LUMEN ET VIRTUS

Integrated curriculum, overcoming the logic of school time

https://doi.org/10.56238/levv15n39-053

Renata Filipak [1]

ABSTRACT

This article discusses the fragmentation of knowledge and of the human being caused by the logic of time in modern and contemporary society, where time is controlled by bosses, who enjoy idleness and scientific knowledge, while workers perform tasks within a rigidly controlled time. This dualism also permeates Brazilian education, with the separation between general education for the elites and preparation for work for the disadvantaged classes, consolidated in the 1940s. The school organization, marked by uniformity, does not take into account the various social and individual variables, resulting in a fragmented pedagogical time. The article proposes to overcome this logic through an education that promotes the integral formation of the human being, uniting manual and intellectual work. This requires a curricular approach that is not linear and fragmented, but rather integrated and dialectical, considering work as a central element of human formation. The dialectical perspective suggests the reconstruction of totalities through the relationship between the parts, and the overcoming of the capitalist temporal logic, which controls the time of production. Curricular integration must go beyond the overlapping of disciplines and be guided by innovative methodological approaches that allow a broader and more complex understanding of the phenomena. In addition, the integrated curriculum needs to connect scientific concepts with their practical and social applications, promoting a complete and critical education. Finally, the article argues that the integrated curriculum transcends linear and fragmented temporality, recognizing the importance of individual learning rhythms and the need for an education that goes beyond the reproduction of knowledge, promoting resistance to the dehumanizing logics of capital. The school must thus integrate individual and collective times and spaces, allowing for an education that is truly formative and transformative.

Keywords: Time, Integrated Curriculum, Integral Human Formation.

[1] IFSP Campus Sertãozinho

INTRODUCTION

THE UNDERSTANDING OF TIME

> *"If you knew Time as well as I do," said the Hatter, "you would not talk of spending it as if it were a thing. He is someone.*
> *"I don't know what you mean," replied Alice.*
> *"Of course you don't know!" said the Hatter, tilting his head back in disdain. "I would even say that you have never spoken to Time!"*
> *"Perhaps not," Alice replied cautiously, "but I know I have to keep time when I study music.*
> *–Oh! Look at the reason! said the Hatter. – Time cannot bear to be marked as if it were cattle. But, if you lived with him in good peace, he would do anything you wanted with the watch. For example: let's say it was nine o'clock in the morning, that it's time to study. You would only have to insinuate something in Time's ear, and the hand would run in the blink of an eye: an hour and a half, lunchtime.*
> *("I wish it were," she said to herself in a whisper to the March Hare.)*
> *"That would be great, to be sure," said Alice thoughtfully. "But then... Maybe I wasn't hungry yet, you know?*
> *"Not at first, perhaps," said the Hatter, "but you could stay at one and a half as long as you liked.*
> *"Is that how you do it?" asked Alice.*
> *The Hatter shook his head negatively, sadly. "No, I don't," he replied. – Time and I had a fight last March. (...)*
> *"And since then," said the Hatter in a melancholy tone, "he has done nothing more that I ask. It's always six o'clock in the afternoon!*
> *A luminous idea occurred to Alice. "Is that why you have so many cups of tea on the table?"*
> *"Yes, that's why," sighed the Hatter. "As things get dirty.*
> *"But what happens when you make the full turn?" Alice ventured to ask.*
> *"How about we change the subject?" – interrupted the March Hare, yawning (...)"*
> *("Alice's Adventures in Wonderland", Lewis Carroll)*

It is a consummate argument that time is both an abstract and subjective concept. In addition, the desire of men to define and conceptualize time permeates the history of humanity. The question is continuous about this and can be seen in the eleventh book of the confessions of St. Augustine who says: "What, then, is time? If no one asks me, I know; but if I want to explain to those who ask, I don't know anymore". (p. 121). The fact is that, for a long time, philosophers and thinkers from different areas have been in search of answers about this instigating concept.

Since Greek mythology, there have been mentions and attempts to conceptualize time as its personification known as kronos and kairos. The first refers to sequential, chronological time, the one that is measured, and the second represents the moment, something indeterminate in time, a special event or an opportune experience. Philosophy was also concerned with explaining and discussing it. Plato (427-347) in his work *Timaeus*, deals with the conception of time when it externalizes its cosmogony. For him, time appears in duality. The world of ideas, pointed out as that which is eternal, which never transforms and always is, can be apprehended by reason and intelligence. The world inside the cave, or that which is finite and the things that always change and never are, about which we have only a temporary and imperfect knowledge: opinion. Since man is invested with body and soul, Plato defines the body as bad and finite, in search of what is temporal, and soul as perfect and good, being infinite with desire for what is eternal. He says:

> Now, when the Father who begot it understood that it was moving and living, this World, the image born of the eternal gods, rejoiced, and in his joy reflected on the means of making it still more like his model. And just as this model turns out to be an immortal soul, so it has endeavoured, to the extent of its power, to make immortal the whole as well. Now, it is the substance of the model soul that was eternal, as we have seen, and this eternity, to adapt it entirely to an engendered world, was impossible. Hence its author took care to fabricate a certain mobile imitation of eternity, and, organizing the whole of heaven, made of eternity one and immovable, this Monday an eternal image that progresses according to the law of numbers, that which we call Time. (Plato, 1981, p. 92)

Thus, for the philosopher, time would be a characteristic of the visible order of things, having been created along with the universe and movement. Still, it is important to point out that, in his perspective, time is correlated to the idea of change, while timeless eternity is defined by stability.

