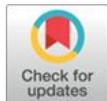


## Teacher identity in Professional and Technological Education: Narrative of the Self and Processes of Subjectivation



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### Abstract

**Introduction.** This article addresses movements of teacher identity composition in Professional and Technological Education based on self-narratives. The objective is to understand how non-certified teachers construct meanings of teaching and deal with identity positions throughout their teaching careers in Professional and Technological Education, more specifically in the context of Integrated High School Education. **Methodology.** The research adopts the (auto)biographical method, anchored in narrative interviews, and takes teachers' memories as subjective discursive practices that produce meanings and identities. **Results and discussion.** The results indicate that teacher identity emerges as a process of becoming, articulating ethics, affection, and politics with practice and self-training, revealing shifts that go beyond academic training. Thus, the teaching self is constituted in speech and rehearsed as an identity gesture through narrative, as a voice that articulates teaching and announces itself, positioning teaching in Professional and Technological Education as a movement of inventive practice.

### Keywords

teacher identity; Professional and Technological Education; teacher training; (auto)biographical method.

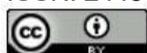
### Identidade docente na Educação Profissional e Tecnológica: narrativas de si e subjetivações

### Resumo

**Introdução.** Este artigo aciona movimentos de composição identitária docente na Educação Profissional e Tecnológica a partir das narrativas de si. O objetivo é compreender como professores não licenciados subjetivam os sentidos da docência e o trato com as posições identitárias no decurso do magistério na Educação Profissional e Tecnológica, mais especificamente no contexto do Ensino Médio Integrado. **Metodologia.** A pesquisa adota o método (auto)biográfico, ancorado em entrevistas narrativas, e toma as memórias docentes como práticas discursivas subjetivadas, produtoras de sentidos e significados identitários. **Resultados e discussão.** Os resultados indicam que a identidade docente se constitui como devir, articulando ética, afeto e política à prática e à autoformação, revelando deslocamentos que ultrapassam a formação acadêmica. Dessa forma, o eu docente constitui-se no dizer e se ensaia como gesto identitário pela narrativa, enquanto voz que enuncia a docência e anuncia a si mesmo, e posiciona o magistério na Educação Profissional e Tecnológica como um movimento de prática inventiva.

### Palavras-chave

identidade docente; Educação Profissional e Tecnológica; formação de professores; método (auto)biográfico.



**Identidad docente en la educación profesional y tecnológica:  
narrativas de sí y subjetivaciones****Resumen**

**Introducción.** Este artículo activa movimientos de composición identitaria docente en la Educación Profesional y Tecnológica, a partir de las narrativas de sí. El objetivo es comprender cómo profesores no licenciados subjetivan los sentidos de la docencia y el trato con las posiciones identitarias en el transcurso del ejercicio docente en la Educación Profesional y Tecnológica, más específicamente en el contexto de la Enseñanza Media Integrada. **Metodología.** La investigación adopta el método (auto)biográfico, anclado en entrevistas narrativas, y considera las memorias docentes como prácticas discursivas subjetivadas, productoras de sentidos y significados identitarios. **Resultados y discusión.** Los resultados indican que la identidad docente se constituye como devenir, articulando ética, afecto y política con la práctica y la autoformación, revelando desplazamientos que trascienden la formación académica formal. De esta manera, el yo docente se constituye en el decir y se ensaya como gesto identitario por medio de la narrativa, como voz que enuncia la docencia y se anuncia a sí mismo, y posiciona el magisterio en la Educación Profesional y Tecnológica como un movimiento de práctica inventiva.

**Palabras clave**

identidad docente; Educación Profesional y Tecnológica; formación docente; método (auto)biográfico.

**1 Introduction**

The composition of teacher identity is an ongoing process, woven from multiple everyday situations experienced throughout life trajectories, educational journeys, and professional activities. It is a dynamic, multifaceted, sometimes circular, relational professional identity, but with specificities and singularities, through the subjectivities that each teacher makes of themselves and their life-training experiences in plural contexts.

Subjectivities call on teachers to take certain positions and become pedagogical subjects, since “[...] no pedagogical subject exists outside or before a discourse that corresponds to it, a discourse that positions it as an individual subject to that same discourse [...]” (Maknamara, 2024, p. 3), including discourses that shape, influence, traverse, intertwine, and regulate their subjectivities, which make certain ways of being and perceiving oneself as an education professional hegemonic.

In this construction of meaning, Maknamara (2022) points out that, although tortuous and unfinished, the process of teacher subjectivation contributes to transforming an individual into a particular type of subject, a subject of a certain type, capable of

relating to themselves based on specific social, cultural, geographical, political, philosophical, historical, and discursive positions.

