

# The political dimension of academic time: between narrating and deviating

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## Abstract

This article proposes a reflection on the political dimension of university teaching time through autoethnographic narratives that challenge established ways of living and organizing time in academic work. It is understood that teaching time is permeated by neoliberal forces that operate through acceleration, the overlap between personal and work life, and individual accountability. The text is based on a path grounded in autoethnography as a methodological choice that allows the production of knowledge through involvement and lived experience. One of the results presented involved how narrating time – and deviating from certain norms – can be a way to resist and reinventing teaching. Moreover, it overlaps with the emergence of temporal gaps that open when one chooses to slow down, to refuse certain imposed urgencies, and to value times of listening, care, and effective presence. Thus, we bet on the political power of narrating and deviating as ethical-political gestures of reconfiguring academic time.

Keywords: University teaching. Time. Politics. Narratives.

## A dimensão política dos tempos docentes: entre o narrar e o desviar

## Resumo

Este artigo propõe uma reflexão sobre a dimensão política dos tempos docentes universitários por meio de narrativas autoetnográficas que tensionam modos instituídos de viver e organizar o tempo no trabalho acadêmico. Entende-se que o tempo docente é atravessado por forças neoliberais que operam pela

aceleração, pela sobreposição entre vida pessoal e laboral e pela responsabilização individual. O texto parte de um percurso ancorado na autoetnografia como escolha metodológica que permite produzir conhecimento a partir da implicação e da experiência vivida. Um dos resultados apresentados envolveu o quanto narrar o tempo – e desviar-se de certas normatividades – pode ser uma forma de resistir e reinventar a docência. Ademais, se sobrepõe à emergência de frestas temporais que se abrem quando se opta por desacelerar, por recusar certas urgências impostas e por valorizar tempos de escuta, cuidado e presença efetiva. Aposta-se, assim, na força política do narrar e do desviar como gestos ético-políticos de reconfiguração dos tempos docentes.

Palavras-chave: Docência universitária. Tempo. Política. Narrativas.

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## **La dimensión política del tiempo docente: entre la narración y la desviación**

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### **Resumen**

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Este artículo propone una reflexión sobre la dimensión política del tiempo docente universitario a través de narrativas autoetnográficas que tensionan modos instituidos de vivir y organizar el tiempo en el trabajo académico. Se entiende que el tiempo docente está atravesado por fuerzas neoliberales que operan mediante la aceleración, la superposición entre vida personal y laboral y la responsabilización individual. El texto parte de un recorrido anclado en la autoetnografía como una elección metodológica que permite producir conocimiento a partir de la implicación y la experiencia vivida. Uno de los resultados presentados involucra cómo narrar el tiempo – y desviarse de ciertas normatividades – puede ser una forma de resistir y reinventar la docencia. Además, se sobrepone la emergencia de brechas temporales que se abren cuando se opta por desacelerar, rechazar ciertas urgencias impuestas y valorar los tiempos de escucha, cuidado y presencia efectiva. Se apuesta, así, en la fuerza política del narrar y del desviar como gestos ético-políticos de reconfiguración de los tiempos docentes.

Palabras clave: Docencia universitaria. Tiempo. Política. Narrativas.

## A few opening words

Academic times – here, above all, related to a university – include choices around what, why and who to prioritize. The forms of social and university organization, which encompass the dimension of academic times, gravitate around relations of knowledge-power. Such relationships focus not only on what is considered a priority in academic work, but also on who has the responsibility to decide on these priorities and how academic time is used and valued. For this reason, it is a matter of understanding that the temporal dimension is of the order of plurality, and can be experienced from different discursive locations that constitute each way of being a teacher.

In this direction, the academic work is contextual, In this direction, teaching work is contextual, as it occurs under circumstances, dimensions, and principles that are crafted in an artisanal manner by each individual throughout their formation and professional practice. Approaching time, thus, implies understanding that it is not only a linear and/or quantitative resource, but, above all, qualitative and subjective. After all, each teacher organizes their time taking into account multiple factors and conditions, such as the demands of the profession, institutional norms, the needs of students, in addition to their own experiences, expectations and personal values. This composition also occurs in the midst of a socio-historical context in which discourses that place teachers in specific representations are in vogue, associating them with a series of criteria so that they are recognized as well "engaged", "committed" and, above all, "valued". Teaching is, therefore, at the center of numerous disputes.

Such discussions fundamentally involve two central intermediaries, namely.