Influenced by Plato, Aristotle (384-322) also conceptualizes time, however, it should be noted that the Aristotelian conception of time is different from its master in several particularities. For Aristotle there is an interdependence between time, movement and soul. The latter is pointed out by him as the principle that enumerates time, that is, the soul is the necessary condition for understanding it. Therefore, only human beings (endowed with soul and intellect) are capable of perceiving it. Also, in the Aristotelian conception, time does not exist if there is no movement (change) because, "time is the quantity of movement according to a before and an after". Thus, it is composed of past and future: "Time is not, because it will be or has already been", that is, one can know the integral parts of time (past, present and future), but its exact totality and duration are not, because the perception of time is given by the recognition of two different nows (or instants) from each other, and then, The very now (present) cannot exist. Finally, time in its entirety cannot be assimilated by the human mind because it is endless. To this end, there is a supreme being who is the eternal, an intelligence that orders the world and is perfect.

Another important philosopher who deals with time is St. Augustine (354-430), also influenced by Plato. Marked by questioning, already mentioned at the beginning of this text, he places himself in a condition of ignorance about time and, from this, from other questions, mainly from conversations with God, in his work *Confessions*, Augustine talks at length about time.

Your first question is "what was God doing before creation"? In accordance with the Platonic idea, in response to this question, he deduces the existence of time only from creation and also, that he knows nothing about time, because man is immersed in temporality. Therefore, only the eternal knows about what is temporal.

From there, Augustine tries to answer "what is time"? For him, the past is no longer, the future is not yet, and the present needs to cease to be because, if it remained, it would become eternity. The present, therefore, has no duration:

> If we can conceive of a space of time that is not susceptible of being subdivided into more parts, however small they may be, we can only call this present time. But it flies so quickly

> from the future to the past, that it has no duration. If it did, it would be divided into past and future. Therefore, the present time has no space. (Augustine, 1980, p. 219)

Notwithstanding his conclusion about the non-durability of the present, Augustine opposes the Aristotelian idea of the link between time and motion.

> Let no one tell me, therefore, that time is the movement of the heavenly bodies. When, with Joshua's prayer, the sun stopped, so that he could victoriously conclude the combat, the sun was still, but time was moving. This was enough time to execute and to put an end to the fighting. (Augustine, 1980, p. 224)

In this way, the measurement of time, then, happens according to the activity of the human mind and proposes a new terminology, with three times: present of past things, present of present, and present of future things. Time as a whole, the eternal, can only be perceived by God.

Finally, Augustine is emphatic in his criticism of cyclical time, dominant throughout Antiquity and much of the Middle Ages. Linear time is a notable feature of the Judeo-Christian legacy, categorically inducing the Western view.

For Immanuel Kant (1724-1804), time is not a datum of the subjective world, but rather an innate competence of man to know it. Therefore, time does not exist outside of us, but is something that we apprehend in order to delineate the world, it is a form of our intuition. It is not possible to give content of reality to time, it is only an essential form to every representation of the real, an *a priori* of sensible experience. In *Critique of Pure Reason*, he states:

> Time is a necessary representation underlying all intuitions. With regard to phenomena in general, one cannot suppress time itself, although one can very well eliminate phenomena from time. Time is therefore given a priori. (Kant, 1980, p. 44) (...) Time is nothing more than the form of our internal intuition. If the particular condition of our sensibility is suppressed from it, the concept of time also disappears, which does not adhere to the objects themselves, but only to the subject who intuits them. (p.45)

It is not possible, for Kant, for man to know phenomena "in himself", however, only coming from experience, both in space and in time.

THE MEASUREMENT OF TIME AND MODERN SOCIETY

It can be seen, then, that time – in itself – is a complex and multifaceted concept. However, when it is perceived in the historical contextualization and in how it has been constructed and represented in modern societies, it is faced with a subjective temporality, but instituted as a form of demonstration of power and division of social classes. Martins (2004) points out:

> The problem of marking time has always been present since the dawn of humanity, linked to the possibility of agriculture. Several peoples developed calendars based on the periodic movements of the Sun or Moon, as an answer to this eminently practical question. The solar day, the lunar month, and the solar year were the basic natural cycles used for this purpose. We owe the Egyptians the first sundials, as well as the first water clocks (clepsydras), both

> later used by Greeks and Romans. These two types of clocks have been used since Antiquity also in the East, where it seems to have appeared the marking of time by means of incense sticks and graduated candles. As instruments capable of marking time intervals shorter than the solar day, clepsydras and sundials were only surpassed by the appearance of the first mechanical clocks, which occurred in Europe around the thirteenth century. (MARTINS, 2004, p. 86)

