

Artigo

Relationship with knowledge, school times and life temporalities

Relação Com O Saber, Tempos De Escola E Temporalidade De Vida.

Relación Com El Saber, Tiempos De Escuela Y Temporalidades De Vida.

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Abstract

The article aims to reflect on school times and life temporalities with the theoretical lens of the relationship with knowledge, as proposed by Bernard Charlot. These reflections are supported by the empirical material produced through interviews with students in the Full Time School (ETI) in Governador Valadares (GV), Minas Gerais. Thus, it analyzes the chronological time and the tensions that are established from the meanings of learning and the way in which students live the singular experience of time. The results problematize the modular time of 50 minutes, its use for activities such as copying, and expose mismatches between learning times and the normativity of the curricular components. The importance of understanding the plurality of times present in the expression full time is affirmed, and the article concludes by defending the expansion of the school day, which has been in retraction, in the Brazilian scenario, from the year 2016.

Resumo

O artigo se propõe a refletir sobre tempos de escola e temporalidades de vida com as lentes teóricas da relação com o saber, na proposição feita por Bernard Charlot. Subsidiária essas reflexões o material empírico produzido por meio de entrevistas com estudantes da Escola em Tempo Integral (ETI) de Governador Valadares (GV), Minas Gerais. Analisa-se, assim, o tempo cronológico e as tensões que se estabelecem a partir dos sentidos do aprender e do modo como estudantes vivenciam a experiência singular do tempo. Os resultados problematizam o tempo modular de 50 minutos, seu uso para atividades como a cópia, e expõem desencontros entre tempos de aprendizagem e normatividade dos componentes curriculares. Afirma-se a importância de se compreender a pluralidade de tempos presente na expressão tempo integral, e conclui-se pela defesa da ampliação da jornada escolar, em retração, no cenário brasileiro, a partir do ano de 2016.

Resumen

El artículo se propone reflexionar sobre tiempos de escuela y temporalidades de vida con las lentes teóricas de la relación con el saber, en la proposición hecha por Bernard

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Charlot. Sustenta esas reflexiones el material empírico producido por medio de entrevistas con estudiantes de la Escuela en Tiempo Integral (ETI) de Governador Valadares (GV), Minas Gerais. Se analiza, así, el tiempo cronológico y las tensiones que se establecen a partir de los sentidos del aprender y del modo como estudiantes viven la experiencia singular del tiempo. Los resultados problematizan el tiempo modular de 50 minutos, su uso para actividades como la copia, y exponen desencuentros entre tiempos de aprendizaje y normatividad de los componentes curriculares. Se afirma la importancia de comprenderse la pluralidad de tiempos presente en la expresión tiempo integral, y concluyese por la defensa de la ampliación de la jornada escolar, en retracción, en el escenario brasileiro, a partir del año de 2016.

Keywords: Relationship With Knowledge. Full Time. School Time. Full Time School.

Palavras-chave: Relação com o Saber. Tempo Integral. Tempo Escolar. Escola em tempo integral.

Palabras clave: Relación con el saber. Tiempo integral. Tiempo escolar. Escuela en tiempo integral.

1. Introduction

What, then, is time? If no one asks me, I know;
if I wish to explain to him who asks, I know not
(Agostinho, 2002, p. 278).

Time has always been something unknown in the history of the human species. The succession of the times of nature marks planting, pruning, harvesting, celebrations, diets, gatherings... There have always been human attempts to understand, explain and dominate time. These attempts can be summarized in the famous phrase above by St. Augustine.

Norbert Elias, in the book "An Essay on Time", introduces his reflections with the phrase of an elder that echoes the Augustinian maxim: "When they don't ask me about time, I know what it is [...]. When they ask me, I don't know" (Elias, 1998, p. 7). The two maxims (by St. Augustine and the Elder) show human concerns regarding time, which is also an object of study in different fields (philosophy, physics, history, biology, education, sociology...)².

In this article, time is a fundamental analysis category when we turn to the experiences of students in the 9th grade of elementary school with school time, in an 8-hour day at the Full Time School (ETI). The proposal of the ETI is integral formation and, therefore, in the composition of the school day, children and adolescents participated in school activities in a single shift – 7:00 am to 3:00 pm –, in which they attended disciplinary classes, taught in 50-minute modules, and workshops (organized in 50-minute modules) incorporated into the curriculum

² I quote some thinkers: Galileo, Einstein, Heidegger, Bergson, Prigogine.

through the More Education Program (PME) (Brasil, 2010; Moll, 2012; Souza, 2016; 2017).

