Crenças de professores de língua portuguesa sobre o ensino da oralidade na educação de jovens e adultos

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Resumo

Objetivamos investigar as crenças de professores de língua portuguesa sobre o ensino da oralidade na educação de jovens e adultos. Dessa maneira, partimos da seguinte questão: quais as crenças e práticas dos professores da EJA no tocante ao eixo oralidade, nas aulas de língua portuguesa? Para a fundamentação teórica, buscamos apoio em Carvalho e Ferrarezi Jr. (2018) que tratam sobre o ensino da oralidade, e em Almeida Filho (1999) e Barcelos (2015) para abordar as crenças. Como metodologia, a presente pesquisa foi delimitada com uma abordagem qualitativa, do tipo descritiva e de corte transversal. Tivemos como sujeitos três professores de língua portuguesa e utilizamos como instrumento de coleta dos dados um questionário. Quanto aos resultados, os informantes foram unânimes ao responderem que a oralidade é fundamental para a comunicação eficaz. No entanto, suas respostas divergem no tocante à prática, visto que ela acaba sendo reduzida por diversos fatores.

Palavras-chave: Ensino e aprendizagem. Experiências. Prática docente.

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Beliefs of Portuguese language teachers on the teaching of orality in the education of young people and adults

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Abstract

We aimed to investigate Portuguese language teachers' beliefs about teaching orality in youth and adult education. Thus, we started from the following question: what are the beliefs and practices of EJA (Education for Young People and Adults program) teachers regarding the orality axis in Portuguese language classes? For theoretical foundation, we relied on Carvalho and Ferrarezi Jr. (2018) who address the teaching of orality, and on Almeida Filho (1999) and Barcelos (2015) to approach beliefs. As for methodology, this research was delimited with a qualitative, descriptive, and cross-sectional approach. The subjects were three Portuguese language teachers, and a questionnaire was used as the data collection instrument. Regarding the results, the informants unanimously answered that orality is fundamental for effective communication. However, their responses diverge regarding practice, as it ends up being limited by various factors.

Keywords: Teaching and learning. Experiences. Teaching practice.

Creencias de profesores de lengua portuguesa sobre la enseñanza de la oralidad en la educación de jóvenes y adultos

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Resumen

Nuestro objetivo fue investigar las creencias de los profesores de lengua portuguesa sobre la enseñanza de la oralidad en la educación de jóvenes y adultos. De esta manera, partimos de la siguiente pregunta: ¿cuáles son las creencias y prácticas de los profesores de EJA en lo que respecta al eje de la oralidad, en las clases de lengua portuguesa? Para la fundamentación teórica, buscamos apoyo en Carvalho y Ferrarezi Jr. (2018), quienes tratan sobre la enseñanza de la oralidad, y en Almeida Filho (1999) y Barcelos (2015) para abordar las creencias. En cuanto a la metodología, la presente investigación fue delimitada con un enfoque cualitativo, descriptivo y de corte transversal. Los sujetos fueron tres profesores de lengua portuguesa y utilizamos un cuestionario como instrumento de recopilación de datos. Respecto a los resultados, los informantes fueron unánimes al responder que la oralidad es fundamental para la comunicación eficaz. Sin embargo, sus respuestas difieren en cuanto a la práctica, ya que esta se ve reducida por diversos factores.

Palabras clave: Enseñanza y aprendizaje. Experiencias. Práctica docente.

Introduction

The use of spoken language is essential in various aspects of life, including social interactions, school environments, and academic activities. It is widely recognized that communication in educational settings occurs primarily through speech; however, teaching focused on this form of language, i.e., the development of oral skills so that students understand its usage patterns and know how to adapt them to different situations, is still not as systematic as desired. In this perspective, Betti and Gomes-da-Silva (2018, p. 39) summarize that "language represents the human ability to create meanings, articulate social and personal senses, and share them according to the needs and experiences of life in society."

When it comes specifically to Adult and Youth Education (EJA), the importance of oral communication becomes even more evident due to the particular challenges faced by this audience, such as their life history, emotional issues, varied age groups, and different learning paces. This often results in difficulties in verbal expression, especially because of the awareness that "language functions as material for social contracts" (CARVALHO; FERRAREZI JR., 2018, p. 15) and that expectations about how one expresses themselves begin to intensify. Therefore, EJA students, who bring with them a variety of life experiences, need to understand and master formal language in order to distinguish between different linguistic registers, especially considering that many return to school with the primary goal of improving their job and career prospects.