In view of this, it is concluded that time in the ancient age does not unfold in a linear way, that is, from the past to the future, but is sometimes immobile, sometimes cyclical. (GOUREVITCH, 1975). In the Middle Ages, temporality ceased to be equated with movement and nature and began to be conferred as the time of men's lives, dominated by the chime of church bells. According to Whitrow (1993, p. 24), this would be the most linear temporal dimension ever understood, with less inclination to cyclical temporality and fixed on the conviction that instants do not repeat themselves. With the domination exercised in society in this period, being the last day of the week dedicated to God, the Church generated the necessary conditions to be able to control economic and social time (2005, p. 15). That said, Lemos (2005) points out that the "process of transformation of the consciousness of time in Western medieval urban society, articulated and symbolized by the appearance of the mechanical clock, operates the transition from a medieval temporality to a modern temporality". (p.2) and, with this, a new political, cultural and economic order is established, secularized and urban. Gradually, this time of the sacred, guided by the Church, is contrasting with secular time. Conditioned by the rise of the bourgeoisie and the emergence of industries, the idea of time, for Modernity, began to prevail in the standardization of production, generating differences in social relations and affecting greater inequality.

> The acceleration of the urbanization process from the Modern Age generated new modalities of time control, with the replacement of the church towers by the towers that marked the working hours. This is how the conception of time was established today, based on the use of the mechanical watch. For it is in the context of urban industry that the need for a more precise measure of time will be imposed to regulate the length of the working day: the textile bourgeoisie, in a conjuncture of social ascension, will obtain permission to install bells and, later, mechanical clocks in the vicinity of city towers for the purpose of signaling working periods. (LEMOS, 2005, p.2)

Thus, it can be seen that the appearance and dissemination of the mechanical clock brings, to modern society, a rationalization of time. According to Lemos (2005) "the regular beating of the mechanical clock, more than introducing the idea of an abstract segmentation of time, will imply another possibility, absolutely new and not without great consequences: that of determining equal hours, independent of natural cycles". (p.4)

This new way of measuring or counting time, which clearly appears detached from the rhythm of nature, will dictate, little by little, the course of the new society and will be the milestone

of the transfer of power from the Church, as the organizer of civil life, to the secular authorities and the manufacturing bourgeoisie. (p.4)

Finally, it must be said that time is a human creation with the intention of responding to the desire to explain itself and the world, and the consolidation of measured and fragmented time is intrinsically linked to the instances of power as a factor of control of bodies and beings at the service of capital. (FERREIRA, 2010, p. 206)

TIME AT SCHOOL

As seen so far, questions and concepts about time have permeated the history of humanity. In this way, the control of this abstract concept came to be understood as necessary in the construction of a modern society at the service of the bourgeoisie that perceived time as a form of control of human lives. As is well known, the development of education and school institutions are linked to the development of Modernity. According to Juares da Silva Thiesen (2011), the systematization of the school curriculum, from its first appearances to the present day, portrays a historical path produced under strong interferences of metanarratives formulated and developed in the interim of modernity, having, since then, the categories of time and space as the foundations of the school curriculum organization. In the same way that the mechanical clock was established in the daily life of this new model of society, thus demarcating a new way of regulating human activities, making them fragmented and measurable, the school also creates, for itself, its time, which, for Acorsi (2007, p. 53) is unique and also marked by the precise shape of the clock, in which everyone should fit in order to mold and create their subjects (students). Thus, it can be said that school time educates, controls and determines learning.

In addition, Rogério Fernandes (2008) states that time has always been an inseparable dimension of school life because, among countless other reasons, it defines the structure of the curriculum and the organization of the daily scenario in the exchange/acquisition of knowledge, that is, school time is hegemonically characterized in the decisions of the subjects' schooling. This happens because, sometimes, it has different times for the subjects (disciplines), other times because it defines exactly the routine submitted to the students, without taking into account the individual learning times and social routines.

Objectively, one can easily point out time by thinking about the school calendar and the way it organizes time: it determines the beginning and end of the year, predicting school days, vacations, school periods into which the year is divided, civic and religious holidays, dates reserved for evaluation, periods for technical meetings, courses, among others. (VEIGA, 1995 p.25). In addition, it is possible to mark, on a daily basis, the activities by dividing the time with the objective of carrying out all of them programmed and necessary over the course of a day, a week, a bimester or

semester, and the school, as an organized and intentional institution, its time is institutional, that is, it is a cultural fact, therefore, the result of a historical construction.

In this development of the use of time in school, Fernandes (2008) points out the immeasurable dimension that time has. They would be: "the prescribed time and the time lived, the time to be followed and the time circumvented, the free time and the controlled time, the time in progress and the time remembered, the time measured and the subjective time, the time object of registration and the time that fades away and does not fit in the written" (p.7) With this, It can be seen that school time is as complex to conceptualize as time itself. But it is necessary to point out its importance with regard to the organization of the school institution and the curriculum, which have time and space as their roots in structure.

