

The reading experiences of the teacher-reader subject narrated in a research-training project¹

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Abstract: This article is based on research that focused on the reader; the reading experience. This article is based on an investigation centered on the construction of the reader identity: a reader of words, texts, and books; a reader of the world, and of the multiple meanings related to one's own experiences and the experiences of others. Qualitative in nature, the work's main objective is to understand, through autobiographical narratives, whether reading experiences contribute to the formation of the teacher-reader subject who works in the early years of Elementary School in the São Paulo Municipal School System. The research is based on the teachings of Freire (1989; 2021) and Pennac (1993), in addition to dialogues established with theorists who investigate research-training from an autobiographical perspective, among which Passeggi (2016; 2021) and Furlanetto (2003; 2022; 2024) stand out. Through research-training, the Collection of Reading Experiences Atelier was created, whose data presented indicate that the workshop provided formative reflective moments and that autobiographical narratives can be considered as a powerful formative instrument of emancipation, resignification and transformation and that reading experiences contribute to the formation of the subject, the teacher and the reader individually, but also to the formation of the reader-teacher subject, in a plural consciousness.

Keywords: reading experiences; autobiographical narratives; teacher education.

1 Introduction

[...] the act of reading establishes an intimate, physical relationship in which all the senses participate: the eyes harvesting the words on the page, the ears echoing the sounds being read, the nose inhaling the familiar smell of paper, glue, ink, cardboard or leather, the touch caressing the rough or smooth page, the soft or hard binding, sometimes even the palate, when the reader's fingers are moistened on the tongue [...] (Manguel, 1997, p. 276)

The epigraph serves to elucidate how reading plays a fundamental role in the formation of the subject as a reader, influencing both their personal development and their integration into society. Throughout history, the practice of reading has been a powerful means of transmitting knowledge, values, and ideas across generations and cultures. Thus, it is no coincidence that this article focuses on reading from the

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perspective of being a reader. A reader of words, texts and books; a reader of the world and the multiple meanings related to one's own experiences and the experiences of others.

Chartier (2016) states that, historically, reading was initially a privilege of the few, restricted to educated or religious elites. However, over time and with the advancement of literacy, it has become an essential skill for full participation in modern society. Through reading, people have access to a variety of information, from literary works to scientific texts, shaping their worldviews and understandings of different aspects of life.

Candelária, Micheletti and Silva (2023) emphasize that, from a sociocultural perspective, reading contributes to the construction of individual and collective identity. It allows individuals to better understand their own cultures and the cultures of others, fostering empathy and tolerance through exposure to different perspectives and narrative experiences. Furthermore, reading literary and historical works offers *insights* about the evolution of societies, their values, conflicts and achievements over time.

Furthermore, reading has a significant impact on the emotional and social development of readers. Characters in fictional works can inspire readers to face personal and/or social challenges, depending on how they relate to the text, taking into account their sociocultural, emotional, and historical context.

According to Colomer (2007), through reading, it is possible to explore cultures, places, and perspectives that are beyond one's own experiences. Books transport readers to distant historical times, unfamiliar countries, and diverse social realities, and even to places and spaces that don't even exist. By immersing themselves in narratives that describe exotic environments, unique traditions, and universal human challenges, readers can develop a deeper appreciation for the world's cultural and geographic diversity.

In addition to providing knowledge about the world, reading also stimulates critical thinking, as it encourages the analysis of viewpoints and the evaluation of arguments presented in texts, challenging readers to develop their own informed opinions. This process is essential for building a conscious and participatory citizenship, in which individuals are able to contribute to public debate and to society as a whole.

In the educational context, reading is an essential tool for learning, as it not only strengthens linguistic and cognitive skills but also promotes the reader's critical and analytical development. The capacity to interpret texts, synthesize information, and form coherent arguments is important not only for academic success but also for effective participation in the private and public spheres of society.

Regarding the importance of reading for teachers, the research subject, it is essential to consider their own reader formation as a central element, since the habit of reading and reading competence allow them to stay up-to-date on new knowledge, scientific discoveries, and innovative ideas that enrich their verbal and written communication, expanding their repertoire. Thus, when reflecting on the teacher's reading formation, considering reading as the act and enjoyment of reading, our study's main objective was to understand, through autobiographical narratives, whether reading experiences contribute to the development of the *teacher-reader subject*² that works in the early grades of elementary school in the São Paulo Municipal School System. With this in mind, we organized this article as follows: we first reflect on the constitution of the subject-reader; then, we explore this development from an autobiographical perspective; and finally, we present the *research-training*³ through a workshop called the Collection of Reading Experiences.

To reflect on these questions, it is worth first considering the etymology of the word "reading". According to Couto (2011), *lectura* comes from Latin and its meaning is linked to election, choice. The verb *legere*, also from Latin, has its origins in agriculture and means to harvest, to gather. Analogously, to choose the best fruits (the best readings) and, through reading, to form oneself. And, in the case of the teacher, to form oneself and others continuously, believing that through reading, the books one reads and lives come to inhabit and become part of one's own life story, carrying meaning for both one's past and one's becoming. From this same verb derives the noun *lector*, meaning "one who reads." Thus, metaphorically, the act of reading can be seen as the act of "gathering and choosing words and ideas."

² The term "teacher-reader subject" translates the Portuguese "sujeito-professor-leitor" and refers, within the framework of *pesquisa-formação* (research-training), to the teacher as a reflective being who constructs and re-signifies their identity through reading.

³ The term "*pesquisa-formação*", here translated as "research-training", refers to a Brazilian methodological and epistemological perspective in which research and formation are conceived as intertwined processes. It emphasizes the autobiographical, reflective, and formative dimensions of knowledge construction, through which both researcher and participants undergo transformation during the act of inquiry.

In this sense, as the subject develops as a reader, they do not read only texts and books; they also read people. Through this maturation as a reader, one learns to read and re-read oneself, others, and the place one inhabits. They define observables and construct their life story as if it were a library, a collection of experiences and memories, forming an archive, never complete but always available for exchange and re-signification.

