



## Time management in school

*Os usos dos tempos no cotidiano escolar*

*El uso de los tiempos en el cotidiano escolar*

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### Abstract

Our experience at the core of studies and researches has led us to work with differences as concrete forms of existence, breaking with the paradigmatic dichotomy of normal versus abnormal. One of the group research lines has as background the data displacement from the Modernity universal to the Present multiple, through the category knowledge, time, space and subject analysis. Particularly, in this group, we research the uses of time in everyday school. We conduct the research in/on/with school routine in a municipal Elementary School of the State of Minas Gerais that is organized in cycles. We have made notes about the

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evidence on the uses of time in the school routine, telling them, and we have transformed such narratives in chronic that were shared with teachers and school managers in conversation circles, discussing the uses of times in that everyday school. Considering the complexity that is the organization of school time, one can equate the time, establishing a harmonious relationship between the chronology of the clock and the creation.

**Keywords:** Time. Everyday. School. Elementary School. Education.

### **Resumo**

*Nossa trajetória no núcleo de estudos e pesquisas nos levou a trabalhar com as diferenças como formas concretas da existência, rompendo com a dicotomia paradigmática do normal versus anormal. Uma das linhas de pesquisa do núcleo tem como pano de fundo o deslocamento do dado do universal da Modernidade para o do múltiplo da Atualidade, por meio da análise das categorias conhecimento, tempo, espaço e sujeito. Particularmente, neste grupo, pesquisamos os usos dos tempos no cotidiano escolar. Realizamos a pesquisa no/do/com o cotidiano numa escola de Ensino Fundamental que se organiza em ciclo de uma rede municipal mineira. Fizemos anotações dos indícios sobre os usos dos tempos no cotidiano da escola, narrando-os, e transformamos tais narrativas em crônicas, que compartilhamos com as professoras e gestoras da escola em rodas de conversa. Pretendemos problematizar os usos dos tempos neste cotidiano escolar. Considerando a complexidade que é a organização do tempo escolar, pode-se equacionar o tempo, estabelecendo uma relação harmoniosa entre a cronologia do relógio e a criação.*

**Palavras-chave:** Tempo. Cotidiano. Escola. Ensino Fundamental. Educação.

### **Resumen**

*Nuestra trayectoria en el núcleo de estudios e investigaciones nos llevó a trabajar con las diferencias como formas concretas de la existencia, rompiendo la dicotomía paradigmática de lo normal frente a lo anormal. Una de las líneas de investigación de dicho núcleo tiene como fondo el desplazamiento de la noción de universalidad, que subyace la idea de Modernidad hacia el concepto de multiplicidad de la actualidad, a través del análisis de las siguientes categorías: conocimiento, tiempo, espacio y sujeto. De modo particular, en este grupo, investigamos los usos de los tiempos en la vida escolar cotidiana. Hemos llevado a cabo la investigación en/*

*de/con lo cotidiano en una escuela de Enseñanza Básica de la red municipal de Minas Gerais. Apuntamos las evidencias en lo que toca a los usos de los tiempos en la cotidianidad de esta escuela, construyendo una suerte de narrativa a la que convertimos en crónicas y después compartimos con las maestras y gestoras en círculos de conversación. Intentamos problematizar los usos de los tiempos en la práctica rutinaria de esta escuela. Teniendo en cuenta la complejidad que conlleva la organización del tiempo escolar se puede equilibrar el tiempo estableciendo una relación armoniosa entre la cronología del reloj y la creación.*

**Palabras Clave:** Tiempo. Cotidiano. Escuela. Enseñanza Básica. Educación.

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## Introduction

“The school [...] seems to understand the question of time as an unwavering and unquestionable fringe of his authority. Spaces change, change disciplines, the contents change, the faces change. What is the school are the times. These are immutable because its rigidity makes endure a historical picture and a secular idea of authority.”<sup>1</sup>  
(José Manuel S. Pinto, O tempo e a aprendizagem)

At the present, *time* sets for us in one of the most necessary research topics in the field of education, whether in order to improve its quantification and attempt to control variables present in a practice, whether in order to enhance its use in qualitative aspects to the lived experience.