In the case of teaching in Professional and Technological Education (PTE), it is no different. The teacher-subject of this modality – which is also forged in the discourse of the inseparability of teaching, research, and extension – is led to a teaching profession focused on training individuals for the world of work, whose formative proposition requires the articulation between technical-professional knowledge and basic training knowledge, with a scope for citizen training. PTE ranges from basic education to higher education.

PTE is a type of education that integrates initial and continuing training or professional qualification with secondary-level technical courses – Integrated Secondary Education (EMI) – subsequent and concurrent; higher-level technological training (undergraduate and graduate). Courses are offered in person and remotely. The aim is to promote comprehensive training, aligned with social, productive, critical, and emancipatory demands. This critical perspective on teacher training is in line with the principle that “[...] education should not be a passive process of depositing information in students, but rather a dialogue between educator and learner” (Dutra; Freitas; Silva, 2025, p. 15).

PTE is provided for in the Law of Guidelines and Bases for National Education (LDBEN), with the objective of providing professional training articulated with different levels and modalities of education, aiming at the development of skills for productive and social life and dealing with the world of work (Brazil, 2021). In addition to the provisions of the LDBEN (Brazil, 1996), researchers such as Saviani (2022) emphasize that PTE should combine technical training with *omnilateral* human training, guided not only by productive requirements but also by educational goals aimed at the full development of the individual.

Although the LDBEN defines PTE as a modality aimed at developing skills for productive and social life (Brazil, 2021), it is useful to recognize that training in EMI should not be limited to market logic. For this reason, we refer to the text by Dutra, Freitas, and Silva (2025), since the discussion analyzes the tensions between neoliberal-oriented educational practices and proposals for liberating education in the context of the New Secondary Education, that is, when correlating with PTE, we establish the

proposition that both EMI and regular secondary education aim to train critical, ethical individuals who are aware of their role in transforming the world of work.

In the PTE training scenario, teacher identity is composed of constant interactions resulting from the levels and modalities in which teaching is practiced. In addition, it is woven by the relationship established with students, among peers, and through the institutional culture of the Federal Institutes (IFs) themselves. Discourse, power, historicity, geographical, and institutional contexts are also situated and intertwined in this constant process of identity construction.

E PTE teachers move through a curriculum structured around approaches to integrated training, interdisciplinarity, and the relationship between theory and practice. The conceptual foundations of this modality are based on concepts such as polytechnics (integration of science, technology, and culture—training workers to act critically and autonomously) and *omnilateral* education (developing human beings in a broad manner, articulating knowledge beyond technical qualifications). Given this, the question that guides this article is: how do non-licensed teachers subjectivize the meanings of teaching based on narratives of themselves in the composition of their teacher identities in PTE?

The present study draws on narratives from teachers who do not have a teaching degree, in order to seek the threads of knowledge and practices that compose and position the of teacher identity in PTE, that is, it aims to understand how non-licensed teachers subjectivize the meanings of teaching and deal with identity positions in the course of teaching in PTE, more specifically in the context of EMI. The narratives are situated as effects of discursive practices that produce meanings, in which the professional self is constituted in speech and rehearsed as an identity gesture through narrative, as a voice that articulates teaching and announces itself. We therefore resort to the (auto)biographical narratives of teachers who work at the Federal Institute of Paraíba (IFPB), Esperança *campus*.

The study includes part of the data collected from a postdoctoral research project carried out at the Graduate Program in Education (PPGE) of the Federal University of Bahia (UFBA), which focuses on teaching learning in PTE, through narratives of teachers who do not have a teaching degree.

## 2 Narrative research: the (auto)biographical method

Narrative research is conceived as a methodological approach that involves the collection and analysis of stories or life accounts. The focus is on how subjects construct and give meaning and significance to their life-training-profession experiences. It can be autobiographical, oral history, or life stories; it can be about oneself or other people; it can also arise from collective formative experiences and other situations that trigger the narrative as a version/interpretation of a given situation experienced and given meaning in context. Therefore, in the course of the teaching experience, they can be conceived as training narratives, as:

Formative narratives constitute spaces for the reworking of lived experiences, capable of inscribing meaning into biographical events and contributing to the construction of understandings about ways of being and behaving in the teaching profession (Souza; Sousa, 2021, p. 100).