Perhaps we men are nothing more than a particular way of telling what we are. And, to do this, to tell what we are, perhaps we have no other possibility than to once again go through the ruins of our libraries, to try to gather there the words that speak to us. (Larrosa, 2002, p. 22)

For Freire (2021), the act of reading is political, because through it, we can understand the correlations of power, strength, and submission present in movements for change and in a society that changes constantly. This is reading, understanding, interpretation, appreciation, and replication that occur from the condition of being a reader: of words, texts, and books; a reader of the world, of gestures, of the multiple meanings related to one's own experiences and the experiences of others. Thinking of reading as emancipatory for the subject who reads, it becomes necessary to reflect on how this subject is formed in relation to reading.

Following this line of reasoning, Prado (2007) encourages us to reflect on who the reader-subject is. This endeavor involves exploring not only their demographic characteristics, but also their reading practices, motivations, interactions with the text, and the impact of reading on their cognitive and emotional development. We venture to define them as the subject who actively interacts with the text, bringing their experiences, prior knowledge, beliefs, senses, feelings, and emotions to this interaction. This interaction is dynamic and influenced by several factors, including the social, cultural, and historical context, the textual genre, and the technologies available for reading.

Thus, the teacher who recognizes the importance of being a reader contributes to the development of their students as readers. This process enables their inclusion and participation as citizens in society, access to cultural memory, an understanding of the past, and the ability to reflect critically on the present and to project transformations for the future.

This is because books, by themselves, do not teach reading, nor do they form and enchant readers. It is the teacher, acting as a mediator of reading, who fulfills this

role. Hence the importance of recognizing schools as a space, perhaps the only one for a large portion of the population, that provides access to books, reading, and the opportunity to learn and enjoy reading.

The Pedagogical Organization Plan of the Municipal Department of Education of São Paulo, in 2024, had as its motto “*Cidade Leitora*” (“Reading City”). In this perspective,

[...] the triad formed by the reader, the space, and the book is a bond that must transcend pages and shelves. Reading, as a transformative act, finds its essence in the symbiosis between reader and book, but also in the environment that surrounds them. The space in which reading takes place plays a fundamental role, for it is there that the literary experience emerges. The more appropriate the setting, the more conducive it is to immersion in narratives and delving into imaginary universes. The book, in turn, is the vehicle capable of transporting beyond time and space (São Paulo, 2024, p. 10).

It is within this connection presented by the Municipal Education Network that reading is constituted from the triad we name the three L's: *leitor–livro–lugar* (reader–book–place). One speaks of the reader-subject, but the “place” must not be overlooked, it should be understood as the space, the environment, and even the other - the teacher, who may serve as a facilitator, a mediator of the reading experience, of the fruition of the condition of being or becoming a reader. Raising hypotheses as to why the school has assumed almost, or all, responsibility for forming readers was not the central focus of the dissertation⁴ that gave rise to this article, nor was it intended to question the absence of public policies that ensure that babies, children, adolescents, and adults have access to written and reading cultures within their families and homes. However, it focuses on the responsibility of the school as the place, understood as the space, the environment, and the other; in the person of the teacher, who is also responsible for the formation of the reader, at any age, at any time. Books and stories exist only for and through the reader who deciphers them, feels them, attunes them, performs them, reflects on them, remakes them, narrates them, engages them, and goes beyond passive appreciation, allowing themselves to establish a synesthetic

⁴ Candelária, Juliana Cavalcanti. *Narrativas de experiências no ateliê coletânea de leituras: a formação do sujeito-professor-leitor dos anos iniciais do ensino fundamental*, 2024. Dissertação Mestrado em Educação. Universidade Cidade de São Paulo (UNICID), São Paulo, 2025. Disponível em: <https://repositorio.cruzeirosul.edu.br/jspui/handle/123456789/7028>

relationship with what is read, to the point where it becomes part of the reader's own life.

The teacher, by becoming a reader, overflows with the enchantment that only reading can provide. They have an expanded repertoire. They use texts as contexts, not pretexts, to enchant their students; they propose collaborative reading, promote and are open to listening to their student's impressions of the work read, who, in that moment, become their travel partner through the stories read. For Petit (2010, p. 80), "[...] reading proves paradoxical, allowing at the same time a solitary escape and encounters." By becoming partners through reading, they establish a relationship of affection, mutual respect, understanding, emotions, senses, and feelings of the other, and how what is read does or does not make sense. They cease to be alone. There is no longer emptiness. Furthermore, according to the author,

It is through gratifying intersubjectivities that the desire to read arises, and the act of sharing is inherent to reading, like all activities of sublimation. Even if I read alone in my room, when I turn the pages, when I look up from my books, others are there beside me: [...] other readers of the book, [...] the friends who told me about it or to whom I imagine I could recommend it. [...] Alone, I am very populated within myself. (Petit, 2010, p. 80).

It is worth noting that the Municipal Department of Education's 2024 Pedagogical Organization Plan mentions that, although many attribute the responsibility for reader development solely to teachers with a degree in Portuguese, the fact is that reading in various/all areas of knowledge can be an ally, a powerful tool for understanding the world, enhancing learning and communication opportunities. Indeed, the topic "reading" never ends, metaphorically considering that reading can be understood as a portal to different experiences and cultures. The reader-teacher subject, regardless of the segment or component they teach, must consider that reading is a responsibility for all areas and for all ages.

2 Research-training and experience from an autobiographical perspective⁵

It was from 1980 onwards, in Europe, that narrative research in the field of adult education began to take hold. According to Passeggi (2010, p. 114), "autobiographical narratives facilitate a process of research-action-training and are

⁵The research-training and experience from an autobiographical perspective was duly approved by the Ethics Committee, whose participants signed the Free and Informed Consent Form (FICF), in the dissertation research that gave rise to this article. CEP Opinion No. 6,678,566.

carried out through the co-investment of the person in training and the trainer, in the institutional context in which these narratives are requested and produced." Between the 1990s and 2000s in Brazil, the use of biographical writings as qualitative research in teaching practices was consolidated, gaining ground in both initial and continuing teacher formation. Today, it is a respected and widely used field, with robust theoretical production.

Thus, through life stories and autobiographical narratives, research in Europe was considered a qualitative investigation method with the aim of exploring teaching practices and training trajectories, not only to generate knowledge about these practices, but also to understand how teachers attribute meaning to them, having as precursors Dominicé, Pineau, Delory-Momberger and Josso and in Brazil, Passeggi, Furlanetto and Nóvoa, with experience as the guiding principle.

