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Professional learning of teaching in reflective narratives of research training¹

Aprendizagem profissional da docência em narrativas reflexivas de *pesquisaformação*

Aprendizaje profesional de la docencia en narrativas reflexivas de investigación- formación

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Resumo: O texto é oriundo de uma pesquisa de doutorado em educação realizada entre 2019 e 2022 (Morais, 2022). O objetivo é: compreender os processos de construção de conhecimentos nas aprendizagens narrativas de *pesquisaformação* tecida por professores(as) iniciantes. Os participantes da pesquisa foram quatro professores(as) iniciantes de duas escolas públicas municipais de Caxias - MA. Contou com os dispositivos metodológicos: imersão no cotidiano escolar; diário de pesquisa; escrita narrativa e conversas. No processo de compreensão com as fontes narrativas trabalhamos com a hermenêutica da narratividade e temporalidade em Ricoeur, a filosofia da linguagem de Bakhtin e os conceitos de experiência e narração em Benjamin. Compreendemos que as aprendizagens narrativas no processo de *pesquisaformação* se deram tanto com as professoras iniciantes quanto conosco pesquisadores(as), pois aprendemos outros modos de pesquisar, ensinar e formar com diferentes intensidades, metodologias, didáticas e conhecimentos.

Palavras-chave: Aprendizagem narrativa. *Pesquisaformação*. Professores(as) iniciantes.

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Abstract: The text originates from a doctoral research in education conducted between 2019 and 2022 (Morais, 2022). The objective is to understand the processes of knowledge construction in the narrative learnings of research training woven by novice teachers. The participants in the research were four novice teachers from two municipal public schools in Caxias - MA. It included the methodological devices: immersion in the school daily life; research diary; narrative writing and conversations. In the process of understanding with the narrative sources, we worked with the hermeneutics of narrativity and temporality in Ricoeur, the philosophy of language by Bakhtin, and the concepts of experience and narration in Benjamin. We understand that narrative learnings in the research training process occurred both with the beginner teachers and with us researchers, as we learned different ways of researching, teaching, and training with varying intensities, methodologies, didactics, and knowledge.

Keywords: Narrative learning. Research formation. Beginner teachers.

Resumen: El texto proviene de una investigación doctoral en educación realizada entre 2019 y 2022 (Morais, 2022). El objetivo es: comprender los procesos de construcción de conocimientos en los aprendizajes narrativos de investigación-formación tejida por profesores(as) principiantes. Los participantes de la investigación fueron cuatro profesores(as) principiantes de dos escuelas públicas municipales de Caxias - MA. Contó con los dispositivos metodológicos: inmersión en la cotidianidad escolar; diario de investigación; escritura narrativa y conversaciones. En el proceso de comprensión con las fuentes narrativas trabajamos con la hermenéutica de la narratividad y la temporalidad en Ricoeur, la filosofía del lenguaje de Bakhtin y los conceptos de experiencia y narración en Benjamin. Comprendemos que los aprendizajes narrativos en el proceso de investigación-formación se dieron tanto con las profesoras principiantes como con nosotros, los investigadores(as), ya que aprendimos otras formas de investigar, enseñar y formar con diferentes intensidades, metodologías, didácticas y conocimientos.

Palabras clave: Aprendizaje narrativo. Investigación-formación. Docentes principiantes.

1 INTRODUCTORY NOTES

[...] Although we are flawed, we are not finished yet; and it is the adventure of changing and of our changes that makes this brief wink we are in the story of the universe worthwhile, this fleeting warmth between two ice ages (Eduardo Galeano, 2018, p. 336-337).

From a research and formation together and in sharing the fabric of one's own life intertwined with learning, knowledge, and education: thus the proposal for this narrative (auto)biographical research-training in education was composed.