These concepts were produced during Modernity and, according to Thiesen (2011), are social and historical constructions of human activity, constituting "part of the mediations produced in the movements of historical construction of modernity itself and absorbed in the school as culture". To better understand, it is necessary to point out that:

> The social transformations experienced by Europe, especially from the fifteenth century onwards, identified with the Renaissance movement in the fields of culture, politics and science and with the strengthening of the bourgeois class in the capitalist system, had significant repercussions on the forms of organization of institutions, in general, and education, in particular. This kind of revision or reform of thought significantly altered aspects of the theological-idealist and rhetorical-literary tradition of the Middle Ages, implying the modes of organization of society, institutions and individuals". (Thiesen, 2011)

Thus, school time, as it was constructed, undoubtedly brings evidence of a culture assimilated from the ideas of the Enlightenment and the logic of the market, which are peculiarities of modern society.

According to Agustín Escolano Benito (1993), time, together with space, constitutes one of the structural elements of school culture, as it has an important function in the establishment of an order that attributes power and control in order to insert children -students- in a homogenizing and hegemonic model with a view to industrial production, since, The school would then be the space to manage these structures:

> The school was divided into determined and structured times and spaces and the children were hierarchized within them. The fixed spaces and times that Modernity sought led to the homogenization of classes, after all, it was necessary for everyone to be at the same point in development to occupy a certain place at a certain time. It is the spatialization of time, where time has become reducible to space and thought of as a function of space (VEIGA-NETO, 2002)

As already said, the control of time occurs, in short, based on a relationship of power and domination. This is no different in the construction of contemporary school organizations. As Souza and Antonio (2017) state:

> In the modern world, the mass school, which emerged in the nineteenth century with the Industrial Revolution, configures its formative purposes in tune with its function of educating workers and fitting them into the new productive model, in the face of the changes that were taking place in the economic, social and political framework. In the midst of the emergence of a new social condition, a type of school education was necessary, configured from the processes of division of labor in capitalist society. Thus, patterns and forms are instituted for the schooling of the masses, with the continuous fragmentation of their educational processes, materialized by the hierarchical selections of disciplinary knowledge linked to the accentuated social division of labor. (p.04)

With this, it can be understood that the school assumed the responsibility of forming subjects aiming at the ascension and establishment of the capitalist order based on the model of the productive system that organized society with class division.

In Brazil, the construction of school routines was established by the Jesuits influenced by medieval schools based on Augustine's perspectives. The former were inserted in schools based on a rigid organization of grades, schedules, subjects, activities, breaks, among others. In this way, "school times and spaces are understood by religious people as instrumental rationalities. They are placed at the service of an 'order' that should be established and thus controlled." (THIESEN, 2011)

Consequently, at the end of the nineteenth century, schools had their curricula reformulated, influenced by positivism, thus adopting disciplines considered scientific instead of the literary ones in vogue until then. Even with this change in the organization of the curriculum, the school routine continued to be rigided by the culturally crystallized standards since the Middle Ages and, according to Thiesen (2011), influences of scientific and technical rationality, encouraged by the capitalist model, were established, in a continuity of the plastered curricular and school organization, as a way of systematizing times and spaces. That said, the curriculum was embodied, within the structured school organization, based on the objectivity and pragmatism of scientific knowledge, thus culminating in the persistent fragmentation of time and consequently of knowledge

Numerous aspects of these patterns, which guided the school and curricular organization, are still present in contemporary schools. Perrenoud (2001) *apud* Thiesen (2011) states that:

> the contemporary school continues with the model that emerged as the most rational of the nineteenth century. For him, courses cut into annual stages, stages that must be covered in an almost immutable order, children who, by the principle of compulsory schooling, all enter the same age, follow the same program and continue each year, from one stage to another, until the end of the course, students schooled in establishments of the same type, dispersed over a territory, based on a "school charter" that establishes a more or less obligatory place, students who follow the same program, use of time structured by a timetable that assigns a fixed time for each week, with defined moments for each subject, are some of the most universal traits of this organization that characterizes the model of modernity. (p. 06)

The intense influence of the modern school on the contemporary school with regard to its organization is undeniable. Based on this premise and making use of Foucault's ideas, it is reiterated:

> With its panoptic gaze, the school controls, separates, analyzes, differentiates and regulates the students who are configured, adapted, framed. The student is not encouraged to conquer his space, to use his time, but to accept an already established order that he does not know by whom or why it was instituted. He is not called upon to develop, to expand, but to accept and respect the control, the vigilance of his gestures, of his body, of his mind. Space and time are separated and divided not only to optimize learning and even less to liberate, aggregate and solidarize, but to "watch and punish" (Foucault), to segregate and submit, to transform them into solitary, cornered and weak cells. Space and time in the school are used as training operators that, in Foucault's reading, are inspired by the military model: To this penalty of space is added the micro-penalty of time (time, delay, absence, interruption) (FOUCAULT, 1989, p. 149).