As we seek studies about time in the literature, we find the most diverse readings, falling from a mechanistic reading of the time to a reading of the time lived as such, being considered as *duration*, concept

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<sup>1</sup> “A escola [...] parece entender a questão do tempo como uma franja inabalável e inquestionável da sua autoridade. Os espaços mudam, as disciplinas mudam, os conteúdos mudam, as caras mudam. O que fica da escola são os tempos. Esses são imutáveis porque a sua rigidez faz perdurar uma imagem histórica e uma ideia secular de autoridade.”

proposed by Henri Bergson in the early twentieth century. For the most part, the studies represent time as a conditioning of human activities, governed by markers socially constructed.

Gimeno Sacristan (2008), to study the value of time in education, argues that there are two fundamental views on relation to the concept of time.

One that vision is made from the Newtonian physics, enhanced by Einstein, who supports the idea of the possibility of measurement of time, which brings with it the intention to control it. Here there is the concept that the time is a unit of measurement within which our life occurs and that exists outside of us, in whom we find ourselves submitted. This conception is present in situations where the relationship established with time is made in a mathematized, clocked way and must be adhered. Used as an achievement or not delimiter of the activity, time to be addressed in a concept mathematized ultimately determine the learning opportunities of pupils and female teachers teaching<sup>2</sup>.

In addressing the temporal organization of the school, Correia (2009) states that it occurs according to cyclical patterns time, based mainly on the clock (class schedule, school routine, planning and others) and in its calendar (school and holiday periods, evaluation periods, among others). This organization leads the action of all those involved in the school dynamics. In this perspective, the education reinvents with the rhythms and durations adequate to the social time, other temporal forms and criteria, giving to the educational process, simultaneously, both a reproduction and production character of new modalities and structures of institutional time, which is responsible for regulating the educational activities. This institutionalized structure of time in education is able to rationalize and materialize the dynamic and the logic of economy and market temporal organization. Thus, education assumes the “cycle of production and consumption” own to the economic logic, in its temporal

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<sup>2</sup> We use female teachers just as in our research all those practitioners were women.

organization. What prevails is the search for a rationalization of pedagogical action to increase its production capacity.

The other view highlighted by Gimeno Sacristán (2008) which is made from a Bergsonian perspective, want to see time such as we live, considered while duration, that is, what it is. Here time is something that we live, feel, experience, it is the time of each one.

We find in the literature several references to different types, sizes and divisions of time, as if it were not only one but several. In our view made from a Bergsonian perspective, there are not two or more times, but a flow of time in which we organize ourselves and with which we relate in different ways, thereby creating a “multiplicity without divisibility and a succession without separation”<sup>3</sup>. (BERGSON, 2006 [1932], p. 52) Multiples are established relationship by setting different temporalities which ultimately result in the organization we make of our actions.

Therefore, concomitant with the action that tends to a school organization with a mathematized, fragmented and linear perspective, there are experiences that cannot be quantified, materialized or targeted in standards records. Thus we understand that the conceptions are multiple with respect to time, which results in how differentiate the way to organize our actions with/in its flow.

## The research movements

We put ourselves in this research as ordinary practitioners (CERTEAU, 2003) in an Elementary School that is organized in cycles and belongs to the municipal network on the Minas Gerais municipality where we live and in which we are *researchers-teachers*<sup>4</sup> of a group which has been occupying with the theme of *time* on its studies and researches.

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<sup>3</sup> “multiplicidade sem divisibilidade e uma sucessão sem separação”.

<sup>4</sup> Adopt, in writing, the addition of terms that historically were made separate, is also part of the methodological choice. This option was given before the Oliveira and Alves explanation (2006, p. 596),

We decided to study this theme because of conflicts in daily school when it is concerned to understand the *other person* time: students, parents, teachers and teachers support, the community, the Secretariat of Education; think how to articulate in the school time the different times of others. And we intend to understand the present time that give us the feeling that life is increasingly at the mercy of ephemeral and unpredictable and the implications of this in time of others and, consequently, in school time. Thus, the routine will be highlighting as a production time of significant knowledge networks for our *knowingdoings*.

