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Gabriel Tarde And the Circulating of Autobiographical Belief in Brazilian Educational Field

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Abstract

This work is not only an outline of Tarde's theory of imitation; furthermore, its objective is to present an understanding of the circulating ideas based on the appropriation of autobiographies in the educational field in Brazil. At first, it will give a comprehension of Gabriel Tarde's sociology of imitation, showing that under the imitations the belief and desire are the substance and force that will find at profound of all sensorial qualities where they combine and involve all social life. Second, it will study the appropriation of the autobiographical idea under the Research/Formation Movement, and it wants to show the assimilation of the autobiographical belief in papers published at yearbooks of the CIPA (International Conferences of Autobiographical Research). Then, it will affirm the importance of Gabriel Tarde's thought to understand the circulating ideas.

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1. Introduction

The study of circulating ideas in the educational field demands to present the reasons which does an idea become more important than another and why does it spread, occupying the authors' and researchers' concerning at the moment, observing the announce of the same assumptions in journals and other publications, teacher education programs, educational policy proposals, as well as in thesis or dissertations in graduate programs.

Nevertheless, the repeated and appropriated reasons of an idea are not the same because associated with repetition; there is a differentiation form of an idea has been appropriated in a specific epistemological context. I researched the circulating of autobiographical ideas in Brazilian teacher education, and that moment I had pointed out the repetition of 'the autobiographical belief' as a circulating idea. In which,

subjects of education (teachers and students) had tale and put in questions their life, understanding autobiographies as an experience of formation. This approach came from the Research/Formation Movement presented by authors like Josso (2004), Pineau (2006), Dominicé (2006), and others. I have called ‘autobiographical belief’ the common core of self-questions and subject’s tales of positive experiences because these authors understand autobiography as a positive experience based on a belief that it is consequently a formation process.

To understand the circulating of this belief, it has pointed out the theory contributions from the French intellectual Gabriel Tarde. Gilles Lipovetsky (1989) considered him the first author to theorize the diffusion of imitations and to give to this subject a conceptual dignity, acknowledging on it a social logic and a specific social time.

In according the Tarde’s imitation theory, imitations (imitation-custom, imitation-fashion) have a core of repetition, but it does not accomplish without the natural process of differentiation in continuities. At this text, I will try to apprehend the circulating ideas to study the spreading of ‘the autobiographical belief’ in Brazilian teacher education researches. With this in mind, I intend to discuss how an idea circulates with a strong appeal to defeat the individual experiences, introducing the assumptions from the Research/Formation Movement in the educational field. Gabriel Tarde, in this case, has great importance in presenting an understanding of the circulating ideas.

One contribution to acknowledge the importance of Gabriel Tarde’s thought recently came from Gilles Deleuze. He had introduced a philosophical proposal based on an ontology of difference. Alliez (2001, p.02) has affirmed: *repetition as the differentiator difference, thereby implying a double construction taken from Tarde: repetition is, therefore, the process by which difference... ‘is different’ and ‘is its own goal’* (Deleuze 1968: 104–105). Alliez (2001) still announces G. Tarde as a pioneer to present a philosophy of difference. He arguments that it is necessary to situate Tarde’s thought out of the debate on the birth of the social sciences at the end of the nineteenth century, mainly concern about his relationship with Emile Durkheim (Mucchielli, 2001; Latour 2000 & Vargas 2000).

Magalhães (2001) to talk about the central thesis of ‘Difference and repetition’ affirmed if there is repetition, it could not be the same because, in the act of repeating, it introduces the difference. This statement made Tarde an allied of Deleuze’s intention to present a thought whose challenge was to overcome the tradition that came from the western metaphysics based on unity and philosophies that have supported as a base of theory the reduction of difference and the advent of representation. However, the ideas on Deleuze’s thought are not representations; they express the multiplicity of realities and are movements of differentiation.

