Hacettepe University Journal of Education

Hacettepe Üniversitesi Eğitim Fakültesi Dergisi

e-ISSN: 2536-4758

Bir Yabancı Dil Sınıfında Öğrencilerin Farklı Seslere Nasıl Saygı Gösterdiklerinin Araştırılması[*]

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Makale Bilgisi	ÖZET
Geliş Tarihi: 06.03.2020	Öğrencilerin kültürel, dini, dilsel ve sosyal geçmişlerindeki farklılıklar günümüzün merkezi ve hiyerarşik dünya sisteminde bir sorun olarak görülmektedir (Apple, 2018). Sosyal sistemdeki muhafazakâr restorasyonun bir sonucu olarak, milliyetçilik ve etnomerkezcilik sosyal ve akademik platformlarda yaygın ideolojiler haline gelmiştir. Bu nedenle, sosyal ve akademik yaşamda farklı seslere saygı gösterilmesi eğitim alanında önemli bir konudur. Ancak, öğrenenlerin insan varlığının ontolojik ve felsefi açıklamasına göre başkalarının görüşlerine, fikirlerine ve duygularına nasıl saygı gösterebilecekleri konusunda bir fikir birliği yoktur. Diyalog, bireyler arasında karşılıklı ilişkiler oluşturur ve aynı zamanda diğer kişilere cevap vermeye hazır olmayı gerektiren ortak bir sorumluluk sağlar (Gardiner, 1996). Diyalog yoluyla diğer insanlarla bu tür bir etik ilişki kurmak, ilgisiz bir bakış açısını değil, sevgi dolu bir bakış açısını içerir (Bakhtin, 1990). Böylece, ötekilik artık yabancı veya farklı ile ilişkili değildir, çünkü farklılıklar üretken bir fırsat olarak algılanır. Bu vaka çalışması, öğrencilerin yabancı dil sınıfındaki farklı seslere nasıl saygı gösterdiklerini araştırmayı amaçlamaktadır. Bakhtin'in diyalog felsefesinden yola çıkarak, bir Türk üniversitesinin hazırlık okulunda başlangıç seviyesi 17 öğrenciyle sınıf içi diyaloglar, yazılı yanıtlar ve kişisel yansımalar gerçekleştirildi. Öğrencilerden elde edilen veri sonuçları, öğrencilerin dil öğrenimi ve öğretiminde klişeleştirmeden ve yargılamadan diğer bireylere yanıt verebildiğini ve farklı görüşlere ve fikirlere açık olabildiğini göstermiştir.
Kabul Tarihi: 18.09.2020	
Erken Görünüm Tarihi: 23.09.2020	
Basım Tarihi: 31.01.2022	
	Anahtar Kelimeler: Bakhtin'in diyalog anlayışı, farklı seslere saygı gösterme, çok seslilik, yabancı dil sınıfı

Investigating How Learners Respect Alien Voices in a Foreign Language Classroom

Article Information	ABSTRACT
Received: 06.03.2020	Differences in learners' cultural, religious, linguistic, and social backgrounds are seen as a problem in today's centralized and hierarchical world system (Apple, 2018). As a consequence of the conservative restoration in the social system, nationalism and ethnocentrism have become pervasive ideologies in social and academic platforms. Thus, respecting different voices in social and academic life is a significant issue in the educational field. However, there is no consensus regarding how learners could respect others' opinions, ideas, and feelings according to ontological and philosophical accounts of human existence. Based on Bakhtin's philosophy of language, a mutually responsive understanding is the epitome of dialogue (Lachmann, 2004). Dialogue forms mutual relations between individuals and provides a shared responsibility, which requires being ready to answer to other persons (Gardiner, 1996). In this regard, Bakhtin's dialogue and responsibility address responsiveness to the other's word (Lachmann, 2004). Building this type of ethical relationship with other people through dialogue consists of a loving, not a disinterested point of view (Bakhtin, 1990). Therefore, otherness is no longer associated with the foreign or alien, because differences are perceived as a generative opportunity. This case study aims to investigate how learners respect alien voices in a foreign language classroom. Drawing from Bakhtin's philosophy of dialogue, classroom dialogues, written responses, and personal reflections were conducted with 17 beginner level students at the Preparatory school of a Turkish university. Data results obtained from students demonstrated that learners could respond to others and be open to different perceptions, opinions, and views without stereotyping and judging in language learning and teaching.
Accepted: 18.09.2020	
Online First: 23.09.2020	
Published: 31.01.2022	
	Keywords: Bakhtin's notion of dialogue, respecting alien voices, polyphony, foreign language classroom

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1. INTRODUCTION

With the surge of ethnonationalist populism in the United States, Western Europe, the United Kingdom, and in some other places in the world, there has been a crisis of global openness to migrants, foreign businessmen, and cross-border or overseas students and scholars in the twenty-first century (Marginson, 2017). This ethnonationalist populism has become the collateral result of the authoritarian populist religious conservatism in the world (Apple, 2018). As to Riddle and Apple (2019), all over the world, there has been a tilt towards a conservative populist movement which is based on racist, fascist, and gender discriminative oppression predicated by the fear of others. According to Riddle and Apple (2019), not only democracy but also the democratic participatory aspect of education is in darkness. Those dominant conservative classes have control over the schooling and higher education which are defined as sites of academic freedom and which should contribute to the common public good (Marginson, 2017; Riddle & Apple, 2019). From the critical perspective of Riddle and Apple (2019), schools and universities should urgently lead to encounters between free wills and the intelligence of different people through a dialogic approach so that interaction with other or different people could create more responsive and equal understanding in academic and social platforms.

While there have been discussions regarding how individuals could respect alien voices from different cultural, religious, linguistic, and social backgrounds, there is no elaborate inquiry into how learners could respect others' opinions, ideas, and feelings without stereotyping and stigmatizing in the social and academic platforms. Consistent with the ideological hegemony in today's global context, the rising language view is also seen as an ideology in language teaching and learning (Lantolf, 2000; Pennycook, 1994; Tollefson, 1995). Copley (2018) states that this conservative ideological hegemony has an impact on language education, so most globally produced textbooks and texts within English language teaching (ELT) are not a true representation of facts; neither do they reflect the collectively experienced problems and solutions of otherized groups and oppressed people in society. Therefore, it should be considered whose knowledge is legitimized in second and foreign language learning in accordance with the ideology of global politics and language policies as well as linguistic imperialism in the English language (Mirhosseini, 2018).