Therefore, it is concluded that contemporary schools are immersed in the logic of "pedagogical time and space as rationalizable instruments that can and should be controlled, fragmented, mathematized and hierarchized, in the name of an alleged order and an idealized discipline". (THIESEN, 2011,). Thus, if "this vision of curriculum and, consequently, of the curricular organization that materializes in educational practices, not considering these historical, ethical and political aspects, bring a perverse, dominating, excluding intentionality in the process of social and cultural formation of man". (CÂNDIDA, 2008, p. 09)

INTEGRATED CURRICULUM, OVERCOMING THE LOGIC OF SCHOOL TIME

The logic of time in modern and contemporary society has not only fragmented knowledge, when it took control of time as a guide, but also fragmented man by dividing him into social classes. The bosses who controlled and commanded time, enjoyed leisure, were the ones who belonged to the action of thinking, directing and planning. Therefore, they sought, for this, scientific knowledge, while the workers, holders of the action of executing, fulfilled the hours of service, which were imposed on them, until the factory bell released them for rest. The knowledge that was attributed to them was based on doing. Ferreira (2012) corroborates by pointing out that "Contemporaneity has appropriated these elaborations of the notion of time, proposing the duality between work as an activity that mortifies the human being and idleness, as a real activity of pleasure and fruition". (p.212). Ciavatta clarifies the context of this duality present in Brazilian education, which mainly concerns professional education:

> In Brazil, the dualism of social classes, the inequality in access to goods and services produced by society as a whole, without Raissa in the social fabric through centuries of slavery and discrimination of manual labor point in education, only in the middle of the 20th century illiteracy became a concern of the intellectual elites, and the education of the people became objects of state policy. But its social organization is to reserve general education for the ruling elites and to allocate preparation for work to orphans, the helpless. This dualism took on a structural character, especially from the 1940s onwards, when National Education

> was organized by organic laws, segmenting education according to the productive sector and professions, and separating those who should have secondary education and propaedeutic training for university and those who should have professional training for production. (p.87)

In the opinion of Oliveira, Toledo, Andrade and Marques, authors of the article *Questions about time in the school space*, the uniformity present in the school organization cannot be considered positive, as it does not take into account the social context in which the institution is inserted. The temporal, social, individual, collective, economic variables, among countless others to which schools are subjected, do not find affinity with the linearity of the curriculum, calendar, planning and teaching and learning process. Pedagogical time is fragmented through activities always guided by the calendars of school days, class schedules, rest, subject planning, and others.

Therefore, in order to overcome this culturally appropriate logic, it is necessary to make use of conceiving a model of education to overcome the unilateral human being, thinking about an integral education, which, according to Marx and Engels (1992), defends the production of the omnilateral human being, as an education made possible by overcoming the division of labor and by the union of manual and intellectual labor, through effective social experience and productive work.

The proposal of integral education has, in its essence, the need to overcome the conventional school that distinguishes human formation from the processes of production of life, which mark social reality. Integral education is a presupposition with guidelines based on work as a constituent of human formation, as an inseparable element of the mediation of human becoming with nature and with social relations. (SOUZA and ANTONIO, 2017)

In view of the above, the integrated curriculum presents itself with the main objective of reducing the idea of professional education focused on "preparation for work to its operational aspect, simplifying, detached from the knowledge that is in its scientific-technological genesis and in its historical-social appropriation". (CIAVATTA, 2012, p. 85). The author also completes by saying that;

> As a human formation, what is sought is to guarantee the adolescent, young person and working adult the right to a complete education to read the world and to act as citizens belonging to a country, integrated with dignity into its political society. Training that, in this sense, presupposes an understanding of the social relations underlying all phenomena. (p.85)

In this sense, starting from the premise of a curricular organization in the perspective of integrated education in which school and work are understood as places of memory and identity (CIAVATTA, 2012), it is possible to glimpse a strand in education overcoming the logic of linear time that homogenizes subjects and hegemonizes knowledge.

The curriculum was influenced by empiricist positivist rationalism and Fordist Taylorist principles of production. The foundation of most school curricular organizations, historically constructed, is multidisciplinary, thus obeying a logic of fragmentation of knowledge. The

understanding of the fundamentals that explain natural and social processes, technological development and modern production, enabling active learning and the construction of new knowledge, requires that scientific concepts be apprehended in their epistemological roots. However, the integrated training between general education and professional or technical education hovers over the practices of professional education and the theories of propaedeutic education that train for university entrance exams. Both are operational, mechanistic practices and not human formation in its full sense. (CIAVATTA, 2012, p.94). For Marise Ramos (2012), in a dialectical perspective, on the contrary, the integration of knowledge is done with the objective of reconstructing totalities through the relationship between the parts. As the curriculum cannot comprehend reality in its totality, adding the concepts that express the multiple relationships that define it implies defining disciplines, contents, problems and projects that organize the school curriculum. (p.121)

To achieve this dialectical perspective, reiterating that the overlapping of disciplines throughout a course is not the same as integration, Ramos (2012) proposes 4 movements which will be outlined in order to meet the objective of this work, which is to overcome the logic of school time.