Given this perspective, and considering the diversity of themes related to the subjects of Adult and Youth Education, this study seeks to answer the following research question: what are the beliefs and practices of EJA teachers regarding oral language in Portuguese language lessons? Our hypothesis is that, although teachers believe in the importance of orality in teaching, they still hold the belief that the "good" student is the silent one, thus silencing them.

Thus, this research aims to investigate the beliefs of Portuguese language teachers about teaching orality in adult and youth education. To achieve this objective, we have outlined the following specific objectives: a) to identify the place of orality and how its genres are addressed in the lessons; and b) to examine the social and communicative function, as perceived by the informants, of oral genres. These objectives guided our research, highlighting the significance of this study, considering that oral genres are understood as a teachable object.

Based on this, we justify the relevance of this research, first and foremost, because teachers' beliefs play a crucial role in shaping their pedagogical practices, directly influencing their teaching methodologies, evaluation strategies, and interactions in the classroom. By understanding the

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perceptions and convictions of teachers regarding the teaching of orality, we can identify the underlying conceptions in their practices, allowing for a critical reflection on the alignment between theory and pedagogical practice.

Furthermore, considering the specific context of adult and youth education, the ability to communicate orally takes on an even more significant role, as many students in this educational modality face linguistic and social challenges that can impact their academic and professional development. Therefore, investigating teachers' beliefs about teaching orality in this context helps identify potential gaps in teacher training and the school curriculum, contributing to the improvement of teaching practices and promoting a more inclusive and effective education.

In this regard, Carvalho and Ferrarezi Jr. (2018, p. 24) affirm that "the teaching of orality, within the Portuguese language curriculum component, was already anticipated in official documents to be taught systematically, not just in random moments, and, therefore, pedagogical planning is required." In this sense, there is a dialogue with the National Curricular Parameters (PCNs) (BRASIL, 1998, p. 50), which state that "Electing oral language as a school content requires the planning of pedagogical action to ensure, in the classroom, systematic activities of speaking, listening, and reflection on language." Therefore, it is essential to think and develop strategies aimed at systematic work in the classroom through meaningful activities that highlight the relevance of oral expression in both the school context and the student's social life.

In addition to this introduction and conclusion, we have divided our work into three sections. In the first, of a theoretical nature, we discuss the relationship between teachers' beliefs regarding oral genres as a pedagogical practice in teaching orality, drawing on the works of Barcelos (2015) and Tardif and Raymond (2020). We then describe the methodological path taken in constructing our research. Finally, we present and discuss the data from the results found through the application of the questionnaire.

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Beliefs and the Teaching of Orality

The internalization and formation of various beliefs are made possible by the individual's experience as a result of their participation in diverse social events. According to Barcelos (2015), beliefs are:

> [...] dynamic and emergent, socially constructed and contextually situated, potentially paradoxical and dialogical, that is: they are social and individual, shared, diverse and uniform; and they constitute a complex dynamic system that is

interrelated, integrated, non-linear, multidimensional, and multifaceted. (BARCELOS, 2015, p. 304-305).

Thus, it is understood that the context, social interaction, and the relationship that the individual establishes with the environment they are part of play a role in the construction of beliefs, whose materiality manifests through habits, customs, traditions, ways of thinking, and acting. The author also asserts that beliefs "are a concept that permeates the history of humanity, since being human is to believe in something, to construct knowledge and theories to interpret what surrounds us" (BARCELOS, 2007, p. 30). Therefore, it is a process that begins in childhood and continues throughout life, permeating our thoughts so that we can make judgments and decisions, acting based on our beliefs.

We take this opportunity in our research to discuss the beliefs of teachers regarding oral genres as a pedagogical practice, and we will illustrate the conceptions of some teachers from the CEJA Ana Vieira Pinheiro regarding the work with oral texts in the classroom. We will also consider the fact that these professionals are guided by beliefs constructed throughout their life journey, in their interactions with the various institutions they have been or are part of, and their training. In this perspective, Tardif and Raymond (2000, p. 216) argue that:

> [...] a good part of what teachers know about teaching, about the roles of the teacher, and about how to teach comes from their own life history, particularly from their socialization as students. [...] this is expressed in the entire baggage of prior knowledge, beliefs, representations, and certainties about teaching practice [...].

