



## Relaciones dialógicas y proceso de enseñanza-aprendizaje en el nivel avanzado de E/LE

### *Dialogic Relationships and the Teaching-Learning Process at the Advanced Level of SFL*

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#### RESUMEN

**Introducción:** El artículo apunta hacia la comprensión dialógica entre los agentes del proceso de enseñanza-aprendizaje: representantes de diferentes lenguas-culturas que se reúnen en Cuba con el objetivo común de aprender español en el nivel avanzado en los cursos de corta duración en la Facultad de Español para No Hispanohablantes de la Universidad de La Habana.

**Métodos:** El paradigma etnográfico de la investigación cualitativa combinado con la interpretación de datos cuantitativos, sintetiza el enfoque histórico cultural y el pensamiento bajtiniano para formular una propuesta lingüodidáctica.

**Resultados:** Las relaciones dialógicas de la palabra como acto ético-psicológico en el que convergen las diferentes voces y valores posibilitan la constitución del sentido. En consecuencia, su tratamiento didáctico asume la comprensión de la otredad no como el olvido de la identidad y la cultura propia, sino como dilucidación, respeto y comprensión para el enriquecimiento de los participantes en el diálogo.

**Conclusiones:** La investigación establece el dialogismo como elemento inherente al lenguaje y, consecuentemente, las relaciones que se establecen en un aula de E/LE. La interpretación de los datos permitió develar la hipótesis de que la consideración del aula como espacio público para la comprensión dialógica entre los que aprenden, contribuye a crear una atmósfera oportuna para la consolidación de los conocimientos, habilidades y valores en la lengua que se aprende.

**Palabras clave:** dialogismo; interacción; comprensión; otredad; espacio público de comunicación.

#### ABSTRACT

**Introduction:** This paper towards the dialogical understanding between the agents of the teaching-learning process: representatives of different languages-cultures meeting in Cuba with the common objective of learning SFL at the advanced level of the Short-Term Courses offered by the Faculty of Spanish for Non-Spanish Speakers at the University of Havana

**Methods:** Under the ethnographic paradigm of qualitative research combined with the interpretation of quantitative data, the work synthesises and updates the cultural-historical approach and Bakhtinian thought to formulate a linguodidactic proposal.

**Results:** The theoretical-methodological foundations account for the dialogical relationships of the word as an ethical-psychological act where the different voices and values that enable the constitution of the meaning of the text are found. Consequently, its didactic treatment assumes the understanding of otherness as elucidation, respect and understanding for the enrichment of the participants in the dialogue.

**Conclusions:** This research has made it possible to establish dialogism as an inherent element of language and, consequently, of the interactions that are established in an SFL classroom. Data interpretation has revealed the hypothesis that considering the classroom as a public space for dialogical understanding among learners contributes to creating an opportune atmosphere for the consolidation of knowledge, skills and values in the language being learned.

**Keywords:** dialogism; interaction; understanding; otherness; public space for communication.

## Introduction

The immersion of the contemporary human being in concrete dialogical situations of appreciation, understanding and interpretation of word and image has reached unprecedented levels (UNESCO-IESSALC, 2020). These can become very complex when they involve contact between different languages and cultures.

In these conditions, the authors' motivation for the topic of dialogical relations in the process of teaching-learning Spanish as a Foreign Language (SFL) appears to be closely linked to her own difficulties and those of other students of the Master's Degree in Linguistic Studies of Spanish as a Foreign Language. With these concerns, one of the authors has had to observe, analyse and respond to situations related to the teaching-learning process in the Short-Term Courses (STCs) offered by the Faculty of Spanish for Non-Spanish Speakers (FENHI) at the University of Havana. In this environment, the linguodidactic intervention has a special challenge: the conceptual clarification of the categories that support the dialogic relationship as a key to learning, pointing towards the determination of concepts such as diversity and otherness, among others.