At this work, I intend to do an outline of Tarde’s arguments about a theory of imitations based on the book entitled *The laws of imitation* (Les Lois de l’imitation)¹. After, I will discuss the circulating ideas taking as reference a study of the spreading of autobiographical ideas in the Brazilian educational field.

2. Gabriel Tarde’s sociology of imitation

It is vital to say Gabriel Tarde is one of the authors with few academic repercussions in Brazilian human and social sciences. Eduardo Viana Varga's master's degree thesis is one of the works published in Brazil.

It aimed to study Gabriel Tarde's thought and was an excellent investigation to actualize it, presenting his biography as singular, and putting in debate its contribution to the core of issues in social sciences. Vargas' book (2000) puts in question the thought of one social science researcher that has actively participated in French social sciences emergence at the end of the nineteenth century, developing a consistent and singular theory and acquiring notoriety at that moment. However, he forgot and excluded after his death of the predominant sociology during the twentieth century, prevailing other authors, tendencies, or paradigms.

The particular feature of Tarde's Sociology was his controversy standing facing the predominant sociology in your time. Instead of debating sociology in breaking with the philosophy, he was found his ontological assumptions in Leibniz's philosophy and based his theory of imitation in the concept of *a monad*. In accord to Leibniz (Vargas;1995), *monads* are substances to form compounds, and they are differentiated – qualities that give a singular form to one and another – and still are differentiating, understanding that an inherent power moves them on searching of the uninterrupted difference.

The hypothesis of *monads* brought Gabriel Tarde the standing of difference as a background of existence and consequently, the rejection of the dualism that was the base of modern philosophers like René Descartes (the dualism between matter and spirit) or the sociologist Émile Durkheim (the duality between nature and society). Therefore, Tarde's proposal is going to favor a social theory that will embrace both Leibniz's assumptions: one of them is *the continuity* that is infinitesimal, and the other is *the indiscernible* expressed by the inherent difference.

Tarde's standing concerned with an explanation from statistics and resemblances is one crucial aspect to understand his thought in human and social sciences in the second middle of the nineteenth century. He meant coincidences as similar things that make part of the whole that they repeat and multiply themselves because variations follow these. Then, he does not use similarities to explain reality, but he is concerned about how it will be possible. Tarde supports the assumption according to which the repeated resemblances are one dimension of what is achievable because the real is implicit to one among possibles, and what is repetition as similarities or representation of the real at the moment is only one form of repetition accomplished as real. He understands the physical world, the life-world, and social world as embraced in a logical process of the achievable becomes real.

Consequently, their projects of studying are explaining the reasons for the similarities, observing how the repetition will move them. At first, the repetition understood as a mere reproduction or conservative production from which results in the process of simple standardization, repeating otherwise itself. Second, repetition is not only reproduction, but it is also a multiplication transformed in one new wave carried out by a tremendous and immanent ambition whose innovation goes and spreads geometrically: "Repetition exists, then, for the sake of variation"ⁱⁱ (Tarde, 1903, p.07).

How about the social world, imitation is a way of repetition and the proper character of the social being. The human is essentially an imitative being, and social life is the result of imitative radiations originating from any particular point: *All resemblances of social origin in society are the direct or indirect fruit of the various forms of imitation, custom-imitation or fashion-imitation, sympathy-imitation or obedience-imitation, precept-imitation or education imitation; naive imitation, deliberate imitation, etc.*(Tarde, 1993, p.14)ⁱⁱⁱ

On this occasion, I call in question what is the imitation, and what is this specifically a way of social

repetition? The imitation has a sociological correspondence reported to what is the generation in life-world or undulation in the physical world. It is one of the three forms of repetition named Universal Repetition, and the analysis of these forms of repetition makes the physical sciences, the biological sciences, and the social sciences consequently. Tarde understands the imitation in the following way: *But I have always given it a very precise and characteristic meaning, that of the action at a distance of one mind upon another; and of action which consists of a quasi-photographic reproduction of a cerebral image upon the sensitive plate of another brain.* (Tarde, 1903, p. XIX).iv

Imitation is the own form of sociability, and it is a specific form of social repetition that has as a character the geometrical spreading because the imitation starts with a minimal difference encouraged by an ambition of conquest disseminated to the infinity. However, standardization is a conservative trend in this process. Tarde studied and meant societies in accord to a historical concept that the real is a progressive and irreversible marching that comes from the little to the very numerous and rare, and going to the standardized reduction of social phenomenon such as from the various local customs to the global standards, from small and sporadic conflicts to the few and great wars, aimed at broadening the social field. Therefore, the social life composed of the imitative radiations escapes a point of innovation.