The guiding ethical principle of life story research is that narratives of experience, far from communicating what is already known, constitute true processes of self-discovery and reinvention. The heuristic and autopoietic dimension of this reflection would allow the transformation of implicit knowledge into knowledge. And in the ongoing process of interpreting and reinterpreting events, to give meaning to experiences, the narrator reworks the historical process of their learning and reinvents themselves. It is in this sense that the use of life stories, or autobiographical narratives, can be conceived as teacher formation processes (Passeggi, 2016, p. 14).

Pineau (2008), in Passeggi (2016), proposes a paradigmatic modeling of the interactions between research, action, and training, addressing issues that structure and legitimize a scientific field, related to practical elements (Who investigates what?), ideological aspects (Why?) and methodological and epistemological aspects (How?). In the research-action-training model, three main objectives stand out: theoretical understanding⁶, the praxeological engineering of training strategies⁷ and the emancipatory dimension⁸.

⁶ The objective of theoretical understanding is to deepen knowledge about a given subject, going beyond memorizing facts and integrating concepts, theories and fundamental principles to develop critical thinking, reflect on knowledge and apply it in new situations. This means understanding the message of a text or content objectively and effectively, whether for educational practice or for life in society.

⁷ The praxeological objective of training strategy engineering is to understand the reality of training, identifying challenges and opportunities for improvement. The intention is to improve pedagogical practice by analyzing and planning new methodologies, taking into account both the experiences of the teacher and the students, in line with the available theoretical framework.

⁸ An emancipatory objective aims at the freedom and autonomy of people or groups, in an active process of reflection and transformation of reality. In it, the participating people become protagonists, acting collectively and actively in their formation, to build a different social future.

Pineau (2006) considers the latter to be the most important of the three, as it implies recognizing research as an integral part of the formative process and not something separate from it. Research is what enables the development of consciousness, enabling one to be formed with and through it. From this perspective, we believe that action-research-training is a potential instrument for self-knowledge, self-development, and transformation of pedagogical practices, as it serves as formative moments for the subject/teacher, with the intention of being meaningful and providing opportunities for experiences through the construction, reflection, and sharing of their life narratives and their constitution as a teacher and as a teacher-reader. Furthermore, it can allow participants to discover what motivates each of their narratives, in a formative rather than isolated manner, since reflective narrative proposes the process of emancipation of these subjects.

Research is what enables the development of consciousness to form itself with and through it, considering a permanent state of self-formation. Corroborating the idea mentioned above, Nascimento (2013) states that

As a research-action-training device, it reveals, in its evaluative and formative aspects, dimensions that must be considered and perceived during the writing process. It encourages the exercise of a reflective practice, necessary for the formation of education professionals. These dimensions give the formation memorial its status as a research-action-training device, as it allows for the realization of a creative art in the development and appropriation of formative processes biographed in the form of an academic (written) work, valuing the subjectivity of the writer (Nascimento, 2013, p. 257).

Passeggi (2016) uses the expression research-training, without, however, contradicting the term adopted by Pineau (2006). The author states that “[...] research-training adopts interactive methodologies, symbolized by the connecting line that makes the research and training process, or research-action-training [...], inseparable”. (Passeggi, 2016, p. 15). And she continues:

Research-training therefore focuses on the representation of the teacher and researcher as learning beings, capable of reflecting on their learning throughout life (*lifelearning*), and in all circumstances (*lifewidelearning*). This suggests the development of their potential to produce theories and knowledge about their ways of doing, being, and learning (Passeggi, 2016, p. 15).

We agree with the author and, therefore, adopt the term research-training. Thus, it is in this cyclical movement of immersion and reflection on experiences transformed into life stories and told in narratives that both we, as researchers, and as

participants, transform ourselves and are transformed; we learn and share knowledge, while simultaneously constructing new stories and experiences through narrative learning, attentive listening, and the gaze directed both inward and toward the other.

However, as the author highlights, training that considers the subject and experience as the center of research is in a permanent process of reflection and little is still known about the training of teachers as “adults in training” and not “students in training” (Passeggi, 2016, p. 68). She considers that

One of the challenges seems to be the following: until we conceive of teachers as adults in training, people full of experiences, with the ability to reflect on themselves, and who have much more to tell us about school than current scientific production has on the subject, we will not make sufficient progress in understanding the relationships that are established between trainees and their training process (Passeggi, 2016, p. 68).

Hence the relevance of autobiographical narratives, understood not only as accounts of lived experiences, but also as methodological tools capable of connecting individual experiences to historical, cultural, and professional contexts. By investing in this type of writing as an investigative approach, the participating teacher is able to critically revisit their trajectory, (re)signify their teaching identity, and contribute to the production of knowledge in the field of teacher education. In this same vein, Furlanetto, Nunes, and Gonçalves (2024) consider that:

For individuals to appropriate their formative power, the subjective knowledge they have constructed throughout their lives must find its place in formative processes, as in these contexts it can be recognized and questioned, while also serving as supports for future learning. To access this knowledge, individuals must express it through narratives [...] (Furlanetto; Nunes; Gonçalves, 2024, p. 5).

Autobiographical narratives have long been a fascinating field of study, not only unraveling the complexity of individual stories but also shedding light on the nature of identity and memory. In this context, Josso's (2007; 2012) perspective stands out as a powerful lens for understanding and analyzing the intricate connections between personal history and broader social contexts.

Josso (2012) argues that the construction of subjectivity is a dynamic and interactive process, shaped by both individual experiences and sociocultural influences. She proposes the notion of the “autobiographical subject,” highlighting the centrality of narrative in the formation and expression of identity. The author asserts that narratives play an important role in the constitution of subjects, as they allow them

to organize and give meaning to their experiences over time. By telling their stories, people not only recall past events but also interpret them in light of their present, constantly negotiating their relationship with the world around them.

Furthermore, it considers that narratives are not merely neutral accounts of facts, but interpretive constructions that reflect individual values and perspectives. They are influenced by a variety of factors, such as culture, gender, social class, and historical context, highlighting the relational and contextual nature of identity.