By focusing on the linguodidactic treatment of dialogical relations in the SFL classroom as a space for communication between representatives of the most diverse cultures, the research delves into a highly topical and relevant subject: the development of knowledge, skills and values in situations marked by interaction and the necessary respect and understanding of the diversity of opinions, beliefs and points of view.

The foundations in Vygotskian and Bakhtinian conceptions refer to recent data regarding the fact that the human being is communicating between 70-85% of the hours of the day (Nogueroles, 2010), which points to the relevance of understanding in social relations. It also implies "a powerful ethical reason, that all scientific production, all academic work, all professional practice, must be aimed at assuming it and making it a reference of constitution" (Calviño, 2016, p. 19). Hence, the relevance of research in the field of Linguistics applied to the teaching and learning of FL and L2 that takes into account the four pillars listed in the Report to UNESCO: learning to know, learning to do, learning to live together, learning to be (Delors, 1996). Bringing these concepts into everyday teaching practice means, according to Moreno (2011), confronting the complex contradictions of today's globalised society, as their solutions would be conducive to development.

Although a real methodological revolution took place in the 20th century (Méndez, 2011), the literature review showed evidence that most learners of a foreign language were not able to transfer what they learnt in the classroom to real interactive situations, in which dialogic comprehension plays an essential role. Although the cultural encounter has a long history, the status related to the understanding of the dialogues that are constituted on a daily basis in the interaction of an SFL classroom has been little addressed. In order to understand the true essence of research aimed at making language teaching-learning viable in a world in which intercultural and transcultural dialogue processes are increasingly taking place, it is essential to provide a



theoretical framework for what is understood by the dialogical relationship in the advanced level (AL) of STCs.

## **Theoretical foundations for the linguodidactic treatment of the dialogical relationship**

Understanding the teaching-learning process of SFL from the perspective of Vygotskian historical-cultural approach and Bakhtinian dialogical thinking, allows us to assume that a timely linguodidactic intervention should guide the relationship that is instituted there towards understanding between its essential agents: academic-learner, academic-group, learner-learner, learner-learning material in an environment of dialogue with the other. Thus, the appreciative horizon<sup>1</sup> of each participant is enriched, conceived from their perspective as a social agent, intercultural speaker and autonomous learner (Instituto Cervantes, 2011), while establishing a complex set of actions resulting from social interaction, in which the way of facing and expressing reality is transformed.

Saussure (1973) contributions and conceptualisations of linguistic structuralism have been very clear about the function of language as a signifying discursive materiality. However, they did not deal with the ideological charge of language; with otherness in its manifestation in the meaning of *the language of the other* social agent in dialogical relations when learning in an academic environment; with the identity of that language as a cultural value. In his studies, the axiological weight of intercultural dialogue is not explored. The development of research in this field has made it possible to deepen into the apprehension of referentiality and meaning in language.

This has a bearing on the location of the first state of the problem posed in the definition of interaction, dialogue and otherness to generalise the contributions in the sense of their importance for FL didactics.

## **Dialogue: its linguodidactic perspectives**

In the linguodidactic context specifically, the concept of dialogue is generally approached as a certain typology of textual genre by which the alternation of speech of some characters is usually

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<sup>1</sup> Refer to Llanes 2004, who defines appreciative horizon as the knowledge, abilities and values installed in a person.



indicated. About this, Bruni considers that in foreign language teaching manuals dialogue is the basis for the development of a didactic unit, which is extremely limited (Bruni, 2009).

If, as the Bakhtinian (2003a) conception states, "the use of language takes place in the form of concrete replies [...]" (p. 237), in which there are "independent and unmistakable voices and consciousness" (Bakhtinian, 2003a, p. 31), its teaching-learning process cannot be limited only to the development of linguistic competence, but must entail a very important added value: the opening of the person towards the understanding of the inter- and transcultural processes that take place daily in the contemporary world.

