in relation with the other. The narrative identity designates both the subject and the community that it integrates, therefore the narrative of the life stories reveals the interweaving of experiences and existing crossing points between them. Souza (2006, p. 145) alerts, “the respect for individual uniqueness, their stories and their narratives are principles put to the subjects involved from the beginning of work”.

The narrative interviews with teachers² were built on the thematic of classroom experience, emphasizing the organization of school activities. It was requested that, at first, they introduced themselves and told about their formation path and teaching experience. They were also informed that during the interviews, there would be no interruption with questions, that they should narrate freely and only in the end when they decided it was over, if necessary, there would be asked a few questions, from what had already been narrated.

Community members who have joined the research were indicated by the teachers themselves, at the discretion of their importance and representativeness in the community. The same procedures described above were adopted in these interviews. However, the estrangement regarding the lack of further questions was even bigger, often generating moments of silences and pauses. The participation of these new subjects allowed realizing many intercrossing temporal concepts and a relationship with time that transcends the idea of domination, prioritizing the coexistence and interaction.

In this research, fishermen and shellfish fishermen conceive time as a relationship. When referring to the sea or the tide, they say it is

important both knowledge of tradition and the experience to know how to deal with nature. What is at stake is not the domain and, yes, the monitoring of its dynamics to develop fishing strategies. In other words, it is important to know the sea or the tide, to make time an opportunity.

It is not about overestimating the knowledge of the sea to determine the fishery efficiency, because the encounter with it is always marked by risk, danger and unpredictability that characterize this activity.

That is why Mr. Dilton (2011) states: “The fishery is an adventure [...]. In the fishery we go one day and get hit, and in the other day, we do not get hit. And the fisherman’s life is very difficult [...]”. Yet, Mr. Moses (2011) is adamant: “It is unpredictable and there is no arguing, the name is adventure and that is it, there is no arguing.”

In the narratives of fishermen and subject of the researched communities, the time of work, the symbolic practices and the free time do not appear as expressions of an existence by itself. They are all intertwined, with no delimited boundaries between them. Nevertheless, the tide time appears to tack other social times.

It was with the alternation between empirical research and theoretical study that began to take shape, in fact, a problem around the school time. Gradually, the idea emerged that it was virtually impossible to understand the school time without reference to other social times, such as work time, time of symbolic practices and the free time, all crossed by the tide time.

This research also showed that the narrative interview does not always flow. Sometimes interruptions occur by the expectation of a question. It is as if, in the respondent’s imagination, the natural is that there was always a question. But, as was not the case, the narrative gave way to a pause, to a silence.

One way to interpretation of narratives, highlighted by Bertaux (2010) and here adopted, is called *comprehensive analysis*. Imagination

2- The names that identify the teachers were suggested by themselves and will be preceded by the short form Prof., in order to distinguish them from other participants on this research.

and rigor, according to him, is at the basis of this analysis, the first of which excels. Roughly speaking, the process of imagination, initially mental and then discursive, consists in the possibility of the researcher to mobilize “[...] the interpretative resources they have, that sets on their cognitive space located within its horizon” (BERTAUX, 2010, p. 108).

The analysis³ of the material produced from the empirical field sprouted another aspect of the problem, the relationship between time and difference. Thus, it was not possible to understand the school time without considering the temporality of the subjects in relation to the other.

The relationship between time and difference made it possible to identify the problem of scholar time reduced to a standardized rhythm. Sometimes understood as an individual property, other times as an imposition of a hegemonic time; the clock time. To Correia (2005), this idea appears as problematic as the average student notion was taken as a reference to the assumption of the uniform rhythm of education employed by teachers.

Deepening the theory, this time with Elias (1993), Faraco (2010a; 2010b) and Bakhtin (2003; 2010a; 2010b), the reduction of time to an even rhythm appeared as inadequate to understand the ways relationship were given between school time, social time and temporality of the subjects. Thus, there was a rapprochement with the notion of simultaneity, as a possibility to understand the way of time being, conceived as coexistence and interaction of difference.