Thus, Josso (2007), in her literature, offers us a rich methodological framework for investigating autobiographical narratives. The author values active listening and reflexivity, recognizing the importance of considering both the narrator's voice and the broader social context in a dialogical approach, in which the researcher and the participant collaborate in the shared construction of the narrative. This involves a sensitive and empathetic interaction, in which the researcher does not only collect data, but also constructs meanings together with the narrator. It is important to mention that the author has a rich and multifaceted view of autobiographical narratives, highlighting their importance in the construction of identity and in the understanding of human experience. By adopting a sensitive and reflective approach, we can more deeply explore individual stories and their relationship to broader social contexts, enriching our understanding of the complexity of the human condition. In the same vein, Josso (2007) states

Working on issues of identity, expressions of our existentiality, through the analysis and interpretation of written life stories, allows us to highlight the plurality, fragility and mobility of our identities throughout life. (Josso, 2007, p. 415)

When reflecting on his way of being in life, the subject comes to understand how he became himself and in this process, that Pineau (2006) calls self-formation, is the conscious articulation of the past and present with the future. From this perspective, the meaning of life history occurs, resulting in a liberating and transformative process. In the same vein, Delory-Momberger (2006) proposes paths to formation through life stories, stating that it is not a factual narrative of existence, but rather a convenient fictional narrative through which the individual constructs themselves. A subject can only exist within a story to be developed, and it is the manifestation of this subject that shapes their own story. In the author's words,

[...] paths open, not because the past has been recognized as such and by itself, but because the prospective dynamic has induced a history of the self, which is not closed in on itself, but which gives way to what will come, allowing projective potentialities to emerge. In the relationship of engendering temporalities among themselves, it is not the past that gives light to the future, but the projection of the possible of myself. (Delory-Momberger, 2006, p. 365).

She adds that “[...] the narrative does not deliver ‘facts’, but the ‘words’[...]” (Delory-Momberger, 2006, p. 361). These words are delivered based on subjective reading and the meaning that the subject makes of the moment lived. Therefore, experiences must be provided to teachers who voluntarily agreed to participate in the research-training, through autobiographical narratives, based on their memories and reading experiences, considering that the epistemological knowledge generated by this study can/will serve as support to the autobiographical narrative experiences in their continuing education processes. In Passeggi's words,

The autobiographical subject presents itself as an unfolding of the empirical subject who takes himself as an object of reflection. And through the use of oral, written, digital, gestural, and iconic language, it transforms itself into narrative, poetry, and history. What may seem discouraging is that the nature of the *autobiographical subject* is not life (bíos), but language (grafia), and which therefore lives in the form of a narrative, of a text, in which it sees itself as an “I” and analyzes itself as another. It is this self, the self thought and examined that, in short, emerges and lives in the ephemerality of narration, as a discursive act, and permanent in the eternity of the *narrative*, as a material product, resulting from the narration. (Passeggi, 2012, p. 109)

The author recognizes the importance of experience in acquiring essential knowledge for living. It also considers that each individual actively constructs their own understanding throughout life and that no one is satisfied simply by receiving knowledge, as if it were simply transmitted by those who formally hold its secrets. The concept of experience promotes an interactive and dialogical pedagogical approach.

Complementing this understanding, Bôas mentions the use of the term “experience” in adult education, “[...] especially when it comes to characterizing and analyzing their own learning processes [...]” (Bôas, 2017, p. 870). The author considers that experience occurs when, on the one hand, the subject acts upon the world, provoking tangible changes that they can verify and, on the other hand, when the subject, through reflection, establishes a relationship between their action and the observed changes. It is not simply a matter of acting upon the environment or observing the world's action upon oneself, because for experience to be effective, it is necessary to establish a connection between these two elements.

Therefore, when we talk about self-education, we can consider it as a process by which individuals assume responsibility for their ongoing learning and the development of skills throughout their lives. Unlike formal training, which generally occurs in institutional settings, (self)education is (self)directed and (self)managed. This means that individuals define their own learning goals, choose the most appropriate resources and methods to achieve them, and evaluate their own progress.

With the same understanding, Larrosa (2002) conceives of experience not simply as an isolated occurrence or event, but as an intense and transformative encounter. For him, experience implies a deep immersion in the world, where the subject not only receives information but also becomes emotionally and existentially involved with what is happening. It is through this immersion that the experience becomes meaningful and capable of altering the individual's perspective on themselves and the world.

The authors add that language is not just a means of communication, but a way of giving meaning to our experiences. Through language, we shape our experiences, transforming them into autobiographical narratives that help construct our subjectivity and understanding of the world. These are the author's own words:

I believe in the power of words, in the strength of words, I believe that we do things with words and, also, that words do things to us. Words determine our thinking because we do not think with thoughts, but with words, we do not think from a supposed genius or intelligence, but from our words (Larrosa, 2002, p. 21).

Passeggi, in turn, refers to narrative reflexivity

[...] understood as the subject's ability to operate with different languages to constitute himself, while giving meaning to his experiences, his learning and even recognizing his failures and attempts (Passeggi, 2021, p. 96).

Thus, the autobiographical subject emerges as an extension of the empirical subject, reflecting on themselves as an object of analysis and, through reflection and the use of language, transforming it into a narrative. Larrosa (2002) also explores the ethical dimensions of experience, arguing that our choices and actions are shaped by our experiences. He emphasizes the ethical responsibility to engage deeply with our experiences, recognizing their impact not only on ourselves but also on others and the world around us.

Larrosa's concept of experience has profound implications for education, especially regarding the comprehensive development of individuals, as it challenges traditional educational models that often focus solely on the transmission of information, advocating an approach that values experience as a process of constructing meaning and identity. In this sense, "Experience is what passes through us, what happens to us, what touches us. Not what passes, not what happens, or what touches. Every day, many things happen, but at the same time, almost nothing happens." (Larrosa, 2002, p. 21) The author offers a profound and reflective perspective on the concept of experience., challenging us to rethink how we understand and value human experiences, "[...] to think about education based on the experience/meaning pair." (Larrosa, 2002, p. 20)

Thus, reflective practice is essential throughout a teacher's workday and is seen as a continuous necessity. To achieve this, one must begin by reflecting on one's experiences, which involves observing one's own actions in the classroom, diagnosing challenges, creating strategies, understanding results, analyzing, and selecting new approaches. Indeed, it is noteworthy that Nóvoa (2009) expanded the idea of the need to lead teachers to self-knowledge, considering the teacher as a person, considering self-education as "moments that allow the construction of narratives about one's own personal and professional life stories" (Nóvoa, 2009, p. 39).