In this regard, Bakhtin's notion of dialogue forms mutual relations between individuals and provides a shared responsibility, which requires being ready to give answers to addressees or other persons (Gardiner, 1996). As Bakhtin (1990) mention, such an ethical relationship consists of a loving, not a disinterested point of view. Indeed, otherness is no longer associated with the foreign or alien. From this aspect, Mikhail Bakhtin's philosophy of dialogue offers a qualitatively different approach to all structures of the system as it accepts all systems of the world as dialogic. Bakhtin proposes the theory of dialogue to elaborate on the distinction between dialogic and monologic approaches to learning and teaching in both the classroom and real-life setting. Hence, a dialogue that refers to communication between two or more people allows one to be open to the other and to difference (Shields, 2007). In this regard, the dialogue is not a simple act of verbal communication or a mere conversation that is based on the exchange of words between two or more people in face-to-face interactions (Marchenkova, 2005). On the contrary, Bakhtin's concept of dialogue transcends the clear-cut time and space dimensions, which is dependent on the immediacy of here and now. There are no limits as here and now in the context of dialogue as the words travel across time and space (Rich, 2011). Dialogue exists in a way where different positions or voices simultaneously exist; that is, both parts of participants of the dialogue are taken into consideration. Bakhtin's notion of dialogue is predicated on the Socratic notion of dialogue (Dop, 2000; Rule, 2015; Wegerif, 2011). In the questioning and answering process of dialogue, Bakhtin is inspired by the Socratic notion of the dialogic nature of truth and humans' thinking about truth in the moral and philosophical sense (Zappen, 2004). Drawing from the Bakhtinian/Socratic philosophical approach to humans' thinking about truth, Sullivan, Smith and Matusov (2009) say that truth is neither static nor relative because there is always a simultaneous interaction in the construction of truth in dialogue in which a subject both responds to others questioning and h/she has his/her own reflective experiences. As a consequence of the simultaneous interaction in dialogue, a person is informed by the others' voice or word and h/she, in turn, tries to alter and inform it.

Marchenkova (2005) states that another dimension of this dialogic relationship which is construed as socio-historical should also be taken into account. Based on this dimension, the word 'never' carries a world of a single point of view, because it travels across contexts by being transmitted from one voice to another voice or from one person to another person (Bakhtin, 1984). Furthermore, every utterance has a particular position in dialogue and this positioning cannot be complemented without relating utterance to the other positions, so each utterance is full of responsive reactions to other utterances (Bakhtin, 1986). That is, an utterance is always in line with not only the preceding utterance but also the subsequent one.

Regarding Bakhtin's philosophy of language, a mutually responsive understanding is the epitome of dialogue (Lachmann, 2004). In this regard, Bakhtin uses elaborate terms to offer insights into this responsive understanding which is the core essence of dialogue. Heteroglossia, a term coined by Bakhtin, refers to the linguistic diversity of social speech styles in a particular language in everyday life (Gardiner, 1992). In other words, heteroglossia, which emerges from the different social languages in everyday life, expresses their relative values, social belief systems, and time-space coordinates (Gardiner, 1992).

Therefore, the continual emergence of new meaning leads to a struggle between different forces or points of view that assign an ideological evaluation to the meaning of an utterance. Bakhtin regards these contradictory struggles as centripetal and centrifugal forces. A centripetal force supports stability and control of ideological forces whereas a centrifugal force undermines the authority of this ideological force (Bakhtin, 1981). Centripetally ordered utterances, which are considered as centralized ideas and ideological hegemony, are seen as a threat to the life of other words (Lachmann, 2004). Every word uttered by an individual serves a purpose for which centrifugal and centripetal forces contest with each other in the structures of the social system. As a consequence of this contest between forces, the process of centralization and decentralization intersect in the utterance. In this sense, Bakhtin's main argument relies on comparing the earlier conception of a person in the immobile/ready-made world with the conception of another person that enters into a completely new spatial sphere of existence. If the world has spatial contiguity, differences, and contrasts, it is definitely not static with a ready-made position in which learners take a stance. Both men and the world emerge together here. As to Robinson (2011), individuals should respect other's words or alien voices, because the whole world merges into an ongoing and open-ended dialogue which is composed of the multiple voices and points of view.

Reviewing the literature about Bakhtin's philosophy of dialogue, we found that a key feature which is inherent in Bakhtin's theory of dialogue seems salient to this investigation: *Respecting alien voices*. Respecting alien voices encourages learners to be open to different perceptions, opinions, and views without stereotyping and judging. According to Bakhtin (1981), a word only gains meaning in the contact of two different meanings, and a word always bears the traces of other voices. That is, the word recalls the contexts across which it travels, so each new meaning encounters the existing meaning in the traces of contexts, and this continues in the process of accumulation of words and meanings. Therefore, there is always an approximation of words since the ultimate word has yet to be spoken. Individuals must be aware of their responsibility to be ready to respond to the other's word and respect the alien voice or view. A multiplicity of perspectives and worldviews does not exist without engaging with the other's voice (Robinson, 2011). Even in a single perspective, there is always a diversity of perspectives and ideas, which are borrowed from others.

Bakhtin uses a metaphorical terminology composed of elaborate terms, which casts light on the epitome of his philosophy of language. In so far as the terms coined by Bakhtin play an important role in understanding his approach to language, such central terms to this investigation should also be explained. Bakhtin's unique understanding of those terms provides insights into language, language use, and the contextual framework of language use. In this investigation, polyphony, which Bakhtin borrows from the glossary of musical terminology, is seen as a metaphor to refer to the record of all different voices in discourse at a maximum level so that all these unique and independent voices can be hearable (Irzık, 2001). In other words, it is the description of the ethical ideal defined as the plurality of voices, which does not merge into a single consciousness, and thereby it means not to be subordinated to the authorial voice and intentions in discourse (Gardiner, 1992). Individuals are capable of disagreeing as they are independent to raise their voice in their own discourse. In his authoritative study, Gardiner (1992) claims that the presentation of reality by single consciousness does not mean to communicate dialogically unless direct and unmediated power of the plurality of voices is realized. Therefore, the prime force establishing the ground for polyphony is to expect a response from all *I* positions that will change everything in the other *I* position in the world of his/her consciousness (Gardiner, 1992). The main argument in this polyphonic discourse is that dialogue is always open to the responses of other voices perceived as a critical force because Bakhtin's notion of dialogue accepts human consciousness not as a unified whole within one single consciousness, but it stands in relation to other's thoughts in the continuous exchange between self and other (Gardiner, 1992). In comparison to the qualitative difference of dialogic word created in dialogic relationships in Bakhtin's polyphonic universe, monologue does not recognize other's thoughts and ideas. An authoritative voice may well present ideas comprising even the opposing views in a disembodied way.

1.1. Statement of the Problem

Consistent with the ideological hegemony of centripetal forces in today's globalized world in which learners try to co-exist, the social problem that motivates us to conduct this study is related to the isolation of learners from the society in the academic and non-academic fields. Accordingly, this investigation responds to the need for a dialogic approach to meaning-making in a language teaching and learning environment. Bakhtin's philosophy of dialogue, which is related to ontological aspects of human existence, is relevant to the needs of language learning and teaching. The theory of dialogue is essential for the discussion of the role of students in a language classroom who are forced to come to a cultural voice utilizing predetermined knowledge and skills through coursebooks, in the view of language education in today's society. Meanwhile, it is impossible to act and exist without expecting a response from the other, because there is not a single act which happens in a complete separation from the world (Arboit & Guimaraes, 2015). Although every subject is accepted as unique and singular, h/she is not isolated from society. An individual acts in a unique way from his/her own position, but without being isolated from others, because every act of this unique subject is formed by social relations. Therefore, the polyphonic world represents respect for the pluralism of voices in which each person can find a place to manifest his/her self (Bakhtin, 1981, 1986). In this respect, truth is only born through the interplay of multiple points of view and value, and communication is based on awareness of a chain of meanings, which every speaker and interpreter is part of (Lachmann, 2004). Accordingly, the responsibility to answer alien voices and others could mean to understand the interplay of multiple voices in context and be ready to respond to and be open to multi or plural voices.