> 1) "Problematize phenomena - Significant and relevant facts and situations to understand the world in which we live, as well as technological processes of the professional area for which it is intended to be trained, as objects of knowledge, seeking to understand it in multiple perspectives of technological, economic, historical, environmental, social, cultural points.
> This means elaborating questions about the phenomena, situations and processes identified as relevant, in order to unveil their essence characteristics, determinants, foundations that are not immediately manifested to our perception and/or experience. Answering the questions elaborated produces the need to resort to theories and concepts already formulated about the objects studied and these will constitute teaching contents". (RAMOS, 2012, p. 123)

In the realm of learning, the time that transcends kronos3 is that of relationships. And kairos is the time of experiences that gives meaning to events, crossing everyday temporality. It is, therefore, a random, unexpected and expressive movement of existence, not apprehended by rational planning, because it is unpredictable (SOUZA; CARDOSO, 2008). In this sense, the understanding of the multiple perspectives of a phenomenon can transcend the idea of time in the sense that it comprises the context, history and culture, which are clearly aspects that go beyond what is temporal. In addition, in Time and Historical Narrative (1982-1983) Ricoeur brings as an object of philosophical reflection, precisely the relationship between "lived time" and "narration" – or, in other words, between "experience" and "consciousness" (BARROS, 2012, p.2). For Ricoeur, History would be simultaneously logical and temporal, so that with it arises the possibility of dialectically integrating aspects that previously seemed irreconcilable: the structural or logical time of historiographical analysis and the time lived supported by narrative. In this sense, time becomes "human" precisely when it is "organized in the manner of a narrative", deriving its meaning precisely

from the possibility of "portraying the aspects of temporal experience". Temporality and Narrativity reinforce each other. (BARROS, 2012, p.6)

"The awareness of the (necessary) narrativity of History, reaffirmed by Paul Ricoeur, has important implications, the most important of which is to ensure the return of the lived, of sensibility and of human action" (p.3) The narrative is also constituted of a story (or intertwined stories) not only about "human action", but also about its meanings. (BARROS, 2012, p.7).

Therefore, in order to know the world from the phenomena, it is necessary that the narratives resemble Ricoeur's idea, in order to, in this regard, transcend linear temporality, since the spatiality and temporality of learning processes differ from the spatiality and formal and chronological temporality that guides and defines the rhythm of society and nature. The times and spaces of learning have more to do with the non-linear rhythms of subjectivity and the meanings of human experiences than with the adaptation to formal and previously determined standards. (Thiesen, 2011)

> 2) "To explain fundamental theories and concepts for the understanding of the objects studied in the multiple perspectives in which they were problematized and located in the respective fields of science (areas of knowledge, scientific and/or professional disciplines, identifying their relations with other concepts in the same field (disciplinarity) and in different fields of knowledge (interdisciplinarity).
> For example, the construction of a hydroelectric power plant in a certain region, problematized in the Technological Perspective, would evidence theories, concepts and technical-scientific procedures predominantly from physics. But commas and problematized in the Environmental Perspective, for example, to highlight issues, theories and concepts of biology and Geography. But every environmental issue and also economic and political, therefore, when treated in these perspectives, concepts from the Social Sciences will be evidenced. Therefore, the integrated curriculum requires the problematization of phenomena in multiple perspectives, but also a methodological approach that allows learning their fundamental determinations". (RAMOS, 2012, p. 123)

The problematization of phenomena, as mentioned in item 1, is undoubtedly an inherent path to the integrated curriculum. From the methodological approaches, then, it is possible to overcome the plastered school time. Because, time from the perspective of capitalism, according to Bensaïd: "is a specific and contradictory conceptual organization of social time" (1999, p. 113). Capital determines time, as a means of controlling production. However, [...] the eternal present of capital, with its 'icy window time', cannot at all sweep away humanity's aspiration for the establishment of a historically sustainable social order as long as there is oppression and exploitation in the world. (MÈSZÀROS, 2007, p. 25). Thus, it is necessary to free oneself from fragmented curricula so that the phenomena can be understood, if not in their totality, but in their complexity and multiplicity of perspectives. In addition, linear and historical and/or content-based methodologies will not be able to overcome stagnant time. It is necessary to expand the possibilities using all kinds of innovations, whether technological, relational, active, etc. According to Paulo Freire (1993, p. 10): "The time we

spend saying that in order for there to be joy in school it is first necessary to radically change the world is the time we waste to start inventing and living joy".

> 3) Situate the concepts as general and specific training knowledge, having as reference the scientific basis of the concepts and their technological, social and cultural appropriation. The scientific-technological possibility of a hydroelectric power plant lies in the transformation of one type of energy into another aiming at its use by people. The transformation of energy is a general law of nature, the transformation of mechanical energy into electrical energy, it is a human appropriation of this general law. The appropriation of the potential of nature by men is an ontological characteristic, while the needs that lead to doing so in the way and with the motivations that do so, and for the benefit of which social groups, is a historical issue (also as a result of political, sociological, and economic). Knowledge developed in this dimension is from General Training and underpins any specific knowledge developed with the objective of training professionals. In this other dimension, however, there will be that knowledge that, once appropriated, allows people to formulate, decide in the face of situations specific to a production process related to the transformation of energy, its characteristics, purposes, etc. These would correspond to conceptual developments and deepening restricted in their purposes and applications, as well as the procedural techniques necessary for action in situations specific to these purposes. (RAMOS, 2012, p. 124)

