



School Time Structured in Timelines That Separate the Teaching and Learning Process

Florentino Silva Becerra

Universidad de Guadalajara

ARTICLE INFO	ABSTRACT
Published Online: 17 April 2025	Each era structures its own conception of time, and when this is combined with school, it becomes school time. The objective is to identify, based on the thinking of teachers and students, the meaning they give to school time, in order to shape a structuring of elements in a space with scopes, boundaries, and circumstances to answer the following questions: What are the characteristics of the mutations in school time? What are the timelines of school time? How is school time of resistance manifested? What effect do standardized times have on the development of the teaching and learning process? How do we identify the "knows" in teaching practice? How are temporal sequences manifested in the teaching and learning process? A type of qualitative research that collects information through the ethnographic method, using interviews, participant observation, and group observation as instruments, with a selective population. Therefore, time is attached to the teaching and learning process, generating a state of interaction that describes timelines separated by knows, which pass and are articulated with the past and future, since the present constitutes a space that composes these two processes separated by timelines, because the curriculum demands a space from postmodernity composed of remote environments that establish barriers of an accelerated central core in a framework of subjective environments in the teaching and learning process.
Corresponding Author: Florentino Silva Becerra https://orcid.org/0000-0002-8073-8384	
KEYWORDS: school time; universal transience; knows; timelines; temporal practice.	

I. INTRODUCTION

Each era develops a conception of time based on its economic, cultural, and social life. Thus, the notion of an "absolute, true, and mathematical" time expresses the principles of Newtonian mechanistic physics for the era, marking the 19th century. From this mechanistic space derives the time in schools marked by routines, arrival on time, entry on time, departure on time, all within the framework of time planning, which is why the organization of school time has remained anchored in time, because in school pedagogical practices that are limited to compliance with the hour retreating before the diversified practices as demanded by today's times, generating a framework of personalized change before planning, a juxtaposed system, one hour of class after another that reveals that the school day is not considered or constructed as a pedagogical, biological, psychological and social entity, since the only parameter that is administered is the hour, applying to the domain of teaching Aristotelian logic, according to which, "the whole is not equal to the sum of the parts", it is evident that the cumulative effect of spaced class hours is not

equivalent to the school day, if the temporal unity of teaching and learning is conceived by this.

Given that the rigid and economical management of school time does not keep pace with changes in teaching and learning, this is where the place that allows for the generation of this study is marked, because within this framework, a reflective process situated in teaching is the time framed within class hours, in the disposition of time: for each class, for each subject, for each learning process; that is, how the school day is distributed and organized. "School time" is the space defined by planning instruments: schedules and calendars of preferential attention. But is this school time? A mechanical process that is related to the economy of time, but the deployment of the conception of school time is more ambitious. Where is the time for dialogue? The time that emerges from experience, therefore, the deployment of the conception of school time is more hopeful than that which conforms to objective time, seen from the vision that more time, more learning.

School time is a subjective perception that results in an image and a meaning that are individualized. Therefore, observing the external world allows us to perceive the

succession of numerous events. Time, then, is seeing reality and its structuring in the relationships between things, because it is in the human project where meaning is present. This conjugation of time and school allows us to construct school time, a space for seeking an interpretation of the school context.

This work aims to identify, based on the units of teachers' thinking and observe students' actions in internalizing school time integrated into class hours from the school context. This is to understand the meaning they give to it in their daily lives, thus obtaining qualitative data that can help shape a concept of school time.

The adjustments to the scenario allowed the structuring of the following questions: What are the characteristics of the mutations in school time? What are the timelines of school time? How is school time of resistance manifested? What effect do standardized times have on the development of the teaching and learning process? How do we identify the "knows" in teaching practice? How are temporal sequences manifested in the teaching and learning process? These derived from the following hypothesis: School time structured in timelines of resistance generates a normative time that does not allow the exercise of the development of learning and teaching to respond to the current dynamics of knowledge construction. As a result, it is established that school time is time in school and that this is a subjective social construction that establishes a form of relationship with the context, where the different ways of understanding school time meet, a time object of modernity, a space that interacts with universal transience, a school time that is developed in an evasive and changing environment that does not allow itself to be perceived as an arrow pointing, seen from the complexity open to new possibilities.