1.2. Purpose of the Study

In light of the Bakhtin's philosophy of dialogue regarding his language view, this study aims to investigate how learners respect alien voices in a foreign language classroom in a Turkish university context. In line with the aim of this study, the research question is described as follows: "How do learners respect alien voices in a foreign language classroom?"

2. METHODOLOGY

From the outset, the qualitative data formed the foundation of this study. We used a qualitative collective case study research design to explore how participants situated in dialogue constructed a shared meaning in a language classroom. This case study research design also helped us investigate how learners could respect others' opinions, ideas, and feelings without stereotyping and stigmatizing in an English as a foreign language (EFL) classroom. In this regard, three sources of data were used and data from these sources were subjected to grounded theory analysis. The research from which this article is written was approved by the University Research Ethics Committee in 2018. The consent form from the University Institute of Social Sciences is numbered as 23867972/2004.

2.1. Participants

We conducted this 14-week study with a group of foreign language learners at the Preparatory school of a Turkish University. There were 17 beginner level students, 10 of whom were female and seven male. These participants were aged between 18 and 20. All were native Turkish students taking 20 hours of English lessons per week. One of the researchers of this study (hereafter, the teacher/researcher) was their tutor for 10 of these hours: six hours on Mondays and four hours on Tuesdays. These students comprised a convenience source, and they all accepted to participate in the study, signing the consent forms. We dedicated the first week of the study to explain the aim of the study and the way we would conduct it throughout the semester. We assured their confidentiality and anonymity (we used pseudonyms for each student); we also assured that their participation in this study would not affect their grades at all.

2.2. Data Collection and Procedures

This 14-week case study was conducted in one academic semester. In this study, classroom dialogues, written responses, and personal reflections were employed to collect data. In this section, data collection and procedures are presented in detail.

2.2.1. Classroom dialogues

The empirical approach to classroom dialogues might be related to the notion that dialogues take place between particular people at a certain time and space; however, Wegerif (2011) criticizes this sketchy approach to the nature of dialogues because the inside of the dialogue involves the individuals who are outside the dialogue at a particular time and space. The argument herein is that even robots can interact, but this interaction occurs in the external space, excluding the new space of meaning (Wegerif, 2011). In other words, the external objective view which situates things in a fixed place is monologic. Monologue aims to locate things in an *I-it* relationship where there is a single true perspective in the monologue which is based on an external objective view. In comparison to this monologic perspective, the dialogic perspective aims to engage in at least two perspectives across differences. *Dia,* which comes from the Greek, is defined as through or between, so the connection between *dia* and *logic* refers to logic across difference, which means thinking and reasoning between different opinions emerging from the interplay of different perspectives (Wegerif, 2011). Therefore, through different perspectives, there is an *I-you* relationship in the search for truth in dialogue. When the dialogues are viewed from the inside, they address any time and space. When they are viewed from the outside, they refer to particular perspectives and ideas which are situated in time, space, and culture as well as history. Thus, there is an interwoven relationship between insides and outsides that is grounded in the dialogic relations between individuals and voices in classroom dialogues.

In this regard, classroom dialogues in education aim to question the learner's thinking about truth. The inter-relationship between Bakhtin's notion of the dialogic nature of truth and the dialogic nature of human thinking rests in the Socratic notion of the dialogic nature of truth and human thinking about the truth (Dop, 2000). From the perspective of Paul and Elder (2007), "what the word 'Socratic' adds to the art of questioning is systematicity, depth, and an abiding interest in assessing the truth or plausibility of things" (p. 2). Drawing from the Bakhtinian/Socratic philosophical approach to human's thinking about truth and meaning, we associated the Socratic questioning techniques with classroom dialogues. We employed Socratic questioning techniques that are compartmentalized into four directions in which to pursue thought as part of the classroom practice (see Figure 1).

Opposing thoughts and objections:

How would you answer someone who said...? What might these people say?
How could some else look at this? Why? Why do you think your way of looking at it better?

The origin or source:

How did you come to
believe that?

**The belief, statement, or
conclusion**

**The implications and
consequences:**

Are you implying that...? If that's
true, then what else must
by true? How would we put that
into action? What happens when
you act on that belief?

Support, reasons, evidence, and assumptions:

How do you know? Are you assuming that...? Is this a good assumption? What evidence do you have? Why is that
relevant? How do you know your evidence is true? How are you conceiving of, thinking about the issue? Why?
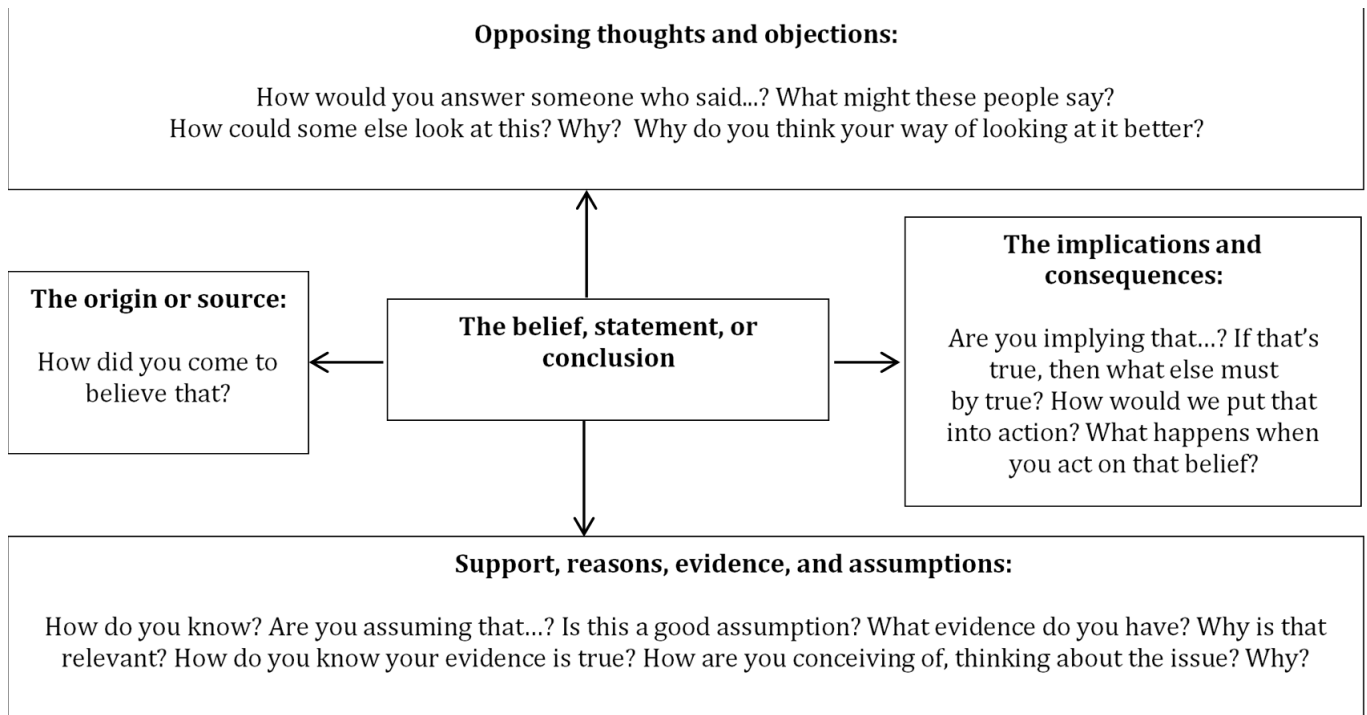
Figure 1. Four directions in which to pursue thought (Paul & Elder, 2007, p. 13)