I take as reference for the discussions undertaken in this text reflections on the times – physical-mathematical, social, biological, singular (as each one of us experiences it). To these times, I trace theoretical contributions related to the relationship with knowledge, based on Bernard Charlot, and narratives by ETI students from 6 municipal schools, participants in a study³ that aimed to understand the relationship they established with knowledge at ETI. These narratives were produced in interviews with 37 students, aged 14 to 19 years, and the guiding principle was to explore the experiences at the ETI, and how the school time was linked to, or intercepted, life temporalities.

2. School times, life temporalities and relationship with knowledge

Addressing school time, in the extended journey, is to go through at least four interpretations of it: physical-mathematical time, which is measured on clocks; time as a biological dimension; time as a social dimension, regulating human life; the personal and subjective time (Sacristán, 2008).

Physical-mathematical time can be easily identified in the temporal marks that pervade educational policies and practices. The legal texts address the organization of the school year in days (200); propose the expansion of the daily journey to at least 7 hours a day; organize the distribution of curricular components into modules (50 or 60 minutes); end the stages of basic education. The teaching workday is organized into weekly hours; students and teachers school breaks and free time are regulated by the clock.

Historically, school time, as well as spatial arrangement, is part of the institutionalization of a school culture whose function is to regulate. We can find evidence of the institution of school time in the Brazilian Empire, in the transition from individual to collective teaching, which at the beginning of the Republic will become increasingly “artificial, appropriated and ordered by human reason” (Filho; Vago, 2001, p. 125), reproducing in schools the industrial organization of emerging capitalism. As in the factories, activities are now timed within the school day – time of classes, physical activities, breaks – a stopwatch that persists in the way of organizing school time, and, therefore, in experiences of extending the school journey.

Social time, or what we call time as we know it, is a sociocultural construction. Like language, “time is part of the symbols that men are able to learn and with which, at a certain stage in the evolution of society, they are obliged to become familiar, as a means of guidance” (Elias, 1998, p. 20). For Norbert Elias, time rests on natural data, such as birth and aging processes, but as a symbol it exerts a social coercion over individuals. It is a time invented by social norms, behaviors, habits, institutions, culture, that aim to produce a self-regulating effect on individuals, as part of the civilizing process.

³ Research conducted at a Postdoctoral stage under the supervision of Bernard Charlot.

This time is linear in the projections – there is a past, a present, and a future is projected –, which include human temporalities and ways of regulating them. Institutional times, including the school's, bring not only the physical marks of the distribution of hours on the clock, of the days in the school calendar, but are loaded with indications on how each student, at each age, should behave, act, and learn in a civilizational culture.

Time as a biological condition is perhaps, today, the one forgotten in education. Studies on school chronobiology, which explore the correlation between biological rhythm, school shift, and school performance, have demonstrated the importance of adapting the school shifts to the biological rhythms of students (Louzada; Menna-Barreto, 2007; Testu, 2008; Finimundl; Pacheco; Souza, 2013).

Personal and subjective time is how each person experiences time. Each of us experiences time in our own way, even though we are part of a civilizing process. The passing of years has different effects for us, and we are always feeling the time: we complain about the lack of it or the excess spent on something we don't feel like, we set goals to meet in a certain time, we get involved in different ways with the times of work and rest, we establish different relationships with physical time (we impose on ourselves, or not, obligations in meeting deadlines and schedules), we are eager to count the minutes for an encounter, and apprehensive with those that take too long when the experience is not pleasant. The subjectivity involved in the relationship with each experience, which is temporalized, reaches the school time, whether or not to spend more time at school, and is related to the ways in which each person lives the learning experience, which brings us closer to the theoretical proposition of the relationship with knowledge.

“Now, the issue of time is one of those issues that it is necessary to pay close attention to when analyzing the relationship with knowledge” (Charlot, 2009, p. 51), because in the process of becoming human, becoming a social being, and a unique being, the relationship with time is present as a fundamental element of this lived time, of the experience time – “relationship of the course of things and life” (Charlot, 2009, p. 58). Indeed, the “movement of constructing oneself as a subject and appropriating the world develops in time (and engenders time as a dimension of human existence)” (Charlot, 2001, p. 25). It is impossible to separate from lived time the relationship with other times – physical time, social time, and biological time.

Charlot tells us that learning situations present the marks of places, people, and of a moment:

Learning, in any way, is always learning at a time in my history, but also at a time in other histories: those of humanity, of the society in which I live, of the space in which I learn, of the people who are in charge of teaching me (Charlot, 2000, p. 67-68).