As we are signatories of the complexity paradigm, which starts from the idea that *complexus* is what is woven by different threads that have become a single thing (MORIN, 1996), we chose the modality of research that has taken place among the methodologies in Brazil, called research in/of/with daily. Searching the daily of life, dive into it and engage with it, are the initial steps for us to seek another way of doing research. In present it is necessary to think all the parts and the parts in the whole, a holographic perspective, like a kaleidoscope. In daily life, events appear/disappear/reappear in the rhizomatic way just it constitutes in a complexity space (GARCIA, 2003).

The dip in the daily school is part of the choice for research in/of/with daily life as a theoretical-political-epistemological and methodological research perspective, considering the need to break with the scientific knowledge as the absolute and sovereign value to everyday situations as another way of knowing having doubt as method (GARCIA, 2003). Dive into the daily school routine is called by Alves (2008) of “feeling of the world”, term coined by Carlos Drummond de Andrade as a way to feel the daily with its: sound, smell, taste, rhythm, movement...

Then we realized “that is only possible to analyze and begin to understand the daily school in its logical through a large *dip* in school

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that have “adopted this mode of writing to a number of terms given to us to learn how to 'dichotomized' to mark that we understand our limits of training and the need to overcome them, permanently”.

daily reality”<sup>5</sup> (ALVES, 2008, p. 20, original’s highlight) and not exercising neutral and distant look, which has taught us.

We plunged into the daily life of a public school during the year 2011, dealing with the uncertainties of its own, discussing in the research group uses of their time. The school had this year nine classes of the early years of Elementary School. We used as research instruments notes on field diaries, capturing the evidence (GINZBURG, 2003) and narrating them.

In this daily school imbued with these narratives we created six chronic: school time, teacher’s time, student’s time, pedagogical time, learning time and ludical time. They were triggering of conversation circles during 2012, with the twenty-four teachers of the early years of Elementary School plus the three teachers who made up its management team. In this paper, we present the problematizations that were woven in conversation circles.

The proposal of the use of narrative as a way of writing led us to experience, that is, make sense of the context in which we were practicing and let us be affected by it (LARROSA, 2002). The narrative made us critically examine ourselves, separating slantwise and affective looks that happened on the walk putting into question beliefs and prejudices (CUNHA, 1997).

The narrative as a characterization of the phenomena of human experience has been constituted as an object of study in several areas of the social sciences, especially in education. Connelly and Clandinin (2008) point out this research possibility, designing the human beings as counters stories, beings that are able to experience reported lives individually and socially.

In the midst of its incompleteness the narrative is, as stated by Oliveira (2010) in a legitimate way of expressing knowledge, to know and to tell the world, daily life. In his writing structure, time and space

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<sup>5</sup> “que só é possível analisar e começar a entender o cotidiano escolar em suas lógicas, através de um grande *mergulho* na realidade cotidiana da escola”.

consist respectively plot and setting, working together to create the experiential quality of the narrative, making the narrative itself (CONNELLY; CLANDININ, 2008).

Thus we have the narrative as another way to record and narrate the daily life, assisting us in Alves (2008) that call it as “narrating life and literaturating science”. The narratives bring up orality, enabling epistemological reflections whose beauty, strength and wealth would be lost if they were trapped in the Modern scientific discourse.

Narrative complex part is concerned when it is realized that the stories of practitioners are living in a continuous experiential and at the same time, we are telling their stories, reflecting their experiences and telling them to others. The same person lives and relives, tells and retells stories.

It is outlined thus the narrative that is configured as unfinished because the stories are retold one, two, three, endless times, and lives will be revived in other ways.

We believe, with Arnaus (2008, p. 224), that the

narración permite un discurso más apegado a la vida, a las vivencias, a la experiencia y también, a su vez, puede arropar con naturalidad la expresión de los pensamientos, de los sentimientos, de los deseos de las personas implicadas en la investigación.

Thus, both listening to the narratives in this daily school as to turn into narratives we have experienced this *timespace*, we also were in setting its practitioners, since our presence, our voice and our actions have affected and were affected by everything and everyone that were interrelated. Gradually our views were being consulted, our eyes were being accepted as another chance to think every situation, every event.

The informality of the conversation circles seemed propitious for causing an atmosphere of intimacy, inducing problematizations that provide the operation of arguments without necessarily reaching conclusions and prescriptions (SILVA; GUAZELLI, 2007).