Thus, beliefs are individual conceptions, culturally constructed and transmitted. They are not genetically inherited; "they do not result from the isolated, exclusive activity of cognitive structures, but arise from the fruitful intertwining of biological, psychological, and sociocultural elements" (SOUSA, 2011, p. 17). It follows that the culture of teaching and learning, as well as the beliefs, are closely tied to the socio-historical experiences of the individuals within a community. In other words, the historicity of the teacher and their students, their education, working conditions, and the classroom context all directly influence the belief about how to teach and how students receive the knowledge being worked on (ALMEIDA FILHO, 1999).

Moreover, the teacher's pragmatic actions are permeated by a multiple construction, with various trials, transmitted through diverse methodological illustrations. This multiplicity to which the teacher is exposed forms a texture in which there is a combination to be considered between the

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teacher's beliefs and what is proposed in the textbook.

It is also relevant to mention the research conducted on linguistic beliefs and attitudes that have developed in Brazil through sociolinguistics and educational dialogue, a field that has come to be known as sociolinguistic education. These studies have significantly contributed to the understanding of what students and teachers believe the Portuguese language to be and how it should be taught, what they think about their linguistic knowledge, how they evaluate the linguistic varieties present in society, and what they define as standard and popular norms. In this regard, Freire (2016) states that when teaching Portuguese, one cannot postpone the issue of language and its relationship with social classes to some possible tomorrow.

From this perspective, when thinking about democratic practices as intrinsic to the process of democratization both in schools and society, Freire (2016) assigns a prominent place to language—and within it, to the critical learning of reading and writing as social practices: "[...] changing language is part of the process of changing the world. The relationship between language, thought, and the world is a dialectical, procedural, contradictory relationship" (FREIRE, 2016, p. 94).

Thus, orality, from this perception of language as social action, which is mediated by the context of use and receives its influences, is "an interactive social practice for communicative purposes that appears in various forms or textual genres grounded in the sound reality; it ranges from more informal to more formal realizations in the most varied contexts of use" (MARCUSCHI, 2010, p. 25).

Regarding the interpretation of the literature provided in the National Curricular Parameters on language, it is understood that it is a dynamic reality that occurs in concrete situations of use. In line with this stance, Martins, Vieira, and Tavares (2014, p. 09) state that "one of the greatest challenges in Portuguese language teaching, and consequently, in working with oral genres in Brazil, is related to the treatment of linguistic variation and, fundamentally, to grammatical knowledge, permeated by different linguistic norms, which are expressed in textbooks."

Thus, we consider it necessary for Portuguese language teachers to understand that there is no single "correct" way to speak and write. The myths presented in the previous statement generate various beliefs, both on the part of the teacher and the student. For example, some students believe it would be easier if we wrote as we speak (ROBERTO, 2016) or that, even though Portuguese is their native language, they don't know how to speak correctly because they don't follow the rules of normative grammar (OLIVEIRA, 2010).

We understand that the presence of linguistic varieties in the classroom does not need to be conflicting, but rather something to be considered in the pursuit of developing students'

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communicative competence. It is essential to find ways to address linguistic variation in the classroom and, consequently, in other social spaces.

In this context of communication, the school should take on the role of enabling reflection on linguistic variations and formal oral language, colloquial productions, and public oral genres within a systematized discourse. In this regard, we support the argument made by Costa-Maciel, Bilro, and Figueirêdo (2021) that students should be seen as social subjects with historical constructs, cultural peculiarities, and economic constraints that prevent them from accessing cultural resources such as reading and theater in contemporary society.

It is well known that in Brazil, orality was suppressed during the colonial era, particularly by the church, since catechism, teaching church law, and consequently learning Portuguese, were all done with an emphasis on the reproduction of the priests' speech. In other words, a traditional approach was adopted in which the teacher held all the knowledge, while the students passively absorbed it.