In this sense, the Bakhtinian conception of the word as an ideological phenomenon par excellence as common ground in the interdependence of consciousness and ideology forces us to consider that the representation of the word of others by one's own word exists in the social orientation of thought in dialogue with otherness. In this dynamic, new aspects of everyday existence are integrated into the classroom productions of opinions, beliefs, points of view, whose "change of meaning is always a reevaluation: the dislocation of a given word from one appreciative context to another" (Bakhtin, 2003b, p. 136).

Classroom relations are the space for the manifestation of the potential of dialogue in the face of the other, in terms of its contribution to changing the attitudes and meanings of learners' lives from the perspective of their active and committed participation as intercultural speakers. These dialogical relationships lead to acts of real communication between their essential actors (Llanes, 2004; Vázquez, 2001).

Today, thanks to the new directions taken by science in understanding how brain processes are involved in verbal behaviour, social interaction and how knowledge is constituted and stored, the particularly appropriate strengths of the multilingual brain can be accessed to develop one of the essential competences of the 21st century: communication with other cultures (Jensen, 2010). The mental flexibility that comes with using more than one language, as in the case of AL learners, has an impact on creativity. Therefore, the complexity of the processes involved in cultural encounters promotes the best in learners in the search for an open attitude towards representations of otherness, which requires reflection, selection and internalisation to become part one's own voices and values.

Therefore, the linguodidactic approach to the concept of otherness must consider it as a construct that is constantly being reworked by the actors involved, participating in their own previous and current cultural dynamics. From a multidimensional linguistic and discursive analysis, the term allows us to learn to appreciate contents, to find their meaning, to know what is being discussed in order to internalise what is new and interesting in a way that contributes to constructing his/her own voice (Bakhtin, 2003a).



## Otherness

At present, it is a widespread practice to perceive what is known as those traits that identify a particular social group, family, profession, among others. This results in a separation between what is one's own and what is foreign, which leads to the emergence of a feeling of strangeness towards what the other represents.

However, even in moments of solitude and silence, human life develops in a dimension with and among other living beings (Vargas, 2019). Thus, from a philosophical, psychological, cognitive and social perspective, the term "otherness" should be considered a process through which a group defines itself, creates an identity and differentiates itself from other groups. In this process, meanings are constructed, because this other, who is seen as someone alien who generates an attitude of strangeness, stigmatisation, suspicion and even rejection, refracts one's own self. When the self meets the other, with their attitude manifested in both verbal and non-verbal behaviour, one becomes truly aware of one's own identity.

It is no coincidence then, that in more recent historical, sociological and ethnographic studies, the notions of otherness and identity go hand in hand to focus on the cultural boundaries that are constituted in intercultural and cross-cultural encounters. In Bakhtinian dialogism, otherness is presented this way:

In life I participate in daily life, in customs, in the nation, in the State, in humanity, in God's world; it is there that I live valuationally in and for others, where I am valuationally clothed in the flesh of the other. I know myself and become myself only by manifesting myself for the other, through the other and with the help of the other. The most important acts that constitute self-consciousness are determined by the relation to the other consciousness (Bakhtin, 2003b, p. 203).

From a linguodidactic point of view, the otherness present in the process of teaching-learning the language in use must be assumed beyond tolerance or acceptance, to merge with the recognition and respect of the other's appreciations as legitimate, even when they do not share the same interests, desires, tastes or ideologies. It implies a dialogic relationship that allows us to move from and with the knowledge and affections of the other. In this way, the process of teaching-learning SFL is positioned as a discursive polyphony in which different voices concur from the multiple ethical-psychological appreciative valuations (E-PAVs) in terms of beliefs, points of view, opinions of those involved in the communicative act.

Considering that however short these encounters may be, as in the process of teaching-learning a foreign language, they involve humanistic training. This enriches the appreciative horizon when the gaze towards otherness is one of understanding and legitimisation in a space of authentic communication; where the communicative act encourages the use of the language being learned



and, with it, the gradual integration of new meanings that transform knowledge, skills and values in the dialogic relationship with the other.