3 Research-training and the establishment of the Reading Experiences Collection Atelier

In the qualitative research field, based on the studies of Passeggi (2011; 2016; 2017; 2021), we find the research-training that considers experience as the central axis of autobiographical narratives. To develop the methodological approach, we consider autobiographical narratives as a research field that has advanced in conceiving self-narratives, considering the subject of training rather than the training itself. Thus, the Atelier entitled Collection of Reading Experiences was created.⁹, the training and research space in which the research data were produced.

⁹ The workshop entitled "Collection of Reading Experiences Workshop" arose from the authors' participation in an elective course in the Master's Program in Education, whose objective was to investigate the training process based on autobiographical narratives.

The Workshop was established following an invitation to elementary school teachers from the São Paulo Municipal Public School System of the São Miguel Regional Education Board. This invitation was formalized through a questionnaire in *Google Forms*. The intention was to find up to 10 (ten) teachers, based on their relationships with their experiences and reading memories, to participate in the research-training.

The number of participants was determined based on our own experience as teacher trainers: we considered the ideal number to allow for an exchange of experiences, valuing attentive listening. The idea of the workshop was for everyone to participate actively and for there to be time, without interruptions, so that everyone could express themselves more fluidly and calmly. This way, they could reflect on their experiences and validate and/or reframe them.

The workshop consisted of four (4) meetings, each with a specific purpose. The first session included the welcoming, presentation of the research and objectives, and an explanation of how the teachers would participate, including the risks and benefits. The second session involved participants reminiscing and orally narrating childhood reading experiences. The third session included an oral or pictorial, manual, or digital presentation of a timeline of reading development. The fourth session included a presentation of a written autobiographical narrative of reading development and its relationship to teaching. After collecting the data, interpretative analysis was conducted based on thematic clusters that emerged from the narratives.

Regarding data production, this was based on observations, notes, and audio recordings of the meetings, which were later transcribed with the express permission of all participants. We must emphasize that this is not a finished work, as it is open to further questioning.

Thus, the workshop was structured around four sessions. Each session involved a reading intended to provoke, enchant, and awaken the senses, feelings, and emotions that could "unleash" the memories and experiences of each participant's reading development.

The Atelier's intention regarding the meetings was to provide an environment where participants could express themselves without censorship or barriers that would make them feel inhibited or uncomfortable. Thus, at the first meeting, the participants were welcomed in a way that provided them with security and clarity regarding the

proposed objectives. Despite the friendly atmosphere, the teachers were initially shy, but this shyness gradually dissipated, even opening up the exchange of pre-meeting expectations.

From this initial experience, in the second meeting, the teachers became closer, exchanging confidences and even talking about everyday life and pleasant situations, showing themselves to be very comfortable and eager (in a good way) to repeat the meetings, as the activities at the Studio had done them so much good. To begin this second meeting, we read a text entitled *Reading*, by João Anzanello Carrascoza, a chronicle of the book *At 7 and at 40*. The text tells the story of a man, as a child learning to read and write. At one point, the narrator humorously recounts the difficulties he had in his early literacy process and how his older brother teased him. He continues by saying that his mother once told them: "One day he and I would read not only words, but everything around us, including people." (Carrascoza, 2016, p. 18)

We intended to activate memories of reading experiences, and within a short period of time, one of the participants commented on the text and recounted her childhood memories, sharing her literacy journey. We all listened attentively, and more participants commented on this phase of their lives, their experiences of learning to write and read.

At age 6, I watched my father read the newspaper on weekends, it was a habit, every Sunday. I was intrigued to see him sitting there reading what so captivated his attention. And so I wanted to read and write at any cost. When I learned the letters of the alphabet, I would take a sheet of paper and write. When I asked my father and mother what I had written, they would reply... something, I would be happy and rush to write another word (Eliana).

Some subtle provocations were made to encourage reflection, and other participants were encouraged to speak. Marina asked to speak and commented: "[...] I remembered that since I was 5 years old, which was when I started reading, I developed a great appreciation for comic books; I fell in love with them. In fact, I still love Monica's Gang." (Marina)

Vânia then told us that: "My contact with reading began in childhood, after I learned to read and write at the age of 6. Reading any word was new; I remember going out with my mother and we would play at reading the words on the walls and street signs." (Vânia)

In the narratives above, we find the enchantment with reading and the act of reading in childhood, the importance of the mediator who reads, the companionship "on the journeys" that stories can provide, and the decoding that empowers, that liberates for something that is learned and can no longer be unlearned: reading. The participating teachers expressed eagerness, commenting in agreement, and recalling their experiences of and with reading.

Following this line of reasoning, Placco asserts that memory makes and remakes, distances and brings closer. "By internalizing external stimuli, through symbolic mediation, memory significantly expands in relation to cultural and emotional content." (Placco, 2015, p. 29) Thus, the intention of the questions was for the mediation to create a "bridge" between the present and the close relationship with past experiences, seeking opportunities to find possibilities of meaning and (re)signification. During this second meeting, another reading was carried out. The chosen book was *The tour*, written by Pablo Lugones. This work deals with the passage of time and memory, and experiences of reading with significant adults. The plot of the chosen book presents a "ride" through time in which a girl rides a bicycle with her father. As the pages pass, she grows older, while her father grows older. There are moments of closeness, but also of distance and even emptiness due to her father's absence. However, the certainty that there are "[...] good memories to remember and that the ride can continue" (Lugones, 2017, p. 51).

The participating teachers were moved. Memories of loved ones surfaced, and once again, the meeting, which had a set end time, was extended at the participants' request. To continue, the proposal was to reflect on the "power" of reading. What book have you read or had someone read to you that captivated you?