(a) on the one hand, academic times. An expression that does not strictly refer to the contractual workload of teachers or even to the separations between teaching, research, and extension in university work. It is something broader than that, insofar as we approach academic time as a dimension of life and, therefore, refers to a field of experience that is of the order of plurality and composition, through rhythms and intensities, as well as continuities and discontinuities that cross both professional and personal life of those who deal with the intricacies of teaching and learning. Due to this, it is not a limited temporality

and centered on the chronological and linear logic of productivity. On the contrary, it is constituted from the encounters, the resistances that emerge along the way in the midst of the pauses and the woven affections and, even, by the urgency that overlap daily. Thus, academic times are marked by multiple tensions, among which are the fluctuations between the instituted and the possible, between the prescribed and the lived, between the forms of control and the openings to creation. Considering the above, problematizing the times is related to understanding in which ways the university academic work – central focus of this article – has been captured by neoliberal rationality and, at the same time, to engender ways in which it can deviate, opening possibilities for other modes of self-constitution, based on how our academic times are constructed, (re)signified and experienced.

(b) on the other hand, the discussions involve the political dimension of academic times. An expression that, in our view, comprises the way in which academic times are configured as spaces of dispute, negotiation and creation, in which relations of knowledge-power and, consequently, of resistance emerge. Inspired by Rancière (2018), we can think of politics as a creative activity. And why? In particular, due to its potential to help destabilize certain instituted orders, providing that, precisely, the ways in which time has been organized, distributed, and lived in university daily life are the target of a subversion of pre-established schemes, models, and hierarchies.

Having these dimensions as an interest, this article<sup>1</sup> points to the following direction: to problematize some ways of constituting and narrating academic time in Brazilian university education, based on the working conditions of our historical moment. For this purpose, we will give visibility to the narratives of the academic time of a female professor at a state public university institution – centrally, the first author of this article, a university professor for more than ten years. We believe that the narratives will put on the scene ordinary everyday choices, rhythmically influenced by the times of her professional and personal life, as our historical moment has diluted the boundaries between the "world of work" and the "world of life". This finding has made it imperative that working time is, beyond what is expected, a constant in university academic life.

It is, above all, a mark of the social logic shaped by neoliberalism, which, "[...] before being an ideology or an economic policy, is first and

fundamentally a rationality" (Dardot; Laval, 2016, p. 17). A rationality that not only organizes the economy, but infiltrates the ways we learn to think, act, and feel, operating in the ways we organize and experience time – whether in teaching or in the broader dimensions of our daily lives.

From the perspective we adopted in this article, the academic times of university are intertwined with the broader processes of subjectivation promoted by neoliberalism. After all, this rationality runs through the daily lives of higher education institutions, operating in a capillary way in the ways in which teachers experience time and organize their professional and personal lives. What could previously be thought of as a shared time open to collective creation is progressively being shaped by a rationality that requires incessant productivity, as well as unrestricted availability and uninterrupted acceleration, since "[...] neoliberalism operates in the subjectivation of the individual, leading his conduct in relation to its forms [...]" (Carvalho, 2024, p. 3) to relate to yourself, others and the world. Above all, a process is established that produces social relations based on competitiveness, the requirement of permanent self-management and their corresponding performances, as we hope to scrutinize slowly, even briefly, in the analysis of the narratives.

Considering the above, the narratives were built from autoethnography, which, as a theoretical-methodological approach, is based on the criticism of the rigid separations between individual and object of research, betting on the recognition of the centrality of experience, reflexivity, and the involvement of researchers in the process of knowledge production. That said, it should be noted that autoethnography proposes an incorporation of the dimensions of the lived, the sensitive and the relational as legitimate members of investigation. Autoethnographic writing thus emerges as a way of narrating situated experiences, in which the personal and public spheres are intertwined, producing meanings that are not only intimate – of the individual, the focus of autoethnography – but crossed by social markers such as gender, race, class, territory, time, among others. It is not, therefore, an exhibition of oneself, but an inscription of the life lived in the field of research, constituting a localized, partial, and politically positioned knowledge (Fortes, 2025).

In this sense, the ethical and political foundations of autoethnography are deeply linked to the articulation between personal narratives and broader

sociocultural issues. As Riedler (2016) points out, autoethnographic research contemplates the lived not as an end in itself, but as a way of mapping meanings, displacements, and possibilities of the future. The narratives produced from this method are crossed by the life stories of those who research, by the marks of teaching and by the times that it inscribes in the body, in daily life and in language, if we consider the objectives of this specific article. Thus, by mobilizing autoethnography as a methodological gesture, we seek to problematize academic times from listening to the lived, recognizing that academic times are not totally captured by institutional schedules or productivity metrics, since they are also manifested in pauses, excesses, memories, and rhythms that escape control.

Thus, we selected two school days recorded in the university professor's research journal, each belonging to one of the semesters of the year 2023, in order to transform them into autoethnographic narratives. The choice of these two specific moments is related to the recognition that they concentrate emblematic situations of the university academic experience and, therefore, signal problems and tensions experienced during the aforementioned school year. Based on these specific excerpts, we seek to elaborate a writing that allows a situated analysis of the teacher's academic practices, considering the institutional, subjective, and cultural crossings that make up the daily work of teachers in the specific time-space in which they work.