Moreover, it is essential to open your eyes; repetition is working for the continuity of differentiation because each imitation has the dissemination of it. Everything comes from the difference and is going to it, in growing socialization or amplification of the social field alongside a process of increasing individualization. However, what is imitation, and if the invention is pure social activities, what the substance and the social power of this act is? What is invented or imitated? Called in question Tarde:

In other words, what is invented or imitated? The thing which is invented, the thing which is imitated, is always an idea or a volition, a judgment or a purpose, which embodies a certain amount of belief and desire. And here we have, in fact, the very soul of words, of religious prayers, of state administration, of the articles of a code, of moral duties, of industrial achievements or of artistic processes. (Tarde, 1903, p. 145)v

The belief and desire are the substance and the power found at the background of the sensory qualities in which they combine and enliven all social life; in other words, they are the base of a judgment or a project, an idea or a will.vi As well as, they are genuinely social quantities that will appear in many subjects, are constant and universal, increasing and decreasing, but they do not vary qualitatively. Hence, that is the reason why they are communicable, transferable, measurable, and quantifiable. Vargas starts: "...the belief and the desire are as a homogeneous and continuous chain under the variable coloring of the inks from the affectivity proper to each spirit. They circulate identically, sometimes divided, dispersal, or even concentrated, and they communicate without change from one to another or from one to another perception."vii (Vargas, 2000, p.230, own translation).

Vargas (2000) points out that beliefs and desires cannot be mistaken with sensations, representations, or models of behaviors. Firstly, he affirms that beliefs and desires are independent of sensations because these are not quantities themselves; however, they are qualities transformed and circulating at the social field. Second, representations are repetitive processes of beliefs and desires, and they are qualitatively heterogeneous, having as base identities of which only the quantity vary and that is the reason why representations have no any intensity themselves and will find ground at the beliefs and desires, repeating

only the credulity and the desired. Therefore, third, Vargas says models of behaviors are only the crossing of sensations and representations.

3. The circulating of autobiographical belief

I researched the autobiographical circulating ideas, and it was one of the ways to point out the pertinence of Gabriel Tarde's studies. Here, autobiographies embrace formative experiences to reshape the subject's life under the debate introduced by the Research/Formation Movement at the European Educational Field since the 1980's years. In accordance with this movement, autobiographies appear as a knowledge construction perspective for the interviewers as well as to the interviewed

Initially, the movement worried about to present a new way of working with teacher education and adult education at the Europa, and it brings together researchers from Switzerland, France, Portugal, England. These researchers have transformed the process of research into a formative and existential experience in an attempt to show the teachers' value of experience employing their history of life.

Among these more acknowledge researchers are Gaston Pineau, Matias Finger, Marie-Christine Josso, Pierre Dominicé, Antonio Novoa, Ivor Goodson, and others. Pineau (2006) had made a genesis of this movement and named it a "chain of action-research-existential formation," however, to facilitate the use and reference of this approach into this paper, I will call it *Research/Formation Movement*.

Moreover, I would like to call attention these authors have specific subjects and are concerned with particular practical and theoretical problems in their domains. However, the use of autobiographies as research and formative experience is the only aspect that allows me bringing and talking them together. In that so, I have no intention to do a generalist discourse, before that, I must give attention to the fact of that was the own Pineau (2006) who did this synthesis and what I will do is only an exposition of how the movement presents itself to the educational field.