It was Cecília who began to narrate:

My grandmother would spend hours telling stories that captivated my attention because of their chosen genre (so-called ghost stories). We would spend hours listening and talking about the subject. I remember the sensations and chills I felt. I was terrified, but I always asked to hear another story. [...] These moments were etched in my memory and remain with me to this day; there are times when I find myself laughing alone, remembering her stories. (Cecília)

Then Erika took the floor:

My maternal grandfather, Arthur Oliveira Brasil, was a caíçara (a Brazilian native), and I spent every school vacation at his house. Whenever new oil

tankers arrived in the São Sebastião Canal, he would tell me which country they belonged to, show me the flag, and some details about the history of that territory. One day I noticed a ship had arrived with different letters, flag, and colors. It was an oil tanker from South Africa. It was my first encounter with the word AFRICA [...] It was also in 1976 that my grandfather Arthur gave me one of his "science fiction" books by his favorite author, Jules Verne. "Vô Tuí" was my childhood book reference; in his house he had a bookshelf filled with copies of stories, science fiction, and romances of pirates and navigations, which were by far the most abundant.

And there's another book called A New Teacher, an old one from 1978. I loved reading it, especially to my children, but a friend came over with her daughter, who was enchanted by the copy, borrowed it, and never returned it. I have fond memories of the experiences of reading it, but I'm also sad that I'll never have the book again. (Érika)

At that moment, one of the researchers also told her story:

I learned to read and write using the Caminho Suave primer. I did my homework at school and then redid it at home. I enjoyed studying and was in a hurry to learn to read and write. I remember once asking my teacher to teach me how to write my name, and she told me I'd have to wait until I got to the JARRA lesson. Upset, I started counting how many pages of the primer I still had left to reach that lesson. I had a lot left. My maternal grandmother, "Grandma Hilda," who always took care of me while my mother worked, taught me how to write my name and also took my lessons, despite her limited literacy skills.

In the narratives above, we note a common core: grandparents in memories of reading experiences. About grandparents:

By sharing their lives, with close ties rooted in culture, grandparents and grandchildren influence and change each other, making possible a co-education of generations: "Grandparents, therefore, educate their grandchildren and, at the same time, although in different ways, are re-educated by these children." (Oliveira, 1999, p. 24 at Fernandes, 2013, p. 1092)

Far beyond the "sweetened" love that permeates the relationship between grandchildren and grandparents, coexistence is formative for both grandchildren and grandparents, due to socialization and the exchange of experiences. Life stories, which until one reading or another were so private, so singular, became collective, plural. Shared memories and reading experiences became everyone's, like a thread that, when braided, transforms into a fabric. In this interweaving of memories, of experiences about who we are, based on the books we read or that were read to us, reopening chapters of our life stories, we conclude the second encounter.

The third meeting took place one week apart from the first and second. The idea this time was to narrate, either orally or pictorially, a timeline of our development

as readers. The guideline was that this timeline could begin at any point in life, and the point to be considered was whether reading, whether independently or through others, contributed in some way to the professional choice of becoming a teacher.

The reading chosen to start the meeting was the book: *Clara and the Man in the Window*, by María Teresa Andruetto and Martina Trach. The work is an illustrated book of graphic quality: the choice of paper, font, endpaper, and colors. A true work of art.

Clara and the Man in the Window tells the story of Clara, a girl who delivers clothes to a man who lives alone in his house. Their encounter sparks a friendship and highlights the importance of reading. Clara, the daughter of a washerwoman, is tasked with delivering clothes to this man who lives alone, surrounded by books and never leaves the house. The girl and the man establish a friendship through the exchange of books. The work highlights the importance of reading and the bonds it can create between people.

We read slowly so the teachers could immerse themselves in the story, observe the images carefully, and feel what the characters were feeling. Our intention was for them to embrace the story. At the end of the reading, the state of contentment they achieved moved us. And as Pennac (1993, p. 120) states, "Reading a very interesting book can be like clinging to a book, in slang. Figuratively, a thick book is a brick. Release these connections, and the brick becomes a cloud." After breaking the silence, the teachers, one by one, orally recounted their experiences of and with reading. The purpose of the third meeting was to present, digitally or handwritten, pictorially, written, or orally, a timeline of each participant's reading development. Marina presented her digitally drawn timeline and narrated:

My parents didn't read to me, but my maternal grandfather loved to tell stories and would always tell them, in a circle, to my cousins and me. The story always had a lesson at the end; some of these stories I understood, others didn't make sense at the time, but years later they began to make sense. (Marina)

Aline, in her oral narrative of her timeline, stated that she still doesn't consider herself a reader and also that she couldn't recall family moments when her mother read to her or her brother. She said that she emerged from this process of reminiscing about her reading experiences and questioned her mother, who told her that she didn't read often, but that she read to them before bed. She recounted that, when reflecting on the proposed goal for constructing her timeline, she recalled that her father worked at the

same company for over thirty years and was mentioned in a book written to record the company's history. Upon learning this, Aline was very flattered and moved. She wanted to read the book and kept her father's only copy, but she lent it to him and was unable to get it back.

My father worked for a company his entire life, and this company produced a memoir, and my father was mentioned in it. When he told me, very proud of himself for being part of the life story of the company to which he dedicated his entire life, I asked to borrow the book. Coincidentally, I was teaching a project at the school I was teaching about the company at the time with a teacher. Of course, my father lent me the book; he was happy to know that children would also learn about the company's history. I presented the memoir to my partner, the teacher who was leading the project with me, who was very excited and asked to borrow the book to own the story, but he never returned it. In fact, every time I asked him to return it, he said he did, but he didn't. We lost contact, and I never got the book back, and I didn't have the courage to tell my father the truth. Luckily, he never asked me for it back. (Aline)

Aline became emotional and, at that moment, interrupted her timeline narrative and pulled a small gift from her bag. She caught Erika's eye, who attentively met hers and said, "Your story is also mine. I found your book in an online store and bought it for you." Aline handed Erika the copy of the "lost" book. "Now you have it back. It's from the same year as yours. Maybe it's even yours." Crying and laughing at the same time, they both embraced and reinterpreted their life stories. In Aline's words, "When I heard Erika's story, I remembered that part of my life story, and giving it to her could, in part, reframe mine. I haven't been able to return the book to my father yet, but I was able to return hers."