The exercise of transforming records into narratives is articulated with the principles of autoethnography, since it is articulated with a writing committed to listening to oneself and in the process of relating to the world, producing knowledge from the situated experience and permeated by reflexivity. After all, autoethnography contributes to the "[...] connection between the individual and the culture in which he/she is inserted – most of the time, already totally naturalized and, therefore, invisible and inscrutable –, having systematic writing and research as a basis" (Paz, 2023, p. 412).

In addition to this introduction, the article is organized into three sections, namely: (a) in the first, we discuss the notions of narrative, time, politics and university; b) in the second, we articulate the analysis of the two narratives about academic times, considering the specific working conditions at the university; (c) finally, in the last section, we present the final considerations of the article.

## About narrating to "found" an existence: time, politics, and university

Time is not just lived. It is managed, optimized, and converted into a personal asset. As Foucault (2007) argues, in *Naissance de la biopolitique*, Cours au Collège de France (1978-1979), neoliberalism operates based on the theory of human capital, according to which each individual is conceived as a carrier of a set of investments made in himself. It is, above all, a rationality that disposes and organizes ways of being, thinking and acting: a "[...] strategic programming of the activity of individuals [...]" (Foucault, 2007, p. 261), which produces subjectivities directed to unlimited self-management.

Extending time, in this context, involves dilating spatial conditions, as well as accelerating processes, including making individuals susceptible to temporal modulations and moldings. After all, the more one seeks

[...] to maximize life, in the sense, here, of making it totally strategic, useful, without wasting actions and energies [...], the greater the expansion of [...] human capital of the individuals, making them productive and fully inserted in the logic in force in contemporary neoliberal capitalism (Camozzato; Costa, 2013, p. 36).

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The more detailed experience in the dimension of time is mainly related to the effects of the acceleration of the pace of our lives, intensely perceptible in recent decades (Rosa, 2019), including in university work. This acceleration has repercussions on the set of our existences, whether in the private or public spheres, configuring a life marked by increasing demands for productivity and efficiency. As Rosa (2019; 2022) points out, acceleration is a process that crosses and helps to redefine our social practices, building our subjectivities and modeling the ways of being in the world.

These discussions help us to understand how time is a social construction, being a vital element both to regulate and to organize the social relations we establish (Elias, 1998). From this perspective, it is important to think that contemporary acceleration (Rosa, 2019; 2022) is not restricted to an individual phenomenon, since it operates through a logic that organizes social life and, therefore, affects us as collective individuals. There are interconnections between social, historical, political, and economic dynamics that are legitimized in our societies, which make possible specific ways of perceiving and using time.

From this perspective, Rosa (2019, p. 597) invites us to think about how "[...] society is temporarily constituted [...]", through acceleration. The author identifies three central dimensions in this process, namely: technical acceleration, social change, and the pace of life. It is worth mentioning that these dimensions are deeply interconnected.

More specifically, the first, technical acceleration, is related to technological advances that help optimize and shorten the time spent to perform tasks, processes, and activities. The second, the acceleration of social change, concerns the speed/rapidity with which social, cultural, and institutional structures and norms are being transformed. Finally, the third dimension, about the acceleration of the pace of life, emphasizes how much social individuals adjust/flex/change their behaviors and routines from this type of context, adopting increasingly accelerated and fragmented life practices (Rosa, 2019).

Such dimensions resonate directly in the temporal experiences of university academic work. A space in which there are constant demands for productivity and performance articulated with the commitment to maintain the problematization, creation and deepening due in all spheres of action. From the logic of acceleration, we observe the reconfiguration of academic time and the evidence that there are multiple tensions and challenges in relation to the profession, which compromises the construction of adequate working conditions and affected by the resistance to what has overlapped us. Now, we are interested in the temporal construction of our teaching from the work in university institutions. In the meantime, we bring the dimension of time and ethics, insofar as discussions about time imply asking: "How do we want to live?" Or, equally, "[...] how should we dispose of our time?" (Rosa, 2019, p. IX, emphasis added). The author writes that both questions refer to the same problem, since thinking about ways of experiencing time requires attributing a specific cadence to our ways of living.

The process of social acceleration reverberates, as we have pointed out, in universities. As Han (2021, p. 30) points out: "The performance individual is unable to reach a conclusion. He shatters under the pressure of always having to produce more performance." This pressure is manifested in the maintenance of constant interactions with colleagues and students and, at the same time, by the continuous production of materials in different formats: articles for journals, book chapters and, more recently, on fronts of scientific dissemination, such as



podcasts, articles and columns in newspapers and magazines of great circulation, articles on internet portals, lives on social networks such as Instagram and Facebook, among others. In the current socio-historical context, we become individuals who have difficulty inserting an endpoint. We are more like ellipsis, always waiting to complete something, in a continuous interruption about to be filled and continued without end (Han, 2021).