It is worth noting, initially, that the term "research formation"⁴ is used in the narrative (auto)biographical approach, it is influenced by three research currents: One based on Josso (2010), another guided by studies on/from/with everyday life referencing Nilda Alves

⁴With different perspectives, we emphasize that the term used by Josso (2010) is research-training, separated by a hyphen. Meanwhile, the combination of two or more words originates from the writing style introduced by Nilda Alves in the 1980s, drawing from the studies of the everyday grounded in the works of Michel de Certeau (2012). This usage aims to produce other modes of knowledge expression beyond a classical form of writing that surpasses the Newtonian-Cartesian model. With Inês Bragança (2018) in a publication featured in one of the books of the International Congress of (Auto)Biographical Research (CIPA), we see a first movement to use this term in portuguese together and in italics, imparting new meanings and expressions of lived experience in the (auto)biographical research approach that has been proliferating and produced in Brazil and Latin America over the past decade, a result of projects gaining traction in the research group coordinated by the author.



(2003), and the third stemming from a peculiar mode of writing that we have produced in the Interinstitutional Research and Training Group Polifonia, (<https://grupopolifonia.wordpress.com/>) which is part of the Group for Studies and Research in Continuing Education (GEPEC)/UNICAMP and the Research Group Voices of Education (UERJ), of which we are a part and based on Bragança (2018).

As the quote above from Eduardo Galeano (2018) in the book “Upside Down: A Primer for the Looking-Glass World” provokes us to think, we reflect that we are never fully formed or complete; rather, we are continuously being constituted and transformed through the mediation of experiences, people, events, and so we throw ourselves into the world to extract something more than we once did not know, and thus, we learn and transform ourselves even more in this movement.

This is how we position ourselves: As teacher-researchers, narrators, and constant learners of ways to research and educate in sharing, learning and teaching collectively, in short, weaving so many of us with the other, transforming ourselves and adding value and relevance to our existence, in a constant movement that never ceases.

The present text originates from a doctoral research in Education carried out between the years 2019 and 2022 at the Faculty of Education (*Faculdade de Educação - FE*) of the State University of Campinas (*Universidade Estadual de Campinas - UNICAMP*) developed by Joelson Morais (MORAIS, 2022) and supervised by Inês Bragança.

The objective of this study is to understand the processes of knowledge construction in the narrative learnings of research-formation woven by novice teachers. Therefore, we focus on the following question: How do narrative learnings reflect and constitute the professional development of novice teachers in dialogues with researchers in the (auto)biographical research-formation approach?

The concept of narrative learning is fundamental in this text and is based on the contributions of Ivor Goodson (2019). Thus, the concept of narrative learning presents an epistemopolitical bias of a transformative nature referring to the subjectivity in which researchers immerse themselves in everyday life, together with the research participants, producing an autobiographical reflexivity with narratives and life stories, in the cultural environment and in contexts and experiences that constitute a collectively shared singularity, providing self-awareness through the lived experiences woven into language.

The research was produced narratively as theory, methodology, and empiricism, privileging narrative sources in the construction of knowledge and learning throughout the

study, the result of the ongoing dialogue established between researchers and participating novice teachers in the research.

It is worth emphasizing that the theoretical and epistemological perspective of this study is based on the principles of narrative (auto)biographical research with contributions from: Marie-Chistine Josso, Ivor Goodson, Paul Ricoeur, António Bolívar, Antonio Nóvoa, Walter Benjamin, among others.

The research was initially conducted in person before the Covid-19 Pandemic and then continued during the pandemic using virtual methodological devices such as the WhatsApp social network and the Google Meet digital platform, due to the changes generated in this context, for the production of knowledge and the continuation of the study's development, allowing for the realization of meetings and conversations established between researchers and research subjects.

The text is organized into four parts, of which this first part contains introductory reflections on the study; in the second, we present the processes through which the research-training was constituted from a methodological perspective; in the third, the narratives of the research paths and the records of the research diary are presented in this intertwining between training and researching; and in the fourth and final part, we provide some reflections that remain as lessons in possible open final considerations.

2 ON THE PATH OF RESEARCH-TRAINING: EPISTEMOPOLITICS AND METHODOLOGICAL REFLECTIONS

The principles postulated by research-training are tributary to the discussions that began their studies in the 1980s within the framework of the Life Stories in Formation movement, which privileges methodological work with life stories and (auto)biographical narratives with adults and in literacy processes, represented by this movement by Marie-Christine Josso, Pierre Dominicé, Matthias Finger, and Gaston Pineau (JOSSO, 2010).