In light of Aline's narrative, Furlanetto and Passeggi's words become clear:

Autobiographical research includes oneself and the other, their stories and the time in which experiences are lived. For Delory-Momberger (2016, p. 136), "[...] the human individual lives each instant of his life as the moment of a story: story of an instant, story of an hour, of a day, story of a life". (Furlanetto; Passeggi, 2023, p. 7)

We were all there, moved, sharing a singular, plural experience. According to Placco (2015), during the training process, group learning can progress, stagnate, or regress, depending on the participants' experiences. It's clear that welcoming environments have the potential to facilitate and enhance the expression of emotions among those involved. This was the Workshop's objective, and it was fully achieved!

4 Narrative reflexivity in research-training

According to Passeggi “[...] narrative reflexivity concerns this unfolding that we credit to a human disposition and which occurs in the singular act of narrating and reflecting on lived experiences.” (Passeggi, 2021, p. 95) Therefore, analyzing the 3rd meeting, we were able to notice this common reflective movement in the narratives of the participating teachers: the school, in the first years of elementary education, did not contribute to the formation of them as reader-subjects; on the contrary, the proposal of mandatory reading for assessment purposes distanced them from the act and pleasure of reading. The excerpts below confirm this:

The readings were always tied to the students' grades, and this doesn't bring back good memories for me, as it generated fear and frustration. This was terrifying for me because I was very shy. Before it was my turn, I was already shaking all over. (Cecília)

The private school I attended didn't encourage reading, but required us to read books every two months for assessments. These books, required for university entrance exams, were, in my opinion, difficult to understand, and the teachers didn't engage us, pique our curiosity, or even discuss them. They simply made us read to earn our much-needed A+. (Aline)

I often read summaries for tests, but after talking with classmates about the plot and characters, I became interested and ended up reading; not out of obligation, even because I had already taken the test, but out of curiosity piqued by the descriptions narrated by friends. (Érika)

Thus, it can be seen from the narratives that school, a space considered privileged for the development of readers, did not contribute to the formation of the reading subject by not enhancing, in the learning process, the development of reading behavior. According to Brakling, “[...] they refer to those aspects that concern the relationship of the subject with other readers and the values built around reading and the act of reading.” (Brakling, 2004, p. 15)

Reading was imposed and had a merely evaluative objective; there were no guaranteed moments to socialize impressions about what was read: to listen, talk, compare and share ideas, form a circle or club of readers, situations that favor the pleasure of reading and the enchantment of reading, due to the multiple opportunities to experience the story read.

Considering the narratives, we find support in Freire's teachings:

I believe that much of our insistence, as teachers, that students "read" countless chapters of books in a semester lies in the misunderstanding we

sometimes have of the act of reading. In my travels around the world, there have been more than a few times when young students told me about their struggles with extensive bibliographies to be much more “devoured” than actually read or studied. (Freire, 1989, p. 12)

We can see, in the narratives and supported by the author's lessons, that it is not about the quantity of readings to be completed in school, but the quality and significance that reading has when done in school. They also refer to the intentionality and relationship that the teacher, as a mediator of reading, has and also offers himself as a reading subject, a reader-teacher subject.

Eliana, in turn, explained that she also underwent “book tests,” but that the teacher's strategy of teaching her to think and reflect contributed to her development as a reader. At that time, she was already studying to be a teacher.

[...] reading was also required, but he provided an endless list of works, from different genres, with the intention of each student choosing a work to read bimonthly, enjoying it, and sharing it with other students. At the time, I hadn't realized the intelligence and pedagogical strategy of this teacher; he made reading enjoyable. (Eliana)

From Eliana's narrative, we realize that the mediation of the teacher in that class made all the difference. They (the students in Eliana's class) were given the opportunity to use the “three Ls”: reader, book, and place. Through this experience, they became a subject, a reading teacher. In her narrative, she confesses that it was because of reading and the two teachers who enchanted her that she chose to become a Portuguese teacher. Jô was also “inspired” by her teacher's interventions and reading practices and told us that her family was very close and that they protected each other from other people's judgments.

It was in sixth grade that I met Professor Marcos, and everything changed. He read Plato's story “The Myth of the Cave,” about people chained in a cave, staring into the depths, seeing only their shadows. This metaphor touched me deeply, as if he were speaking to me. (Jô)

We asked them: was it reading that, in some way, contributed to their decision to become a teacher? And Aline, without waiting for Jô's answer, promptly replied: “It wasn't reading that contributed to me becoming a teacher, but being a teacher contributed to me becoming a reader,” and, at that point, resumed her narrative:

Did reading make me choose my profession? Not even close. When I was little, I always loved playing school [...]. During the pandemic, isolation made me want to leave the house but couldn't, so I started my own small literary collection. I bought several books and only then did I understand what it meant

to travel through reading, what it was like to teleport from one place to another through my imagination and be moved by the character's pain [...] Since then, I've always stopped by bookstores, allowing myself to go in and explore some titles. I see spoilers on the internet and I always leave with one in my hand. (Aline) (Sic)

Jô agreed with Aline's statement. In fact, the participants were unanimous. Even Eliana and Jô, who stated that reading contributed to their decision to become teachers, considered that teaching in the São Paulo Municipal Education System encourages reading and developing readers through ongoing training and the available collection of books, both for professional development and literary works. However, the meeting had to end, not because any of the participants wanted it to, but because it was late.

Between the third and fourth meetings, there would be a longer gap due to the teachers' recess, and it was agreed that the written autobiographical narratives would be read at this final meeting. The proposal was to describe, in writing, the timeline, considering the relationship between the reader-teacher subject and whether reading experiences influence their teaching interventions.