Because of this teaching conception, in which oral genres had no space for student use, many teachers developed the belief that students were empty and incomplete, which resulted in difficulties in self-expression within the classroom. This view of silencing students still persists in schools today.

Therefore, beyond reproducing formulas and structural models of teaching and learning, we understand that it is necessary to "break with this tradition of silence and restore to the school environment the development of oral skills" (CARVALHO; FERRAREZI JR., 2018, p. 23). Official documents and current research on oral texts have contributed to dispelling the silence and lack of accuracy present in the teaching of oral skills over time. To this end, it is necessary for the Portuguese language teacher to reframe their practice, reconsidering their beliefs and examining how these beliefs relate to the teaching and learning process, understanding their implications for the construction of knowledge.

In this way, the points raised by the authors resonate with the studies of Barcelos (2004), who discuss some implications of beliefs for teaching, such as the relationship between beliefs and actions. Although it is not a rule, beliefs are reflected in actions, considering that they are dynamic based on context, social indicators, class, race/ethnicity, and circumstances. Therefore, it is possible that a teacher's attitude may not align with their beliefs; in other words, actions may not coincide with beliefs. Another implication is the need to create opportunities in the classroom for students to question their beliefs, beliefs in general, and their beliefs about school and teaching. This can contribute to the formation of more humane individuals, capable of thinking critically to solve

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problems, make decisions, and analyze the situation in reality. The final implication is the necessity for teachers to be prepared to deal with the diversity of beliefs in their classrooms, as each student brings with them the peculiarities and singularities of beliefs formed through professional, personal, and social experiences.

Therefore, it is clear that the process of belief construction is continuous and can be shaped by the experiences and life events to which individuals are exposed. In this way, it is important to understand the beliefs of teachers regarding the concept and role of orality in EJA (Education for Young People and Adults) teaching, as well as to provide activities that allow for the development of this practice and, consequently, if necessary, a shift in the beliefs of our subjects.

In the next section, we present our methodology, discussing the research design, highlighting the reasons that led to the adoption of the selected approach and type of research. We then provide details about the composition of the sample, including the delimitation of the location where the research was conducted and a description of the informants. We also present the instruments used for data collection and, finally, explain the approach adopted for data analysis.

Methodology

This research was delimited with a qualitative approach, descriptive in nature, and cross-sectional in scope, with the objective of investigating Portuguese language teachers' beliefs about the teaching of orality in education for young people and adults (EJA). According to Goldenberg (2001), in qualitative research, the researcher's concern is not with the numerical representativeness of the group being studied, but with a deeper understanding of a social group, organization, institution, trajectory, among others.

In this way, the researcher is interested in understanding a particular issue by emphasizing the historical, social, and cultural contexts that are being investigated, considering that this type of approach focuses on studying events. Based on this premise, we engage with Minayo (2002), who states that qualitative research provides answers to very specific issues that confront subjective realities, which cannot be quantified. We support the author in the sense that these dimensions can be observed in the teachers' beliefs about how orality and its genres are addressed.

In addition to the qualitative approach, this research is characterized as descriptive. According to Gil (2002, p. 42), "descriptive research primarily aims to describe the characteristics of a particular population or phenomenon, or to establish relationships between variables." In this sense, we believe

this method is the most appropriate for developing a study like ours, considering that we make considerations based on the responses given to the questionnaire applied to the teachers. Furthermore, by working with the teachers' beliefs, we can formulate considerations about their practices and their relationship with oral genres.

Regarding the temporal scope, this study is cross-sectional, as, according to Prodanov and Freitas (2013), a cross-sectional study is one that seeks to analyze and understand a given phenomenon at a specific moment in time. Therefore, we did not follow or investigate the emergence of the informants' beliefs; our goal was to describe and discuss them at a given moment.

Regarding the research universe, we conducted the investigation at the Centro de Educação de Jovens e Adultos Ana Vieira Pinheiro, located in the city of Icó, in the interior of Ceará. The institution has four Portuguese language teachers in its staff; therefore, we had three teachers as informants, considering that the fourth teacher of this subject is one of the researchers of this study. Despite the small number of professionals, we understand the relevance of the teachers' participation as crucial for the consolidation of this research. Moreover, regarding the school as the research site, the three teachers represent 75% of the total Portuguese language teachers working in EJA, and 100% when excluding the researcher.