The (auto)biographical method in the context of teacher training is taken from the history of the researcher or the teacher-subject being researched, who narrates about themselves, creating and inventing themselves narratively. It is also a form of narrative research. Therefore, “[...] narrative as a research method associated with the life history of teachers makes it possible to uncover stories of places, jobs, families, among others [...]” (Barros; Claudio, 2024, p. 4043). It is a way of conducting research that brings into play the subjectivities of the professional subject who narrates and projects themselves narratively, based on the social, cultural, historical, and geographical position of the teacher-subject under construction.

In this sense, understanding narrative as a formative gesture recognizes that, by recalling formative life experiences and placing them in discourse, the teacher-narrator elaborates meanings of themselves and their insertion in the social- y world. It is from this perspective that Ferrarotti (2014, p. 41) interprets that “[...] all autobiographical narratives relate, according to a horizontal or vertical cut, a human praxis.” The author even states that, being produced by a synthetic practice, the relationship that links an act and a social-geographical structure is not linear and that the proximity between social history and life history is not reduced to determinism. The teacher's narrative, therefore, takes on

a *performative* character: when narrating, the teacher acts, interprets, and recreates their own teacher identity, not least because, in the author's view:

[...] A biographical narrative is not a report of 'events', but a social action through which the individual synthetically retotalizes their life (the biography) and the ongoing social interaction (the interview) through a narrative-interaction. Does the biographical narrative tell a life story? We would rather say that it narrates a present interaction through a life (Ferrarotti, 2014, p. 41).

The textualized narratives in these writings constitute collections of memories about teaching in PTE, evoked, woven, and entangled by the narrative interview. This converges with Maknamara's (2024, p. 4) statement that if narratives constitute collections with which people understand their world and the world of others, "[...] it is because narratives regulate what each person can see/say and think about things in the world and about themselves."

In this construction of meaning, we have in this text the (auto)biographical narratives of four PTE teachers who teach at IFPB, Esperança *campus*. These are memories that emerged from real educational contexts, experienced in the daily routine of teaching. Therefore, it is worth noting that the ways of narrating, subjectivizing, and entangling professional experiences in the field of teaching may even present fictional aspects, but they do not lose their power as history and memory that moves others in their process of incompleteness and unfinished identity.

It is worth noting that, in the (auto)biographical method, the number of participants does not compromise the research, as each subject brings with them the socio-spatial totality that constitutes them. As Ferrarotti (2014, p. 41) states, "[...] our social system is fully present in each of our actions, in each of our dreams, delusions, works, and behaviors." In other words, the central issue is not the quantity of (auto)biographical , but the fact that every individual story is marked by social and cultural history, as well as by the geography of what has been experienced, conceived, and perceived.

The study presented here conceives the narrative of the self through the word (narrative interview), recorded in audio, transcribed with the support of artificial intelligence, then reviewed by researchers and subjected to thematic analysis. We resorted to narrative interviews—between November and December 2024 (average duration of 53 to 67 minutes)—because we understand them as a device for collecting and managing data that invites the subject-narrator to reconstruct their life-training-

profession experience by triggering memories. It “[...] begins with initiation, moves through narration and questioning phases, and ends with the concluding phase. For each of these phases, a certain number of rules are suggested” (Jovchelovitch; Bauer, 2017, p. 96).

Within the scope of this study, the central aspects of the teachers' educational and professional profiles are shown in Table 1. The data collection technique was carried out using a biographical questionnaire sent by *email* in 2024 in order to outline the narrators' profiles.

**Table 1** – Profile of teacher-narrators with fictitious names<sup>1</sup>

Name	Academic background	Teaching: time at PTE /IFPB	Levels taught
Araújo	Undergraduate degree: Mechanical Engineering	11 years	Basic Education: EMI
	Doctorate: Materials Science and Engineering		
Orfeu	Undergraduate Degree: Business Administration	9 years	Basic Education: EMI; Higher Education: undergraduate degree
	Doctorate: Business Administration		
Pedro	Undergraduate degree: Computer Science	13 years	Basic Education: EMI; Higher Education: undergraduate degree
	Doctorate: Computer Science		
Marvin	Undergraduate degree: Electrical Engineering	21 years	Basic Education: EMI
	Doctorate: Electrical Engineering		

**Source:** Prepared by the authors – information from the biographical questionnaire (2024).

Based on information from the biographical questionnaire (2024), we found that the four teacher-narrators work full-time and do not have a teaching degree. Three of them, however, had already expressed prior interest in a teaching career. Two participants mentioned having taken short courses in the field of education (up to 60 hours). All four indicated that they considered it necessary for the IFPB to offer continuing education and mentioned that they work in the areas of teaching and research, with only one also developing extension activities.