Upon arriving for the meeting, we all wore our uniforms: wide smiles and open arms for a big, affectionate hug. We sensed that everyone was deeply moved: by the reunion, the feeling that it would be the last, and eagerness to read their stories. At a round table, with everyone seated, we began the meeting by reading a poem written by Madalena Freire: "I am not you, you are not me." Emotion overflowed, and tears were shed again, but they were tears of joy, of contemplation. After some comments about the reading, we asked if anyone would like to begin; Eliana volunteered and shared her narrative:

I had the opportunity to be a reading teacher the year the State launched the project. I read a lot, discovered many children's and young adult works and authors, with the goal of recommending books to students who didn't like or didn't want to read. [...] I wondered: will I inspire someone, like I had teachers who inspired me? (Eliana)

Natalina agreed with Eliana and added to her narrative:

The reading experiences I've had throughout my life have not only shaped who I am as a person but also profoundly influence my teaching practice. [...] I firmly believe that reading has the power to transform lives, and as a teacher, I feel responsible for cultivating this passion in my students, helping them become avid readers and critical thinkers. (Natalina)

Jô asks for the floor and narrates

I also try to captivate my students through reading and discussion about what they've read. I remember when I was a nursery teacher, I read to them a lot and even witnessed a baby imitating my reading behavior. (laughs)

Vânia tells us that

There's a project called "Traveling Suitcase": every week, a student brings a suitcase containing a book to read with her family over the weekend. She also tells stories to first and second-grade students, who can then retell them based on their understanding through drawings or concrete materials. (Vânia)

Cecília says: "My experiences with reading reflect the teacher I've become, because I understand that reading empowers, brings knowledge, new ideas and perspectives, and transforms minds and people. It's liberating," and Marina agrees:

Reading is also part of my practice. A year before joining City Hall, I was at a private school and worked in the Reading Room. It was really cool because I discovered several projects and learned about several books. A simple story can convey such a wonderful message to students, and that's incredible to me. (Marina) (Sic)

And Erika ends by adding:

Reading to students brings the feeling of being able to travel into an imaginary world, making them enchanted by this universe and even by building repertoires of what I've read, I can bring many of them to the classroom, trying to overflow with the same emotion, joy, and feelings I felt when reading that book or story. (Érika)

Through the autobiographical narratives, we were able to understand that reading has a true "power" to constitute the reading subject. It is not, therefore, a matter of simply accessing the language as a standard formal norm or being the gateway to knowledge, but of constructing the self that opens up to the entire universe, real and invented, that reading can provide and that inevitably impacts the experience of being. Through the narratives, it was also possible to understand that reading is present in the teaching practices of the participating teachers.

As they recounted their experiences with reading, their development as readers, and how it relates to their teaching interventions, new meanings of the works they read emerged. The memories they experienced during their student careers were still vivid in the present. There was no judgment or questioning whether the reading experiences were good or bad, especially because it is a singular and subjective experience that, when narrated, becomes plural. The truth is, they were meaningful.

These experiences also constitute the teachers' praxis, which are gradually reinterpreted as their training unfolds.

In the same sense, experiences as daughters, granddaughters, students are not lost, but are transformed due to the possibility of turning to oneself: (trans)forming oneself: what did not make sense now does, as it is re-signified through reflection, in a continuous process of acquiring new knowledge, made possible by the experience of narrating, of autobiography, reinventing one's own experience.

The fourth meeting ended with the feeling and promise that we would meet again in a Readers' Club to discuss literary works. Hugs were exchanged and the certainty that our lives had been transformed through the reflections and training that the Atelier provided us. All participants remained in the *WhatsApp* group, which now serves as a book recommendation tool for us, and to everyone's surprise, Aline narrated, via audio, that after the Workshop, she decided to go back and look for the book and went to the professor from whom she had lent it. She recovered the book that belonged to her father. Aline allowed Érika to reconnect with the book she had lost and, also, was able to reframe her own story by recovering the book that had belonged to her father: plural experiences.

5 Open Considerations

Furlanetto and Passeggi (2023) argue that the most valuable aspect of a conversation lies not in the questions or answers themselves, but in the space that opens between what we already know and what we can collectively discover. It is in this fertile ground, cultivated by shared reflection, that we explore the other, ourselves, and our connection. And this "in-between" space mentioned by the authors underpins what we believe: that considerations remain open. Open because the topic of reading is not exhausted, nor is the formation of the subject, the teacher, and the reader, from the perspective of autobiographical narratives as a reflective, formative, and transformative process of teaching practice.

Our starting point was to understand, through autobiographical narratives, whether reading experiences contribute to the development of the teacher-reader who works in the early grades of elementary school in the São Paulo Municipal School System. The process revealed that the Reading Experience Collection Atelier was a formative opportunity for the teachers, given the opportunity to reflect on the role of

reading in their life stories. By sharing experiences, and especially by reflecting on the meanings they attributed to themselves, they underwent a process of self/hetero-formation, as the meetings, in addition to serving as a support for remembering and reframing experiences, enabled collective elaborations.

This process of self-education demonstrated the connection between the remembered experience, which produced knowledge, and what is known today, which can, when shared and reflected upon, be reinterpreted. In their narratives, the teachers confessed that participating in the Workshop contributed to the formative process and to the awakening of the reader-subject, dormant amidst the many demands of daily life and the teaching profession. They believe that immersing themselves in the research-education, the readings conducted during the meetings, and the experiences narrated by the other participants provided a reinterpretation of their own life stories and teaching practices, especially regarding the act of being and educating readers.

The research path led to the understanding that reading transcends the mere activity of absorbing information. By providing a broader and deeper understanding of the world, it empowers individuals to become more informed, empathetic, and engaged citizens, contributing to the formation of culturally embedded subjectivities. This process enabled reflection on the importance of teacher reading education, helping to understand that reading experiences contribute to the development of the teacher-reader subject.

In the Atelier experience, in addition to providing opportunities for reflections on reading experiences and their relationships with pedagogical practices, the aim was specifically to discuss the formation of the reading subject; investigate the formation of the teacher-reader subject, considering how their experiences of and with reading reverberate in their pedagogical practices; investigate at what moment the “enchantment” with reading occurred (or not) and understand whether participation in the Atelier provided formative reflective moments, through the construction of the timeline of life stories narrated orally and written.

In this sense, autobiographical narratives present themselves as a great ally in education, by promoting awareness that education involves bringing to light the knowledge acquired throughout life and re-signifying it, in a unique process, given the reflection on one's own life story. However, it is also plural, as it is through listening, interaction, exchange, and reflection that we can transform ourselves.

As important as all the findings outlined so far, it is possible to affirm that the research-training process, through the Collection of Reading Experiences Atelier, provided formative reflective moments and experiences of feeling the "enchantment" of reading. Furthermore, it demonstrated that autobiographical narratives can be considered a powerful formative tool that facilitates the process of self-formation, emancipation, resignification, and transformation of participants' life stories throughout the sessions.

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