What we see in these moments are times. And times are not linear as the clock would have us believe. We are inscribed in human history at a particular moment of our existence: social times; spatially delimited times such as the classroom, or other educational spaces; family times; teachers and students' temporalities.

The moment of the pedagogical relationship is also a singular “set of perceptions, representations, current projects that are inscribed in an

appropriation of individual pasts and projections – that each one builds – of the future” (Charlot, 2000, p. 68). The relationship with time is, therefore, unique. Even in the constraints imposed by social time, there is acceptance, refusal, negotiations. We are always dealing with time in the physical demarcations, but also in what is expected of us in each particular moment of our history.

For this reason, the expression full time, even in the singular, comprises several times. The correlation between time and learning is not guided by linearity, although school time is generally understood as physical time and, therefore, linear. What we call school time is the product of constructions inscribed in the movement of time rationalization in modern societies; in pedagogical concepts, such as the Technician Pedagogy that rationalized it as a factory, or the New School, which, in its turn, proposed the flexibility of times to meet the child's interests (Filho; Vago, 2001; Ferreira; Arco Verde, 2001).

What is certain is that “school time has always been diverse and plural” (Ferreira; Arco Verde, 2001, p. 10). Full time, as an established time, also holds such a plurality of social demands, rationalities, and pedagogical conceptions. In the same movement that institutes it, it, synchronously, begins to institute other social times for students and their families.

If from an institutional point of view, school time is prescribed and prescriptive and has the strength to operate in the constitution of the subject, modeling him/her to social life; from the subject's point of view, it is plural and diverse. As a cultural construction, it shapes the learning of time, shapes the learning times, and is intertwined with the learnings that take place in time – a moment in which it is pluralized, as learning presupposes the activity of the subject, understood in its anthropological, sociological, and unique condition, and in which epistemic, identity and social dimensions are found (Charlot, 2000; 2001; 2009; 2013a).

There are the times of the body, which are shaped by the disciplinary school time. The rhythms of the body are at odds with the rhythms of a school day that is very similar to a factory time: in the division of time within the school day, in the long time devoted to intellectual production and little time to rest. These disagreements are left with the weariness and fatigue of a body that asks for time and doesn't “have it” on the full time. In the tensions between the times of (and at) school and the times of the body, there are different logics between the school – which disregards the body and its times – and the ways in which corporeal students experience the school time (Souza, 2018).

Time on the full time school, prey to the physical mathematical time, also produces misunderstandings with youth times beyond school – professional learnings, participation in projects, free times, leisure times, family time... The full time does not effectively validate youth times, does not welcome them, and intends to conform these times to the school's logics (Souza, 2016; Souza; Charlot, 2016).

Learning times also flow through the fingers of the linearity of school time (Marques; Monteiro; Oliveira, 2012; Moll, 2013), and do not escape tensions and contradictions. The question of the meaning of attending the ETI should also be strongly considered. In Souza and Charlot (2017), we reflect on the question of learning and find three groups of students: those who did not enter into the logic of the school and the extra time spent at school interferes with their learning desires; those who encountered difficulties at school and the full time contributes

to overcoming them; those who like to study and for whom the full time expands learning possibilities, or intercepts their personal learning projects.

In this article, I want to explore a little more the temporal mismatches produced by the modular organization of times destined for school activity, which ignores the learning times and the specific normativity of different school knowledges (Portuguese, Mathematics, Art...). These are times in which are the students who manage to adapt to the daily and annual schedule of the school (they produce the expected results at the right time) and those who find difficulties with this temporal configuration.

3. We are shredding the school subjects

The sentence above was taken from Hana's⁴ interview, referring to the organization of a 50-minute class module, which is not exclusive to the ETI. Somehow, school activities throughout the day must be organized, and the dilemma is how to organize them. What was conventionalized as an organization – sequential distribution of school subjects and times set aside for recreation – presents difficulties in breaking through its historical crystallization. Let's look at two ways of distributing the daily time of school activities (Chart 1):

Table 1 - Comparison of the distribution of daily activity time in schools (1906-2015)

Distribution of School Time			
1906- Minas Gerais Schools		2015 ETI – GV	
10 a.m	1st Class	7 a.m	Portuguese
10:25 a.m	2nd Class	7:50 a.m	Art
10:50 a.m	Singing	8:40 a.m	English Language
11 a.m	3rd Class	9:30 a.m	Recess
11:25 a.m	4th Class	9:50 a.m	History
11:50 a.m	Physical Activities	10:40 a.m	Science
12:15 p.m	5th Class	11:30 a.m	Lunch
12:40 p.m	6th Class	12:20 p.m	School Journal
1:05 p.m	Singing	1:10 o.m	Mathematics
1:15 p.m	7th Class	2 p.m	Literature

⁴ Tuesday schedule of one of the researched schools, chosen at random to exemplify the temporal organization. During the week in the schools, it is possible to observe the maintenance of schedules. What changes is the distribution of the curricular components, which are preponderant over art and movement activities.