As seen in Figure 1, the classification in the diagram presents prominent facts about thinking. Based on this diagram, questioning helps learners reflect on how they have come to think on a given reality so that they can investigate the history and origin of their thinking (Paul & Elder, 2007). Additionally, learners are encouraged to reflect on how they support their thinking with reasons, evidence, and assumptions, which underpin their thinking (Paul & Elder, 2007). One of the relevant directions is based on questioning and considering implications and consequences that their thinking generates in relation to the viewpoints of others. Based on the elements of reasoning in this classificatory scheme, thinking never exists without being in relation to other possible ways of thinking, but it always stands in relation to others' thinking (Paul & Elder, 2007). Therefore, one of the relevant directions in which to pursue thoughts is based on unraveling alternative objections. In doing so, learners are encouraged to reflect on how it is that participants with points of view different from theirs, might raise legitimate objections so they could think more broadly.

In this investigation, one of the Socratic questioning techniques is based on figuring out and identifying questions presupposed in a question that is a direct concern of the students (Paul & Elder, 2007). In other words, students are encouraged to formulate questions, which are related to the subject matters at issue and involve the utterance of the addressee as part of communication. Herein, we aimed to help participants examine the question at issue that involves the ideas, feelings, and opinions of others. In so doing, they could be open to others' opinions, ideas and feelings, which are conveyed through utterances. Accordingly, the answers to those questions are not required as a result of immediate effort, because the answers will not emerge from a prepared mind in the questioning process.

By questioning and examining the propositions and assumptions with another, Socratic dialogue establishes a critical space within discourse in the search for truth (Rule, 2015). In other words, both critical thinking and Socratic questioning have common ends since critical thinking provides individuals with conceptual tools to analyze and assess reasoning in the teaching and learning process. According to Rule (2015), the dialogic approach to language learning raises learners' critical awareness for false reasoning and their judgment of others who come from different cultural, linguistic, religious, and economic as well as social backgrounds. Socratic dialogue creates a shared learning environment in which learners can make a shared meaning in a foreign language learning classroom. That is, questions form a particular response which in turn leads to further questions and answers establish a mutual understanding between learners.

Without disregarding the classroom syllabus, we conducted 12 classroom dialogues in parallel with the texts in students' coursebook, in the last twenty minutes of each lesson; We did not employ the classroom dialogues in weeks 1 and 9 because the first week of the study was dedicated to inform the participants about the study and the ninth week was scheduled for the monthly exam in the syllabus.

2.2.2. Written response

In addition to classroom dialogues, written responses were employed to uncover participants' reactions to the thematic content of the classroom dialogues based on the reading text. According to Charmaz (2006), written responses defined as elicited texts may elicit thoughts, feelings, and concerns of thinking as well as acting which may give researchers ideas about

what structures and cultural values influence individuals. Therefore, participants were asked to give their written responses, which included their reactions to the thematic content of the classroom dialogues. Those responses to classroom dialogues aimed to explore cultural and structural values within that given context. Considering the topics related to the thematic content of the classroom dialogues, participants were also informed to make their own decisions about which topic they would respond to. In total, participants were asked to write five written responses in weeks 3, 5, 8, 12 and 14; we did not ask them to write a written response every week as we did not want them to get bored and/or repeat similar responses. While deciding the weeks for the submission of written responses, we considered the academic calendar of the Preparatory school; the syllabus was busy with monthly exams and pop-quizzes, so we did not employ written responses in those busy weeks.

2.2.3. Personal reflection

In this investigation, two personal reflections were also employed to examine how participants' personal experiences and observations shaped their thinking and their acceptance of new ideas. Analyzing the rich data obtained from personal reflection offers insights into understanding participants' assumptions and preconceived ideas which shape their thoughts based on their experiences.

In this study, participants were asked to write down what they felt and thought about their experiences during the classroom dialogues. Participants wrote those personal reflections in weeks 8 and 14. We asked the students to write their written responses and personal reflections at home as we thought having adequate time would help them consider their other sides in their self. We conducted classroom dialogues, written responses, and personal reflections in Turkish so as to investigate learners' deep-seated constructs underlying their implied meanings.

2.3. Data Analysis

In this study, we collated a keyword: respecting alien voices. That is, we identified one key concept which was salient to our investigation about how learners could respect others' opinions, ideas, and feelings without stereotyping and stigmatizing in an EFL classroom environment. We implemented and promoted the key concept by employing emergent coding via inductive logic. We used the grounded theory coding strategies, which are defined as initial, focused, and theoretical coding described by Charmaz (2006). The data collected from the classroom dialogues using a video-recorder and voice recorder were transcribed systematically after each dialogue. Firstly, both audio and voice recordings of classroom dialogues were transcribed into text. Subsequently, we read the transcriptions while listening to voice recordings again to check the transcriptions. We also edited transcriptions of classroom dialogues where necessary. Data obtained from 12 documents of classroom dialogues, five documents of written responses, and two documents of personal reflections were analyzed systematically. In other words, we started coding them as soon as we collected the data each week. Initially, we started our analysis on a textual level in which text segments included data emerging from classroom dialogues, written responses and personal reflections. These texts were saved as documents throughout the Atlas.ti Project unit. We stuck closely to data and tried to see actions in each segment of data. We coded data with words that reflected actions. Initial labels were more descriptive and we used gerund and noun form of verbs to label the text. Gerund and noun form of verbs is specific to the actions of a line.

Through initial coding practice, we used line-by-line analysis as a strategy to fragment participants' classroom dialogues, written responses and personal reflections with labels. We compared data against data and then grouped similar events or incidents together to give the same conceptual label in this study. This process of grouping concepts at a higher, more abstract level is defined as categorizing (Smit, 2002). Consequently, the process of breaking data up into properties, grouping similar incidents together under the same conceptual label, and putting data back together in new ways is pivotal in the inductive process. After establishing some analytical directions through initial line-by-line coding, we began focused coding.

Through focused coding, we moved across classroom dialogues, written responses, and personal reflections to compare people's experiences, interactions, and actions. In doing so, we developed the focused codes and then we compared the data to these codes. As a consequence of focused coding, properties were combined into a coherent whole, which describes respecting alien voices in a foreign language classroom in an EFL environment. In doing so, we could refine our analysis to synthesis. We chose the most significant code or frequent earlier codes from a large amount of data. In this phase of the analysis, focused coding promoted an analytical level because the codes from initial coding were used to select and categorize data to determine their usefulness through constant comparisons.