<sup>1</sup> We used fictitious names to preserve the identities of the research collaborators. They chose the names and signed the Free and Informed Consent Form (FICF). The study complied with the criteria of the Guidelines that define the ethical and integrity principles for research in the Humanities, defined by the National Association of Graduate Studies and Research in Education (ANPEd).

For the narrative data management process, we used Paul Ricoeur's theory of interpretation-comprehension, understanding the teaching narrative as symbolic mediation between professional experience and language. The interviews were transcribed in full, read in successive layers, and subjected to a process that articulated description, comprehension, and interpretation. "The term interpretation must therefore be applied not to a particular case of understanding, that of the written expressions of life, but to the entire process that encompasses explanation and understanding" (Ricoeur, 2005, p. 105).

The analysis of the narratives of self-consisted of understanding meanings based on the organization of memories into analytical dimensions and the positioning of narratives into actions, understood as interpretive axes that reveal modes of subjectivation. Through this process, three comprehensive-interpretive axes emerged: care and affection; training and self-training; and politics and humanization. The recalled narratives, therefore, constituted devices of identity subjectivation, through which the teacher-narrators positioned their professional contexts and their ways of being PTE teachers, pulsed in and by experience.

### 3 Teacher identity and PTE

The notion of identity assumed in these writings, through the memories triggered and reinterpreted by the narratives of self, subjectivized by PTE teachers, converges with Hall's (2006) statements, in that it is not fixed or essential, but continuous, under construction, marked by discourses, differences, and historical, political, cultural, and geographical transformations. A fluid identity, which "[...] changes according to how the subject is addressed or represented; identification is not automatic, but can be gained or lost" (Hall, 2006, p. 21).

It is therefore necessary to mention that we inscribe the idea of identity in the perspective of becoming, as a continuous process of transformation and change, in which nothing is fixed or definitive, as the creation of new possibilities of existence, escaping stable identities (Deleuze; Guattari, 2000), that is, a movement traversed by discourses, power relations, and differences (Silva, 2014).

Contact with teaching knowledge and practices in PTE tends to shape teaching that is mobilized by multiple references: life stories, memories of schooling, imitation of university pedagogical rituals, school culture, daily relationships with peers, and teaching practices. When it comes to unlicensed teachers, the process of composing teaching identity sometimes includes and circumvents self-training processes in adherence to many other references, as highlighted by Fartes and Santos (2011, p. 22):

[...] teaching autonomy can be grounded and defined within the scope of professional culture, ensured by the continuation of knowledge materialized in objects of use and technologies, words and theories, books and documents, as well as by reflexivity and solidarity among professional groups as social actors capable of expressing themselves and answering for their actions, to a large extent, independently of external constraints.

As teachers are also shaped in and by classroom practice, their identity ends up changing, being redefined and continually recomposed, based on the cultural significance of the profession; the revision of the sociocultural meanings of teaching; “[...] the revision of traditions, as well as the reaffirmation of culturally established practices that remain significant” (Pimenta, 1997, p. 7).

In the course of teaching in PTE, teachers experience other identity mechanisms inherent to the profession: working in learning centers to answer questions and strengthen educational processes; offering remedial studies (partial progression); participating bimonthly in class councils and pedagogical meetings with parents and guardians; participating in activities developed through institutional committees focused on teaching and learning processes; participation in Initial and Daily Training (FIC) courses for students and the external community; coordination of teaching, research, and extension projects; guidance for Course Completion Papers, in EMI and/or undergraduate programs; and the possibility of teaching subjects related to their initial training.

From the point of view of teaching practice, the organization of PTE allows teachers to teach from Basic Education to Higher Education, including postgraduate studies, provided they have the appropriate training. This paradigm drives different changes and disruptions in teaching duties, including the perspective that the work of

teachers is gradually becoming anchored in the educational axes exchanged by teaching, research, and the curricularization of extension.

Costa and Coelho (2023, p. 2) understand this perspective as a unique feature of IFs, which is due to the verticalization of teaching: “[...] a principle that requires faculty to work at different levels and in different modalities, that is, from initial and continuing education to postgraduate studies.” This tends to trigger disharmony in school spaces, given the requirements for working at different levels and in different modalities when entering the career.

It is pertinent to highlight that, to enter IFs, it is “[...] necessary for teachers to have at least a bachelor’s degree in the specific area of activity, but those with postgraduate courses are preferred” (Costa; Coelho, 2023, p. 2). In addition, in the context of the profession, PTE teachers are required to understand the conceptual bases of this modality.