Since meaning is presented as the expression of a specific historical and social situation, when the situation changes, the meaning changes and, consequently, the whole selection of linguistic forms, which reaffirms the importance of intertextual and transtextual elements, insofar as they make it possible to learn to appreciate the functions of other voices in one's own language.

From all of the above, the idea arises that the timely understanding and expression of the meanings of the E-PAVs contributes to constituting a space for delimiting with whom, why and what one is in dialogue for. These guide mental activity and attitude towards looking at one's own as a process of recreation, reconstruction, adaptation and transformation of installed knowledge, skills and values.<sup>2</sup>

## **Appreciating what has been said: a dialogic relationship with otherness**

On the basis of the reconciliation between the dialogical relationship and the appreciation of otherness, the analysis of attitude focuses on how the voices that constitute what is said in the classroom are represented and analysed. It is a joint, group, psychological elaboration which emphasises individuality in its dynamic interaction with the socio-cultural in the concrete dialogical relationship, away from a unitary and finished character. In the face of the current epistemic demand, reality has to be assumed as a persistent and dialectic dialogue which, in this case, has a transcultural character in the environment in which it is carried out.

For the purposes of studying the meanings of classroom discourse, the essence of appreciation, according to Caballero (2014), lies in the components of meaning, signs and messages, which can be taken as modal in the structure of any language. The concept of E-PAV is oriented towards understanding and expressing:

beliefs, points of view, opinions which are not promoted as norms, guidelines or transcendent conclusions for the valued object, but which remain linked to the subject who carries them out as a manifestation of his personality, attitude and social positioning. They belong to opinions or points of view that socialise the discourse agent without placing them above other participants (Caballero, 2014, p. 104).

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<sup>2</sup> See the studies of the Cuban linguist Caballero on E-PAV (2002a, 2002b; 2014) for more un aspects of the appreciative attitude in the dialogue with otherness.



In the teaching-learning process, these constitute traces and evidence of a social and intellectual mode of learners on an equal footing with others in the classroom based on the modalisations of their beliefs (Caballero, 2002a, 2002b, 2014).

Hence the importance given to it for channelling dialogical relations in the advanced level of SFL, for which it is essential to rely on pragmatic-contextual features such as the institutionality of the act, the intention to value is not necessarily backed by the social status of the valuator; the socially inoffensive transcendence of the act; and a participatory openness to express their opinions, beliefs, points of view (Caballero, 2014).

As can be inferred from the above, the contribution of E-PAV is indispensable for learning to legitimise the positions of the other, learning to coexist with them and learning from them, as it contributes to breaking down installed structures, leaving aside fear and prejudice and leading to transformation because, in the end, we are all others.

In this perspective, human communication is but a vital tension between fundamentally different interlocutors with their own axiological position with respect to the message. According to Bakhtin (2003a, 2003b, 2003c), the meaning of an utterance is considered to include the response not uttered according to syntactic rules, but as elements loaded with appreciative valuations, brought into play in the concrete act of communication.

In this respect, a previous publication by the author (Jiao, 2022) is an immediate reference, whose bibliographic review evidenced the need to generate processes oriented to dialogic exchange to satisfy one of the most frequent needs at the advanced level: to debate or present from very different positions orally on topics such as daily life activities and standards and quality of life; social structure, personal, intergenerational, power and solidarity, race, community, relationships; values, beliefs and attitudes, professional groups, regional cultures, national identity, foreign countries, peoples, politics, arts, wealth, income and inheritance, humour; social conventions and taboos relating to behaviour; ritual behaviour in areas such as religious ceremonies, public and private celebrations, the socio-cultural.

In this general framework, E-PAVs in classroom discourse contains meanings that fixe a certain attitude towards what is said in the environment in question. These E-PAVs involve the pressing needs of the interlocutors, which demonstrates the central importance of the Bakhtinian concept of otherness, the need to dialogue for the sake of personal and others' development.