In theoretical coding, we integrated the focused codes into a higher-level concept that is based on sorting out commonalities across a sequence of events or interactions to determine the theoretical fit and relevance between overlapping concepts. As a consequence, we did an intensive comparative analysis and contrasted category construction back to code and code back to data. Furthermore, we needed to use axial coding to develop a greater understanding of social processes. Axial coding provided us with a frame of an organizing scheme, which details conditions, actions, interactions, and consequences of these interactions. We needed to do axial coding in this study so that we could tolerate ambiguity with flexible guidelines due to the rich amount of data. Axial coding delineated the properties and dimensions of respecting alien voices. In the context of this study, promotion and implementation of the key feature provided insights into understanding the significance of how learners

could respect others' opinions, ideas, and feelings without stereotyping and stigmatizing in an EFL classroom environment. As the researchers of this study, we coded the data by consulting together on our methodology. One of the researchers was an expert in coding and categorizing the data. In order to assure the accuracy of the category coding, we consulted two other experts while coding the excerpts. Resulting from the consensus between experts, the analysis was completed.

3. FINDINGS

Data analysis elaborates on how learners respect alien voices in a foreign language classroom. Properties of the phenomenon, the specific conditions, and dimensions concerning the research question are described to elucidate the unfolding process observed within the study. In the findings, the cited participants' data collection tools are shown as "WR" (Written Response) and "PR" (Personal Reflection) with an assigned number for data collection week and written in parenthesis with pseudonyms.

3.1. Respecting Alien Voices

The concept of *respecting alien voices* encourages learners to be open to different perceptions, opinions and views without stereotyping and judging. An individual acts in a unique way from his/her position without being isolated from others, because every act of this unique subject is formed by social relations. As discussed in the Introduction section of this paper, Bakhtin's metaphor of a polyphonic world also represents respect for the pluralism of voices in which each person is able to find a place to manifest himself or herself (Bakhtin, 1981, 1986). Based on Bakhtin's philosophical concept of the polyphonic world, truth is only born through the interplay between multiple points of view and values because communication is based on awareness of a chain of meanings, which every speaker and interpreter is part of (Lachmann, 2004). When the subjects attempt to engage with different views, they are in the search for addressee's utterance because the addressee is accepted as being part of the chain of meanings. More specifically, those subjects feel responsible to respond to and react to a different voice, which is referred to as other's views, opinions, and feelings that are conveyed and represented through utterances. In a typical conversation, participants might express and repeat their views without incorporating the view of the other in their exchange. In comparison to a typical conversation, participants can recognize the perspective of the other subject in its own right and incorporate the views of others in their exchange within dialogue (Hermans & Hermans-Konopka, 2010).

In this study, the question of how learners could respect alien voices in a language classroom is answered in reference to Bakhtin's philosophy of polyphony or multi-voiced concept. Herein, we aimed to help students understand and formulate questions which have not been asked and which give rise to the expectation of a response from the other, to express ideas and feelings. Accordingly, a teacher's responsibility as a mentor is to ground his/her ideas in a theory, which is predicated on Bakhtin's notion of the multi-voiced concept or polyphony. In this investigation, we found that we could associate Bakhtin's notion of the multi-voiced concept with Paul and Elder's (2007) Socratic questioning technique, which helps to uncover the interplay of words between different voices (see Section 2.2.1). Regarding emergent data results obtained from the participants, under respecting alien voices, two categories emerged: *expecting a response from the other to verbalize ideas and feelings* (37 times) and *recognition and valuation of differences in the other and the other-in-self* (26 times), as illustrated in Figure 2:
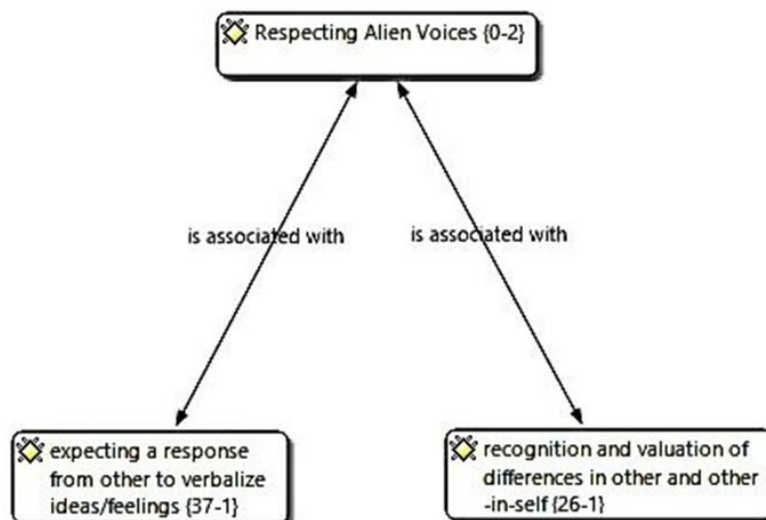

Figure 2. Respecting alien voices

Expecting a response from the other to verbalize ideas and feelings, means to be ready to be informed by the addressee's voice in the process of questions and answers which widens space for the future utterance. This can only be understood when the teacher aims to allow the speaker to respond to the other's word in the questioning and answering process. Recognition and valuation of differences in the other and the other-in-self is defined as discovery, acceptance, and valuation of differences between the self and the other in dialogue without stigmatizing, stereotyping or judging. It refers not only to the actual other

but also to the other inside the self with another side. In light of Bakhtin's notion of the multi-voiced concept or polyphony, Hermans and Hermans-Konopka (2010) claim that dialogue exists when the participants can recognize the perspective of the other subjects in its own right.

3.1.1. Expecting a response from the other to verbalize his/her ideas and feelings

As seen in Figure 2, the category, respecting alien voices is *expecting a response from the other to verbalize his/her ideas and feelings*, was stated 37 times by the participants. Identifying prior questions, which can emerge from a complex question and formulating questions about the feelings and opinions of others, characterizes expecting a response from the other to verbalize his/her ideas and feelings. It also demonstrates how students interacted with each other within the dialogue in a language classroom in which they were willing to respect others' voices defined as worldviews, ideas and opinions.

Prior to the implementation of classroom dialogues, 17 participants read the relevant text on their coursebook. To illustrate, regarding these classroom dialogues, the teacher/researcher asked students to return to the reading text, which was about writing a list of a hundred things a person would like to do in his/her life, in order to choose one thing to do on one weekend. The speaker who was seen as the main character of the text was a woman writer named Laura and she suggested writing a list of things that readers would like to do in the future. The list was composed of suggestions about what to do and what not to do on one weekend in life.

When the classroom dialogues started, the teacher/researcher asked participants what the aim of the text was. All of them agreed that the text aimed to teach how to plan their weekend. In some participants' opinions, the writer talked about typical things and activities that they usually did in their everyday life. When participants were questioned whether or not the subject matter was interesting to them, Pürnur stated that it was interesting to her because the writer suggested things she would like to do in her real-life most. Furthermore, Pürnur asked her classmates who had made a list of 100 things and had chosen one to do on one weekend. In response to Pürnur's question, Boran told her that he could experience and do those things if *they* let him do them. By using the subject pronoun 'they', he meant to refer to some people by whom he was restricted to do activities. On the other hand, Mustafa stated that he had already done many things he wanted to do in his lifetime. As soon as Mustafa made his comment, Pürnur concluded that writing down a list of things that someone would like to do could enable him to make his dreams come true. In this part of the classroom dialogues, the teacher/researcher asked participants whether or not the list of the things the writer suggested was relevant to their lifestyle and social setting. In addition to this question, she asked if they would like to do activities and things, similar to those suggestions of the writer, such as turning off the computer and cell phone on one weekend. In this respect, participants started comparing the things they could do in Turkey to the things people would do in other countries. Additionally, they gained insights into restrictions and bans they were subjected to in their own country and some of the participants had the opportunity to offer their objections to those bans and restrictions.