2 p.m	End of School Work	2:50 p.m	Break
		3 p.m	End of School Activities

Source: Time Distribution Minas Gerais Schools (Filho; Vago, 2001).
ETI GV⁵: Field research data (2015).
: Self-elaboration.

The table above presents a distribution of daily activities from the beginning of the last century, and which, after a century, has similarities in the distribution of school activities at the ETI. The timelines (1906 – 2015) show the difficulties of changes in the linearity of school time and the persistence of marker instruments, such as clocks and bells from the beginning of the century (Filho; Vago, 2001), currently replaced by electronic signals, or songs, but which have the same meaning – to mark the beginning and the end of school activities.

During the interview, students were asked to choose a day of the week to report on what their experiences were on that day. The reports produced make it possible to highlight the school's temporal linearity, which could be synthesized as the *time of the after*. In all the narratives they make about their day at the school, the word *then* stands out: “I arrive at 7 a.m and wait for the signal, and *then* I have three classes” (Saulo); “*then* there's a 20-minute break” (Alan); “*then* we go back to the classroom” (Deise); “we have the recess and *then* there are two more classes” (Taís); “then it's lunch” (Isa), “*then* we go back to the classroom and have three more classes” (Fábio); “*then* there's a break and *then* we leave” (Jane).

A clipping of several interviews was intentionally made to illustrate the linearity of time from the students' point of view, but the same interview is marked by the repetition of the word *then*. Such repetition does not appear with the same insistence when they narrate what they do after classes: “I watch television”, “I rest”, “I help my mother”, “I talk to my grandmother”, “I read”, “I attend a course”, “I work in the field”, “I go to church”, “I use the internet”⁶. We are very used to the linearity of time and the before and afters are inevitable in our daily speeches, but what draws attention in the narratives is how students place themselves as *subjects to the time* when narrating the day by day in schools, and not as *subjects in time*, as in the narratives of what they do after school.

It is, therefore, in the conformation of the school time, that the *subjects of the school time* live, in a unique way, the experience of time.

Hana doesn't have difficulties at school and thinks the full time doesn't impact the learning, “because it depends on the person studying. We learn because of our ability, not because of time”. She would have preferred not to study at ETI, and to study more at home after school, but says she likes going to

⁵ Tuesday schedule of one of the researched schools, chosen at random to exemplify the temporal organization. During the week in the schools, it is possible to observe the maintenance of schedules. What changes is the distribution of the curricular components, which are preponderant over art and movement activities

⁶ Expressions in quotes are excerpts from the interviews. I chose not to name all the clippings that appear in the text to ensure better reading fluidity. The colloquial use of the language was maintained.

school to meet her friends. On the organization of the 50-minute class time, she reflects:

It's very little, very little for us to learn, that we're beginning to do an activity and in a little while the time is up, so we have to wait for the next class (...). I think, like, that the classes had to be... like, a subject should have three periods, and another three periods, like this... Because we don't learn well. We are shredding the school subjects. Mathematics, then Portuguese, then Science. We mix everything in our heads, I think it's weird.

Lucas lived, in his school trajectory, the experience of being held back when he started the literacy process. He says it was bad, because he could be in the 1st year of high school and work. Unlike Hana, the 50-minute time doesn't bother him, and he considers himself a good student and values the full time, as he has more periods of the same class.

[...] before [part-time] there was only a 50-minute timetable, it would pass, and what we learned was enough. It would pass to another day, or another week... Just like there are days that we have the Portuguese class in the first period. Then we have it again in the third period. There, that's why it got good: there are two periods of the same.