The research training consists of a process of developing research in which, while researching, the subjects also educate themselves in this movement along with the participants in the research, combining learning, knowledge construction, and formative processes throughout the paths taken in the research.

A particularly relevant concept about narrative (auto)biographical research can be found in Morais and Bragança (2021), who have been reflecting significantly with productions in Brazil and Latin America regarding the paths of researching and forming



simultaneously as a result of the dialogue established with teachers in the school daily life. According to the authors:

The potential of research-formation is reflected in the empowering capacity for reflection and (self) formation that is evoked among the processes of narrating oneself and the reality in which teachers are immersed in the school daily life, together with researchers. In a shared articulated manner, the paths unfold into horizons of other possibilities for learning, formation, and transformation, linked by the awareness with which each one constructs both of themselves and of the relationship established between them, and the significant production of knowledge and reflexivity in this process of researching and forming oneself intertwined (MORAIS; BRAGANÇA, 2021, p. 191-192).

The research began to be developed in 2019 during in-person meetings, and took a deeper dive into the school routine at the beginning of 2020 alongside the participants in the research, undergoing significant changes in the course of the research as soon as the Covid-19 pandemic arrived.

Thus, the participants in the research were four novice teachers with a degree in Pedagogy: Three teachers working in two public schools in the city of Caxias - MA, and the researcher was also a participant in the study, bringing the narratives of both into the discussions, interpretations, and production of the narrative sources of the research.

About the three beginner teachers⁵ participating in the research who work at the two schools, they were teaching in the 5th year of Elementary School, and during the research they had been practicing teaching for two years as teachers, at the same school, since they started their teaching career.

When the research took place in person, the methodological devices used were: immersion in the school routine; research diary; narrative writing and conversations. With the pandemic, we worked with the same methodological movements, with the exception of immersion in the school routine, adding other technological-virtual devices such as: The use of WhatsApp and the Google Meet digital platform, due to social isolation and as a means of preserving lives in this pandemic context.

In light of this research context, which began at a time and generated shifts due to the pandemic, this movement brought formative impacts, in the reorganization of the methodological devices of the study, as well as emotional ones, until we realized how it could be redefined and conducted during the course of this research process, now in different forms.

⁵Sometimes we will use the term teachers in the feminine when referring to the participants of the research and the term teachers (both male and female) indicating the participation of male and female educators, with whom we align ourselves in these writing uses in this text.

In this way, WhatsApp has become a pedagogical tool for knowledge production, learning, and a methodological research device, as it was used to record conversations in which the narratives of the research subjects emerged, both in written form and in audio, which were then transcribed to the computer and used as sources for the study.

It is important to highlight the richness and power of the materialization of records in a narrative research that makes all the difference in the production of scientific knowledge, as well as being a device that produces affects, sensitivities, and emotions during the process involving research participants and researchers, as revealed in a study developed by Morais (2023).

For the process of interpreting and understanding the narrative sources of the research formation of the study, the hermeneutics of reflexivity, narrativity, and temporality in Paul Ricoeur was prioritized, intertwining with Bakhtin's philosophy of language and the perspective of memory, experience, and narration in Walter Benjamin.

Regarding hermeneutic interpretation, it is worth emphasizing that it makes sense, therefore, to situate the idea of alterity that weaves us into collective exchanges of knowledge and understanding with those we research, which refers to narrative identity in light of Ricoeur (2014), or better yet, in a theory of reflexivity woven into the enunciation through language when writing narratives in the context of research training, giving meaning to what we think, do, and share with the other and from the other to us in conversations, transforming us in this process.

3 WHEN THE NARRATIVE PROTAGONIZES THE TEACHER IN THE LEARNING OF THE PROFESSION

Learning from narratives of experience and training in the context of education, and more precisely in the professional development of teachers, is therefore one of the practices that has been forgotten in this society characterized by technical and instrumental rationality, which makes it difficult to weave it in multiple interfaces.