Pineau (2006) understands the history of this movement into three moments. The first, he named the time of the eruption (the 1980's), second, the time of the foundation (the 1990's) and, third, the differentiating (since the 2000s). I will concern about this third moment showing a particular way of appropriation of the autobiographical idea. I will analyze the CIPA's yearbooks (International Congress of Autobiographical Research) that were international meetings held respectively in Brazil: Porto Alegre-RS 2004, Salvador-BA 2006, and Natal-RG 2008.

I propose to put under debate the autobiographical idea to study its repetition and combination with problems from Brazilian teacher education. With this in mind, I found a locus of dissemination to verify the repetition and differentiation of this belief, and this was the reason of which I choose the CIPA because these became a specific research biannual meeting organized to spread the assumptions of the Research/Formation Movement.

These international meetings made part of Brazilian educational researchers' intention to bind them with the Research/Formation Movement and present a new theoretical and methodological approach to studies of education. Since the first meeting held in Porto Alegre-RS (2004), the executive committee acknowledged its surprise in the number of proposals subscribed because even that moment, it did not know there were many workings in progress using autobiographical approaches in Brazil. For instance,

beyond the initial conference and round-tables (23 presentations) was subscribed to other 92 proposals, among panels to do presentations and debates.

The second meeting hold in Salvador-BA 2006 and the repercussion of this approach become expressive. Beyond the initial and last conference, the executive committee prepared six round-tables with 19 presentations and six sessions of research groups with 18 submissions. As well as, it had 412 subscribed communications, 178 posters, and 06 short courses, totaling during all meeting 635 workings in the debate.

There was no significant increase in the number of presentations in the Natal-RG meeting 2008 because it had for nearly 640 papers presented. However, there was a qualitative change. Among these papers, beyond the initial and end conferences, increased round-tables and panels with 50 articles subscribe, as well as 473 communications approved, 62 posters, 55 biographical workshops, and other academic and cultural activities.

The brief exposition presents the increasing interest of the Brazilian educational field and teacher education about autobiographical approaches. Nevertheless, the more important task of this text is understanding through CIPA's yearbooks, the establishment of the Research/Formation Movement analyzing the autobiographical idea, and the spreading of its belief, named autobiographical belief.

In the section before, I wrote that the repetition is different from similitude because the repeatable is only a fragment of what is accomplishable. Therefore, G. Tarde understands repetition as an imitation that is multiplication, embracing continuity and differentiation. As well as, it needs to design what is imitation, and in his answer, it is a purpose of belief and desire. In this paper, it aims to put under debate the appropriation of the autobiographical idea as an experience of formation in the Research/Formation Movement, using narratives of life as teacher education experiences. On this idea, the authors argue that teachers must believe (beliefs) in the histories that they account for themselves, and these are too the base to affirm the intention (desirable) of this process, that is, the affirmation of the self as a partial process of formation.

The analysis that I have done at this research aiming to point out the forms of repetition-differentiation of the autobiographical belief found at the autobiographical inquiries on teacher education. At the working, it has identified the circulating of a belief in different themes of researches and in accord which interviewers and interviewed are submitted to debate about the problem of the construction of self, putting in question their lives, histories, and how they can face daily issues.

As an example, I viewed some papers published in the International Congress of Autobiographical (CIPA)'s yearbooks. In which the autobiographical belief has used in differentiated forms of expression. Firstly, at a specifically paper about mathematical education, a teacher starts to put in question the reasons why he has become a teacher of mathematics and what are the historical relationships he has established with the discipline as a student and if it has shifted his action as a teacher. Second, I found the same procedure in researches about other domains on teacher education, such as in Didactic in which students make questions their memories and talk about problems of their lives during pre-service teacher education. Third, other researches had the purpose of using the autobiographical belief to approach different areas of study like those researches embracing areas such as education and health, for example. Finally, autobiographical inquiries had still used to present a narrative of subjects in domains whose debate about the history of life is almost or absent, taking into consideration the history of this research. As an example,

I found in CIPA's yearbooks autobiographical research in which librarians made questions their lives and their formative experiences as a librarian during years of working.