## **The classroom: a public space for communication**

The 21st century is marked by the ever-unique contradictions between the unprecedented scientific and technological development that makes the world smaller, the conditions of accelerated population growth and extreme inequalities with large immigrations in search of a



better life (Noguera and Herrera, 2017). Teachers and learners of a foreign language face the challenge of appropriating a new and generalised edition of the teaching-learning processes to face the accelerated transformation that today's society is undergoing. (Llanes, 2004; Moreno, 2011; UNESCO IESALC, 2020; Van Esch, 2003).

An interesting implication of this reality is the need to frame and guide research-intervention in real classroom situations. From this perspective, its teaching-learning process must be a public space for communication, insofar as it allows the establishment of contacts and communicative exchanges between all its constituent elements from a social, linguistic, pragmatic, cultural and strategic point of view. It is there that activities of production, reception, interaction and mediation take place, leading to the learning of a language and culture that is not one's own. Hence, the learner needs to participate in a complex network of communicative processes which require a series of pragmatic strategies either to obtain information or to receive services he/she considers necessary.

## Pragmatic Strategies

With Cervantes (2013), it is assumed that pragmatic strategies involve the decisions (both verbal and non-verbal) of selection in the pragmatic-discursive dimension of the language for its timely use in interaction with otherness, which requires the production, reception and mediation of texts in contexts. This dimension constitutes one of the basic components that the Cervantes Institute's Curriculum Plan (CICP) (Instituto Cervantes, 2011) details in its proposal for the development of communicative competence in Spanish. It specifically addresses five basic components of the language: grammatical, pragmatic-discursive, notional, cultural and learning.

In the CICP, each of these components is in turn characterised by a focus on different types of content, organised under three main headings:

- *Discourse construction and interpretation*: in relation to textual construction procedures for maintaining the referent, discourse markers, deictic elements, tactics for pointing out new and shared information or citation procedures are included; regarding the interpretation of discursive inferences and implicatures, interrogative statements that do not ask questions, the use of negation that does not deny, indicators of irony and metaphors.
- *Modalisation*: tactics and strategies that allow the emitter to manifest themselves in the utterance and thus show their attitude to what has been said or to the interlocutor. There appears what Visser (1993) calls "the possibility of communicating thinkable meanings and values that no longer bear the imprint of their origin" (p. 4), which is conceptualised by



Caballero (2014a, 2014b, 2014c) as ethical-psychological appreciative valuation (E-PAV), whose linguistic evocation of other voices favours the opening of meeting spaces for the joint construction of real experiences and learning, in which diverse discourses intertwine. Then, the definition and linguodidactic application of E-PAV must be linked to a communicative purpose, in which fulfilment the conditions of use, the situational contexts and the adjustment to these conditions and contexts are decisive. (Bakhtin, 2003a, 2003b, 2003c). In this reflective framework, the E-PAV is an indispensable condition to recognise otherness as the basis for one's own assessments, to respect the other's view of the object under analysis, which would be achieved through flexibility in one's own view. The dialogical relationship in the AL of the STC must take this recognition as a root and assume it to be an irreplaceable requirement of one's own existence, which accentuates the essence of the use of the word as a response to other voices and values that would contribute to a constant enrichment of the appreciative horizon and the installation of new learning.

- *Interactional attitude*: aspects affecting the interlocutors' relationship. It involves issues related to value enhancing verbal politeness, to the linguistic resources available to the language user and to the pragmatic tactics and strategies used to attenuate or intensify the effects of a speech act on the interlocutor.

As stated in the previous section, a dialogic perspective of the process of teaching and learning a foreign language goes beyond the linguistic issues listed in the inventory of the Cervantes Institute (2011). It must consider the socio-cultural aspects involved in the relationship with otherness, knowledge of which is essential to develop appropriately in the four activities of human communication: production, reception, interaction and mediation.

For instance, in this case:

- *Functional component*: requesting information. Examples, *Podría decirme, dónde está /cómo llego/qué ómnibus me sirve/cojo?*
- *Grammatical component*: The past, interrogative pronouns and adverbs.
- *Lexical components*: the verb *coger* as a lexical component of high usage in Cuban society and practically forbidden in other societies.
- *Pragmatic component*: the use of *Pss!*, attracting attention, not very accepted in most countries, but very frequent in Cuba.