Such discussions make sense, since "[...] today's acceleration has a lot to do with the lack of being. The work society and the performance society are not a free society. They generate new coercion" (Han, 2017, p. 46-47). Among them, a fading of temporal experiences beyond the logic of productivity. After all, it seems that we live in the imperative of always having to be open to competitiveness, to the quantification of productions and to the commitment to be in a situation of permanent activity – now, in a society that imposes a continuous, unlimited education, it does not seem strange to also cross a "continuous doing..

Within this logic, stopping is almost a sacrilege, since an individual full of human capital would not be motivated to pause, slow down or simply contemplate, since he would be immersed in a state of continuous movement, always in search of "something more." Completeness, in short, is not considered viable. The incompleteness resonates with this logic. It is necessary to be, after all, permanently dissatisfied so that the impositions of our time act more easily.

In addition, time is treated as a utilitarian resource, subordinated to the demands of the job, and emptied of other possibilities of experience. It is less qualified and more quantified. Han (2021, p. 33) points out that there is an absence of an "other time", because "[...] we lost the time of the party a long time ago". In addition to the constant acceleration, we see a series of coercions, as previously stated, which point to the difficulties of constituting experiences of freedom over time. Now, in the work society and a culture of unlimited performance, one of the marks that constitutes us is the inability to experience other modalities of time (outside of work), such as the time to be, to feel, etc. (Han, 2021).

Han (2021, p. 34, author's emphasis) worries us by exposing how much "[...] a temporal revolution is necessary, which generates another time, the time of the other, which is not a time of work, a temporal revolution that brings back its aroma to time". The author argues that the time of acceleration is the

time of the Self, as "[...] the time that I take for myself [...]", while the "time of the other" would be "a time that I give to the other" (Han, 2021, p. 41, author's emphasis). The time of the other and the time of teaching are articulated, insofar as teaching is a relational process in which "[...] students and teachers engage in processes that occur when, as individuals with the capacity for authorship, they feel affected by an intra-action of relationships" (Hernández-Hernández, 2024, p. 24).

And it is in the relationship that we institute the "time of the other", and not the sovereignty of the "time of the Self". Teaching, when placed at the service of temporal acceleration, suspends the time of pause, of suffering in the face of what happens, of listening, speaking, and acting from a generous, respectful, and committed interaction with the other. In addition, acceleration hinders this time. The other becomes another place of temporary passage – not a whereabouts in which we pay attention, talk, listen and, who knows, open ourselves to a relationship that can generate, perhaps, transformations in ourselves. Claiming an "other time" resizes the policy on academic time, especially when we consider that "[...] the temporal policy of neoliberalism undoes the time of the other, because it is not efficient. As opposed to the time of the self, which isolates and singularizes, the time of the other promotes the community" (Han, 2021, p. 41-42, author's emphasis).

We understand that narrating what happens to us is a way of questioning what has "founded" us as individuals, produced by the socio-historical plots that question and cross us – especially when we think of university teaching. If we choose to narrate too much, it is because "[...] narratives do not allow themselves to be arbitrarily accelerated [...]" (Han, 2021, p. 12 and 16), since they allow us to produce a "contemplative distance [...]" about our uses of time in university work, making possible the process of narrating our academic times not as a repetition of the daily events of our lives, but much more, especially as a reinvention of the lived.

Through narrating, we construct and reconstruct our forms of subjectivity. Now, if the narrative can involve telling a story to someone, to an "other", we can also place ourselves as that other. To put our reverse on the scene is to show that narrating moments of our professional lives, therefore, is related to a double process: both filling gaps and emptying others; both narrating and

deviating from the temporal experiences that entangle and constitute us individually and collectively. To ask these questions is a condition for us to remain "[...] in search of forms of critical belonging, which allow to interrupt the senses already established and bring new meanings to the pedagogical know-how [...]" (Paz, 2023, p. 434) and for the modes of composition, organization, and use of our academic times.

Our interest in reconstituting academic times, through narrative construction, is articulated, we believe, with the desire to interrupt the institutional time that entangles us in the daily work of university teaching. In this sense, the narratives about teaching times exposed in this article enunciate micropolitics, surrounding our constitution processes from the written word. The word spoken revisits and restores the sharing of certain temporal movements, under the understanding that writing narrative helps to "found" and "re-found" our existences. This process evidences a constitution through the registration, but also includes a way of questioning what we are as teachers involved in teaching, extension, research, and management actions at universities.