When the dialogue progressed, the teacher/researcher needed to use a Socratic question. This Socratic questioning technique aims to target a part of thinking in order to probe reasoning. In Paul and Elder's (2007) opinion, learners' ability to identify a problem plays a significant role in understanding how they make reasoning because the problems or issues on the whole result from a function of problems in one or more parts of thinking. Therefore, issues, on the whole, are composed of one or more parts of thinking which involve others' thoughts in the construction of truth and meaning. In a similar vein, Hermans and Hermans-Konopka (2010) focus on the multiplicity of mind by referring to the ontological aspect of being. Drawing from Bakhtin's notion of polyphony, Hermans and Hermans-Konopka (2010) say that the human mind is populated by other people in society, and thereby people think and feel by the influence of other people.

Therefore, when learners do not fully understand a thought, which is unclear, they should examine the question at issue until they understand the question that gives rise to it (Paul & Elder, 2007). In the search for truth, learners should ask questions which have yet to be conceived and which identify social issues presupposed in a question. The reason is that all thought is responsive to a question, which involves others' utterances and words in the questioning and answering process. When classroom dialogues progressed, the teacher/researcher asked participants whether they thought there were enough questions related to the text or not. In response, Selim addressed the insufficiency and quality of reading questions by questioning the writer of the text. The following quotes from classroom dialogues between participants and teacher/researcher are provided as follows:

> Teacher/researcher: *Do you think there are enough questions based on the subject matter in the text?*
> Selim: *The author should have asked better questions about the text rather than to have asked whether or not we would turn off our cell phones on one weekend. The reading questions are not sufficient.*
> Teacher/researcher: *What questions might we be failing to ask that we should be asking?*
> Birce: *We should ask students which activity makes them feel better in their list of 100 things to do in life on one weekend.*
> Teacher/researcher: *Why do you ask a question about feelings and emotions?*
> Birce: *Emotions and feelings make us human beings. I mean that a human being is composed of emotions.*

Based on the subject matter, the teacher/researcher asked participants what questions they might be failing to ask that they should be asking. By examining a prior question, she helped participants think of and recognize others' responsiveness to the question at issue, in which other voices or ideas are part of communication that they should consider. In the questioning and answering process, Birce refers to questioning other's feelings based on a social issue. In this analysis, the code, such as questioning other's feelings based on an issue, refers to a presupposed question in which Birce aimed to involve her friends to give a response to the situation at hand. When the teacher/researcher inquired why she asked a question about her classmates' feelings and emotions, she responded that emotions were foundational in the construction of the human being. Herein, she also addressed the significance of emotions as a composite element of beings. Birce implied that emotions and feelings organize the self of human beings to be ready to respond to a situation. As comparative analysis progressed between data and data, data and code, and code and code, the focused codes such as, *examining prior questions at issue* and *expecting to be informed by the addressee*, became significant. These codes are labeled as '*1. examining prior questions at issue*' and '*2. expecting to be informed by the addressee*' in Table 1.

Table 1.
Focused Codes for Expecting a Response from the Other to Verbalize His/Her Ideas/Feelings

Expecting a Response from the Other to Verbalize His/Her Ideas/Feelings	
Focused Codes	**Higher-level Concepts**
1. Examining prior questions at issue	Identifying prior questions that can emerge from a complex
2. Expecting to be informed by the addressee	question
3. Necessity of an additional utterance	
4. Questioning a future addressee	

The data obtained from written responses and personal reflections, which we used to support data analysis, offer insights into understanding how participants continued to question ideas and feelings of a future addressee to get to the bottom of the truth. This was constituted by the interplay of voices and views between them and other's ideas. In this analysis, significant quotes from written responses and personal reflections are illustrated as follows:

Can't we openly express our views at universities as long as we do not create uproar? What harm is there in this? (Extract from Boran's WR5)

Boran wrote his written response to the thematic content of classroom dialogues in which they had dialogues about freedom of speech and freedom of thought. In his written response, Boran referred to the relationship between questioning the worldview of the addressee and the need for expressing views openly. In this analysis, it can be inferred that Boran was directed or oriented to an addressee and he awaited a reply which had yet to be spoken.

Pardon me, but who wants to live in a place in which negative incidents occur or come to the forefront? (Extract from Jasmin's WR2)

In her written response, Jasmin reacted to the thematic content of the classroom dialogues in which participants offered their objections to the author's negative presentation of Ghadames in Libya, and thereby they questioned the author. Like Boran, Jasmin was also oriented towards an addressee in the search for an additional perspective. In so doing, she reacted to this future addressee by formulating a question. In this regard, the code such as questioning views to seek a response became significant. It can be concluded that Jasmin expected an answer to her question in the spontaneity of classroom dialogues.

Questioning freedom affected me a lot. I realized that I should question: why am I not allowed to use my freedom of speech? (Extract from Pürnur's PR2)

In her personal reflection, Pürnur shared her feelings and ideas about classroom dialogues whereby she was able to question the subject matter: 'freedom of speech'. Herein, Pürnur oriented towards a future perspective in the expectation of an additional word that could explicate the reasons for the absence of her freedom of speech within the context in which she co-exists with other subjects. In this analysis, the code such as questioning a future addressee in the search for an explanation identifies why Pürnur oriented towards others by formulating a question. The initial coding practice demonstrates that the speaker was expecting a response from the addressee to construct the truth and meaning together. As comparative analysis progressed to saturate data, focused codes such as, *the necessity of an additional utterance* and *questioning a future addressee*, became significant. As seen in Table 1, these codes are labeled as '*3. necessity of an additional utterance*' and '*4. questioning a future addressee*'.

As detailed in Table 1, the higher-level concept for expecting a response from the other to verbalize his/her ideas and feelings is identifying prior questions that can emerge from a complex question. That is, identifying prior questions that can emerge from a complex question is the property of expecting a response from the other to verbalize his/her ideas/feelings. Data results demonstrate that participants were able to orient towards an addressee in the search for an additional perspective. Furthermore, they were able to examine the feelings of others so that they could understand how feelings organize the self of others to construct meaning and truth. In this analysis, identifying prior questions that can emerge from a complex question is

based on the ideas and feelings of others. As a result, formulating questions about the feelings and opinions of others enabled participants to engage with others' ideas and feelings in dialogue.

3.1.2. Recognition and valuation of differences in the other and the other-in-self

As seen in Figure 2, the other category, *recognition and valuation of differences in the other and the other-in-self,* was stated 26 times by the participants. Discovery of differences between the self and the other, acceptance of others inside the self, and involving the view of the actual other and the other in the self, characterize recognition and valuation of differences in the other and the other-in-self.