The constant changes where temporal speed brings with its individuality and denaturalization, distancing us from the human to take an artificial position in uncharted territory. It is from here that the spaces of learning and teaching converge, generating their transformation because they respond to the characteristics of the task of constructing learning that becomes knowledge, where time is organized within a forced scheme that includes social and cultural diversity that interact with teaching and learning, under the premise that everyone learns the same thing at the same pace and at the same time, an immobile system where pedagogical practices are prisoners of time. In this way, the study of school time is integrated into a category determined by the administration and this depends on the responsibility of who directs, a management based on how the use of time is understood, because the change in times imprints a context that is organized by school administration.

II. PAGE LAYOUT

Background

Liquid life, a concept structured by [1] to clarify the culture of the speed of time, where the presence of universal

transience manifests the transformation of life into a complex object that, in school, has transformed its work into a crossroads context. Why has the school failed to transform itself in the face of these onslaughts of liquid life? Time management routines continue to belong to Newtonian time, structured in hours, as [2] emphasizes, a mechanical time like the functioning of a clock. Therefore, the object of liquid modernity is transience in a digitalized world in which education has not lost its purpose, on which the preparation of generations for life depends. This has not changed; it remains immutable. However, what has been transformed is the immediate temporality that today becomes the immediacy of generations that tend to establish a barrier to the purpose of school.

In this regard, [3] describes time as something that passes a description of the timeline separated by points called "nows," which are successive positions that allow time to pass. The "nows" are ephemeral points, but how can we place time within the "nows" within school time? In this sense, [2] points out that school functioning remains mechanical, like the functioning of a clock; that is, a process that goes with the succession of time, the moments of learning and teaching offered in a classroom or in a virtual classroom. The "news" as points on the line mark the progress of learning.

Relating school time is seen as a performance variable for the incorporation of knowledge, setting quality standards for the distribution of time in the curriculum with a view to obtaining results [4]. In contrast, [5] separates time into strata where the thoughts of human activity carry out their objectives. There are three key words in relation to school time according to [4], "time", "school" and "organization" this is related to its distribution, time constituted by instants and knows, the organization formed by planning and distribution and the last one on institutional approaches.

The sensation of great speed generated by the rhythm of modern time where its atomization is presumed, that is, a rapid method, [6] affirms that there is no space between one instant and the next, so here the imaginary line of time disappears, for Han there is no duration, time lacks orientation, meaning, direction. According to [7] who develops everyday time as the spaces loaded with meaning where the ways in which the student relates to school content and lives his moment in everyday life are determined.

Teaching activities are classified into days, times assigned to academic assignments such as classes, but the teaching day also includes a series of actions that involve other times such as planning, evaluation, grading, discipline and training of students; teachers' meetings; group management and student guidance service; attention to the community, especially parents. The times designated for teaching work not only focus on teaching and learning strategies, but also involve other times that complement teaching action [8].

In this sense, [9] point out that educational research places great importance on time as an empowering element for activities and therefore an indispensable variable for learning, necessary for classroom contexts, [12] assume that classroom performance is a social construction founded on economic theories. Therefore, school time is viewed from the perspective of productivity and not from the feelings of teachers and students. Two perspectives arise: one encompassing effective time and the time of performance. From this perspective, [13] assumes that the invention of school is related to time and that it becomes a unique time separated from other daily activities.

Time as a component of culture

In this sense, [2] expresses how "the sciences have fundamentally transformed the notion of time," because each era lives its own time; that is, time evolves. Therefore, we speak of time "through the continuous mutations in our ways of life that have led us to the notion of social time".

This results in science, through its technological implications, seeking "to save time for better performance of calculation and memory storage activities" [10].

In this way, the metamorphosis of science allowed for the rapid, precise, and efficient solution of problems, as [11] points out, and thus, the time of everyday life evolves toward "an immediate time of computer networks".

Within this framework of social conditions geared toward the convenience of time, throughout the 21st century, duration is approached from the perspective of "duration means invention." In this regard, [12] states that "The more we delve into the nature of time, the more we understand that duration means invention, the creation of forms, the continuous elaboration of the absolutely new".