Emphasizing the narratives allows us to think that there is the possibility of dismantling the uninterrupted institutional temporality to which we are subjected. Producing fractures in institutional time makes it possible to approximate the teaching composition at the university from other time formats. In short, creating narratives through a look at our academic times implies, above all, assuming the condition of a plurality of time. It is never perceived, experienced or observable in the same way, since it is always about plural, multiple times, experienced under different conditions.

In the same direction, the narratives about our teaching expose how much university work is more on the side of a *chronos* time and less for an *aion* time. While *chronos* time is marked by linearity, by exact measurement, by the tasks that follow each other in a timed cadence – time of deadlines, goals, productivity –, *aion* is associated with "[...] intensity of the time of human life, a destination, a duration, a temporality that is neither numerable nor successive, intensive" (Kohan, 2007, p. 86). It is a time that is not captured by institutional agendas, as it is inscribed in experiences that escape control and that carry creative power. It is in this interstice that the *kairós* also emerges, as a time of occasion, opportunity, and the instant in which something can happen.

It is worth mentioning how long *aion* brings university academic life closer to a teaching in which "[...] the researcher persona never ceases to be constituted [...]", as Ó (2019, p. 22, author's emphasis) invites us to know when analyzing authors such as Certeau, Deleuze, Barthes and Foucault. Thus, for Ó (2019), the four teacher-authors inaugurate a gesture of reciprocity from a scrutiny of the itinerancy of thought. In his view, this has been a "[...] great pedagogical issue of a university of knowledge to come" (Ó, 2019, p. 3, author's emphasis). As the author points out:

As academic-researchers, our greatest challenge has been, and will continue to be, finding ways of exchange in which ideas and knowledge are presented in a form that avoids multiplication, by managing to delineate a learning space outside of a pre-fabricated model and the replication of an already established trajectory. In a word: to raise and know how to remain in a pedagogical context in which the academic word is not fixed in the monologue, do not look for the synthesis or the final agreement between positions (Ó, 2019, p. 3).

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From the intellectual movement of post-structuralism, Ó (2019) points out that these teacher-authors "[...] took the act of creation as corresponding to the work of assimilation, transformation and displacement of thinking and writing [...]", assuming "[...] a deeply anti-realist epistemological position, that is, that refused to see knowledge as an accurate representation of reality" (Ó, 2019, p. 3). The Portuguese author mentions the specific context of the 1960s, in Europe, and its challenges against formalization as a possibility for creative teaching experimentation at the university. For our part, the distribution of teaching time is related to this, since, if "[...] the university affirms the justice of heteronomy, radical doubt and dissidence that originate in it [...]" (Ó, 2021, p. 4), how to implement this with teachers exposed to daily work experiences in which the logic has been to "put out fires" daily? What is the space for the displacement of oneself and the (effective and fruitful) production of thought and knowledge?

Articulated to these discussions, we, teachers located in the first quarter of the 21st century, in southern Brazil, in a markedly neoliberal context, are urged to question how much the time factor has been an obstacle to our possibilities of creation at the university. And creation either in teaching, in undergraduate and graduate classes, or in the creation that allows unusual elaborations in the

sphere of research or extension. That is, to what extent do our narratives about our teaching times indicate (or not) a set of possibilities aimed at a university of knowledge to come, as enunciated by Ó (2019)? Or, at the same time, are we embedded in the pointillist present of having time to address immediate and urgent matters? In addition: what deviations were we able to create? And what gains and losses do we pay for them?

Ó (2019, p. 22-23) states that the four teacher-authors (Certeau, Deleuze, Barthes and Foucault) were involved with the "[...] timeless design of the academic being-to-be [...]", which implies a teaching practice of the relationship "[...] that effectively set the question in motion and did not cease to unfold thought, linking to this requirement both the most experienced researcher and the initiated".

Based on the discussions carried out so far, the next section will be dedicated to the problematization of academic times at the university, taking as reference two narratives built from the academic records of the first author of this article.

## What are our times at university made of?

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Table 1 – Narrative 1 (First part) – work morning:  
pedagogical residence and opinion

As a professor at the State University of Rio Grande do Sul (UERGS), Bagé/RS unit, I work in the education program in Pedagogy and in lato sensu graduate courses. Being a university professor involves much more than teaching: it requires dedication to research, extension, and academic management.

On the morning of this day, I started work at 7:30 am analyzing the institutional mappings of the Pedagogical Residency Program, in which I worked as a guiding professor. I accompanied 15 resident scholarship holders and three preceptor teachers in three schools in the municipality – two of early childhood education in the municipal network and one of elementary education in the state network.

I started by turning on the computer and immersed myself in the attentive reading of the materials: observations about the schools and classes, interviews, reflections of the residents, surveys of projects, spaces, materials, and photographic records.

Source: Research Journal (2023).