Hana's feeling about the shredded time is shared by Luan, who doesn't like to study, and doesn't like the full time. He thinks the extra time does not improve the learning, so the full time *is a burden*. Luan does not use the word shredded, but we can identify the same discontinuity between the curricular components in the organization of the schedule:

Researcher: *Tell me a little more about what you guys do on your class days.*

Luan: *We do more activities that the teacher gives us, we do more and that's it. The teacher gives more material. Exam subjects we have to study to get a good grade. We get more tired, one subject goes on top of the other.*

Researcher: *What do you think of this 50-minute time?*

Luan: *That time is really bad, 50 minutes. We arrive [and] the subject is not over yet, and we have to leave it for another period. The next period comes, and you forgot everything!*

Karen, Ana and Saulo consider themselves hardworking at school and don't like the full time. Karen doesn't like "repeated classes on the same day", says she gets "tired"; Ana likes schedule changes, and thinks it's tiring "when there are 3 periods in a row, but some subjects are better", and Saulo points out that "it depends on the teacher's class".

"Having two periods of the same subject" is considered good for students who, like Hana and Lucas, like the school and like to study. There is a preference for the return of the curricular component because it is possible to "learn more", "have more time for activities", "ask questions".

For the students who do not like to study, "one subject on top of another" is not well thought, because "there are too many subjects", "it is a lot of activity", "the study piles on". As they are not mobilized to study, the consequence of full

time is the increase in curricular components, which are distributed throughout the week, which generates “more material” to do what they don't like – “to study”.

However, Luan's argument is interesting, which confronts the school logic at full time, more time to stay in school and less time for curricular components (50 minutes), which are not enough for all the content, “you have to leave it for another time”. It is, therefore, the same criticism that is made about the part-time – little time to learn. Another interesting argument is brought by Nélio, who says: “I don't have difficulties with the subjects. But there is not enough time” (reference to the 50 minutes). Thus, students who do not like to study do not like the full time, as they spend too much time at school, and expose a weakness in the ETI – expansion of school time and maintenance of a class time that they consider insufficient to learn.

Saulo presents another interesting perspective on class time, which is corroborated by other students: the importance of the teacher. For Saulo, Karen and Ana, who claim to have difficulties at school, having more classes in the same day, of the same curricular component, is important. The attention and explanation of the teachers make a difference in this longer period:

For example, we have Math, which is the most difficult subject. If we have more classes, and ask the teacher 10 times to come at our table, she comes... it's not even because of the full time. This is really about our teachers. They are aware that we have to learn, and they do everything for us to learn.

Regarding class time, some aspects are common to all students, and an analysis of the set of these aspects makes it possible to conclude that the amount of class time does not matter, but the quality of the class, that is, what is done at that time. Thus, the “copying lessons” are “tiring”, “boring”. A relationship is established between tiredness and class style, still very marked by copying:

Ana: A tiring class is that class in which the whole time you just pick up the book, and just copy the book, which is very tiring.

Researcher: *What is this of copying the book?*

Ana: Copy... They give us an activity in the book from 1 to 6 and we have to copy everything, and they have to check it. Then every day it's the same thing, the same thing, it's really tiring. I think that's why we get really tired. (...) They have to teach us something out of the book. Everyday just the book, book, book...

I like Literature the least. Literature was always at the end of the day; it gets more tiring. Then the teacher tells us to copy the text, then it gets more tiring (Fábio).

Today is a day to copy a lot [Tuesday]. We copy in the morning and after lunch there are three more periods just to copy homework. That's why I don't like it (João).

The time lost with the copy contributes to the loss of meaning of what is done in the classroom and is problematized in the field of education by studies on literacy, which emphasize reading and writing as social practices, therefore, covered with meaning (Soares, 2004).

What is strange about the full time is the use of class time (when there is more time) for copying, which does not promote learning, as it is a motor activity, therefore not implying the exercise of thinking and the exercise of language. Evoking Charlot, “the subject of knowledge develops an activity that is its own: argumentation, verification, experimentation, willingness to demonstrate, prove, validate” (Charlot, 2000, p. 60). This subject establishes, via language (different from the act of transcribing), a relationship with others, with practices, with the objects of knowledge (Charlot, 2000).

What is also strange in the time spent with the copy is the extensive use of writing guiding knowledges in which other norms that dispense writing are involved, such as Physical Education and Art:

Vera: Physical Education has theoretical classes. It is difficult because we have two Portuguese classes, two History classes, and all teachers give us homework. It's just that we think it's very difficult because of the homework.

Researcher: How is this homework, the class of homework?

Vera: Ah! Too much text. Lots to copy.

Researcher: Do you copy a lot?

Vera: Physical Education, yes. I copy about basketball, because now we are studying basketball, then it is necessary to clarify the subject, giving us texts to copy.