Through the propositions presented, it is possible to argue that the identity of PTE teachers has unique characteristics that differentiate them from other teaching modalities. According to Fartes and Santos (2011), other notable factors include teacher training, which, in most cases, is focused on technical areas; the demands of the productive sector; and constant changes in curriculum policies, which influence autonomy.

The authors also mention that teaching in PTE is characterized by the need to articulate technical and pedagogical knowledge, often without specific training for this integration. These specificities generate tensions between teaching practice, peer relationships, and the demands of the world of work, which can affect professional culture.

## 5 Between doing and saying: identities in narratives

By conceiving narrative research as a game of mutual attitudes, a process of integration/collaboration between the researcher-subject and the researched-subject, the teacher-narrator evokes his memories to talk about himself, about what he chooses and selects; memories that permeate his being and teaching

practice; memories in the sense of “[...] a game of meanings between the materiality, potentialities, and fictionality of lived experiences” (Maknamara, 2024, p. 4).

In seeking to interpret the stories that are remembered, selected, reinterpreted, intertwined, and told/narrated, we have listed three analytical dimensions with narratives from PTE teachers to trigger processes that entangle identity composition, through the construction of meanings attributed to and disputed in the teaching experiences recounted, mobilized, and interpreted in and through pedagogical practice.

### **5.1 Teaching as the activation of care and affection**

Teaching is a profession that has an ethical and political commitment to human development. This is revealed in the narrative of teacher Pedro, who presents himself as someone who teaches, cares for, and welcomes students as individuals, signaling a break with the traditional view of teaching by reflecting on and recounting a more sensitive and individualized pedagogical practice: *“I think what most transforms my way of being a teacher is wanting to care for people, not giving up on anyone. [...] It is no longer a philosophy of life, it is a pedagogical practice”* (Professor Pedro, narrative interview, Nov. 2024).

Reflecting on teaching, the teacher continues: *“When I came to IFPB, I saw many students who were disadvantaged, in need, who needed help, support; they needed people who wanted to care for them.”* Once again, the narrator highlights teaching as an act of care, conceiving it as more than just a process of transmitting content, but rather as a professional with an emotional and social commitment.

The act of affection and care is revealed in the narratives as it wanders between the professional commitment of teachers and the learning of students. The way in which teacher Pedro positions affection and care in the narrative regulates his own discourse on the tasks of teaching, which makes us realize that “[...] the meanings of affection in the exercise of teaching only exist as unfinished results of processes that seek to name and shape it” (Carvalho, 2014, p. 234).

The process of recognizing oneself as a teacher triggers various discourses on life- d training, including with regard to emotional bonds at school to overcome the

difficulties that arise in learning spaces. Feelings of affection, attention, solidarity, anguish, impatience, and anger come into play. Teachers sometimes position themselves as professionals who will overcome structural adversities and take the lead in education even in complex situations, as in the narrative of teacher Marvin (narrative interview, Dec. 2024):

*The teacher is someone who, before complaining, tries to solve the problem. If there is a piece of paper missing here, why should I complain if I can get one here? You try to give of yourself, taking from yourself and trying to pass it on, while solving that problem, so as not to leave a class empty. So, that is already the teacher's contribution.*

The idea of "taking from oneself" to prevent students from being harmed reinforces a concept of teaching based on emotional and social responsibility, care, or, in the light of Maknamara (2024), a messianic teaching, directing educational consciences towards a professional practice in which the teacher would see themselves as a "savior" or "missionary," taking responsibility for the transformation of students.

It is, so to speak, a narrative that positions the way the teacher establishes himself in the profession as an agent who mobilizes micro-political actions in everyday school life. The perspective of creating educational conditions for learning to take place in a meaningful way signals teaching as a political act, but also one of care, even in the face of structural difficulties.

When narrating the conflicts in the classroom, with physical fights between two students, teacher Araújo interprets himself as a professional who had to deal with the politics of care at the beginning of his career, in addition to mediating tensions. He resorts to effectiveness in teaching practice to resolve conflicts, with the intention of providing a safe environment for students in the classroom:

*It was difficult to deal with because there was a fistfight between students in the classroom. And at that moment, what did I have? Two years of IF. I took them both by the arms and left [...] And so, I saw that it was no use arriving shouting and fighting. I tried to talk to them, to understand what was going on, because often they came from homes full of problems, and school was the only place where they could let it all out. So, I learned to deal with this reality, to understand that being a teacher there was not just about teaching the content, but also about providing support, guidance, and providing support for many students (Teacher Araújo, narrative interview, Dec. 2024).*

From the narrative, it is possible to interpret that the teacher moves away from a punitive and authoritarian stance. He intervenes in the situation by leading the students to

other spaces, showing concern for transforming the moment of tension into a learning experience. This action reflects teaching as an exercise in listening, welcoming, and managing subjectivities within the school, going beyond the transmission of knowledge and establishing it in the formative dimension in the relational sense, of affection and care.