We pledge to put as and Alves (2008) proposes the centrality in practitioner subjects of the daily life in this school and it is a necessary aspect for understanding the reality in its complexity.

The objective was that we thought how practitioner subjects experience the time in daily school life. We agreed that their names would be replaced by pseudonyms and we would do the *transcreation* of their speeches, that is, would withdraw spoken language trademarks, linguistic vices, preserving the meanings.

### The uses of time

Thus, in conversation circles various uses of the times were problematized.

Aline has brought marking the chronological time in school: “*We live as clock time, each its number [clock] shows our time, shows what we should do in school*”. Caride Gomez (apud PINTO, 2001, p. 14) states that the activities of the schools seem “a race against the clock an inability to give detailed explanations because ‘there is no time’ or because ‘we already late’”<sup>6</sup>. The time, so experienced, becomes bodies’ regulator. Bodies’ automated control.

Another conversation was related to the time of the specialized classes. Larissa has asked about the organization of hours of specialized classes that take place in due *contraturno* mainly to the fact that parents have to take and get twice the kids at school. We have questioned whether they think of strategies to relate the specialized classes with the formal contents. They’ve agreed that the fragmentation of time contents weakens the learning and that there is the need for other strategies to provide a list of the contents and thus intercede for learning.

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<sup>6</sup> “uma corrida contra-relógio, uma impossibilidade de dar explicações detalhadas porque ‘não há tempo’ ou porque ‘já vamos atrasados’”.

Fernanda has reaffirmed that the school should review the contents division, due to the proposed time and the needs of students. Ludmila has expressed concern with students' pedagogical time, not with contents specifically:

I'm not so concerned with the content, I give my lessons as students are learning. I am a teacher at another school, teaching for the 4th year of elementary school. I should have been working with the division for children but what good start giving division if some are still unable to do subtraction?

The same teacher reflected that if she was worried about work all the contents on time, she run over the learning of their students, this was her speech: *"What is more important, the contents or the student learning?"*.

The teachers of the 2<sup>nd</sup> year have positioned themselves in relation to their own schedules. They have proposed the planning from the workshops and thematic not trapping to the annual plan outlines and have argued saying: *"There is a start-up workshop that gives a diagnosis and then we see what we can do, it is daily, flexible"*. *"We do not care much about these syllabus issues... The experience is what matters"*.

Clarice has questioned the school time directed by holidays: *"School celebrates many holidays!"*. And she has continued reporting her sense of indignation: *"In the carnival I had to stop what I was teaching to work little marches"*. Beatriz has countered Clarice claiming to be natural events interference in school routine: *"When the circus was here, in this land side, it was crazy for children. Then we realized the need to work this theme; we advanced a theme that would not be on time to work"*. Fernanda has completed: *"I do not think all bad, I think working holidays interesting, if they were worked better"*. Liliane said that takes advantage of a theme to do several studies and readings. She has also put that she think bad, on the Indian day, just paint the kids, defended that is important to understand what is the Indian. Lorraine has criticized the way is worked the week of Black Consciousness: *"Black little dolls are made because of this date, but it takes work better that"*. School time is at the mercy of the social calendar time.

Luiza has said today the teachers know they can relax planning and not feel pressured. At the same time, Rute has disagreed, saying that as a math teacher there was no flexibility and has considered that for the teachers is still so.

Continuing teachers' speeches at the meeting, Josiane, who already has the habit of preparing different classes for their students said: *"Every day only rice and beans is not possible"* and has stressed the importance of projects in class dynamics. Other teachers have agreed with this view, stressing the importance of breaking the routine.

Ludmila has added: *"I'm doing an extension course and through this course, I am realizing the importance of lesson planning focused on students. But even watching this importance, I cannot change myself"*.

A ludic way to work the contents is very enriching for students of both genders who generally feel more attracted when they see who came out of the routine and doing something different, especially when the activity favors the play and thus create it. We know that in this way of teaching the teacher faces extensive work to create and develop the activities but she is happy to see his students participating with interest and learning.

In this discussion we observe how teachers try to distance themselves from strategies that Certeau (2003) has as a planned and rigid logical and that by means of their tactics (CERTEAU, 2003) they will deconstruct and do tricks to circumvent such a system. These teachers use their daily *knowingdoings* proposing another pedagogical time that is not articulate to the rigid pedagogical planning, inflexible and not dynamic.

