**Time and transgression: Theorizing the rhythmicity of emancipatory education**

Questioning the discourses we live by requires a capacity to challenge the assumptions that frame the way people interpret their own experience. In the field of adult education, the development of such a capacity is regularly associated with the experience of critical episodes punctuating one’s life. From an educational perspective, *épreuves* (Baudouin, 2014), epiphanies (McDonald, 2005), and more broadly ruptures and discontinuities appear as opportunities to question taken for granted assumptions and realities, as much as they may reveal hidden characteristics of the self. From that perspective, they often constitute a source of « disorienting dilemma » (Mezirow, 1991) that may trigger transformative processes and contribute to one’s emancipation.

Because of their pregnancy within the plot of learners’ narratives, *épreuves* andepiphanies tend to reinforce researchers’ assumption according to which transformative processes mainly unfold through discontinuous temporalities. However, such episodes rarely appear as totally disconnected from previous or further experiences: they are usually intertwined with situations, places, relationships, narratives or meanings that are already present into one’s life. Moreover, despite being unique, such discontinuities keep emerging into one’s life, even if they are different every time. To some extent, their repetition – even is never self-similar – is constitutive of one’s life trajectory, as much as redundant daily routines are.

The way we learn to question discourses and challenge assumptions in order to increase one’s autonomy and agency evolves through time. The aim of this paper is to question how such a temporality may be conceptualized. Since Antiquity, the philosophical study of time has been animated by ongoing considerations around the continuous and discontinuous nature of time (Gonord, 2001). In the early 20th century, the contribution of Bachelard (1931) has shown the relevance of considering the dialogical relationship between continuity and discontinuity, focusing on the rhythmic attributes of living phenomena. Later, Lefebvre’s (1961, 1992, 2009) sociological interest for the rhythms of the everyday life demonstrated the heuristic and critical value of questioning the rhythmic nature of human activity. Inspired by those insights, this paper claims that in order to theorize critical and transformative processes from a temporal perspective, it is particularly relevant to conceive them through the lens provided by a « theory of moments » (Lefebvre, 1961, 2009). Accordingly, the aim of this communication is to propose a rhythmic conception of emancipatory education (Author, in press).

To proceed, this communication will first define emancipation as a « moment » of existence that evolves throughout its own temporality. It will then be suggested that the experience of transgression, as characterized by the opening of a time of rupture, may constitute one of its core rhythmic patterns. To illustrate this claim, the autobiography of a young adult who participated to a life history seminar dedicated to the exploration of one’s relationship to power, authority and self-development, will be discussed. The analysis will illustrate three rhythmic features that may compose the temporalities through which one develops the capacity to challenge the discourses we live by: (a) the singular biographical movement through which one learns to relate to transgression; (b) the periodicity of activities experienced either as alienating or liberating; and (c) the patterns of transgression and the strategies developed in order to accommodate the constraints that rhythm one’s life.