Thus, the analyzed papers have shown the circulating ideas by the circulating of 'autobiographical belief' as a common core of these researches. As an example, I had pointed out the subjects (teachers, students, and others) made in question their life, and at the same time, take a standing of this process as it will be good for them. Furthermore, I had observed the absence of a specific reason to use an autobiographical perspective at these papers because the authors consider it is own-self signification, treating in second place the issues from these particular domains. So, the ambition of the perspective came from the use of the same method in different kinds of researches.

The analysis made me map three epistemological contexts of the use of the autobiographical idea. One of them, autobiography, appears as a method of research, and I can see many authors use it as a procedure to obtain registers that can better express the subjectivity (from teachers or students) and overcome the quantitative researches in education. Here, researchers use the subject's history of life as an argument in favor of reaching one non-revealed face of a specific problem.

The second stance derives from a realm of diversity studies that use autobiographies to express discourses of subjectivity regarding an identity demand mainly in gender and race studies in an attempt to obtain an understanding of cultures and human interactions. Here, history of life appears as a place of identity signification, highlighting papers in which subjects of education (teachers or students) count their tale of life facing problems concerning inclusion or exclusion in educational institutions like schools or universities.

The more representative and third context was the standing present by the Research/Formation Movement that understands autobiography as an action-existential experience, supporting the process of socialization developing in research groups as a formative experience. As I pointed out before, the authors believe (beliefs) in the history that they can count themselves and want to make it (desires) as a formative experience.

Analyzing the circulating of this autobiographical belief at the yearbooks of the CIPA's conferences, the use of autobiography was more diversified in the first conference in 2004, and autobiography still appears as a method or expression of an identity demand. Nevertheless, during the next meetings (2006 and 2008), there was an increase of several papers on the Research/Formation Movement perspective, becoming, by the way, a language of these events.

Gabriel Tarde understands the conflict resulting from the circulating of different perceptions in the logic laws of imitation. He affirms that one imitation goes on either through a change in a logic duel (le duel logique) between two alternatives or through accumulation (L'accouplement logique) that is a process from a logical union of imitations and inventions accumulated. During the research, imitations changed in a logic duel between meanings of autobiographies. On one side, they appear as an expression of subjectivity regarding identity demands. At some papers, the subjectivity (teacher or student) was in a collective scene in which a group demands an acknowledgment of their memory, and it meant a conflict of interest among different positions in the context of society. On the other side, autobiographies still appear as an existential construction of the self, and the memory serves as an affirmative process. Here, the subjectivity expresses itself in search of individualization and reconstruction of the person. Furthermore, I need to note that both

perspectives are found together as examples of unification because this process of differentiation does not stop and the differentiation going on after the accumulation of Tarde's approach.

Beyond the logic laws of imitation, Gabriel Tarde talks about what he called extra-logical influences of imitation. One of them he meant all imitation necessarily came from inner to other man but descended from the upper to the lower, that is, the starting of an imitation established among those that are at the high of one hierarchy, and only after it spreads.

This process happened at CIPA's conferences. In 2004 the authors linked to Research/Formation Movement did not appear in the context of presented papers or activity, making it a more diversified meeting. Since the second conference held in Salvador-BA in 2006, the presence of authors like Marie Christine Josso, Gaston Pineau, and others in open discussion and round-tables expresses the intention of the executive committee to spread the perspective from Research/Formation Movement. These authors have made part of this movement since its first moment in Europa.

In 2008, beyond these authors and others from this Movement participated in open conference and round-tables, the autobiographical belief became the predominant discourse in researches using the history of life. Moreover, many actions in educational research such as the creation of groups, associations, nets of research, and events indicate the role of these conferences to establish and consolidate the Research/Formation Movement. As an example, it has the creation of the Brazilian Association of Autobiographical Research (BIOGRAPH) in 2008 after the third CIPA, who have become the center to organize the CIPA's conferences even nowadays.