In this regard, [1] states that "modern liquid life is a daily rehearsal of universal transience".

Giving birth to a being that undergoes a process of transformation generated by time in its wandering state in a space called "universal transience," shaping a being that develops in a society without firm foundations where uncertainty, understood as the culture of detachment, is expressed.

So-called zapping has permeated people's daily lives as a normalized action that reveals the need and ease of constantly changing, without pausing attention, or what is: contemplation [13].

In this sense, [14] refers to this era as "liquid modernity," characterized as liquid in contrast to the solidity of the former.

Epistemic Foundations of Time

The 21st century represents a time in motion, no longer the invariant time of past eras, a space in which the value of time is rediscovered. Therefore, today, "the way we conceive, consider, and use time is a key indicator of the characteristics and functioning of a society" [2].

In this regard, [3] says that time is a passage, which reveals itself to us as something that is passing: "a present becomes the past and moves toward a future".

Therefore, it can be deduced that time is in motion, revealing the need and ease of being in constant change, without stopping attention, or what is; contemplate [13] to which he says that "time is, therefore, a passing that has three phases that we could call it 'parts': present, past, and future".

In this sense, these times are separated by a symbolic line, endowed with "an intrinsic unity," a unity that is expressed by the word "pass." And in this passing, the symbolic line is constituted, so time is nothing more than the description of this temporal or symbolic line [3].

These "nows" are the instants of time; they are the moments we live, time, and these "nows" are found in this timeline we are living.

This projecting succession, according to [3], integrates the four structural types of time. In this conceptual framework in which time is described, we focus on the nature of time and in this nature of time modern times appear, this stage says [15], part of its fluidity as a governing stage of current modernity because fluids imply that liquids, unlike solids, do not easily retain their form, that is, in this fluidity where new technologies have altered the flow of time and to explain it, he states the following: fluids are not fixed to space, they are not tied to time, while solids have a clear spatial dimension, but they neutralize the impact and diminish the significance of time, fluids do not retain a form for a long time and are constantly willing to change it, therefore, for them what counts is the flow of time rather than the space they can occupy [15].

In accordance with the above, we live in a sensation of the great speed of time, that is, an "avalanche of time in this sense" [13].

Therefore, in the liquid world, we are no longer required to postpone pleasure to build a better future, but rather we are encouraged to enjoy the now, or in [3] terms, the knows, according to H. [13] are human bonds that have deteriorated, and the mandate to enjoy has ended, with traditional love relationships.

Continuing with [1] application of his concept of liquidity to culture, he simply points out that culture, in its "liquid" phase, has ceased to be the patrimony of an elite and now belongs to the "populace," becoming a commodity that seduces customers without needing to enlighten or "ennoble" them.

In this way, the concept of time is structured within the space of immediacy that sustains the construction of thought that gives rise to and structurally constitutes time.

School Time

In school organization, [4] says that school time is a "prisoner of school planning", because in school everything is planned, such that this prisoner is not given any opportunity outside the confines of its space. Everything is

marked by time; this always indicates when classes begin or end. There is no time period that is not timed, generating a stereotypical image of school functioning.

Therefore, school time imprints a static character on the school. Time is subject to its anomie as a way of conceiving it within a structured framework in the sequence of temporal activities. In this way, the school handles time as an "absolute, true, and mathematical" entity [2].

In this framework, where organization is required, time evokes modernity, a liquid modernity, in which "fluids explain that liquids, unlike solids, do not easily retain their form; fluids are not fixed in space, nor are they tied to time, as solids are, but they neutralize the impact and diminish the significance of time" [17].

Within the framework of the school, time also appears, which occupies micropolitics, [18] a fundamental dimension through which teachers themselves and those who regulate them construct and interpret their work. The dominant patriarchal culture is also integrated into school time [19], which has permeated for centuries and has been embodied in a temporal organization that legitimized and continues to legitimize.

III. METHODOLOGY

This work approaches, through qualitative research, the context of the function and meaning of human actions that allow us to assume reality as subjective, dynamic, and composed of a multitude of contexts. It incorporates into its dynamics the understanding of opinions, lived experiences, emotions, behaviors, and relationships where this reality is established because of the interaction of its elements with the meanings attributed to them by participants.