When it comes to learning, from a broad perspective, we understand it as a process that is gradually woven through life experiences and education that shape individuals throughout their existence, thus breaking away from the notion of an innate view of learning; it is not configured as genetically inherited, but rather constructed in culture, in relation to others, to oneself, to the world, and to events.

That said, we start from the understanding that “learning consists of the acquisition, by a living being, of new behaviors that are not part of the repertoire of powers-to-do or skills that are inherited, genetically programmed, or dependent on cortical epigenesis” (RICOEUR, 2007, p. 73). Thus, the proposal of this text takes as its principle the idea of narrative learning, as a learning that occurs in the weaving of stories and narratives of oneself, in dialogue with the other, interwoven by the experiences of being, doing, and reflecting of the teacher in multiple formative contexts where relationships are established.

Thus, we corroborate the proposal of narrative learning in light of Goodson (2019, p. 282), which states that it is “[...] present in the elaboration and ongoing maintenance of a life or identity narrative.” We really appreciate a palatable conception that Ivor Goodson and Inês Petrucci outline regarding narrative learning. The authors reflect that:

Narrative learning can be seen as essential for understanding a different way of producing knowledge. If schools were to take on this role in the realm of culture and politics, there would be no room for a pre-structured and defined curriculum that does not engage in dialogue with life stories. One possible way out is to promote narrative learning, defined as learning to be a social being, learning about oneself and the world (GOODSON; PETRUCCI-ROSA, 2020, p. 100).

In the same way, we understand with Bolívar (2014, p. 720) the potentialities reflected in narrative learning woven by subjects in their traveled contexts, that “[...] when a life is narrated, not only what has been learned is collected within it, but in the very act of narration, learning occurs; that is, telling stories is learning in action.” And why bring the concept of narrative learning into the context of this research training? What meanings make us reflect and envision possibilities of conceiving narrative learning in the course of the professional development of beginner teachers?

Firstly, due to the fact that as research teachers and narrators that we are, we have been potentially learning through narrative (auto)biographical writings throughout our research training. Upon returning to the notebooks/diaries, we were taken aback and began to notice the richness of narratives produced during the doctoral journey. The conversations we had with beginner teachers, the countless reflections that emerged, bringing forth in this conversational process their constructed learnings and revealing many other possibilities for reflecting on this learning, as something relevant for personal development, in dialogue with the other, have constituted us over time.

Thus, teacher Ana Patrícia recounted her learnings with the 5th grade class of elementary school, still at the beginning of the year 2020, in a conversation we had when we asked her why her students were agitated and restless, bringing the topic of children's

behavior into the discussion. This conversation happened a year later (2021) via WhatsApp, after we reviewed the research diary entries, but the teacher is able to remember and recall it in her memory, as these are significant moments from the beginning of her career. Next, the teacher shares her experience of **learning in dialogue with us**, as it becomes an implication of the research training:

So, I was in a process of trying to make them [the students] understand this, I would arrive, then I would read a story, then I would ask questions to encourage them to talk, it was more difficult because they are used to being quiet, to not thinking, to not having opinions, to not knowing, they were used to not knowing things, it was kind of like: "the teacher knows and we don't know." So, I was wanting to stimulate this in them, that they can learn, that they can have opinions, that they can speak, that they have to think about life, about the reality they live in, about the future, in the short, medium, and long term, that was what I was trying to do, that's why I started, veeeery. Unfortunately, this process was interrupted, but this issue was troubling me, right? This issue of them being undisciplined, this issue of them not being used to respecting each other's space, not being used to waiting to get attention, or in that process of routine, in a different way, a different routine that I was trying to implement, but **I was also wanting to learn to do better, because my practice is limited**, as I told you, I taught in a tutoring school, then I went to a private school, Early Childhood Education, which is totally different, then, when I entered public school, it was already for Elementary School, but I was the teacher of the Third Shift, I didn't have my own classroom, so it was the first time I would have a class of my own⁶, a group for me to get to know, a group to carry the education from the beginning to the end of the year, of everything, to build a relationship with them. So this relationship was still very much in its early stages. Precisely because of that, I was facing those difficulties, but, compared to other difficulties I had already experienced, I was enjoying the progress I was making there, despite everything, right? I was gradually managing to impose some order, so to speak, and making them see how I wanted things to be, how I wanted them to behave, what I expected from them, and trying to build a relationship. I also believe in that, that there, I was still constructing a relationship with them, for them to get to know me, and I to get to know them, so that we could develop (**Narrative by Teacher Ana Patrícia, March 16th, 2021. Our highlights**).