Researcher: What is it like to write all day long? The writing class you talked about.

Tácia: Because the teachers give us homework, then there's another homework, then another one and we get tired. Today is like that. I don't know if there's going to be an Art class, or if we're going to copy. Because last class we ended up writing about mosaics.

Interestingly, the students do not resent the theoretical aspects that are presented, for example, in Art classes, but rather value these aspects and the possibilities of learning them in the full time: differences between “Comic Stories, Cartoons and Animes”, “Surrealism”, “Famous Painters”...

The Art teacher has been with us for 4 years and we never repeated a subject. He's always teaching us something different. He teaches us about famous painters, art movements, and this develops the student's artistic and critical side. He also develops the drawing technique (Tiago).

Copying time is also used to make distinctions between easygoing students and those who refuse to do school activities. The easygoing ones do what the school orders, and that's why they consider themselves good students – “I copy everything, I do my homework” (Cátia); “I copy everything correctly” (Ana); “I try to do what the teacher says, I copy, I do my homework” (Alan). In its turn, there are those who refuse to copy, and are taken by the school, as they claim, as “troublemakers”, “chatty”, “without interest”. They think about the full time as an extra time the teacher has to “complain about us” (Rui), “annoy us” (Nélio).

Vera says she understands that “you have to write at school”, but she problematizes the type of writing. She appoints examples from the Portuguese class that explains the subject, but “then writes a lot”, History class that copies a lot and “needed to explain things better”, “Art class also sometimes has copies”,

“Literature sometimes gives us a text”. She says that “everyone understands that they have to send us homework”, but “it is too much, and we learn too little”. Therefore, “the copy time” steals from the learning time and interferes with the possibility of effective entry into the classroom of students who have not yet entered the school logic (Charlot, 2001; 2013a).

Full time does not translate itself, in all classes, into the possibility of learning, there is no effective engagement of the Self in the situation (Charlot, 2000; 2013a), because the proposed activity makes this engagement difficult by self-undressing, by itself, of meaning. “Learning is reconstructing what was said, going through the writing, in a simple or double way (taking notes, testing). But if what was taught was not understood, this reconstitution falls apart” (Charlot, 2009, p. 230).

If the copy disqualifies the class, a good class (which can even be repeated on the day) presupposes two engagements – from the teacher and the student – as described by Iana and Taís when answering the researcher's question about what they consider a good class, and if the class duration makes a difference for it to be considered interesting:

A [interesting] class that catches my attention, I get excited to know more, I get excited to want to know about it, no matter the duration. Just like Science class. Because, at the same time that there's that cool, impactful class, which makes you excited, there's that boring one, where you have to just copy and stuff. Just like the Portuguese and History class, just copying. There is no such thing as explaining, asking questions (Iana).

It is the [class] that the teacher brings his/her material, he/she explains it, the students interact. A class that you really get to learn and participate in. Because it's no use for the teacher to stay there in front of us for 50 minutes talking if you get lost in the middle of the whole thing. When you interact, you learn. If I have a question, I want to ask it. If I have the opportunity, I'll take it (Taís).

For the students, the interesting class is related to the interesting teacher: “who explains well, who gives an activity that is worthwhile and [...] that matches his/her class” (Pedro). It is a teacher who manages to interact, “who is a friend, who explains the subject, who gives us the opportunity to open up to them, talk... sometimes serves as a friend for us, as there are many here at school” (Olga); “who knows how to give examples that catches our attention” (Olga); “who gives everyone an opportunity to give their opinions” (Beatriz).

For the students, an interesting teacher manages to keep the classroom organized, and cares about them:

Like, that teacher who argues. The one who is strict. That teacher who fulfills all the wishes of a student is not a good teacher, because some teachers I say are a little slow. But some are smarter. That argues when they have to and plays when they have to play. I consider a good teacher the one who worries, argues for your own good, who calls your attention to be better than you are... I think that's what a good teacher is (Karen).

For students who like to study, there are also some requirements regarding the class and the teachers. From the time spent in the classroom, they hope to learn more, hope that the teachers know how to balance the activities, “not teaching everything at once”. Therefore, the interesting teacher is the one who

“is able to explain the subject at the right time”; who does not forget what he/she explained (“there are some that the class was today, come back [to the classroom] and already forgot”); who knows the content to teach,

[...] does not make up things during the explanation. Because if the teacher makes up things, and I study and discover something else, I'll be in doubt about which source is wrong. If it's the teacher's, or if it's the one I'm researching. This type of teacher gets in the way of the study (Tiago).