The scope is determined by its level of depth and therefore adopts a flexible and open explanatory or interpretive design, adjusting to the conditions of the setting. This design collects and analyzes data that will make it possible to answer the questions addressed through focused interviews and participant observations that allow for data categorization, as well as the recovery of experiences for structuring an analysis and interpretation of data using an ethnographic approach as a means of discovering relevant data on certain social phenomena in their temporal and local particularities, based on the expressions and activities of the group of teachers and students.

IV. RESULTS

It is through this integration of the information in the table above that the design allows for contrasting the information and bringing it into reflection, both within primary and secondary school, through the participating subjects. Data collected in these sections integrate categories to verify coincidences and in a personal way with the subjects selected from the population.

In this way, we can confidently say that school time evolves and transforms. Each era is represented according to the

subjects' experience and feelings about it. In this way, the timelines that sustain the course of living and experiencing time are reflected in the timelines. Therefore, this argumentative basis allows for consideration and making one's own conjectures, as expressed by the participating subjects. On a personal level, the subjects studied express a resistance to the evolution of time because it poses new challenges, new ways of adapting to it, and as a consequence, resistance develops.

From school, where time is transformed into school time and teachers point to it as the teaching and learning process that they have to plan, that is, they give order and priority to time and from here it is that school time is always in movement and this derives new social times and is manifested in temporal periods in which the development of the teaching and learning process is found.

In this relationship between time and the teaching-learning process that becomes school time, the mutation of time occurs, because it has transformed in every sense, such as language, communication, among others, to give way to a time that has a new way of thinking and doing.

So, if time is presented unconsciously describing a different way of thinking and doing, it is here where the teaching and learning process becomes resistant because time is personalized according to our ways of living. The time of our time is not the same as that lived today, and that is why we would like to stop time to understand it as we understand it, as we learned, as we behaved; New social times emerge that have mutated into new values, new emotions that, from the teaching-learning process, become complex to understand and adapt to the changes that are incorporated into the curriculum over time and that current times demand. In this way, the "nows" appear in a temporal framework that allows for the manifestation of time. These "nows" give continuity to the rapid pace of time to which we cannot adapt and generate crises, attracting our resistance.

Contexts allow for the arrival of new times, times that bring with them a new presentation of the teaching and learning process, a new way of approaching time. This is where the "nows" are the basis for present-day learning, and this is where school practices find meaning.

Group and personal coexistence are transformed into a way of experiencing the "nows," new contexts that combine with temporal movement. The time experienced by teaching becomes a space of resistance caused by the mutation of time. Today, in this mutation of time, the "nows" are presented as an expression of temporal transformation, although they have always been present, but not with the speed we experience now, when the present time is the one, we must live because it is present in the "nows." The "nows" mark each moment of the teaching and learning process, describing their timelines that move closer to or further from teaching to learning.

These timelines are driven by interests and the obstacle of separation; a process where resistance as a manifestation of

time, in which actualization leads to another time, and in this transfer, crisis generates emotional instability and becomes resistance to commitment, a temporal framework where the "nows" are misunderstood and transform into resistant "nows." Temporary classroom activities are based on a regulated time, that is, all actions carried out within the classroom are based on this time that arises from educational policies, emphasizing the temporal lines between the teaching and learning process, generating a framework that is resistant to the confrontation of evolving times that present themselves as the best.

V. CONCLUSIONS

School time must be transformed, and what transforms it is the separation of the "nows," a complex and subjective space that is established as relative when it leaves the participation of teachers and students in the teaching and learning process. This confrontation of the relative and the subjective presents the complexity of the evolution of time. The separated points called "nows" are interactive elements that give meaning to the teaching and learning process, where the line that runs allows time to pass, establishing a state of temporal resistance that prevents the transformations of school time from being stopped within a framework that delays the evolution of time in school.

The articulation of the "nows" in future and past time are transient temporal processes in the construction of knowledge. These constitute "nows" that contribute to the development of school time and are found in the teaching and learning process, strengthening the presence of time in school.