Threads that weave the school time

One of the intentions of this study is to sew the relations established by the school to other social times, tacking to these relationships

3- This step was initiated during the “sandwich” doctorate, funded by the National Council for Scientific and Technological Development - CNPq, held from March to June 2012, in the Institute of Education of University of Lisbon, with the co-supervision of Professor Antonio Carlos da Luz Correia.

the interactions between subjects in their inside. The perspective here taken is that in the school time, as a *complexus*, what is woven together comprises threads of different types. The sum of knowledge regarding each of these threads types is not sufficient to understand the school time, understood as a relationship between social times and the temporality of the subject.

When dealing with the origin of time control, Foucault (1987) points out that the time setting has been inherited from the monastic communities, which proposed a strict model of time, whose diffusion occurred quickly. This temporal setting was soon identified in schools, workshops and hospitals because, for centuries, “the religious orders were disciplinary masters: they were the weather expert, great technicians of rhythm and regular activities [...]” (FOUCAULT, 1987, p. 128).

Understanding certain social time, like the school time, presupposes the recognition and consideration of the dynamics of other social times, observing the characteristics of each of these times and the ways relations are given between them in everyday life. The influence of these social times seems to be much stronger and powerful than school time can admit. In this sense, Arroyo (2011, p. 310) is right when he says that “in the face of such diverse experiences teachers and students bring to schools, we have no right to impose a single conception of time.”

If looking at the social times which run outside the school it is already possible to note the tangle of established interactions, when taking the inside of the school as a reference, this complexity deepens, because it add to this network, temporality relationships of different subjects, which, at the same time show characteristics of different social times, also express unique modes of appropriate and experience time. These forms of appropriation, however, often contrast with the school standardizing time.

The seventeenth century is an important reference in the constitution of school time. It

is in this context that mechanisms of temporal ordering and organization of school deepens. A class of students comes to replace the individual teaching method, which was used by most teachers of first letters, especially in rural areas, where the teacher served successively each student, giving them attention for a limited time (LESAGE, 1999).

It is from the nineteenth century that the collective pedagogy begins to be institutionalized with the adoption of mutual and simultaneous methods, which are now set up new forms of school organization. The *collective pedagogy* gave origin to the organization of the class of students, which went on to assure the constituent matrix of the primary public school, having as principle the homogeneity (of standards, spaces, times, students, teachers, knowledge and processes of inculcation). This principle has become one of the most striking features of school culture (BARROSO, 1999).

So in addition to track time, the attempt to implement the mutual teaching reveals a teaching rationalization effort, as it seeks more practical, economic and effective solutions for the education of the working classes (COMPÈRE, 2001). Referring to the mutual method, Correia (1996, p. 34) states that:

[...] The use of time from the perspective of speed of results, of permanent occupation and discipline of students, is one of the core issues for which presents itself as a solution. (CORREIA, 1996, p. 34).

The organization of graduate schools highlighted the issue of school time, making it distinct from other social times, such as family time, work and leisure time. "School time took on a character much more standardized and marked by increasingly impersonal rules" (GALLEGO, 2008, p. 26).

Both in individual pedagogy as in the collective pedagogy, the individual was perceived as an isolated being. The temporal

logic established from the school of masses is articulated around alleged students with average rates of learning. As Correia (2005, p. 313) states, the school has been constituted from the "[...] construction of an entire pedagogy based on the average student fiction", in which all students must master, in between same average times, same content, performing the same activities.

The average student is represented by the school, as a subordinate, disciplined, attentive, obedient, fast, always busy, with immediate response and adjusted to the school environment, having a productive and strict relationship with time.

The simultaneous method represented a change regarding the temporal organization of the school. The own idea of simultaneity refers to the conception of time in which same activities are developed by a team, which, when put together, erase the concrete subjects that comprise it, from the idealization of an average student, as if all established the same relationship with the school time.