In reviewing and rereading this narrative by teacher Ana Patrícia, we revisit Paulo Freire's reflections, in the sense that the educator was seeking to practice an epistemological curiosity (Freire, 1996) with the children, as a way to help them understand not only the contents of teaching and school education, but also how to live with themselves and with others in society. A critical reflection that could overcome naïveté, according to Freirean principles, guided by the narration of life, educational, and pedagogical experiences, thus enabling the construction of knowledge, formation, and emancipation of consciousness.

The idea of a dialogical education was very evident in the narrative expressed by the teacher Ana, to the point that she placed considerable emphasis on encouraging

⁶In this part of telling the class to us, the teacher emphasized and highlighted, as if she hadn't had that experience yet, as she indeed reinforced in other moments through the conversations we had with her.

children to converse. In line with the Freirean perspective, we reflect that the teacher operates on the principle that “[...] the educator's thinking only gains authenticity in the authenticity of the learners' thinking, mediated by reality, therefore, in intercommunication” (FREIRE, 2013, p. 89).

Even so, we can perceive the mobilization of efforts by the teacher in search of improvement in her work, and that it makes her learn from what she thinks, does, and knows or does not know, in the face of the uncertainties of pedagogical practice. After all, the beginning of any career is conflicting, difficult, and ambiguous, as the individual begins to enter a professional territory that they were not accustomed to, playing some cards from the deck and making some bets and hopes that they have as a perspective in their journeys.

We observe that listening to the formative stories and narratives of the everyday learning of novice teachers opens up another possibility to “revalorize the profession and restore to teachers the protagonism and recognition they deserve” (MORGADO, 2011, p. 796). Unfortunately, the present time shows another contradictory facet to the principles of valuing the experiences and narrative learnings that weave teachers' identities. In other words, they are made invisible and stripped of their knowledge by the still grossly present view of a market-driven and capitalist perspective that inhabits society, and, above all, hegemonic science, which creates policies that seek, at any cost, to impose themselves in the daily life of schools without precedent.

Once, in one of the Research Seminars of GEPEC (UNICAMP) that we are part of, with the guiding professors from the Faculty of Education and their advisees from the group, we reflected in the same direction in the research diary:

The science that currently exists feeds on the canons based on a modern epistemology that seeks to make discourse and writing invisible, relying on a dominant ideology, as an operative and imposing way of protagonizing itself by annihilating other forms of research and production of scientific knowledge (Joelson Morais, Narrative: Research meeting, April 30th, 2020).

Opposed to this perspective and as narrative researchers that we are, we prioritize the small narrative stories, those that are told in the minute and small moments and events that reveal themselves in unplanned ways and are full of meaning for the production of knowledge, understandings, and promoters of social emancipation.

We seek to broaden this discussion with what makes us realize Walter Benjamin (2012, p. 213) in *The Storyteller*, that “it is the experience that the art of storytelling is on the verge of extinction,” because the hegemony of capital is accelerating individuals'

actions at such a dizzying speed that they find themselves in a situation of rationalizing everything they do, leaving no time for the sensitive that is tied to the ethical, aesthetic, and artistic fields to emerge, mediated by large and powerful narratives of everyday life, which engenders another culture and epistemological and formative perspective in the life and experience of the individual. We perceive such aspects through the relationships we had with the novice teachers participating in the research. Once, we were at the school with teacher Fernanda, experiencing the dynamics of being and becoming a teacher, and we wrote this reflection in the research diary:

In narrative research, the researcher is often not alone... they weave, through countless events, experiences, and records, the paths taken in the theoretical-epistemological and methodological texture of the devices that fit the context and meet the needs of the research-training (**Joelson Morais, Narrative: Meeting at the municipal school Lourdes Feitosa, March 2nd, 2020**).