**Table 1 – Narrative 1 (First part) – work morning:  
pedagogical residence and opinion (continuation)**

In parallel, I read the projects of the pairs and trios of scholarship holders, commenting on them with theoretical and practical suggestions. All participants were women and the focus was to expand their cultural, artistic, and pedagogical repertoires.

Around 11:00 a.m., I resumed reading the opinion I had written for a master thesis board, scheduled for that night, at a federal institution. I re-read excerpts from the work, reviewed my observations, and mentally organized my argument. For having gone through these experiences in the writing of my own master thesis and doctoral dissertation, I recognize the effort and commitment involved in this gesture of producing knowledge – especially in difficult times, of disbelief and attack on science. Despite having gone through such harsh recent moments of disbelief and contempt for scientific practice, I respect with deep respect each production, each attempt to record in words the paths of each object of study (Camozzato, 2023a).

Source: Research Journal (2023).

14 The narrative excerpt made available shows how the space-time of the classroom, so recurrently demarcated as being, par excellence, the place of teaching, transcends university pedagogical practice. After all, the teaching routine happens in the interconnection of a multiplicity of times. A "network time," in which the demand for an increasingly expanded expansion of listening and a body present in the daily life of a teaching committed to undergraduation is explicit, but also with the other spheres that make up the university. The careful reading of the mappings, the writing of an opinion and domestic life coexist, therefore, composing a daily life marked by crossings.

In addition, the narrative positions everyday life as a political space, in which each action concerns a gesture of resistance towards attempts to compose a teacher formation that is more contextualized and open to creation. Thus, thinking about academic time focuses on understanding that daily pedagogical choices implement possibilities for the use of time in different ways. In the case of this narrative, the notion of "academic time" appears to be unfolded from an ethical and politically committed pedagogical relationship with teacher formation, requiring a composition of daily time guided by attention, sharing and by collective construction. This way of acting as a teacher requires a greater use of

time to listen to students, provoke doubts and questions, as well as offer possibilities of displacement of the instituted.

From this perspective, the daily life exposed does not show marks of linearity or compartmentalization. The narrative allows us to think, then, that "academic time" is not something given or "taken," but a permanent space of dispute in which every minimum choice brings with it ethical, political, and aesthetic implications as we hope to continue discussing from the continuity of the narrative.

**Table 2 – Narrative 1 (second part) – afternoon and evening:  
lunch, school visit, master thesis board and exhaustion**

Around 1:00 p.m., I took a break to prepare lunch and feed myself. Soon after, I organized the house, washed the dishes, and got ready to leave. At 2:30 pm I had a visit scheduled at one of the schools linked to the Pedagogical Residency Program. Around 2:10 pm, I left the house and drove to school. Ten minutes later, I was already at school accompanying the pairs of students who worked that afternoon through the Pedagogical Residency Program. I observed their practices, interacted with the children, talked to the coordination, and met some of the revitalized spaces of the school.

At the end of the shift, around 5:30 pm, I said goodbye and went to the stationery store to buy materials for both classes and Program activities. Next, I returned home, as the evening would be one of remote work. At 7 pm, I participated in the master thesis board. I had already read the work in advance, prepared the opinion, and made notes. The research was thought-provoking: it proposed an Investigative Teaching Sequence in early childhood education, articulating pedagogical practices with the theme of energy. A potent opportunity to cross disciplinary boundaries and expand the formative repertoire (Camozzato, 2023a)

Source: Research journal (2023).

The specific working conditions that make up the professor's university teaching suggest an intense work overload, since the institution in which she works has an extreme deficit of professionals, which causes work overload to meet institutional needs. In addition, as we hope has become evident, pedagogical choices imply different ways of dealing with academic time. In the case of the aforementioned professor, the listening and detailed analysis of students'

productions, as well as the role of guiding teacher of the Pedagogical Residency Program, in addition to her teaching functions at the university, contribute to further burden her daily life. In addition, of course, to an institutional spirit that imposes on each teacher the duty to submit to the limit of their own forces, overloaded, to individually produce palliative solutions for issues that have a collective dimension. However, these issues do not seem to be addressed collectively; on the contrary, each teacher is exposed to the limit, reflecting the neoliberal rationality that fragments and individualizes responsibilities.

The whole of the narrative leads us to think, together with Rancière (2021), that there is a hierarchy around life forms – divided between those who have time and those who do not. Although, when compared to other professions, equally exhaustive and precarious in our neoliberal time-space, university teaching may seem like an occupation with greater freedom in time management, it is essential to highlight that this experience is not homogeneous. University teaching is particularly experienced in different ways, according to the concrete conditions of each individual existence. Therefore, it is useful to think about it from the possibilities (or impossibilities) of exercising a teaching practice that, although it requires quality pedagogical work, also allows a daily experience guided by ethically situated choices. As Rancière (2021, p. 50-51) states: "Time is not simply the line that stretches between a past and a future. It is also, and first of all, a means in which to live."