Édouard Claparède, author recognized as an important icon of modern pedagogy and of the new school, was a severe critic of the idea of average student and hence the average rhythm. In the book *The custom made school*, he states that "[...] the strong, the poor and the weak are not treated differently, they are forced to walk at the same pace, which is harmful to one another" (CLAPARÉDE, 1951, p. 145). The author therefore considers harmful to mix students with different rhythms.

The Claparède ideas are taken up in Brazil by Anísio Teixeira. When making the criticism of the traditional school, this author states that in this school model "there is no attention to possible individual differences, not even to the fundamental elements of a personality" (TEIXEIRA, 2007, p. 62). Transforming schools means giving more rights to the child and consider more attentively, their impulses, their capabilities and their differences.

The New School, as opposed to the traditional school, weaves a criticism of the

selection process based on exams performed in uniform classes, having as parameter the idea of average student, and therefore proposes a school for all, which consider individual differences. Although the New School defends a pedagogy that gives attention to diversity, which it turns out, in practice, is the attempt to homogenization of classes, based on criteria exterior to students. In other words, on the one hand, the New School moves forward when criticizes the average student, on the other, incurs in an explicit contradiction, because it creates, not an average student, but several, since, basically, what it seeks is to regulate the existing heterogeneity.

The uniform rhythm has always been a concern since the establishment of school time. In the case of traditional pedagogy, the heterogeneity of rhythms was faced with the creation of the average rhythm, so that all students could supposedly follow or adapt to school time. In the New School, heterogeneity was faced from the rating process and homogenization of the students in the same class, so the school time could approach the rhythms of individuals, as if it were a biological property.

This conception of time reduced to a standard rhythm raises some important questions to think the school time: the critique of the average student is enough to understand the problems of school time? Rate students and group them into homogeneous classes, as did the New School, does not seem to have been a good answer. However, whatever is the answer, a question that needs addressing is the very idea of time reduced to a standardized rhythm.

According to Elias (1993), what features the civilizing process in the West is mainly the high degree of functions divisions, their interdependence and competition, hitting both from the point of view of the physical space and in terms of the number of people involved. Reaching a level never seen in world history, this interdependence encompasses not only the oceans, but also extends to the most distant lands.

The rhythm is taken as the expression of the high number of linked and interdependent rings, encompassing the different social functions to be performed by individuals and is revealed as a length synchronization of each of the movements performed by individuals.

Another notion related to time, present in the analyzed pedagogies, is simultaneity, which means to ensure that a teacher teach many students at once. In the first pedagogy, it is not necessary to all students have the same rhythm because the organization of teaching is based on the idea of a single rhythm, the average one, created by the school to which the students have to push harder to keep up. In the second, on the contrary, a simultaneous teaching is only possible as long as students have their own rhythm. It is as if one could cause the rhythm of school time to coincide with the rhythm of individuals. For the New School, it is a waste of time inventing an average rhythm that does not match with the concrete individuals.

Faced with this paradox that constitutes the school time, it is worth raising some questions: what relationship can be established between rhythm and simultaneity? What simultaneity concept that underlies these two pedagogies? Is not simultaneity a concept as problematic as rhythm? The problem lies in the simultaneity or in the way it was conceived by these pedagogies?

In sum, the attempt is to sustain the idea that to advance the understanding that the school has simultaneity is necessary to overcome the idea of time reduced to a standard rhythm. This statement gains consistency when taking into account the dialogue established with the theoretical discussions about the time and the narratives of the subjects whom participated in the research. If on the one hand, the rhythm does not constitute as problem in the narratives of fishermen and subject of the communities in its relationship with time. On the other hand, it appears recurrently in the narratives of the teachers, which becomes a

problem in the relationship of the subjects with school time.

In the schools researched, this was perceived when we observed the relationships that occur within it. While trying to impose its time to subjects, as if to make the students movements identical, it lets the possibility of interaction between different times escape.