The pedagogy of care and affection is also revealed in Professor Orfeu's narrative. When talking about himself and recalling his literacy training, his memories trigger and are triggered by practices and discourses in which he assumes his positions in the present. By recalling sensory practice, through the dimension of the sensitive, experienced in school culture, his narrative has fruitful repercussions on his way of perceiving himself as a teacher, as we can identify below:

*I remember very well a literacy exercise when the teacher had everyone lie down on the floor, then took a glass filled with water and sang: 'Little rain, fall on this ground, little rain, fall to water the crops'. She walked over us, dripping water from the glass; we thought it was great fun. We would cheer for a drop to fall, for the water to fall on our heads. That will never leave my memory. Never. Never (Professor Orfeu, narrative interview, Dec. 2024).*

Professor Orfeu's memory takes him back to his teaching experiences in an environment of sensory and emotional immersion. The practice he describes moves him to a memory of learning that goes beyond the traditional, "banking" logic of education. From the excerpt under analysis, it is possible to perceive the positioning of the effects of literacy memories on the perception of being and interpreting oneself in teaching: a behavioral approach associated with the mediation of stimuli.

From the exercise of reinterpreting the narratives evoked, we infer that multiple formative experiences are woven into life experiences, schooling, academic training, and geographical contexts, as well as sensory dimensions that have different values. In this regard, Marques and Pereira (2021) highlight that the memories that emerge from the literacy process and other early experiences can take on different meanings for each subject, marking the adult life of some through affective memories, while proving indifferent to others.

In the case of the narrative under analysis, the very act of simulating rain with water droplets involves the teacher in a pedagogy of affection and the body, recalling a teaching practice that invites students to an experience that is both playful and

memorable, which makes this memory a space for subjectivation through the construction of multiple meanings and significances.

## 5.2 Teaching as formative and self-formative actions

The perspective of the teacher identity composition sets in motion the ways in which teaching is experienced as a student in the schooling process. This is revealed in the words of Professor Pedro during the narrative interview conducted in November 2024: *"I always identified myself as a terrible student who liked to study. [...] I think I became a teacher because I hated attending classes."*

The search for a break with pedagogical practices remembered as a student shows that teacher identity does not emerge from a linear trajectory of academic success, but also from denial and contradiction: a student who liked to learn but rejected the way the school imposed this learning. By recognizing himself as someone who "hated attending classes," the narrator rejects a type of teaching and claims/positions other ways of learning and teaching.

The professional self is also shaped by circumstances, through multiple processes, after all, "[...] the self is not one-dimensional, it is not self-centered, it is not self-aware, it is not autonomous, it is not coherent, it is not fixed, it is not given" (Maknamara, 2024, p. 5). In the memory of Professor Marvin (narrative interview, Dec. 2024), his educational background and his approach to identifying with school subjects influence his self-reflection:

*I did not come from a technical background, I had a conventional education, but I always liked the exact sciences. At university, I became increasingly involved with mathematics, I was a teaching assistant, I supported my colleagues, I started teaching, and I realized that, in fact, teaching was a way of learning. The more I explained, the more I understood the content. So, teaching happened like that, without me planning it, but forming me through practice.*

The professor points out that teaching in his professional life was not something he initially planned. The experience arose from the need to help colleagues with specific content and ended up becoming a formative process for himself. The idea that "teaching was a way of learning" reinforces the self-taught nature of teaching, in which the teacher learns alongside the students and continuously improves their knowledge.

Teaching, as a path of continuous learning, enters the scene in Professor Araújo's narrative, as an effect of a discourse on lifelong learning. This movement highlights the idea that “[...] human beings, as relational beings, discover that they are not only in reality, but together with it, with which they live a bundle of relationships” (Agostini, 2018, p. 196).