Knowledge about things is ontological and is inserted in a social and cultural context, in the same way cultural time, in school, is a "[...] historically changing social construction, a cultural product that implies a certain experience or temporal experience" (VIÑAO FRAGO, 1998, p. 5). Therefore, it is a time elaborated socially, culturally and pedagogically (therefore, politically), simultaneously, experienced "[...] not only by teachers and students, but also by families and the community as a whole, through their insertion and relationships with other rhythms and social times". (VIÑAO FRAGO, 1998, p. 5)

General education must permeate all knowledge and activities, as well as "Its spatial/temporal organization must consider the plurality of voices, conceptions, experiences, rhythms, cultures, interests, etc. The school, due to its curriculum and its dynamics, must contain within itself the expression of human conviviality, in all its complexity". (THIESEN, 2011)

> 4) From this location and the multiple relationships, organize the curricular components and pedagogical practices, aiming to correspond, in choices and achievements, to the assumption of the totality of reality as a synthesis of multiple determinations.
> In addition to the redefinition of the Curricular Framework, the pedagogical options also imply the redefinition of teaching processes. These should be identified with the actions or work process of the subject who learns, by proposing challenges, problems and/or projects, triggering, on the part of the student, problem-solving actions, including research and studies of situations, the elaboration of intervention projects, among others. This is not to be confused with the conferring preeminence to practical activities to the detriment of the construction of concepts. But concepts do not exist independent of objective reality. The processes and work relationships that students may face make up a historical totality. Therefore, we have as a curricular reference means seeking to understand the totality from one of its dimensions, but not to remain within its limits with the difference of a curriculum of this nature from the one that is based on the reproduction of work activity is in the epistemological assumptions that unfold methodologically and pedagogically. (RAMOS, 2012, p. 124)

According to Ferreira, (2012), the school works with the conception of learning that understands learning linked to the cognitive performance and skills acquired by students. Performances and skills predefined by the school and/or the educational system considered universal, and should be achieved in a given school time (SAMPAIO, 2002, p. 188). In order to understand the totality of the real as a synthesis of multiple determinations, it is necessary to overcome the temporal logic of capitalist society, because intellectual work is contradictory to the logic of capital. Their time cannot be framed in the time of the capitalist labor process. The time of intellectual work overflows the reproducivist capitalist work process (FERREIRA, 2012). This logic is impregnated in school curricula. In this way, it is necessary to redefine the teaching processes focusing on practice, but without separating the theoretical concepts that are the key to transcending school time, since knowledge does not end in the present, it is the result of the past (experience) and happens in the present (knowledge) to form a future (understanding of the totality of reality). One can understand this movement of the curriculum as the "third time" for Ricoeur *apud* Barros (2012), which is historical time simultaneously with the time of each individual's human experience, but which also surpasses them and encompasses them all in a broader arc.

FINAL CONSIDERATIONS

The integrated curriculum defended by Marise Ramos (2012) states that education "is the means by which people realize themselves as historical subjects who produce their existence by consciously confronting the given reality, producing values of use, knowledge and culture through their creative action". (p.125)

Thus, the integrated curriculum is presented as the overcoming of time and space, while the subjects need to understand in order to produce, because, except by the mere reproduction of something, common sense, called routine, there is nothing that prevents the school from being a movement of resistance, both to the logics of capital and to the dehumanizing social impositions, generated by the advance of neoliberal tendencies. (FERREIRA, 2012). It is not, therefore, a matter of deserting the aspect of chronological time, but of discerning and understanding that each subject has its own pace of learning and, therefore, different thought, movement and action. Thus, individual knowledge only becomes palpable in the interaction that this subject constitutes with the other and with the world. "The school has the role of integrating, through its curricular and pedagogical dynamics, individual times and spaces with collective ones". (THIESEN, 2011)

REFERENCES

1. ACORSI, Roberta. (DES)ENCAIXES: ESPAÇO E TEMPO NA ESCOLA CONTEMPORÂNEA. Dissertação (Mestrado). Canoas: [s.n.], 2007.

2. AGOSTINHO, Sto. CONFISSÕES. Trad. J. Oliveira Santos e A. Ambrósio de Pina, São Paulo: Abril Cultural, 1980. 2ª edição (Coleção "Os Pensadores").

3. BARROS, José D'Assunção. TEMPO E NARRATIVA EM PAUL RICOEUR: CONSIDERAÇÕES SOBRE O CÍRCULO HERMENÊUTICO. v. 9, p. 27, 2012.

4. BENSAÏD, D. MARX, O INTEMPESTIVO: GRANDEZAS E MISÉRIAS DE UMA AVENTURA CRÍTICA. Rio de Janeiro: Civilização Brasileira, 1999.

5. CÂNDIDA, Maria. A ORGANIZAÇÃO DO TEMPO CURRICULAR NA PRÁTICA PEDAGÓGICA DA EDUCAÇÃO DE JOVENS E ADULTOS (EJA). São Paulo, v. 3, n. 2, p. 19.