Time is Encounter: between sameness and otherness

When you look at the school time, or rather, to the time that crosses the interior of the two researched schools, new threads are interlaced to it, which makes it even more problematic, strained and complex. It is about different subjects, teachers and students, who, without ceasing to be representatives of social times, are also builders of their own temporality. Thus the purpose of this article is to discuss the problems that emerge from the relationship between school time and the Other, questioning the notion of standard rhythm and overcoming them, with the announcement of time as simultaneity.

Whether scholar time finds difficulty to deal with other social times, it is also possible to observe its difficulty when dealing with the temporality of the subjects. This relationship seems to be guided by a homogenizing obsession⁴, which is immanent to forms of temporal organization of school, whether serialization, multigraded or learning cycles. A temporal logic driven by clocks and calendars that sometimes separates to homogenize, sometimes homogenizes without separating, and sometimes comes across a heterogeneous homogeneity.

Nevertheless, the Other bursts with the different and the school oscillates between at least two reactions: a hegemonic, which attempts to classify and regulate the difference, requiring labels and stereotypes to

4- Obsession here understood as hegemony and does not deny the existence of other possibilities.

the subjects, and the other, which, surprisingly, opens for a meeting with the Other, where there are possibilities of welcoming and creative and enriching interactions.

This latest way of perceiving the school time did emerge the relationship between time and difference. The emergence of this problem around the time makes sense as the modern school can be understood, according to Dubet (2006), as an institution which has an explicit objective to transform individuals, their conducts, their behavior, their values, their beliefs and emotions, from a specific mode of socialization, or rather, a kind of relationship with the Other.

It is noteworthy that the school is not only a place of learning, but it also constitutes as a space of moral education, imbued with certain ideas and feelings; an environment that involves teachers and students and articulates a specific time. Teachers who act on others must do so under the cloak of universalism. According to Dubet (2006), the “work on others” meets the definition of a role or institutional identity that expects the other to behave according to its expectations; the student, for example, is represented even before the work is started.

However, the Other represents a problem, not just theoretical, but a concrete event that disrupts the certainties that have been built over it, creating the uncertainty of what it really is. The only possible action is approaching it, being around it. Keeping us different from the Other, we can find ourselves. This encounter is at the same time, an epistemological question, as inserts our understanding of the relationship between the subject and the object; an ethical question, because we are facing another concrete rather than its image or any form of abstract representation; and it is also a political issue, as it imply a relationship between two parts, an event in which the simple order of more and less is suspended (RANCIÈRE, 1996).

Time reduced to a standard rhythm

The idea of rhythm associated with time of learning appears recurrently in the narratives of the teachers. The Other is conceived as one that has a rhythm, and this constitutes a problem, when related to others, especially the rhythm of school time. Often the teacher proposes an activity and not all manage to follow the rhythm designed by her that seems to lie in the range between a fast and a slow rhythm: an average rhythm.

It was expected that the fast rhythm was ideal, but the teachers realized that usually the student who finishes the activity in advance ends up disturbing the others. Regarding students with slow rhythm, they do not let the teacher proceed with the activities. In this context, synchronization is difficult. Furthermore, the rhythm of students not always corresponds to objective criteria such as age or grade. According to the teachers:

This automatic approval⁵ ends up leaving a very mixed area, in which the standard of students is very different, one from another, because of the skills that each one has, the rhythm of learning, but not all attain the skills at the same rhythm, in same process. I make everyone move forward at their own rhythm, each on their own pace. (Prof. Bianca, 2011).

What makes it difficult is when we think of a cycle in series, is that the rhythm of the child, each has its own. Each child has their own rhythm. Thus you have children who can become literate, able to acquire all the skills quickly, within a year, but some children do not. (Prof. Bianca, 2011).

[...] You have to develop a focused work for those children with slower rhythm.

5- The automatic promotion occurs when the child is approved to the next grade without necessarily having acquired certain foreseen skills.