We used a questionnaire as the data collection instrument, which addressed the teaching of orality and how oral genres were treated. The questionnaire was mixed, consisting of both multiple-choice and open-ended questions, allowing the participants to justify their responses. This choice was made based on the understanding that it is more feasible, as this tool favors speed and practicality and can be answered without the researcher's presence, providing more comfort and trust from the participants when responding to the questions. The instrument was created using Google Forms, and the link was sent by email to each teacher individually.

After the application of the questionnaire, we proceeded with the analysis. The data were analyzed in search of recurring themes related to the specific objectives of the research. This involved identifying patterns in the teachers' responses regarding the role of orality, the inclusion of oral genres in the lessons, and the perception of the social and communicative function of these genres. We then moved on to the qualitative analysis of the teachers' responses to understand their beliefs and opinions about teaching orality, including, when necessary, quotes or examples that illustrate key points raised by the participants.

In summary, the methodology used in the data analysis of the questionnaire was qualitative, describing and contrasting the teachers' responses with existing concepts on teaching orality in the

mother tongue, as we will see in the following section on data analysis.

Data Analysis

In this section of the article, we examine the data derived from the responses provided by three Portuguese language teachers from the Centro de Educação de Jovens e Adultos (CEJA) Ana Vieira Pinheiro. To obtain these responses, we used a questionnaire composed of three distinct sections. The first section gathered personal and academic information about the teachers, while sections two and three focused on the concepts and teaching practices related to orality and its genres.

Regarding the first section of the questionnaire, it is possible to state that the teachers, referred to here as informant 1, informant 2, and informant 3, are in the age ranges of 56, 52, and 37 years, respectively. All have a complete higher education degree in Portuguese language. Regarding teaching experience and time spent in the profession teaching Portuguese at CEJA, the first teacher has 25 years in both situations, while the second and third teachers have been teaching for 8 years, but only 2 years at CEJA.

In relation to sections two and three of the questionnaire, when presented with various concepts about orality, it was observed that 66.7% of the teachers defended the idea that orality encompasses all forms of communication involving spoken language, including everyday conversations, oral narratives, and culturally transmitted traditions, while 33.3% stated that orality refers to the ability to speak in public in a clear and persuasive manner. These perspectives align with Marcuschi (2010), who defines orality as an interactive social practice for communicative purposes, manifesting in various textual genres grounded in sound reality, from informal to more formal contexts.

Thus, considering orality as an interactive social practice for communicative purposes is highly significant because it emphasizes the fundamental nature of orality in human communication, highlighting that it is not limited to the mere transmission of information but involves interaction between participants, whether in everyday conversations or in more formal situations, such as lectures or speeches. Furthermore, by mentioning that orality manifests in various textual genres grounded in sound reality, Marcuschi (2010) acknowledges the richness and variety of forms in which oral language is used. This diversity of genres reflects the adaptation of orality to the different communicative needs and social contexts that individuals experience in their daily lives.

Therefore, we understand that we acquire oral expression skills through daily social interactions. In every communication context we encounter, it is essential to adjust our behavior

according to specific circumstances, as these determine how we should communicate. After all, orality "is acquired in our everyday social relationships, since birth. We are participants in social situations, and it is up to us to behave differently in each communicative situation" (SILVA, 2009, np).

Thus, the practice of orality not only integrates us culturally but also socializes us. We emphasize that it is through orality that people share their experiences, values, traditions, and knowledge with each other, strengthening cultural ties and promoting mutual understanding between different groups and communities. Orality also plays a fundamental role in socialization, as it is through it that we learn to communicate effectively in society. From an early age, we are exposed to oral communication situations, whether at home, at school, or in social interactions, where we learn not only to speak but also to listen, understand, and respond appropriately to different situations and contexts. Despite all of this, orality is ignored and sidelined in schools due to a culture of silencing (CARVALHO; FERRAREZI JR., 2018) and an overvaluation of writing (ROBERTO, 2016).