- *Socio-cultural components*: appropriate use of register. Personal space in the Cuban communicative environment, "the characteristic kiss of meetings and goodbyes," "touching the interlocutor when speaking."
- *Strategic components*: selecting the use of gestures to indicate a direction "pointing with the index finger", hand signals to express "I'll call/I'll see you later."

## Methodology

In order to discover the development of the dialogical relationship established between the essential agents in the process of teaching and learning SFL when expressing their beliefs as a manifestation of the attitude towards the object appreciated, research has been based on qualitative methodology. Statistical data complement the interpretation of the multiple variables that make up this reality.

Aristotle, a precursor of this methodology, considered that the whole was more than the sum of its parts (1973). The field of action of research includes multiple variables that cannot be isolated or quantified. When integrated, they provide a more precise approach to the reality to be studied. Evidently, the need should be based on reasoning guided by E-PAV quality. It must be remembered that this quality is determined by specific rules and resources that must be used if one wants to belong to the disciplinary community to which the speaker is addressing himself. (Bakhtin, 2003a, 2003b, 2003c).

For this purpose, all E-PAV realisations were recorded. The representation of their percentage was obtained by dividing the occurrence of the statements about what was said in the class by the overall number of statements made. The following discursive criteria were used as a starting point:

- *Discipline area*: advanced level of STCs at FENHI.
- *Discursive community of origin*
  - Learners representing a diversity of ages, languages and cultures of origin, social and professional groups. The vast majority of them know a language other than the source and the target languages, generally at a receptive level. Their classification in the AL of the STC corresponds to B2 according to the CEFR descriptors. Moreover, the fact that they come from multiple educational systems, whose training cultures are often quite different from the Cuban one. They are united by a common objective: to perfect their use of Spanish and to deepen their knowledge



of Cuban society, which is important from the point of view of the E-PAV in the SFL classroom.

- In their quest to perfect content mastery, academics strive to channel the diversity of voices that are recognised or unrecognised, clashing and intersecting from reflections on texts and text structures related to learners' needs and interests. But these need to be embedded in specific cultural contexts and circumstances, which is often not fully achieved. Although everyone strives to adapt to the changes brought about by the diversity described above, at the level selected for the research, situations can become intense and difficult to cope with.
  - Strategies were adapted to the research objectives on the basis of Vygotsky's work on concept formation (1999) and that of Bakhtin (2003 a), in particular his conception of polyphony, by which he structures his conception of interaction and dialogue as one of its forms.
- *Conditions*
    - Words are studied as ideological nuclei which, through general semantic entities (classemes) and complex entities that group these classemes into ideographic sememes according to the conception of Caballero (2002), allow us to approach the study of verbal activity as a socialised practice.
    - The evidence was to be subjected to two types of analysis. The first was to characterise the appropriate use of the resources available in Spanish to express the attitude towards what was said in the dialogical relationship with the other. The second was to determine the predominant characteristic voices in the attitude towards what is said by others. For this analysis, Polo's (2012) characterisation was taken as a starting point. A process of reflection and adaptation to the conditions of evidential discourse in the AL environment of the STCs was necessary.
    - Assessment: criteria of experts.

## Results

The most current linguodidactic experiences advise a process of teaching and learning of FL and L2 that allows to appropriate and endow what other voices express with personal meaning and to be able to use them intentionally in their texts. The formation of this personal voice involves reflection, understanding and internalisation of the meanings of other voices; assimilating the intentionalities that other voices give to the experiential world in the dialogical relations of the classroom. Some specialists consider that this implies a real and intense critical effort, as the



elements of meaning conveyed in these relations can be found at different levels of depth of semantic analysis. In order to make them part of personal intentions and to be used intentionally in different contexts generating new meanings, the dialogic and polyphonic theory proposes a multidimensional analysis, which allows to account for the overlapping of discourses. Among the discourses present in the AL environment of the STC's, the E-PAVs stand out. Since it has been considered that there is no "word without voice" (Bakhtin, 2003a, p. 139), in search of the meaning of the voices present in the context under research, the authors of this paper, following the proposal of Polo (2012), characterised polyphony as follows:

## Collective voice

The characterisation of this voice captures the different shared and established voices. In the case of the AL of STCs, different ways of appreciating what is said by the other can be found, which typifies and indicates the identities, representations, beliefs and points of view that have been gradually formed from the activities in the dialogical relationships that are established in certain spheres of the social life of the groups.

In the given case, the collective voice represents not only that of the academic environment in which the learners are currently immersed, but also the range of social and economic groups represented by the starting language-cultures of each of those involved in the teaching-learning process in question. For example, there is a preference for the use of the plural to denote that they speak on behalf of their language-culture: *we believe... we think...* In the Spanish language, the first-person plural - expressed by the morpheme *-mos*, *-yo* = speaker, *tú* = interlocutor - is used not only to take the other into account, but also to make him/her a participant in what is said.

In this same meaning, the use of "*se*" has been found to refer to the community of belonging: *en mi país se considera...* (In my country it is considered...), *...en mi cultura, eso no se ve...* (...in my culture, that is not seen...).

Both marks speak of an engagement in involving the other in the appreciative act, either by addressing the other directly as a participant in the dialogue or as a speaker representing a given group.

In the dialogic encounters of learners in AL of the STCs, they felt the need to express their opinions openly, although this does not involve the preparation to disqualify the discourse of the other. Some learners considered that poor linguistic development does not yet allow them to use the required attenuators in order not to hurt the sensitivities of the other when expressing E-PAVs.

In the psychological characteristics of some members, fears and insecurities were identified, which manifested themselves in expressions of open resistance to all kinds of changes, such as: *Lo que él habla no es aceptable bajo ningún concepto, pues...* (What he speaks about is not acceptable under any circumstance, because...), *Eso no lo tolero...* (I cannot tolerate that...) *el texto habla que...* (the text talks about...). The use of "talk/speak" also needs to be specified, which not only denotes



a lack of the structures used in the target language, but also a perceived lack of interpretation of what is said in the dialogical relations, a lack of elaboration of the contents expressed in these relations.

## Directed voice and situated voice

There are two essential characteristics of what is said according to the Bakhtinian conception of language (Bakhtin, 2003a, 2003b, 2003c): "to be directed" and "to be situated". This criterion is based on the fact that the word is always a replica, it has an interlocutor, even if he is not present. In its characteristic of being situated, it is assumed that the voice is closely related to the subjectivity of the speaker. From this point of view, the word is taken into account as the actualisation of L2. It is, therefore, the subjectivity of the speaker the first actor to situate the utterance.

Incidentally, there is frequent reference to evoke beliefs related to their cultures like "*we do not like to speak about such matters...*"; "*It is dangerous to enter into the analysis of this topic...*" One of the components of the meaning of the word, the affective component, deals with the reflection in the message of the particular attitude of the interlocutor with respect to the message itself and its referents. It constitutes a kind of environment which, in the given case, if one wants to speak with the interlocutor in mind and have one's ideas understood by the other, one has to adjust to the forms of dialogue, topics and interests which characterise the vast network of texts and interrelations which make up discourse in a multicultural environment.

This characteristic requires the development of mechanisms that allow them to fulfil their role as mediators in the dialogical relationship taking place. In this dialogue, it is fundamental to constitute one's own textual voice; but it is necessary to ensure that the voices of others are perceptible and audible. Therefore, one of the main challenges is to select the resources that allow one's own voice to be felt in appropriate dialogical connections with the texts of others present in the classroom or evoked in their reflections.