There has not found any way to do it yet, it is still a little bit lost in the way. (Prof. Bianca, 2011).

And children with learning rhythms that were related to a psychological, physical or emotional problem would have more time in school. (Prof. Bianca, 2011).

I worked with him during recess, put texts and applied games to see if he was picking up the rhythm, but so far nothing, and I do not know what else to do. (Prof. Maria Quitéria, 2011).

[...] When I pass an activity, they all end at the same time, except the two who have difficulty. I give attention to those who cannot keep up. Those who are keeping up with the rhythm think they are being forgotten. They think they are being abandoned. Each has a type of development. (Prof. Maria Quitéria, 2011).

And the group five functions on the same way, there are groups of five that not everyone is at the same rhythm, some are advanced and others are slower, you have to have more time for the slow ones, just because they are slow, will you abandon them? No! They are the ones who need more time because they are very slow and you have to be more with them, and who are more advanced you even facilitate [...]. (Prof. Samara, 2011).

They all have totally different rhythms from each other, not only regarding chronological age but mental age. (Prof. Liá, 2011).

In other words, the conception of rhythm appears to be linked to the actual time of an individual, and expresses a specific biological development. The rhythm, while time of

learning, usually appear associated to the speed which may be somewhat slow or fast. It can be quantified, it is measured. A class becomes problematic for the teachers as students have different rhythms, on a scale that goes from very slow to very fast.

The parameter for this classification is the rhythm of school time, which must be followed by the subjects. But the teachers find themselves faced with a problem; adjust the rhythms of the subjects to the rhythm of school time. Therefore, there is not much to do but try to extend the time for students considered slower. Solution which in practice is not easy:

I even started for a while to follow the students who do not meet [the expected rhythm], but the director said it was not possible to keep student overtime. Ergo, if anything happens, the student is not within that time at school. If the student is enrolled in the morning and then comes in the afternoon, the school will be responsible if something happens. I am planning to stay from eleven-thirty until twelve with those who have not yet followed. I would like, if I even had time, to stay in the school for two shifts in order to separate these students and give greater attention to them. (Prof. Estrela, 2011).

The given solution, to expand the school time for those students who can not keep up with the school rhythm, it is pointed out by Freitas (2003) as a possible way out. According to the author:

[...] If one wants to unify the performances (top-level of domain for all), it is necessary to diversify the time of learning. To do this, we need to allow each to advance in their own rhythm using all the time necessary to it. (FREITAS, 2003, p. 19-20).

The problem with this kind of suggestion is that it gives rise to thinking man's time as

an individual property, a rhythm, which can reinforce the isolation, not the interaction in the learning process.

Leaving aside the problem of coping attempts, it is worth valuing the difficulties of teachers in reconciling the rhythms of the subjects to the school. Why the difficulty of this conciliation? It has to do with the very notion of rhythm as an expression of time? What are the implications of this objective conception of time, for the subjects of educational practices, teacher and student?

The interest here is to deconstruct the idea of rhythm, questioning it as the only form of representation of time. Using the words of Sacristán (2005, p. 11), it is okay to get suspicious of what seems familiar, and that "[...] tends to be seen as natural; when this occurs we naturalize what is around us, the contacts and the relationships we have with our surroundings [...]". The author refers to the naturalization of student status. Here, the reference is to the naturalization of the rhythm as only property of time. How to question what is condition to time existence? It seems prudent to bet on the difference between the given and the represented.

For Askin (1969, p. 174), "the rhythm is used to express the repetition of development", and is understood as the element of the temporal form on the moving field. This notion has, according to him, singular importance to modern science, in its investigation processes of the inert and living nature, once these are recognized by their rhythmic processes.

In this sense, taking the school as a system, what is at stake when we say that school time is rhythm? Is its integrity? Is its integrity which prevails among the supposed existence of other rhythms? How it is possible to maintain the unity in diversity, considering the plurality of temporality within the school, and social times that cross it?