For students who do not like to study, and those who encounter difficulties in the school, the projections they make about the classroom, in their majority, are less demanding: an interesting class “is the one that shows a movie about the subject”, and they expect, above all, a “teacher who explains well”, which means repeating the explanation as many times as necessary (Charlot, 2009). They consider it interesting the teacher who “pays attention to us”, “knows the difficulties”, “has patience”, “who understands the student, understands the difficulties of some and doesn't go soft” (Caio).

Caio, considered by the school as a student with difficulty, also states, in his narrative, to have difficulties in some curricular components, but he also defines himself as curious, someone who likes to learn and, for him, a good class:

It has to be something I don't know, or I can know, but it has to hold my attention. It has to be a mystery class. You have to catch my eye. It is like, I'm thinking now only about chemistry and physics, these things, like, the class, to hold me in a chemistry class, there has to be mystery. It holds me, I can't distract myself with anything else, just with that.

If the class doesn't hold him, Caio gets distracted, and as an inventive young man, he refuses to copy - “it's a waste of time”, and that's why, sometimes, he doesn't consider himself a good student – since he should make an effort to copy and comply with a rule imposed in some classes.

The descriptions of interesting classes and teachers find similarities with what was presented in other studies on the relationship with knowledge (Charlot, 2001; 2009), and we highlight, in a special way, how students with difficulties at school consider significant the fact that someone still believes in them (Charlot, 2009).

The teachers' speeches that “they only like Physical Education”⁷ do not apply to them either. Even Physical Education is considered an interesting class, or not, depending on what is done in it, which is closely related to the spatial issue. Movements require spaces, not always available at the ETI, and, generally speaking, in Brazilian public schools.

From a good Physical Education, Art, Dance class, it is expected that the teacher will call the student to movement and creation. For example, for Jane, in Art classes, “we need to create”. Iana, by her turn, considers the Physical Education class a wasted time. She explains: “the teacher is not concerned about telling us to exercise. She arrives, tells us to sit down. If you're going to do something, do it. If not, stay there. It's just about marking presence”.

Olga believes that a good dance class “must have a teacher who knows how to teach”. They know the distinction between the teacher who practices Judo

⁷ Reference to statements heard by the researcher in the research field.

and the one who doesn't, who is trained to teach Dance: "you have to be trained, we now have a teacher who doesn't understand anything about dance" (Gabi).

Both classroom activities and workshops⁸ require preparation, and should be learning opportunities:

For example, an ideal workshop I think has the same goal [of a class], depends on the teacher's material. Like Physical Education and the Group Games workshop, we had a project with the two teachers so that we could understand this division of futsal, volleyball, basketball. We had some theory because we had to learn the rules, how it is applied, the size of the court, how the players are. So, a workshop class is one in which you have a preparation, you have an objective, you have a goal to be set there, and you can complete it as a class (Taís).

Charlot establishes an interesting distinction between explaining and teaching:

Explaining means making people understand, helping the student to access the knowledge: the activity is regulated in reference to the student and not only in terms of knowledge (but also in terms of knowledge, of course, it is not a question of talking about something unespecific). Teaching is giving a speech whose reference is the coherence of the speech and not the student's understanding. The explanation is always directed to *someone*, while the class may be directed to no one (Charlot, 2009, p. 237, emphasis added).

Thus, "copying classes", or "classes that the teacher only speaks", deliver a speech, and are not the classes in which students find meaning. In turn, interesting classes are those in which the student moves from a place of listener to that of a participant, as an interlocutor in the process, even if he/she puts himself/herself in an attitude of listening.

Interesting class/interesting teacher are closely related – interesting teachers teach interesting lessons, even if they are expository. Thus, it is not the "method", in the sense of the proposition of Technician Pedagogy, or the "Active Methodologies", that validate this correlation, but other components derived from the class: teachers who dominate the field of knowledge (History, Mathematics, Art, Karate, Music...); teachers who establish a dialogue with the student; teacher and class preparation; teachers who are attentive to the students and their difficulties.

The classroom is also a relational space, and the extra time favors a closer relationship with the teachers:

Because like, answering most of the questions we have, it gives the teacher more time. The teacher can play with the students, the teacher for me can't just be too strict, for me the teacher also has to interact with the students (Beatriz).