Before the implementation of classroom dialogues, participants read the relevant text on their coursebook. For example, one of the texts elaborated on how people made their life decisions. Therefore, it also touched upon the negative effects of saying 'yes' to everything in life throughout the decision-making process. When the classroom dialogues started, the teacher/researcher asked participants whether or not they said 'yes' to everything as adult learners and university students. Two of the participants emphasized that they had difficulty in making their own decisions and using their freedom of thought and expression in both domestic and social life so they had to say 'yes' to everything most of the time. Three participants added that they were able to make their own decisions. One participant mentioned that using freedom of thought and speech changed from one setting to another. In this regard, the teacher/researcher questioned what freedom meant to these participants as individuals. In response, Osman defined freedom as self-awareness about one's own decision-making ability and authority and said that his family used to make decisions on behalf of him before he got into university. Subsequently, the teacher/researcher asked Osman whether he had the right to freedom of expression now. Osman explained that there was always a borderline between him and other people when he used his freedom of expression. At this phase of the classroom dialogues, the Socratic questioning the teacher/researcher developed was: *What determines the borderlines of your freedom of speech*? Asking this question, she aimed to help participants recognize and answer a question by figuring out what "prior" questions the subject matter assumed. In other words, the teacher/researcher helped participants recognize what other questions would be helpful for them to answer first when dealing with a complex issue, such as freedom of speech. In response to her question, Osman said that ethics formed by other people determined the borderlines of his freedom of speech. Herein, the teacher/researcher developed another question that requires questioning at first. The Socratic questioning she developed was: *What does 'ethics' mean to you?* By asking this question, she aimed to help participants answer simple questions embedded in the issue at hand, before trying to answer a larger and more complex question such as, *what freedom of speech was.* In Osman's opinion, ethics were composed of social norms that were established or determined by groups or individuals' position taking in a particular space, and thereby other people were not able to criticize and make their decisions in a way they wanted in that space. The classroom dialogues progressed as follows:

> Teacher/researcher: *So, what limits the criticism of an individual in a particular space? Are there any mechanisms that form these rules for criticism?*
> Osman: *Cultural differences, I accept that people from different cultural backgrounds have different views about social issues. We should accept that people from different cultural backgrounds have different worldviews and values.*

At this phase, the goal the teacher/researcher pursued was to help participants recognize that a question presupposes an alternative question that is required to be answered before answering the complex question at issue. In this respect, she ended up with a list of questions aimed at questioning the bottom line of a social issue: 'freedom of expression'.

Drawing from Bakhtin's notion of polyphony, an individual should question and answer a thought until h/she understands the question that gives rise to it. Each simple question embedded in a complex question at issue consists of an interplay of words, which also concerns other voices. As a result of this disciplined questioning, the teacher/researcher observed that Osman addressed the recognition of differences between cultures and acceptance of differences between points of view and values. In doing so, he referred to the significance of cultural differences that played an important role in constituting borderlines of freedom of expression between him and other people without stigmatizing and judging.

Herein, the code such as accepting differences between points of view became apparent. As a consequence of formulating a list of systematic questions, which is responsive to other thoughts and words, we observed that recognition of differences between self and others emerged as an inherent part of dialogues.

As comparative analysis progressed, the focused codes such as: *recognizing different perspectives of others* and *acceptance of differences between worldviews and values* became significant. These focused codes are labeled as '*1. recognizing different perspectives of others*' and '*2. acceptance of differences between worldviews and values*' in Table 2 below.

Table 2.
Focused Codes for Recognition and Valuation of Differences in the Other and the Other-In-Self

Recognition and Valuation of Differences in the Other and the Other-in-Self	
Focused Codes	**Higher-level Concepts**
1. Recognizing different perspectives of others	Incorporating the view of actual other and the
2. Acceptance of differences between worldviews and values	other in the self in the exchange of
3. Encountering the viewpoints of actual others and the other inside the self	perceptions

Participants were also asked to give a personal reflection and to write down what they felt and thought about the stories that they had experienced during the classroom dialogues. Under recognition and valuation of differences in the other and the other-in-self, most of the themes were only stated in participants' personal reflections. Quotes from personal reflections are illustrated as follows:

> *As everybody could express different ideas during the classroom dialogues, it manifested cultural exchanges between students. As a result of expressing different ideas, it helped us understand other people who come from different cultural backgrounds.* (Extract from Süleyman's PR1)

In his personal reflection, Süleyman referred to the relationship between the significance of expressing different ideas through dialogues and understanding cultural differences. In this respect, the code such as the discovery of differences between his self and other students without stigmatizing became significant.

> *I have recognized that not only my worldview in my Self, but my external point of view related to others has changed with the help of classroom dialogues in the questioning and answering process.* (Extract from Birce's PR2)

The codes, recognizing the change in points of view of the inner self and discovery of the change from an external point of view, became apparent in Birce's personal reflection. According to Birce, the questioning and answering process helped her recognize the emergence of a new point of view not only inside her Self but also outside her inner self that concerns a change in her point of view about actual others. It can be inferred that Birce recognized the perspective of the other subject in its own right and, further, she was able to revise her initial standpoints by taking the preceding messages and utterances of the other into consideration.

> *Each week, we had different classroom dialogues. These different ideas that emerged from classroom dialogues had an impact on different people in the classroom. These dialogues helped me not only recognize the different perspectives of different people but also realize the presence of different voices in my inner self. It changed my perception.* (Extract from Siren's PR2)

In her personal reflection, Siren referred to the emergence of different ideas and encountered different voices of actual others, which she bracketed under classroom dialogues. In this analysis, the codes, such as recognition of different ideas of actual others and realization of the other-in-the self, became significant. Siren conveyed that she was able to discover not only the actual others in the classroom but also the other inside her Self within her multiplicity with another side. As a result of the questioning and answering process, Siren accepted the differences between self and others in dialogue without stigmatizing and stereotyping. Siren's reflection also addressed the change in her perception to describe the awakening in her state of mind.

> *As a result of realizing differences between points of view, I started looking at issues from different perspectives. I recognize that our points of view can change only if we express our points of view and exchange ideas. The things that I did not recognize at the beginning of classroom dialogues were identified by me after the questioning and answering process based on the subject matter. Therefore, I was able to understand details of an issue after questioning an issue from different perspectives.* (Extract from Jasmin's PR1)

In her personal reflection, Jasmin implied that she was able to see subject matters broadly as a result of the exchange of ideas between different voices of others. Like Siren, Jasmin referred to the change in her perspective to mean that she was able to recognize the perspective of others in their own right. It can be concluded that Jasmin was able to accept differences between self and others in the questioning and answering process in which she expressed her opinions by incorporating the view of others in their exchanges.

As comparative analysis progressed between data and data, data and code, and code and code, the focused code such as encountering the viewpoints of actual others and the other inside the self, reveals how participants perceived the construction of truth and meaning through a questioning and answering process. As seen in Table 2, the focused code is labeled as '*3. encountering the viewpoints of actual others and the other inside the self*'.

In this regard, incorporating the view of actual other and the other in the self in the exchange of perceptions creates a surplus space in which participants changed their standpoints by taking preceding utterances of the other into consideration. In this

analysis, incorporating the view of actual other and the other in the self in the exchange of perceptions is a property of recognition and valuation of differences in the other and the other-in-self.