Without attempting to answer these questions, we start out from the beliefs of the

teachers, regarding what may be the rhythm. They give us an important clue from where to begin to problematize it: the relationship with each other.

In Bakhtin (2003), the rhythm acquires a specific direction, different from Askin's (1969) notion. In fact, according to Faraco (2010a), in the theoretical discourse of the Russian author, this notion distances itself from the descriptions in common use. In other words:

The rhythm, understood as a temporal reality, occurring in an orderly repetition (at regular intervals) of a phenomenon, of an activity, of a sound length (heart rhythm, tidal, music, prose or poetry) loses in Bakhtin, its descriptive sense (phenomenon) and incorporates a value, an axiological charge. Rhythm is understood as an axiological system, a shaping, and a forming of life. (FARACO, 2010a, p. 20).

In this perspective, the rhythm does not constitute itself as an individual property, but as a concept that embodies values that are not neutral when referring to the temporality of the subject. It is an order that presents the lived live or the living itself, not as something experienced by the other, by who lives it, but as reality given, closed, consummated. As if it could overcome the future in its undefined, unpredictable and risky character. Thus the rhythm is an imperative. It tries to impose a rhythmic life to another, hence its limit to think the school time, which has to deal with different times: whether in the various forms of expression of time experienced by the same subject, in different situations or in interactions between different subjects in classroom.

It calls attention to the idea of life shaping related to a sense of rhythm. Applying this idea to human relationships, shaping seems to mean control and regulation on the time of others. Give a form is to submit the time of the other to the own time.

Deepening the idea of rhythm in Bakhtin, Faraco (2010a) argues that the life of another concrete is essentially organized and defined in time. The other seized from outside is fully installed in time. The temporal boundaries in which the life of another is bordered make it vulnerable to a type of ending, freed of the future, measurable and rhythmic. The rhythm, in its regularity and predictability; closes, models, shapes and predetermines.

In the subject condition, the student may react to their incorporation into the rhythm and to the attempt of covering the axiological flesh of another (behaviors, ways of life, nationality, religion, among others). In this sense, react to the rhythm, imposition of other's time, seems to mean much more than the reaction to a simple attempt to subordinate to a speed, but corresponds to a confrontation of others' world views to yours. It can also mean according to Faraco (2010a) referring to Bakhtin (2003), a counterbalance to the streamlined world, reduced to calculation, predictability and rhythm.

Hence, how to give up the notion of time as standard rhythm, without sacrificing education as *aesthetic end*, in which educators have the opportunity to enrich the lives of their students by surplus of aesthetic vision, given the place that each occupies in the world? In other words, what other conception of school time is possible, taking into account the social times and the temporality of the subject?

The event seems strange given the measurement and predictability of the rhythm. Namely, the opening of the event, its absolute uncertainty, its outline in becoming, the risky outcome of happening call into question the rhythm as the only expression of time. Thus, more than a description of regular intervals, the rhythm corresponds to the value assigned to the temporal phenomenon that, in the case of the researched schools, is always conceived as unqualified way when referring to temporality of students. Therefore, what other conception of time to think the school time?

The challenge of simultaneity: the time and the Other

Despite rhythm is most common notion in the narratives of the teachers, the idea of simultaneity is present, establishing itself as an alternative to school time concept. At times, the simultaneity appears as a paradox, in others, as a possibility. In the first case, simultaneity between the different creates a situation that surprises teachers, as students considered less advanced can, in the interaction with their peers, catch up or even surpass them in skill levels:

Students present difficulties as their rhythms are too slow and learning is not happening the way it should [...]. Then, some students from the first year end up getting rhythm and even going along with students from the second year, which has two cases. They surpassed even the ones from the second, in reading, writing and text production. (Prof. Bianca, 2011).