Therefore, the practice of orality not only contributes to the preservation and transmission of culture but is also essential for the development of individuals' social and interpersonal skills. Through it, we learn not only to articulate our thoughts and feelings but also to actively listen and understand the nuances of human communication. These skills are fundamental for establishing and maintaining healthy interpersonal relationships, resolving conflicts constructively, and collaborating effectively in different social and professional contexts. In this way, it is indispensable for the development of individuals' social and interpersonal skills, preparing them to participate actively in society.

Regarding the relevance of teaching orality in the Portuguese language subject, the teachers unanimously stated that oral competence is essential for effective communication. This stance aligns with the guidelines set forth in the National Curricular Parameters (BRASIL, 1998), particularly concerning the teaching of oral genres through work that encompasses the contents prescribed in different linguistic practices. From this perspective, the school should design a set of activities that provides students with the development of oral expression mastery.

According to Carvalho and Ferrarezi Jr. (2018), the educational institution plays a fundamental role in the development of students' oral expression, as it provides structured and directed opportunities for the practice and enhancement of this skill. Through activities such as presentations, debates, dramatizations, speeches, and group work, students have the chance to develop their verbal communication ability, learning to articulate their ideas in an organized and convincing manner.

Moreover, the development of oral expression in school goes beyond the transmission of curricular content; it also includes aspects such as the development of self-confidence, active listening skills, and empathy. By actively participating in activities involving oral expression, students learn to express themselves with confidence and respect the opinions and perspectives of others, contributing to an inclusive and collaborative learning environment. Based on this, Gonçalves (2009) examined how the debate genre is used in elementary school classes and which linguistic elements were used by students and the teacher, as a mediator, in the interaction process. It was found that, regarding the guidance provided to students, they were not properly directed to interact within this genre, as they could not adequately explore the linguistic elements that lead to more meaningful interaction. The author believes that the teacher could have achieved better results had they used a didactic sequence. These findings align with what Carvalho and Ferrarezi Jr. (2018) mention, noting that working with orality requires proper planning.

We additionally asked our informants about their approach to developing oral skills in the classroom. Thus, 66.7% of the participants confirmed that they engage in discussions in the classroom, while 33.3% mentioned promoting debates and presentations. Furthermore, we investigated to what extent learning orality is related to the social uses of language, with one of the interviewees highlighting the importance of public speaking, while the other two valued communication skills in job interviews.

When asked about the challenges faced in teaching orality, 66.7% of the respondents pointed to the scarcity of teaching resources, while 33.3% mentioned the lack of time to dedicate to activities related to orality. This reality can be attributed, as evidenced in studies by Araújo, Rafael, and Amorim (2013), to the absence of an adequate theoretical-methodological understanding on the part of teachers, resulting in a lack of guidance for students in activities that encompass this linguistic modality.

We asked the participants to what extent the learning of orality is related to the social uses of language. The teachers' positions were demonstrated, with 66.7% emphasizing the importance of interviews and 33.3% highlighting the relevance of public speaking. We emphasize that Barcelos (2015) states that beliefs are shared and are constructed through individual and social experiences. Therefore, based on the informants' responses, we can deduce that orality worked in the classroom should allow for the social development of students in both formal environments, such as a job interview, and in a more spontaneous context, like public speaking.

Regarding classroom practice through the use of a didactic sequence that addresses the teaching

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of oral genres and the reason for their choice, all informants answered affirmatively, stating they engage in activities that promote the use of these genres, as they consider this approach essential for the development of students' linguistic and communicative skills.

However, regarding motivation, differences were observed. For 66.7% of the respondents, the decision was motivated by the need to meet the specific demands of students, helping them integrate into society through verbal interaction. In contrast, 33.3% chose to use oral genres thinking about the dynamism it could bring to the lesson. As stated by Tardif and Raymond (2000), the practices developed by teachers are mostly constructed from their life experiences and their socialization as students. Thus, based on the gap felt during their learning process as students, the informants form beliefs that are transformed into teaching practices.

When asked about the main advantage of incorporating oral genres into Portuguese language teaching, the informants' answers showed remarkable similarity. All highlighted the importance of verbal fluency and the development of individual skills through activities, as well as the sense of secure communication provided to students. This perspective emphasizes the relevance of mastering oral expression, which is supported by Carvalho and Ferrarezi Jr. (2018), who stress that verbal communication is essential in social life, as many human interactions are conducted through speech. Furthermore, as stated by Martins, Vieira, and Tavares (2014), working with oral genres in Brazil is linked to addressing linguistic variation, meaning that by exploring oral exercises, educators have the opportunity to address not only the standard language norms but also the various ways of speaking and expressing oneself in different groups and communities. This also allows for reflection on the use of variation according to the communicative-interactional context.