The teachers have also discussed the difficulty of dealing with the different learning time of students of both genders. Vanessa has said: *"To what extent we have to wait for the last one?"*, that is, the student's time with a slower pace of learning and is the last. Ana has completed: *"It has student who handle (contents) and it has student who does not handle"*. Amanda has asserted be against the formation of heterogeneous classes precisely because of pupils that in this proposal have different learning times. She has told: *"If students are not on the same level, they charge us*

*different things, and we do not give account of teaching to all*". Homogenizing the learning time would not imply to deny the differences? We understand that teachers should not propose gestures to be played, and still expect all boys and girls do it at the same time, but sending signs to be developed precisely because there is heterogeneity.

One that does not reach the target set at predetermined time is excluded from the process. The concern on this question proved to be decisive in speech expressed by Julia teacher: "*We care about our students, getting to know each one, boys and girls, to assist them in their learning process*".

Would the teachers understand that many children are not delayed but that they "are actually in their hour, at their rhythm, in their time; not in the others' time, but in their own time?"<sup>7</sup> (REINBERG; VERMEIL apud PINTO, 2001, p. 107).

The teachers have also spoken about the difficulties encountered with the students, boys and girls, who are considered too busy or apathetic. Teacher Clara has commented this saying:

*The student is inattentive because it does not learn or not want to learn and it does so or to provoke the teacher or it has no other choice but to be there and how cannot manifest itself at concerning that it does not pay attention simply.*

And teacher Sandra has completed: "[...] *there are others who find in the mess the way to show us what our pedagogical practices do with them*".

Teacher Leila has told: "*Every day students use new ways to go out of the room class*". We asked if they think that this is a tactic to avoid the fatigue of expositive classes. Teacher Leila has put:

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<sup>7</sup> "estão efetivamente na sua hora, no seu ritmo, no seu tempo; não no tempo dos outros, mas no tempo deles próprios?".

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*Usually I start to work in groups in the 2<sup>nd</sup> half because at that time the students have become more accustomed to the routine of the year started, but this year I do not intend to develop group works because I have no health for this. So, I allow a student, boy or girl, who has completed its activity help colleagues.*

Reflecting on the issue, teacher Magali has commented: *“Today’s students require different rhythm lesson that we, teachers, we are not yet accustomed to”*.

With these speeches we realize how many teachers still want the teaching process takes place in the traditional way, the way in which the “good student” is the one that absorbs the contents that is taught, right on time.

Josiane reminded us that sometimes the lack of physical space is also a factor that makes it impossible to carry out some kind of activities. We are talking about a situation in which, for example, when it rains, students, boys and girls, do not have space for recreation because this space is discovered. Josiane asked opinion about the organization of this space, and one of the researchers has contributed saying that the playground could be collective and thus everybody would gain all three hours. In the organization of school routine they created a time for lunch and recreation separated by series and with that, every time the dining hall and the courtyard are occupied only by the respective classes. This proposed collective could create opportunities, in addition to free space for longer clear, the exchange between the students.

The issue of interaction between family and school has emerged in the conversation by Joana’ speeches. *“I need the aid of my students’ families. These families are so culturally deprived! Sometimes I see no way out towards educating the popular classes that I work with”*. Cecília has given her opinion: *“Every year it seems that the classes are coming with more difficulties”*, a characteristic that is part of a *“[...] family dysfunction, since the mothers expect us to do everything. They expect the world teach all to their*

*children*". This family organization today is indeed a factor that influences children's lives. We realize rich or poor families with very different organizations a few years ago. So it is important to know the reality of each student to contribute to its education.

Paula has considered: "I try to study more and more, making the courses that the Secretariat offers, but I always think I know just a little". This belief that "know just a little" not infrequently feeds another, that "I will not give account", which leads many teachers to give up their students and their own knowings, discrediting themselves.

Today's students will not be the same tomorrow, and knowledge either. Pinto (2001, p. 105) makes us think that:

[...] The knowledge we have today is infinitely larger than the nineteenth century. If there is no common sense, the goals of education will become so extensive that the disciplines of the curriculum will not fit on a weekly schedule<sup>8</sup>.