In the second case, professors Bianca and Estrela refer to the simultaneity in a positive way. The first, referring to her time as student, recognizes that having studied in a multigraded class, with very different colleagues in age and knowledge, it constituted a favorable learning experience of all. The second, though classified the difference between their students as strengths and weaknesses, when referring to her and another colleague experience as teachers, recognizes, in simultaneity, a good strategy to enhance learning. Both teachers showed that the relationship between students can be thought from the coexistence and interaction ideas.

The classrooms were multigraded and there were a very large age difference, students with advanced ages along with youngsters, and it was a great mixture. It was very cool, very fun. The student who got alphabetized first used to help the colleague. It was difficult to have an

illiterate student, all were alphabetized and in this process I was developing myself and observing. (Prof. Bianca, 2011).

I always propose little groups. A colleague told me that she is separating, placing two from the first-year and one from the second year together, so that the one from the second year can help those at first [...]. The criteria I use is knowledge. I understand that the stronger one will always help the weaker. And when I do not do that, I leave all mixed. (Prof. Estrela, 2011).

After all what is simultaneity from the perspective of time? What is the relationship between time, difference and the other? Simultaneity can be thought as an overcoming idea of the standard rhythm? Once accepted as a temporal expression, simultaneity is applicable to the context of education?

According to Clark and Holquist (1998), both Einstein and Bakhtin spent their lives trying to unravel a concept too vague – the simultaneity. Einstein's first communication, dated 1905, states that every belief about objective time of a particular event is, in fact, an affirmation:

[...] On the simultaneous occurrence of two events, the event in question and, let us say, the superposition of the clock-hand on the numbers painted on a display (CLARK; HOLQUIST, 1998, p. 94.).

For the physicist, simultaneity does not appear, usually as a problem, since in ordinary life, “[...] there is a deceptively close fit between events on the dials of our clocks and those which succeed in the world” (CLARK; HOLQUIST, 1998, p. 94). He even states that the effective simultaneity does not exist. With this, the author seems to mean the impossibility of occurrence of two events, exactly the same, from the point of view of time. What exist are just reference systems

through which two separate events can be addressed to a conceptual unit.

Bakhtin (2010), seeking to do the same to conscience that Einstein tried to do, at the same time, in relation to the physical universe, argues that the reference system that generates this effect of simultaneity was in a sort of mechanics of self/other transformations. Particularly, in a kind of locus system principle. Trying to translate this principle or this locus law, as argues Clark and Holquist (1998), the particular site from where I see things is governed by the place where I see them, Bakhtin called it exotopy.

So the ideas of Bakhtin confirm Einstein's hypothesis that, deep down, there is no simultaneity?

The concern with otherness, while human condition, insert Bakhtin (2010) in a modern philosophical tradition that has, in difference, an important object of thought. But what distance from this tradition is the ability to contemplate differences in simultaneity. It is here that maybe he distances himself from what Einstein said.

Regarding the way this simultaneity is given in otherness, Bakhtin (2010) provides important clues when analyzing the poetics of Dostoevsky. According to him, the central category in Dostoevsky is not formation, but coexistence and interaction.

What conception of time nourishes this concern of Bakhtin (2010) with the dialogue between the differences? As already seen, Bakhtin (2010) founded his sense of time in simultaneity, which presupposes the encounter with the other. Thus, we risk speculating that time, according to Bakhtin, is an event, openness to becoming, uncertainty, possibility.

The relationship with the other involves the attempt to overcome the conception of time as length, as imagined Bergson (2006; 2011). Guided by the notions of continuity, flow and of a heterogeneity in the same. From this perspective, it is possible to approach from the one who took the other as condition of time existence, being an important reference for studies on this

issue. We refer to Levinas (2011a, 2011b). In the thoughts of Levinas, time is conceived as an event. Appears as discontinuity, where every moment is a new beginning, a born again. The time adds something new to being, something absolutely new (LEVINAS, 2011a, p. 281). Time is essentially a new born (LEVINAS, 2011b).