Therefore, one last extra-logical influence in Tarde's approach is the transition from custom to fashion. The reason for one chosen and preferred imitation comes from the impacts of the past or the contemporaneous. It justifies the Tarde's proposal of how the imitations impose: "... all ancient, all good" or "... all new, all beautiful."^{viii} In the first situation, (imitation-custom) imitation is doing by the authority of the ancestors to the initiates, and second (imitation-fashion) using the persuasion like he said: *Actually, it is merely a welcoming of foreign and persuasive ideas following upon a blind acceptance of traditional and authoritative affirmations.* (Tarde, 193, p.302).ix

Moreover, breaking does only not refer to the past. Fashion imitation breaks local influences supporting a supposed superiority of foreigners authorities concerning the locals, as well as from the present to the past. Tarde affirms:

When we no longer venerate the past of our family or city we cease, a fortiori, to venerate every other past, and the present alone seems to inspire us with respect. Inversely, when it is only necessary to be bloodkindred or compatriots, to be considered equals, the stranger alone seems to produce as a rule that impression of respect which leads to imitation. Remoteness in space acts here like the remoteness in time in the former case. In periods when custom is in the ascendant, men are more infatuated about their country than about their time; for it is the past which is pre-eminently praised. In ages when fashion rules, men are prouder, on the contrary, of their time than of their country.. (Tarde, 1903,p. 247)x

I could see two aspects that make part of the circulating ideas in an epistemological context regarding the autobiographical perspective at the CIPA's conferences. One of them is the authors' standing at the structure of the event because the most important their speakers came from the Research/Formation

Movement and took a prominent position in open conferences and round-tables. As an example, a conference or round-table speaker has time to talk between forty minutes and one hour, depending on the session. If one session has in general three speakers, hence, it uses to run two hours and thirty minutes. However, during communications to present other papers, each author had no more than ten minutes to share its research results. The distinction put the authors' from the Research/Formation Movement in a favorable position and superiority condition to spread the autobiographical belief.

The second aspect was resulting from the first, and it refers to the appropriation of the autobiographical belief. In each CIPA conference, the imitations became more and more present, and the superiority condition of some authors allowed them do not only share their talks but their publications that were welcoming and read becoming references to papers in the next conferences. At the first CIPA conference held in Porto Alegre-RS in 2004, the authors of the Research/Formation Movement had almost none influences in the references of papers, so that, this CIPA is one conference with a theoretical authority more diversified. Nevertheless, between the second and third events (2006 and 2008), the strong presence of authors like Marie Christine Josso, Gaston Pineau e Pierre Dominicé made the autobiographical belief an idea with the agreement of almost all people involved. Mainly in the third edition of the conference in Natal-RG in 2008, I could note a significant number of papers with these authors as reference.

The moment of intense excitement with this idea make me observed the use of references in papers published at yearbooks, and I could see the papers going to move away from the context of their researches to subscribe to foreign ideas and from other locations. The adhesion of the autobiographical belief going on because it had become the vital core of meanings to construct research regardless of its specific theme or domain. Therefore, following the last reference to Gabriel Tarde, these researches get out of influence from custom to open to fashions. The way of the autobiographical belief repetitively colonized the papers at the distinct-epistemological contexts made this idea appropriated by what it offers of the newness and, that so, it was affected by fads.

Finally, Gabriel Tarde observes that the interchange between custom and fashion follows the general influence of the social imitations that the field must pass by question for a short time and after will be back to diversity. Indeed, after the glorious ascension of the autobiographical belief, it has probably been submitted to question, and the field of studies must have been back to diversification.

5. Conclusion

The main objective of this work was to present theoretical contributions to an interpretation of the circulating ideas. I try to understand the process of appropriation and diffusion of ideas studying the dissemination of ideas, and pointing out their unity effects regarding the vast universe of diversification.