In the midst of grievances, we realized that teachers have not yet found ways to deal with the interference of the Secretary of Education when "must stop" contents due to some established order. Internal and external factors are influencing them, increasing their complaints for "lack" of time.

This "lack" of time is always related to what can or cannot do. And what should be a resource available to us is often an obstacle (PINTO, 2001). But why is it an obstacle? Would not are we who see it and do it so? Would we not think opportunities to experience it in many other ways?

At this time of opportunities we call *kairós*, time to talk, to love, to read, that is, there is a time for everything in life; and the length of time of human life, the experience we call time *aion* (OLIVEIRA, 2012).

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<sup>8</sup> "[...] o conhecimento que temos hoje é infinitamente mais amplo do que o do século XIX. Se não houver bom-senso, os objetivos do ensino tornar-se-ão tão extensos que as disciplinas do currículo não caberão num horário semanal".

And “the sum of past, present and future is *chrónos* time, a time that does not stop; objective time that generates limitations; a time that allows us to plan; equal time for all”<sup>9</sup> (OLIVEIRA, 2012, p. 22). “Speaking *chrónos*, *kairós* and *aion* time it does not mean they are three times but multiple ways of dealing with time, setting temporalities”<sup>10</sup> (OLIVEIRA, 2012, p. 21). These temporalities coexist so that we can create opportunities and experience this the way we want.

In classes and activities planning, preparation and development is the mathematized time that determines what should be contents and learning rhythm of presentation. Gimeno Sacristan (2008) draws attention to the fact that the time measured by clocks, timers, calendars are entangled with education, said its rules, set limits, provides reasons to the educational practices, classifies subjects and regulates the order of events, and in a more generally way, the boundary between normality and abnormality in education. He cites that time arises included in the planning of pedagogical practice and teachers, in setting the goals for education, set goals to be achieved in a short term future time, while the result will be known only in a longer term. This setting deadlines/time fixed to reach this or that learning/knowledge turns out to be the driving force for the pedagogical work, becoming intimately dependent on a future time. However, foreseeable development of current state of affairs and the effect of what we do or measures taken at the present time can only be supposed and not guessed.

It would not be necessary to think that pedagogical time emerges to change? But why a secular, unchanging and uniform school organization model continues to establish itself and gain legitimacy? As shown from the title of this text, the school tries to deny the influence of time

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<sup>9</sup> “a soma entre passado, presente e futuro é o tempo *chrónos*, um tempo que não para; um tempo objetivo que gera limitações; um tempo que permite planejar; um tempo igual para todos”.

<sup>10</sup> “Ao falar tempo *chrónos*, *kairós*, *aión*, não significa que sejam três tempos, significa sim, múltiplas formas de lidar com o tempo, configurando temporalidades”.

within institutions. Why do we still deny the time? Why do not we use it to our advantage?

### **The evidences and possibilities**

In conclusion on the problematizations, we realized that the internalization of the naturalization of sequences constructed on organization in time school ends up making the education be given due to the same. So first the time is set and then the contents to be worked are defined. As a result of the predominance of a plan that is guided in a systematic mathematized time, teachers are placed in a movement in which the routine enforcement of vigilante action established stands out more than the mediating action in the construction of knowledge by boys and girls. So, the main concern will be focused in taking advantage the time the best way possible, with a view to productivity in relation to academic tasks within the time specified *a priori*.

The uses of time in this school have been focused in a curriculum for the future, which values the linearity, the historical time: the past as something dated, the future as something scheduled. This linearity can be seen in its structure and functioning: the disciplines, the ordination of schedules, the practices of teachers. The school has made a choice by the static.

At the same time, almost nothing happens in daily life? What happens in daily life? It is in daily life that we live concretely our life with the possibility of unexpected, intense events, discoveries and revelations. If, according to Pais (2003), daily life is what happens when nothing happens, it is because what happens has its own, ambiguous meaning that arises as an innovation, but also flows or escapes in a transitoriness that leaves no visible marks. The constitutive daily school this school is permeated by situations that challenge us all the time.

If time moves forward by jumps, accelerations, breaks, decelerations, as in school, these questions appear?