We noticed that despite the informants' statements and their beliefs about the relevance of teaching oral genres for the linguistic and communicative development of EJA students, when asked about the frequency with which they worked with oral genres in the classroom, all agreed that they did so only occasionally. Therefore, according to Almeida Filho (1999), the history of both the teacher and the students, their training, working conditions, and the classroom context have a direct impact on beliefs about teaching methods and the students' receptivity to the knowledge being addressed.

Regarding which oral genre they considered most relevant to teach CEJA students, the teachers emphasized the importance of reading texts and understanding them to improve the students' professional performance. Additionally, they highlighted the relevance of debate for the development of language and writing, as well as the importance of interviews.

When discussing which activities are relevant to expand students' oral learning, the teachers mentioned several practices, including debates, lectures, seminar presentations, and other activities that promote verbal interaction. These activities reflect the specific needs of CEJA students and align with the guidelines of the PCN (BRASIL, 1998), which highlight the importance of systematic activities in speaking, listening, and reflecting on language.

It is clear, therefore, that the teachers' responses align with the guidelines presented in the PCN (BRASIL, 1998) and the BNCC (BRASIL, 2018) regarding work with orality in the classroom. Furthermore, when we think of beliefs as "a dynamic and complex system that is interrelated, integrated, non-linear, multidimensional, and multifaceted" (BARCELOS, 2015, p. 305), we emphasize that beliefs are not static, and they can evolve over time in response to new information and experiences, as they are interwoven with each other and with various life variables such as values, identity, and behavior. In this way, this system influences our perception and interaction with the world in a multidimensional manner.

It is essential that these practices be systematic and progressive to ensure the development of students' communicative skills. Furthermore, it is necessary to consider the needs and perspectives of EJA students, integrating them into various communicative practices to promote meaningful and transformative education.

Conclusions

This study aimed to investigate the beliefs of teachers and their contributions to the education of young people and adults. Additionally, the specific objectives include: a) identifying the role of orality and how its genres are incorporated into the lessons; and b) examining the social and communicative function, as perceived by the informants, of oral genres.

To guide this study, we sought to answer the following research question: What are the beliefs and practices of EJA teachers regarding orality in Portuguese language lessons? In this sense, our hypothesis was that, despite the teacher's belief in the importance of orality in teaching, they still hold the belief that the "good student" is the silent one, thereby silencing them.

In this context, the results of our analysis revealed that the beliefs of the teachers at CEJA Ana Vieira Pinheiro encompass the relevance of working with oral discourse genres, not only in activities within the school context but also in everyday interactions where these individuals act as members of society. Thus, we refute our initial hypothesis, as the teachers, besides understanding the relevance and concepts of orality, actively incorporate these genres into their teaching practices in the classroom.

In light of this, we reiterate the importance of promoting activities in which EJA students receive the necessary support for effective language learning, enabling them to establish relationships and connections with the levels of formality or informality of situations and use them in various contexts in their subjectivities. Therefore, orality teaching in this modality should be structured in such a way that these individuals enhance their possibilities for social participation through the various uses of oral genres.

Thus, we reaffirm that beliefs are not formed in isolation (SOUSA, 2011) and that all the experiences, readings, and life histories of teachers directly influence the formation of beliefs in teaching praxis (ALMEIDA FILHO, 1999).

We conclude this research with the understanding that there are gaps that need to be emphasized and clarified, such as: (i) verifying the accuracy of the teaching practices reported in the questionnaire through classroom observation; (ii) conducting a study that evaluates the connection between the beliefs of students and teachers and their practices with oral discourse genres in the classroom; (iii) proposing didactic sequences using oral genres, among others.

Therefore, we extend an invitation to researchers and educators in the field to revisit and expand the discussions on beliefs and their relation to the teaching of orality, as we must recognize that working with orality goes far beyond the acquisition of linguistic knowledge. It primarily requires understanding human activities, needs, and their social values.

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