Some questions arise as a provocative search: How do the narratives and formative stories of beginner teachers contribute to professional learning in teaching? What knowledge and experiences are woven into the context of professional development? And how does the practice of narrating contribute to triggering formative, reflective, and transformative processes within the context of teacher professional development?

It is important to elucidate some key concepts mediated by the questions we previously exposed, which are essential and fundamental in the context of a narrative (auto)biographical research formation in education.

In this sense, we understand **narratives** as the weaving of lived experiences that is reflected by the materialization of a reflexivity produced by the subject based on implications that affect them and create other marks and meanings within themselves, in their memories. This conception refers to the concept articulated by Bolívar, Domingo, and Segovia (2001, p. 24) who elucidate that “a narrative is a chain of events, whose meaning is given by its place in the total configuration of the sequence (plot, fable, or argument).” The idea of **formative stories** refers to understanding it as a narrative of significant and substantial experiences that leave marks throughout the course of life, experience, and training of teachers, alluding to their character of transformation through which they have gone and are rekindled by the memory they evoke from these journeys in a temporality.

These formative stories soon refer to the approach of the concept of **formative experience** woven by Josso (2010) with a meaning guided by what the subject knows, thinks, and weaves in their records of themselves and the environment around them. Or as the author better points out:



[...] the formative experience is a learning process that hierarchically articulates: know-how and knowledge, functionality and meaning, techniques and values in a space-time that offers each individual the opportunity for presence both for oneself and for the situation, through the mobilization of a plurality of records (JOSSO, 2010, p. 36).

Regarding the concept of **professional development for teachers**, we understand it as a process of building knowledge, experiences, and skills woven into the everyday practice of pedagogy and teaching work, articulating with other instances and contexts that relate to the teaching profession, produced or that come into the teacher's life through multiple interfaces and that focus on experiential daily life. Ultimately, the challenges of learning in the daily lives of novice teachers are varied and fundamental for the consolidation of the field of work, accompanying their entire professional development.

We emphasize the importance of some classic authors who discuss teacher professional development, bringing relevant concepts and meanings in the scientific field, among which we can highlight: António Nóvoa, Maurice Tardif, Francisco Imbernón, José Gimeno Sacristán, and Carlos Marcelo Garcia. We share the reflections of the latter regarding the concept of this term, which he presents with considerable precision and is worth mentioning:

*[...] the concept of 'development' has a connotation of evolution and continuity that seems to us to surpass the traditional juxtaposition between initial training and the improvement of teachers. On the other hand, the concept of "**professional development of teachers**" presupposes [...] an approach in teacher training that values its contextual, organizational character and orientation towards change. (Marcelo Garcia, 1999, p. 137. Our highlights).*

Thus, we reflect that the various uses of terms related to teachers such as: teacher training, continued education or continuous education, in-service training, improvement or others, have merged into one that encompasses the entire set of formative processes, the experiences and learning of being, doing, and knowing of teachers, which are represented by the use of the **concept of professional development for teachers**.

Once, we received a screenshot of a small narrative letter and an audio message shared from another WhatsApp contact recounting the learning experience tied to a certain event that a teacher had. This is about teacher Arikelma, who, motivated by the event, decided to share with us her experience, expanding it through other narrative reflections. The situation arose from a case of a special student that the teacher had just received, through an audio message that the director had sent to her WhatsApp, followed by a letter



In light of the narrative of teacher Arikelma that we have identified, there is an implication of learning to be a teacher, namely: **the challenges of teaching practice in special education**.

These challenges can be highlighted by beginner teachers from numerous perspectives, which relate, among other aspects, to: the difficulties of teaching practice; the surprises that arise in their profession; the novelties they encounter on one hand, and others that emerge as a result of their knowledge and skills; the organization of pedagogical work, among others.