In the study on the circulating of autobiographical approaches, I point out that these approaches disseminated in the educational field under the influence of the meanings introduced by the Research/Formation Movement. The core of this proposal was the diffusion of what I have called *autobiographical belief*. It takes into account that the histories of life always had a positive value under this perspective. Hence, telling histories of life was still a process of affirmation, considered formative.

I have still seen the authors using the acceptability of this idea to negotiate their entry into this

Movement utilizing the space of the CIPA's conferences. That so, they started to introduce questions about their lives to do their research into autobiographical research, although their investigations embraced the most diverse problems of study, and their trajectories of studies had little or no relation to autobiographical questions.

Thus, this perspective appears as a methodology suitable to various domains of study (unity effects) combining the autobiographical belief with different objects in the educational field. Still, these moments of units are following by diversification, and in accord of Gabriel Tarde, the imitation engaged in the currents of fashion is much weaker than that linked to custom. Indeed, fads are a faint torrent beside the great river of tradition, but as soft as it is, this torrent, its periods of flood and hangover, must be studied.

4. Acknowledgement

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ii used for this paper two texts of *Laws of Imitation* from Gabriel Tarde. Firstly, an English version published by HENRY HOLT AND COMPANY in 1903 in New York, whose quote is at the text pages. Second, in footnotes, you can find the same quotes in a French version “*Les lois de l'imitation*” published in 2001 by Éditions de Seuil resulting of a working edition coordinated by Éric Alliez; and entitled “*Les Empêcheurs de penser rond*.”

iiLes répétitions sont donc pour les variations. (Tarde, 2001, p.67)

iii... Toutes les similitudes d'origine sociale, qui si remarquent dans le monde sociale, sont le fruit direct ou indirect de l'imitation sous toutes ses formes, imitation-coutume ou imitation mode, imitations-sympathie ou imitation-obéissance, imitation-instruction ou imitation-education, imitation naïve ou imitation réfléchie, etc. (Tarde, 2001, p.74)

iv « ...celui d'une action à distance d'un esprit sur un autre, et d'une action à distance qui consiste dans une reproduction quasi photographique d'un cliché cérébral par la plaque sensible d'un autre cerveau » (Tarde, 2001, p.46, tradução nossa)

v Ce qui est inventé ou imité, ce qui est imité, C'est toujours une idée ou un vouloir, un jugement ou un *dessein* [grifo nosso], où s'exprime une certaine dose de *croyance* et de *desir*, qui est en effet tout l'âme des mots d'une langue, des prières d'une religion, des administrations d'un État, des articles d'un code, des devoirs d'une morale, des travaux d'une industrie, des procédés d'un art.

vi See the original passage in a previous note that it may mean *idea or a volition, a judgment or a purpose*. In which we can find the duality of belief and desire.

vii ...a crença e o desejo são como uma “corrente homogênea” e contínua que, sob a coloração variável das tintas da afetividade própria a cada espírito, circula idêntica, ora dividida, dispersa, ora concentrada, e que, de uma pessoa a outra, assim como de uma percepção a outra em cada uma delas, comunica-se sem alteração. (Vargas, 2000, p.230).

viii “... tout antique, tout bon” or “... tout nouveau, tout beau”

ix “... À vrai dire, c'est simplement, après l'acceptation aveugle des affirmations traditionnelles qui s'imposaient par autorité, l'accueil fait aux idées étrangères que s'imposent par persuasion” (Tarde, 2001, p.302)

x ... Quand le passé de la famille ou de la cité n'est plus jugé vénérable, à plus forte raison tout autre passé a-t-il cessé de l'être; et le présent seul semble devoir inspirer le respect; mais, à l'inverse, dès lors qu'il suffit d'être parents ou compatriotes pour se juger égaux, l'étranger seul, en général, semble devoir produire l'impression respectueuse qui dispose à imiter. – Aux époques où prévaut la coutume, on est plus infatué de son pays que de son temps, car on vante surtout le temps jadis. Aux âges où la mode domine, on est plus fier, au contraire, de son temps que de son pays. (Tarde, 2001, p. 304)