The next narrative shows, again, a common recurrence in the lives of teachers who engage with teaching, research, and extension. That is, the work overload that affects the daily experience, causing the morning, afternoon, and evening shifts to be taken over by actions, leaving little time for the development and improvement of oneself. This generates, moreover, another recurrence observed: a strangulation of the school year. After all, with days full of different actions, what is the time to study and create? In other words, if we understand the university as a place of creation (Nóvoa, 2012), how to open gaps for it on days full of sterile and hurried actions? The answer is often the following: a considerable part of university professors works intensively on weekends, holidays, recesses, and official vacations. This issue needs to be punctuated and problematized to question the political dimension of academic times, understanding the reason for this problem and, therefore, to fight for the creation of gaps and other possibilities that challenge this scenario.



**Table 3 – Narrative 2 – Four shifts: morning, afternoon, night, and dawn**

I woke up at 6:30 am. I made coffee, got ready, and organized the house. Around 7:30 a.m., I sat down at the computer and dedicated myself to the continuity of writing an article. The focus of the writing was the pedagogization of the pandemic, from the analysis of New School's class plans, with an emphasis on the tripod: teaching, knowledge, and students.

The first version of the text was being conducted by me, to then be taken up by two friends, in a six-handed writing process. I have been learning, increasingly, to write together – which makes the process less lonely and more powerful. Sharing writing opens gaps in daily life, allows thinking with other people and is also a way of circumventing time: looks are added and the analyzes are complexified, the work gains pace.

At 10:30 am I left to go to UERGS in Bagé to participate in the 5th Pedagogical Exhibition of the Center for Teachers of the State of Rio Grande do Sul (CPERS), which would start at 11 am. The event brought together works from state schools in the region, linked to the 17th Nucleus of the Union (located in Bagé), and my task, together with other colleagues, was to circulate through the stations, listen carefully to the reports of the experiences and record observations on an evaluation form. The exhibition is an important movement for the socialization of school practices. I am always happy to participate in these moments and to see, once again, the power of the public school. Power that could be even greater if there were better working conditions and teacher appreciation.

After the Pedagogical Exhibition, I had a quick lunch and continued running to the pilatesclass, which started at 2 pm. A necessary effort to remember that we are body and mind, and that caring for oneself is also part of the teaching work.

The rest of the afternoon, I prepared for the Children's Cultures component class, which would take place in the evening. I reviewed the planning, organized the materials, and accessed the Moodle space – a tool that became essential in the post-pandemic as a permanent environment for exchanges and content availability.

The class would focus on the planning of the practical actions of the semester. As it is a evening course, I proposed that the activities be distributed throughout the city: squares, Centers of Gaucho Traditions, educational spaces linked to churches, among others. The idea was precisely to tension the limits of the classroom, extending teaching to different territories.

At 6:30 pm I was already back at UERGS in Bagé for the class with the education program in Pedagogy class.

Source: Research journal (2023).

**Table 3 – Narrative 2 – Four shifts: morning, afternoon, night, and dawn (continuation)**

The evening was dedicated to monitoring the working groups that were preparing plans for practical actions with children, according to the ongoing curricular component. I attended each group, made suggestions, shared materials, and discussed possible places to carry out the actions, in addition to the logistics to enable them. I came home at 11 pm. At home, I stored the materials, prepared something to eat, took a shower and, still unable to slow down, resumed the report of the UERGS of children<sup>2</sup> academic extension action, which had been developed throughout the year and ended at the end of October. I took advantage of the silence of the dawn to fill in data and finalize pending records. The day ended only around 3 am (Camozzato, 2023a).

Source: Research journal (2023).

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This second narrative once again gives body, in our view, to neoliberal rationality. It emphasizes the way in which university work, submerged in this rationality, imposes precariousness due to the lack of adequate conditions for workers, configuring teaching times that transition between incessant productivity and attempts to resignify teaching itself. The day described marks the presence of both fragmentation and acceleration of time (Rosa, 2019; 2022), marking a plurality of actions that range from academic research and writing to pedagogical proposals in undergraduate and academic extension actions.

Indeed, the constant juxtaposition of tasks, demands, displacements and responsibilities permeates practically uninterrupted shifts, intensifying elements of neoliberal rationality: individual accountability, the idea of merit from effort, the expectation of permanent productivity and, also, a certain erasure of the material conditions that support teaching in our time. Among these conditions, we highlight salary issues, excessive workload, the fragility of the infrastructure for teaching, the invasion of professional life into personal life and the consequences on physical and mental health, among other aspects.