Regarding teacher Arikelma, she emphasized the implications of the challenges faced in her pedagogical practice as both a novelty and a surprise when receiving an autistic child who would be her student, which represented a learning opportunity for her, as she previously narrated. Interestingly, she reflects narratively on how this process could support her didactics in the future, based on the present experience.

A relevant thought is articulated with the narrative of the educator Arikelma, regarding these profound challenges of learning and teaching that she is facing during the pandemic. Such dynamism, the novelties that emerge, and the mutations of the schooling process require an understanding of “the existence of educational possibilities in many other spaces of culture, knowledge, and creation. Inclusion, diversity, and cooperation are central marks of the metamorphosis of the school” (NÓVOA, 2020, p. 9).

With teacher Arikelma, we noticed her openness and willingness to learn, which, even when delving into the waters of uncertainties, she eagerly committed herself to making discoveries, as demonstrated by her researching to develop her pedagogical work in this new context of teaching a special child. For her, everything is new, and so she also entered into a new experience in 2021, which is teaching 1st grade in elementary school, a role she had not previously undertaken in her early career.

We also learned from the teacher, through this narrative conversation expressed earlier, about the possibility of openness and flexibility, generating learnings that are crucial to enhance the professional development of educators. Being a teacher in a public school in the early years is to explore horizons that show us what we know, what we can know, and where else we can go, do, know, and be.

In light of the reflections discussed so far, we again question: What is the importance of narrative learning in the weaving of a research-formation of (auto)biographical approach? We believe that its potential lies in the fact that:

[...] We consider this type of narrative learning to be fundamental to the way people learn throughout life, and we need a different form of research and development to understand this type of learning as opposed to the more traditional modes of formal and informal learning (GOODSON, 2019, p. 282).

Thus, taking as a principle the implications of narrative learning in a scientific research of this magnitude is to prioritize a process of awareness that is reflected in substantial transformations of educational processes and the construction of scientific knowledge, which materialize through the weaving of autobiographical reflexivity.

4 PROVISIONAL CONSIDERATIONS

Given the research conducted, we understand that narrative learning in the research-training process occurred both with the beginner teachers and with us researchers, as we built new ways of researching, learning, teaching, and training with different intensities, methodologies, didactics, and knowledge.

Some of the narrative learnings that we can emphasize resulting from the research conducted, both with us and with the research subjects, include: The use of technological tools for researching, teaching, and evaluating; the achievement of learning that children could have in the format of remote teaching; the family-school relationship during the pandemic; how families and children could access the internet and mobile phones with social media to participate in meetings and/or classes, considering the socioeconomic conditions of these subjects, some of whom were uneducated to support their children; the internet connection that often compromised the meetings with fluctuating and dropping connectivity, and many other aspects of this journey.

From some implications generated in the research-training movements with beginning teachers, we identified during the study the following, which are more strongly shown through the narratives woven with them and presented in this text: Learning through experience in dialogue with us; and the challenges of teaching practice in special education, among others.

It is worth noting that we not only acquired knowledge through these formative movements, but we were also affected and felt numerous sensations and feelings as a result of the pandemic, generating uncertainties about life, the continuity of the educational process, and the very development and realization of the research. These aspects were also possible to perceive, capture, and feel with the study participants and revealed in our narratives throughout the research.

From the contexts explored in the formative itineraries with the teachers, it was only possible to reflect, interpret, and become aware through writings of oneself and narrative conversations immersed in temporality, and it was in that time that many stories were unveiled and produced, of which many we did not know, others did not exist, and new ones provided different focuses and outlines for new paths to follow, choices to make, and decisions to take.

This is how we did it, and the participating teachers in the study accepted the new challenge, walking with us into another universe that neither we nor they had experienced before: to converse, weave learning, and build knowledge narratively, remotely, using social networks and digital platforms, without being able to leave home, at a time when everything became virtual to continue life and research.

We conclude, finally, that throughout the research formation, it is important for the researcher to adapt and re-signify the procedures adopted in order to be in tune with the demands and needs that emerge, so that they can carry it out; after all, there may arise forks and other paths that did not exist before, and these can be decisive for the development and conclusion of the research.

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