6. CARROLL, Lewis. ALICE NO PAÍS DAS MARAVILHAS. São Paulo: Martin Claret, 2007. Título original em inglês: Alice's Adventures in Wonderland (1866).

7. ESCOLANO, Agustín. La arquitectura como programa. Espacio-Escuela y currículum. In: Historia de la educacion. Salamanca: Edições Universidade de Salamanca, 1993-4.

8. FERREIRA, Liliana Soares. O trabalho dos professores na escola: quando o tempo se trai. In: Revista HISTEDBR On-line, v. 10, n. 38e, p. 206, 2012.

9. FOUCAULT, Michel. VIGIAR E PUNIR: A HISTÓRIA DA VIOLÊNCIA NAS PRISÕES. Petrópolis: Vozes, 1989.

10. FREIRE, Paulo. Prefácio à edição brasileira. In: SNYDERS, Georges. Alunos felizes. São Paulo: Paz e Terra, 1993. p. 9-10.

11. GOUREVITCH, Aron Yakovlevich. O Tempo como problema de história cultural. In: RICOUER, Paul et al. (Org.). As Culturas e o Tempo: estudos reunidos pela Unesco. Tradução: Gentil Titton; Orlando dos Reis; Ephraim Ferreira Alves. Petrópolis; São Paulo: Vozes; USP, 1975. p. 263-283.

12. KANT, I. CRÍTICA DA RAZÃO PURA. Trad. Valério Rohden e Udo Baldur Moosburger, São Paulo: Abril Cultural, 1980. (Coleção "Os Pensadores").

13. LEMOS, Maya Suemi. Do tempo analógico ao tempo abstrato. In: Estudos Históricos, Rio de Janeiro, no. 35, janeiro-junho de 2005, p. 159-175.

14. MARIA CIAVATTA. A formação integrada: a escola e o trabalho como lugares de memória e identidade. In: Ensino médio integrado, concepções e contradições. 3ª ed. São Paulo: Cortez, 2012, p. 83.

15. MARISE RAMOS. Possibilidades e desafios na organização do currículo integrado. In: Ensino médio integrado, concepções e contradições. 3ª ed. São Paulo: Cortez, 2012, p. 107.

16. MARTINS, André Ferrer Pinto. Concepções de estudantes acerca do conceito de tempo: uma análise à luz da epistemologia de Gaston Bachelard. Universidade de São Paulo, 2004.

Disponível em: <http://www.teses.usp.br/teses/disponiveis/48/48134/tde-30112004-183841/>. Acesso em: 12 jan. 2019.

16. MARX, Karl; ENGELS, Friedrich. TEXTOS SOBRE EDUCAÇÃO E ENSINO. São Paulo: Editora Moraes, 1992.

17. MÈSZÀROS, Istvan. O DESAFIO E O FARDO DO TEMPO HISTÓRICO. São Paulo: Boitempo, 2007.

18. PERRENOUD, Philippe. ESPAÇOS-TEMPOS DA FORMAÇÃO E ORGANIZAÇÃO DO TRABALHO. Disponível em: <http://www.unige.ch/fapse/SSE/teachers/perrenoud/php_main/php_2001/2001_29.rtf>

19. Platão. TIMEU E CRÍTIAS ou A Atlântida. Trad. Noberto de Paula Lima, São Paulo: Hemus, 1981.

20. ROGERIO FERNANDES, Ana Chrystina Venancio Mignot. O tempo na escola. 1. ed. Porto Portugal: Profedições, Lda./Jornal A Página, 2008.

21. SAMPAIO, Carmem Sanches. Educação brasileira e(m) tempo integral. In: COELHO, Lígia Marta C. da Costa; CAVALIERE, Ana Maria (Orgs.). Alfabetização e os múltiplos tempos que se cruzam na escola. Petrópolis, RJ: Vozes, 2002. p. 182-196.

22. SOUZA, Fernanda Ribeiro de; ANTONIO, Clésio Acilino. Educação em tempo integral: formação omnilateral, forma escolar e currículo. In: Revista Cocar, v. 11, n. 21, p. 43–65, 2017.

23. THIESEN, Juares da Silva. Times and spaces in the curricular organization: a reflection about on the dynamics of school processes. In: Educação em Revista, v. 27, n. 1, p. 241–260, 2011.

24. VEIGA-NETO, Alfredo. DE GEOMETRIAS, CURRÍCULO E DIFERENÇAS. EDUCAÇÃO E SOCIEDADE. v. XXIII, n. 79, ago. 2002, p. 163-186.

25. VIÑAO FRAGO, A. TIEMPOS ESCOLARES, TIEMPOS SOCIALES. Barcelona: Editorial Ariel Practicum, 1998.

26. WHITROW, G. J. O TEMPO NA HISTÓRIA: CONCEPÇÕES DE TEMPO DA PRÉ-HISTÓRIA AOS NOSSOS TEMPOS. Rio de Janeiro: Jorge Zahar, 1993.