As Professor Araújo retraces his professional training trajectory, the self-taught dimension gains prominence in the course of his teaching experience, given different audiences, contexts, and learnings. He triggers the memory of a conscious person, “[...] capable of interpreting his own existence in the historical circumstances in which he lives” (Agostini, 2018, p. 194). In this sense, he triggers processes of methodological adaptation, such as the didactic production of know-how in PTE that drives a set of relational techniques in the field of experimentation:

*When I was doing my PhD, I received an invitation to teach a module of a training course that Vale was offering to recent graduates. I organized the classes, prepared everything carefully, and taught all day long, two days in fact, at Vale. It worked out well. Then I received another invitation to teach at Pronatec [National Program for Access to Technical Education and Employment]. And so it went. I learned by doing, adjusting the way I taught, seeing what worked and what didn't. And I realized that the more I taught, the more I understood about the content itself and how to communicate with students (Professor Araújo, narrative interview, Dec. 2024).*

The narrative reinforces that teaching does not mean transmitting knowledge, but rather reworking knowledge in the classroom. Therefore, professional affirmation should not be considered exclusively within academic frameworks, as it also occurs and is established in interaction with others, in the construction of contextualized pedagogical knowledge situated in practice. This converges with the narrative of Professor Orfeu (narrative interview, Dec. 2024):

*I realized [in practice] that some students had more difficulty with certain content, so I started to adapt the way I explained it. Sometimes, I would redo the examples, bringing in situations from their daily lives to try to make it more relatable. When I saw that it still wasn't working, I would ask directly: 'What's the problem? What's difficult here?'. I realized that when I gave them this space, they felt more comfortable talking, and then we would adjust together. I think that's what teaching is all about, right? It's not just about talking about the content, it's about understanding how the other person learns.*

The narrative seeks to signify teaching as a dynamic and reflective process, in a self-formative movement in which the teacher continuously learns about how to teach.

This way of perceiving oneself in the profession requires the teacher to be self-aware as a subject who shapes others through the sensitivity of listening and pedagogical experimentation. In this case, based on Pineau (2014, p. 92), we understand that “[...] self-formation goes beyond the social frameworks of life. It seems to be the expression of a process of anthropogenesis that transcends traditional social and educational stratifications.” In other words, we have a movement in which the teacher is not merely a holder of knowledge, but someone who continuously (re)constructs themselves in the act of teaching.

### 5.3 Teaching as political and humanized actions

Becoming as a political and humanized act is expressed in the understanding that teaching is not just about passing on content, but pedagogically mobilizing systematized knowledge and , recognizing the individuality of students. In this comprehensive view, teacher Pedro (narrative interview, Nov. 2024) positions himself as a professional-person who thinks of teaching as a political movement:

*I understand that the role of the teacher is precisely to guide, not to pass on content to the student. For me, the role of an educator is much more that of a mentor [...]. Teachers have to understand students' lives, they have to know their students. [...] When I joined the IFPB, I saw many disadvantaged students in need of help and support; they needed people who wanted to take care of them.*

The narrative positions teaching within a humanized pedagogy and shifts the teacher to a position of educational perception, reflecting on the transition from a traditional view of teaching—the teacher as a transmitter of knowledge—to a teacher identity more focused on guidance and acceptance. A teaching approach that is similar to that of teacher Araújo (narrative interview, Dec. 2024), given the socioeconomic situation of the students' life stories:

*I learned to deal with this reality, to understand that being a teacher was not just about teaching content, but also about providing support, guidance, and holding the fort for many people. Often, they [the students] came from homes already full of problems, and school was the only place where they could let it all out. So, I learned that teachers have to know how to listen, understand what is behind each behavior, and find a way to make a difference.*

In the oral narrative, the teacher takes on a role that goes beyond mere technical instruction and acts as a mediator of educational experiences, providing warmth and understanding by listening to the students' life stories. This humanistic approach converges with the words of Agostini (2018, p. 194), who reflects that “[...] this discovery of the place and meaning of human existence in the world constitutes the beginning of a process of awareness that gradually improves.”

Teaching, as a constituent itinerancy, is woven through discourses and practices that emerge from formative contours in the relationship between peers and through self-taught dimensions of the teaching profession. Therefore, another element of the composition of teacher identity that we can highlight is the political and curricular dimension, according to the narrative of Professor Marvin (narrative interview, Dec. 2024):

*Changes in legislation [in education] directly impact our teaching practice. [...] When you come from university, you come with a very high level of knowledge, but you have to adapt the content to the student's work logic [...]. Knowledge at university is different, the vision is different, and within the institution you have to make adaptations [...]. Teaching is built on a daily basis, and that is what makes it a permanent process, where each experience shapes the teacher, you become.*

The teacher's account directs teaching as a field in constant flux, movement, and negotiation, in which the teacher acts politically in seeking solutions to students' difficulties. Educational practice occurs through adaptations of practice. In addition, educational action becomes a humanizing process, as teaching professionals recognize the challenges faced by students and reinvent themselves (self-training) to mobilize a situated learning process, seeking to reflect on and overcome the alienating conditions of society, with a focus on building more conscious and autonomous individuals.