Therefore, it could be said that time is diachronic and means heterogeneous time, non-linear and discontinuous. Every moment, by incorporating otherness, produces an unprecedented event. Thus, the discontinuity of the moment prevents the historical determination of the same. In this living, the diachronic time is the possibility of constant reinvention of the world.

Moreover, far from being a merger, the relationship with the other is primarily a relationship. The relationship with the other is not so idyllic and harmonious, communion or sympathy. We recognize it as sensitive to us but outside of us. The relationship with the other is a relationship with the mystery (LEVINAS, 2011b).

The reflections made so far point to another conception of time while simultaneity, which does not require the imposition, but the encounter with the other, based on the coexistence and interaction.

This study points simultaneity as a possibility of time in which the ethical relationship with each other is a prerequisite for educational practices. It is noteworthy that this ethical relationship with the other assumes its recognition, not as representation but as difference, as irruption of the Other, who emerges from untimely, unpredictable way.

This means confronting the distorted recognition of the other, whether they are slow, nerd, late, undisciplined, uninterested, inattentive, with advanced age, who problem in following the school time.

Anyway, that ethical rationality puts into question the idea of time reduced to a rhythm pattern, such as those that wants to impose on other social times and the temporality of the subject. Looking into the school for a specific type

of pedagogical relationship, the concept of time while standard rhythm, is problematic because insist on this idea is to impose a time that denies the condition of the subject of the other.

And so, school time, in the two researched schools, is invited to recognize the existence and legitimacy of other times in addition to its own, whether is the time of the tide, the work time, the time of symbolic practices, free time and the temporality of the subject.

To refer to the idea of encounter with the other without confusing this meeting with merger or harmony, but to understand it as difference, it is possible to think education as an act not only ethical but also political.

In this sense, it can be said that the meeting time with each other is an event, that interacts me and the other, coexisting yet being apart. If the condition of time is the inter-human relationship, a simultaneous relationship, how to think the school time? How to promote reconciliation between socialization and subjectivity? How to give a chance to the other to learn another way of relating to time, the clock time, to live in a contemporary society where many social practices are embedded, without ignoring so many other ways of relating with time?

This conception of school time, as an event, such as simultaneity, contributes to rethink the place of the teacher, which is not restricted, of course, to recognize the other as different. The teacher becomes the one who, before her students, do not give up of her place in the world.

Finally, the belief is not that the standard rhythm is the only possibility of existence of school time and, much less, the most desired. Also, insist on it is to insist on a model that is at the limit of their exhaustion. If one takes into account the reaction of the other, which is not to submit to the imposition of synchronization, with the justification of socialization, of entering the market, of preparation for life, and then insist on the standard rhythm as school time is to lose the opportunity of thinking the education, from the recognition of the other. It does not make sense to claim that the other wants to give up school education. In fact, he wants to be assured of their right to education, but without giving up his place of other.

All of this points to think the school time as simultaneity, which presupposes, not imposition, but the coexistence of multiple times and temporalities, whether individual, social or natural.

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Ana Sueli Teixeira de Pinho is Doctor and Master in Education and Contemporaneity by State University of Bahia. Professor at the Catholic University of Salvador (UCSal). Member of the research team on Ruralities diverse – diverse ruralities (FAPESB / CNPq).

Elizeu Clementino de Souza is a researcher of the National Council for Scientific and Technological Development (CNPq) – fellowship productivity 1D. Doctor in Education by Federal University of Bahia, PhD in Education by FEUSP, Professor of the Post-Graduation Program in Education and Contemporaneity, State University of Bahia Researcher Associated to the Laboratory EXPERICE (University of Paris 13 – Paris 18). Member of the Board of Directors of the International Association of Life Histories and Biographical Research in Education (ASIHVIF / RBE). President of the Brazilian Association for (Auto) biographical Research (BIOgraph). General Secretary of the National Association of Graduate Studies and Research in Education - ANPEd (2010/2013) and Financial Director of ANPEd (2013/2015).