The relational aspect of the classroom also assumes the fact that students establish particular meanings when learning. So, interests, preferring language or math, make a difference. But the "class must have a mystery" (Caio): an

⁸ Dance, judo, karate, music, circus, photography, group games, among others, incorporated into the curriculum via PME (Souza, 2016; 2017).

interesting class is “when a desire, in the deepest sense of the term, is satisfied by the encounter with an intellectual content” (Charlot, 2013a, p. 160).

Testu (2008) shows differences in the time taken to do math and language activities. However, the author states that to understand them one must consider student engagements in the activity, gender, social and cultural differences, and relationships with knowledge.

The normativities of each field of knowledge and the time spent by the student in class to enter these normativities are interesting aspects to be analyzed in the full time. However, care must be taken not to adopt a strictly cognitive or biological bias, as learning involves the movement of appropriation of the human world, the social practices, the singularity, in which the desire appears (Charlot, 2009; 2013a).

In this sense, the results of this study allow reflections on these normativities, presented below. Dance, Judo, Karate, Physical Education classes require more time.

They demand leaving the classroom, changing clothes, organizing the class dynamics, warm-ups, exercising, stretching. Igor says, for example, that outside the school, karate classes last 80 minutes, and, based on this experience as a practitioner, he says the “school time is not enough”. Therefore, when referring to the workshops, the students state that “there is no time”; “you have to go back to the classroom sweating”. In the case of Physical Education, for example, Olga asks for showers at school, and Taís says that the clothes are not “adequate”, which causes discomfort: “there should be a way to shower and change clothes” (Taís). For those who practice a sport, it doesn't take much imagination to check the insufficiency of time (50 minutes) for these activities, and the inconveniences generated when the body cannot be given the necessary care after the activity.

There is also an imbalance between class time and entering into the normativity of the more theoretical disciplines. If the classes are about writing/copying, or about a teacher's speech, there is time, as it is “boring”, and it is “wasted time”, as highlighted by the students. But what does it mean to operate effectively with Mathematics, History, Science, the English Language, etc., and enter into the normativity of these fields of knowledge? Each of these fields, such as the English Language, presents specific contents (verb to be), abilities (learning how to speak English, understanding what was heard), specific logics (language functioning, expressions, verb tenses), in which reflective activities are involved, such as thinking, understanding, imagining, analyzing, evaluating, synthesizing (Charlot, 2009; Souza, 2017).

How long is it for an art class at school? If it is the theater, it is the time of “gesture, scenery, light, makeup [...] voice that pronounces the text in front of an audience” (Charlot, 2013a, p. 186). If it is dance, it is the time for expression techniques, choreographies, dance content (history, anatomy), awareness, enjoyment, and aesthetic appreciation... (Charlot, 2013a; 2013b). Thus, 50 minutes are insufficient, and the marginal character of the arts in Western Education and in the school is added to this, because even though the school has more time, the time for the arts remains reduced in the full time. Examples could be evoked in each field of knowledge, but this is an exercise that I leave to you, reader.

We must also consider that the class time is shared with another individual, the student, who establishes different relationships with each curricular

component, different processes, and greater or lesser intimacy with the content to be taught.

The class time makes a difference when it is understood that school learning is to entry into specific norms of each field of knowledge, which is closely related to the quality of the class, in which students and teachers are engaged. In this sense, the “shredded time”, which Hana refers to, deserves to be seriously considered in full time school propositions: will the school have more time to “shred more”, which dates back to the beginning of the last century in Brazilian education, or will it understand that full time students want more time?

4. Concluding

Extending the school time requires an arduous exercise in denaturalizing time itself, which imposes itself as a powerful universal, especially in school practices. Time is a constitutive part of the civilizing process, finding itself, therefore, ingrained in our ways of being, doing, behaving, acting, adapting. We are always learning and conforming to time, in time.

If temporal linearity already produced perverse consequences in school practices, restricting body and learning times, they are strengthened in full time, which enhances the normalizing effects of school disciplinarization through the space-time cutout. It is important to reflect and undertake efforts to deconstruct school time and its naturalization, which poses serious risks for full time schools urged to build on other space-time logics, and to provoke meanings for students to remain in them.

I affirm the importance of the full time and the right to more time in school, which is in a process of retraction in Brazilian education from the year 2016, including the ETI of Governador Valadares, which reduced this time to the final years from 2019. Full time, which aims full formation, the multidimensionality of the subject, access to different cultural spaces, the living of other cultural, artistic, sports experiences, curriculum changes, among other purposes, as found in Brazilian literature on the subject, calls on our voices in its defense.

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