Professor Marvin's narrative triggers interpretations that converge with Saviani's (2022) view that we can interpret education for humanization as a process that transcends the mere transmission of knowledge, being, in fact, a means of promoting human development, whose legitimacy establishes communication between free individuals at different stages of maturity, allowing both the educator and the student to develop.

Similarly, Professor Orfeu positioned himself as a professional who thinks of teaching as interaction, as a political and humanized act. He said that the profession was

not in his plans, but practice taught him that being a teacher is not just about explaining content, but also about understanding the context and dynamics of student learning, which is what makes the difference:

*At first, I was very concerned with the content, whether I was explaining it correctly, whether the students were taking notes, but over time, I realized that being a teacher was more than that. It was being attentive to what the students needed, understanding the pace of the class, noticing when a student was struggling, and trying to help them (Professor Orfeu, narrative interview, Dec. 2024).*

The teacher's words direct the act of teaching toward a political gesture, as the teacher needs to understand the plurality of the class and readjust their teaching plan. By realizing the relevance of knowledge and pedagogical organization, they situate their practice as a humanized political action, recognizing that teaching is not transmission, but mobilization of thought and humanization of subjects.

Based on the narratives presented here, as teacher subjectivities that emerge as words and meanings are transformed in the flow of language, the following table summarizes the dimensions and axes that outline, reflect, and position some processes of composition of PTE teachers' identities in themes that singularize the analytical dimension.

**Table 2** – Analytical dimensions emerging from the narratives

Analytical dimension	Identity axis
<b>Care and affection:</b> responsibility for the transformation of students	Mediation of personal relationships: listening and support for those facing socioeconomic difficulties in learning spaces; varied feelings that trigger conflicting positions.
<b>Training and self-training:</b> continuous learning about the act of teaching	Positions in context: within institutional regulations, curricula, and social expectations; triggering complex and multiple positions in their ways of perceiving themselves.
<b>Politics and humanization:</b> teaching as a constituent itinerary	References from the world of work and life: dialogue between technical knowledge and educational requirements; a proposal that takes education as a critical, political, and humanizing act, something beyond the mere transmission of content.

**Source:** Prepared by the authors

The analytical dimensions and thematic axes indicate that teaching identity is a rhizomatic process, in the sense that, based on Deleuze and Guattari (2000), it is something open, dismantlable, reversible, subject to permanent modifications, always with multiple entries; it functions through encounters and assemblages, through a

cartography of multiplicities; a dynamic identity, in constant reconstruction, influenced by educational experiences in the making.

## 6 Final considerations

The narratives used in this article enabled tension and reflection on the processes of teacher identity composition in the context of PTE. To this end, the formative, political, and affective intersections that reverberate in the experiences of the teacher-narrators were considered, understood through the lens of becoming and potentiality.

The study mobilized the understanding of teacher identities, through the narrated memories, as positions of subjects whose multiple voices, memories, and itinerancies exchange knowledge of teaching in PTE. These are identities in motion, marked by displacements, contradictions, and agencies that are constituted in the intersection of acts of doing and saying, re-signified in the interstices of experience, language, and the discourses that regulate and traverse it.

Far from being a fixed or essential field, the identities positioned here are coordinated as open cartography, composed of positions that direct specific ways of being a teacher. These ways emerge in the tensions between technical training and pedagogical challenges, in the exercise of teaching as an act of training, caring for, and listening to students, as well as in daily methodological adaptations, in the mediation of conflicts, and in the need for self-training in the absence of pedagogical training or a teaching degree.

In the exercise of teaching in PTE, the intertwining of technical training and human training emerges as one of the main challenges and, at the same time, as a formative movement for teaching, as teaching in this modality requires an education professional who goes beyond disciplinary and technical limits. The teacher-narrators revealed, through their memories and experiences, that being a teacher involves self-training in geographical contexts marked by inequalities, institutional demands, and changes in educational policies.

Finally, we recognize the (self-)formative power of (auto)biographical narratives as an ethical-methodological research tool, capable of illuminating the contours through which teacher-narrators construct the meanings of their profession, as well as the ways in which they perceive themselves as pedagogical subjects who forge more sensitive, plural, integrated, and humanized educational and discursive practices in PTE.

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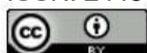
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## Data availability

The primary research data are not all available. Justification: Some research data, such as results, results in tables and graphs, are available in the body of the document. The raw data from the questionnaire is not available for ethical and confidentiality reasons.

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