The teaching and learning process constitutes a now, a complex and subjective process that is incorporated into the way teachers and students understand it from their own experiences, creating school time endowed with didactic imagination and multiple learning experiences that are generated over time.

A subjective conception of time, everyday time, time spent at school, is a social construction. It is found in a way of relating to time that develops in a space of subjective construction, establishing new ways of understanding time in a space where universal transience is found.

Accelerated society is the arrival of a subjective time found in liquid society, a space open to new possibilities transformed into fleeting events in a society that emerges from an accelerated consciousness with an anxiety to experience life that is always momentary, with the hunger to not miss anything, where beliefs in progress are forgotten. The curriculum never goes hand in hand with time management, because the latter demands a space in postmodernity, remote environments that establish barriers on a planetary scale where the central core is a space where time has accelerated and our world has become more complex, within a framework of objective environments of time lived in temporal subjectivity that enclose

unprecedented knowledge where error, ignorance, and blindness progress everywhere, at the same time as our knowledge.

The economy has surpassed the power of relationships in a framework resistant to the confrontation of evolving times, group and personal coexistence, a way of living in the now that opposes standardized times in an evolutionary space that denies social reflection and the conditions of plurality constructed in a given space and time.

A time that presents mutations that describe temporal lines in times where group and personal coexistence as ways of life are a syndrome of novelty that are integrated into the construction of a temporal practice provoked by postmodern times, causing them to accept and develop under their own impossibility.

School time is a chain with a submerged aroma between these two lines of the process of school time, responding to the current dynamics of knowledge construction, but which, when separated, constitute a time without aroma, without depth, without meaning, a space where new times emerge in postmodernity.

REFERENCES

1. Bauman, Zygmunt. *On Education in a Liquid World*. Barcelona, Spain, Ediciones Paidós, 2013.
2. Husti, Aniko. "From Uniform School Time to Mobile Time Planning." *Journal of Education*, 298 271-306, 1992.
3. Zubiri, Xavier. "The Descriptive Concept of Time." *Realitas II*, 7-47, 1976.
4. Recio, Rosa Vázquez. "Reflections on School Time." *Ibero-American Journal of Education* 42.6, 1-11, 2007.
5. Navarro, Esperanza, J. M. Tomás, and Amparo Oliver. "Personal, Family, and Academic Factors in Children and Adolescents with Low Self-Esteem." *Psychology Bulletin* 88.1, 7-25, 2006.
6. Han, Byung-Chul. *The Scent of Time. A Philosophical Essay*. Herder, 2020.
7. Quiroz, Rafael. "Everyday Time in Secondary School." *New Anthropology* 12.42, 89-100, 1992.
8. Caballero, Javier. "Reflections on School Time Management." 2012.
9. Razo, A. E., and I. Cabrero. "Time Use and Organization in High School Classrooms." Mexico City, Mexico, Ministry of Public Education, 2015.
10. Cuenca, Manuel, and Eduardo Aguilar. *Leisure Time: Transformations and Risks in a Fast-Paced Society*. Bilbao: University of Deusto, 2009.
11. Castells, Manuel. *The Information Age: Economy, Society, and Culture*. Vol. 1. Siglo XXI, 2004.
12. Bergson, Henri. *Thought and Movement [1938]*, Paris, PUF, coll. 3, 2003.
13. Martino, Andrea Graciela. "On School Time: Snow on Our Hands?" 2022.

14. Han, Byung-Chul. *Hyperculturality*. Herder Editorial, 2018.
15. Bauman, Zygmunt. "Modernity and Ambivalence," Barcelona. *Anthropos* 84-110, 2005.
16. Bauman, Zygmunt. *This Is Not a Diary*. Mexico City, Paidós, 2000.
17. Bauman, Zygmunt. *Modernity and Ambivalence*. Vol. 44. *Anthropos* Editorial, 2015.
18. Hargreaves, Andy. "Time and Space in the Work of the Teacher." *Journal of Education* 298.2, 31-35, 1992.
19. Bello, Ana Sánchez. "School Time from a Gender Perspective. School Time from a Gender Perspective". *Education, Society and Cultures*, pp. 117-134, 2007.