In addition, as previously stated, there is a political dispute around who can have time and who lives without time (Rancière, 2021) – and this distinction operates silently within universities. The overlap between life and work becomes strenuous. Even so, the shared narrative highlights strategies of resistance against the logic that crosses it and constitutes it. The practice of "writing together", in

this direction, can be seen through this lens, as it emerges as an alternative to the isolation resulting from the intensification of academic work. It makes possible three specific movements, namely: sharing experiences, reducing individual time dedicated to production and making room for the collective. Now, if part of the logic of neoliberalism is individualizing (entrepreneurship and competitiveness, for example), the promotion of a collaborative work culture can also be seen from the opposition of this, acting as a strategy of resistance that politically recomposes the importance of collective construction, the sharing of knowledge and even the production of common sense in university academic work.

Related to this are, it should be emphasized, moments such as participation in the Pedagogical Exhibition of the Center for Teachers of the State of Rio Grande do Sul and the planning of practices in alternative spaces to the classroom, showing that the political dimension of academic times is intertwined with so many other equally political dimensions. In this case, emerges a commitment to the appreciation of public education and the invention of pedagogical experiences that tension the instituted. Constituting teaching as a space of authorship, creation and ethical implication proves to be a gesture of resistance in the face of neoliberal logic, which devalues the teaching profession, weakening the collective and precarious working conditions in university education.

As Bocchetti and Bueno (2019) help us to think, the contemporary teaching routine has been colonized by a performative logic that demands, even more intensely, flexible, constantly available, and exhausted individuals. And this is because, according to the authors, we are in the imperative of "preparation policies" – understood "[...] as the construction of certain social forms by which the understandings, perceptions and dispositions of the individual are modified in view of the idea of elaborating their own existence" (Bocchetti; Bueno, 2019, p. 2-3).

In this sense, the narrative highlights the understanding that everyday life is a political and formative space. Therefore, what we see is not only the description of a day of university academic work, but a call to look at how teaching is configured as a situated practice, subject to problematization and open to reinvention. The time mobilized in the narrative, therefore, is a "time-layer", since it is produced through processes of overlaps, intervals and resistances that call into question the linearity and homogenization of any chronology. A "layered"

time that exposes the complexities of the teaching experiences of our markedly neoliberal space-time.

## A few final words

Throughout this article, we aim to stress instituted forms of organization of academic time, especially in the context of university teaching. We did this from two autoethnographic narratives. The methodological choice for autoethnography occurred due to the political, ethical, and epistemological position: to narrate oneself to expose part of the tensions that cross the exercise of teaching in contemporary times, showing the acceleration of time and the intensification of academic work inside and outside the university institution. The experiences narrated, it should be noted, are not limited to a personal testimony, but make up a field of analysis on the ways in which teaching time has been captured by neoliberal logic.

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By assuming autoethnography as a theoretical-methodological foundation, we bet on the power of writing as a place of listening and elaboration. A space of insurgency in which narrating means one of the ways to effectively resist. Understanding time as a cultural and political artifact, our problematizations from the two narratives analyzed recognized that, even in the face of the intensification of teaching work and the precariousness of our conditions of action, it is still possible to create temporal cracks that feed inventive practices. Fissures that, although small and daily, challenge us to say some "no" and to give up certain automatisms. It is in this interval, between what is imposed on us and what we can create, that we continue to insist that narrating our teaching times is a political act that reaffirms our commitment to education and our professional conditions. Considering the above, the visualized narratives sought to articulate the lived experience converted into a theoretical issue and, therefore, in a writing that reaffirms itself as a space of resistance and reinvention. This is how narrating and diverting, in this context, become strategies for the re-existence of teaching.

Considering these issues, we can say that the theoretical contributions of autoethnography, in this path, are not only in the appreciation of experience and reflexivity, but in the affirmation that it is necessary to dispute the meanings

of time in the exercise of teaching. During exhaustion, acceleration, and fragmentation, as we emphasize throughout the article, there need to be fissures created – even if sometimes fragile, or at other times exposed in small movements and murmurs...–, which, by assumption, help to sustain more inventive and collective practices of academic life.

## Notes

1. Production resulting from the post-doctoral internship research entitled "For an ethics of teacher formation in Early Childhood Education", developed between July 1, 2024 and June 30, 2025, at the Faculty of Education of UFRGS, under the supervision of Professor Dr. Rodrigo Saballa de Carvalho. The research was linked to the research "Learning in teaching in Early Childhood Education: paths of invention and authorship with children", coordinated by the supervising Professor from 2024.
2. The UERGS of children academic extension project has been developed since 2018. It was built after intense requests from schools in Bagé/RS to receive actions from the Institutional Program of Initiation to Teaching Scholarship in their institutions, when the Professor of the narratives analyzed here was an area coordinator.

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Received on 9 jun. 2025  
Accepted on 21 jun. 2025



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