Many of respondents use indirect quotations in their oral appreciative valuations with the necessary time correlation: *X consideraba que era mejor...* (X considered that it was better...); *Me gustaría que consideraras...* (I would like you to consider...), which shows that they are prepared to deal with different appreciative situations with conjectures on their part, as these resources require them to paraphrase, synthesise, reformulate, clarify, contradict, justify and argue.

An absence of E-PAV based on argumentative discourses related to perceptual cues has been observed: *Veoyescucho que...* (I see/hear that...); *X considera/valora/presupone*, (X considers/values/presupposes) among others. However, E-PAV of the type: *apreciaría que asumieras mi preocupación en cuanto a...* (I would appreciate that you assumed my concern as to...); *... me gustaría que consideraran...*, (I would like you to consider...), *consideraría oportuno que tomaran en cuenta...* (I would consider it appropriate for you to take into account...), where the disqualification of other people's speech underlies the opinion expressed by the conditional which



forces one to interpret what follows as other people's speech that is taken up with caution, was only used by two of the interlocutors.

In the bibliography consulted for this study, marks where the speaker directly addresses their interlocutor(s) have been declared as infrequent in everyday interactions. However, in the environment studied, marks of engagement of the type of: *como les decía / recuerden que... / entiendan que...* (as I was telling you.../ remember that.../ understand that...) were found, involving their interlocutors in their E-PAV. In the same vein of appealing to the interlocutor, there are rhetorical questions like: *¿quién podría ser sino un...? ¿No se referiría a...?* (Who could it be but a....? Would s/he be referring to...).

## Conclusions

This paper has argued about the nature of the E-PAV in this context from the polyphonic and dialogical theory that favours a multidimensional linguistic and discursive analysis of the discourse that is instituted in the dialogical relations between the essential agents of the STC AL process.

To account for their meaning, the description focused on the representation of the presence of different voices and the functions attributed to them. Thus, the voices (collective, directed and situated) that convey the meaning of the E-PAV were characterised. Within these, an absence of argumentative discourses in which the discursive representations of perceptions or points of view intervene - as the first member of the chain - from which the speaker shows different attitudes towards otherness stand out.

The need for a teaching-learning process based on experiential situations instituted in the real dialogical relations of the classroom has become evident. This requires the implementation of activities from the perspective of the learner not only as a social agent, but also as an intercultural mediator, which necessarily implies the E-PAV in collaboration with the other as a source of cognitive and affective enrichment.

In short, this paper has defended the idea that the ability to understand and express appreciative meanings about contents of interest to the main actors of the teaching-learning process is key when analysing the pragmatic functioning of what is said in the AL environment of the STCs. Moreover, the need to take into account the specific characteristics of the learners and of the discourse genres in which they use a given structure is recognised. As numerous studies have shown, the pragmatic functioning of the elements constituting the contents of E-PAVs that emerge in classroom oral interactions in the academic scientific context cannot be judged in the abstract: the emergence of different pragmatic values is related to the broader discursive context and genre in order to objectify the attitude towards otherness, in this case.



These appreciative manifestations are assumed as genres, as typical and relatively stable alternatives that serve to structure E-PAVs that occur in dialogical relations. In this way, it has become clear that they change the dynamics of classroom reflections to give way to a perspective that takes into consideration each of the cultures in contact, which prioritises the active nature of the process and is coherent with the way the brain learns.

Delving into the different ways in which the different voices appear has made it possible to demonstrate the validity of the Bakhtinian conceptualisation of the replicative character of the word. The issue of voice in the AL of the STCs is at the heart of the dispute over the need to maintain a permanent dialogue with otherness without losing one's identity. The problem facing the researcher in the field of FL and L2 teaching-learning in particular, and in the social and human sciences in general, is how to try to reconcile the objective description, narration and explanation of the phenomena they analyse with the various gradations of attitude towards them, which would enable to mitigate, weaken, attenuate the senses or intensify and carry out E-PAV in a timely manner around the needs and interests of the participants in these courses.

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### **Conflict of interests**

The authors declare that they have no conflict of interest.