Considering the organization of school time while complexity, it can be differently equate the time, establishing a harmonious relationship between clock time and creation. Breaking with the routines and inventing school quotidian actions enabling live other times: time of uncertainty, imagination time. Which daily school would allow us to live as long as “creation time”? Certainly, it is an interactive, unlimited and flexible time.

Another school setting is still to be done in schools, a setting that breaks with the contents-barriers that homogenize children's times. An organization such that thinks daily life for all, boys and girls and where differences are considered. An organization such that allows school time involves all forms of knowledge. A daily that allows each one lives the joy of learning at every moment.

To Gimeno Sacristan (2008), the expressions that allude to mathematization time, its distribution, succession, dating, fixing, durability, order, sequence and rhythm in the educational field eventually cover up the fact that this same time is also time to be more or less free, to produce and rest and leisure, pleasant and unpleasant, happy and sad, enjoyed in a group or alone, to be remembered or forgotten. In other words, it is essentially a time to be experienced.

So, we think a school of invention, creativity, meetings between children, between teachers with children, a school that is not based on standard, an only single type that all children must be conformed. An education that allows be seemed as creation time, allowing meetings each other. An education that allows that child's contemplation about school, world and things will arises as unable to be measured force.

Garcia and Moreira (2003, p. 13) argue, therefore, that “the classroom should be a rich space of different knowledge that intersect, criss-cross, come into conflict, producing new possibilities of understanding the world and increasing understanding that each one can have about itself”<sup>11</sup>.

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<sup>11</sup> “a sala de aula deveria ser um riquíssimo espaço de diferentes saberes que se cruzam, entrecruzam, entram em conflito, produzindo novas possibilidades de compreensão do mundo e aumentando a compreensão que cada um pode ter de si mesmo”.

We point out, for some time (MARQUES, 2006), some possibilities for the elements of school practice in this perspective that we advocate: planning would take place in a participatory and collective way, strengthening the interaction between school, social reality, educational theories and practices; the objectives would contemplate the construction of knowledge by boys and girls, what they know and what they need to know considering their “socio-anthropological” reality; in contents, methodologies and resources organization and selection, teacher’s individual and solitary work would give rise to collective work; pedagogical alternatives would be sought collectively as well as the combination of teaching resources and conventional methodologies with alternative resources and innovative methodologies; teachers would take themselves as “intercessors” in the construction of knowledge and not as mere transmitters of separate and unrelated content of reality; boys and girls would exercise dialogue and creativity, acting as co-authors of the educational process; evaluation would be performed in conjunction, taking into account the real student (not ideal), respecting the cultural background, language, learning conditions and the rhythm of each one.

It is the “Pedagogy of another time”, as proposed Skliar (2002), which is no longer concerned about how the school would be “if the other were not here”. It is the school that does not take up all your time imagining how it would if they were all normal, if everyone learned, if all teachers were well educated and well paid, if all schools were well equipped, if all management was democratic. It is the pedagogy living reality as it is in its diversity and richness.

It is time to break with the school's view that only reproduces a given culture and its forms of hegemonic organization and reflect on the complexity of the relations established in this *timespace*, creating a fertile field for communion in the differences (MARQUES, 2010, 2012).

We all have the same existential value and must share the same *timespaces*. Living without barriers is more than talk of differences as something external to us, as if society was composed by normal people

and by considering as different people; is live together on the differences since we are all as we are and so.

Communion in the differences is more than a simple act of tolerance; is the claim that life is extended and enriched in multiplicity. Being different does not mean more, with men and women in communion, be the opposite of normal, but just to be different. This is, of course, the innovative event: the multiple as necessary, or, as the only one universal possible (MARQUES; MARQUES, 2003).

We need reconsidering the temporal aspect of the schools because it directly affects the teaching-learning process. We have to think about this aspect in relation to students and not in relation to school, that is, fight for a temporal flexibility because “flexible time that is organized according to the expectations and needs identified by the group with which the teacher works”<sup>12</sup> (HOÇA, 2007, p. 48).

Let’s go back to school time, teacher’s time, boys’ and girls’ time, teaching and learning time, and think, as Bergson (2006 [1932]) in the flow of time.

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<sup>12</sup> “o tempo flexível é aquele organizado em função das expectativas e necessidades apontadas pelo grupo com o qual o docente trabalha”.

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