Data results demonstrate that participants were able to recognize the perspective of the other by changing initial standpoints and taking the utterances of the other into account. Furthermore, they could discover the other inside self within its multiplicity with another side. In this analysis, incorporating the view of the actual other and the other in the self in the exchange of perceptions enabled participants to discover different perspectives and accept those worldviews in their own right. Considering the characteristics of respecting alien voices, participants were willing to accept and value the differences between self and the other in classroom dialogues without judging, stereotyping or stigmatizing. Consequently, respecting alien voices, which is associated with categories expecting a response from the other to verbalize his/her ideas and feelings (37 times) and recognition and valuation of differences in the other and the other-in-self (26 times), has been observed 63 times in total.

In this study, respecting alien voices appeared to act as an access point, by which learners were ready to respond to others and be open to different perceptions, opinions, and views without stereotyping and judging in language learning and teaching. In this respect, the elaborate figure below briefly describes the dimension of respecting alien voices in language learning and teaching (Figure 3).

Key feature: Respecting alien voices

Teacher's responsibility as a mentor   **Expected outcomes from students**

The Theory: *Multi-voiced concept,* ⟶ disciplining thinking by identifying prior questions

each new meaning encounters the   that can emerge from a complex question.

existing meaning in the traces of context.

Practice: *Socratic questioning* ⟶ responding to a question with a different

question that gives rise learners to be open to

different voices.

Sample questioning technique:

Is this the best one to focus on at this point, or

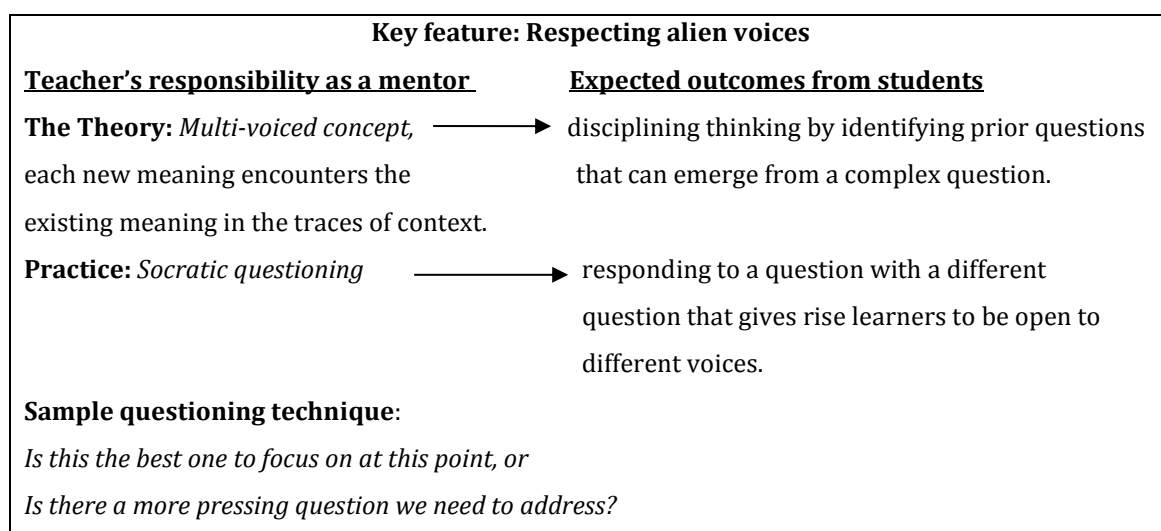*Is there a more pressing question we need to address?*

Figure 3. Respecting alien voices

As detailed in Figure 3, a teacher's responsibility as a mentor is to ground his/her ideas which are predicated on Bakhtin's notion of the multi-voiced concept or polyphony. We ascertained that respecting alien voices also means that each new meaning encounters the existing meaning in the traces of context. Herein, the expected outcome from the students is that they should discipline their thinking by identifying prior questions that can emerge from a complex question about a social issue. It can be concluded that we could associate Bakhtin's notion of polyphony or the multi-voiced concept with Paul and Elder's (2007) Socratic questioning technique, which helps to uncover and bring about the interplay of words between different voices.

4. RESULTS, DISCUSSION AND RECOMMENDATION

Reviewing the literature about Bakhtin's theory of dialogue, we identified a key feature as respecting alien voices which characterizes how learners could respect others' opinions, ideas and feelings based on the ontological and philosophical accounts of human existence. This key feature was both promoted and implemented to offer insights into understanding respecting alien voices in an EFL classroom. Drawing from the philosophical and ontological aspects of the dialogic view, language is the medium and the means of dialogue in the foreign and second language classrooms. Dialogic utterance deepens intercultural understanding, communication, and competence in EFL/ESL classrooms so a foreign language class is already seen as an intercultural space because of the encounter between the target language and native language. Learners who study English as a foreign language or an additional language explore an ideological terrain that is offered in the context of the foreign language classroom. From the critical perspective of Bori (2020), neo-liberalism, which is defined as the current phase of capitalism, has been playing a significant role in understanding the influence of the particular class system and their economic success in language education for more than twenty years. In parallel with the dominant ideology of this particular ruling class all over the world, the use of language is also reshaped by the political, economic, and historic contexts in which the knowledge is produced and reproduced in discourse (Bori, 2018). As a consequence of the dominance of the neoliberal ruling classes, the communitarian aspect of a nation or cultural identity of individuals is ignored or disregarded by pre-disposed knowledge and skills in the global English textbooks (Bori, 2020). From a different perspective, Velasco (2020), as an economist, refers to the dramatic change of the political direction to a political view where over one-third of the world lives under a populist regime that is turning to authoritarian. Counter to pluralism, populism benefits the individuals on the side of

one right view and distrusts others such as minorities, foreigners and migrants (Velasco, 2020). Investigating the neoliberal discourse in English language teaching textbooks, Bori (2020) addresses the findings not only related to the economic policy orientation of textbooks but also the worldview that shapes students' and teachers' beliefs, ideas and behaviors in the western and non-western societies.

Given the fact that the criteria and objectives of authoritative mechanisms such as foreign publishing presses, collaborative authors and research teams shape the foreign language teaching and learning context, the main coursebook materials may present socio-ideological controls over foreign language learners. Therefore, they may function as an ideological mediation in an attempt to present the values, beliefs, and cultural norms of the target language where learners can separate themselves from others and the other viewpoints in the self.

In the context of respecting alien voices, we employed a Socratic questioning technique proposed by Paul and Elder (2007). This Socratic questioning technique is based on figuring out and identifying questions presupposed in a question that is a direct concern of the students. In other words, students were encouraged to formulate questions, which are related to the subject matters at issue and which involve the utterance of the addressee as part of communication. Herein, we aimed to help learners examine the question at issue that involves the ideas, feelings, and opinions of others, which could help them be open to others. Analysis of data, which emerged from three sources, revealed two categories. Findings from the first category, *expecting a response from the other to verbalize ideas and feelings*, suggest that learners were ready to be informed by the addressee's voice in the process of question and answer, which widens space for the future utterance. The focused codes related to this category developed a higher-level concept: Identifying prior questions that can emerge from a complex question. In other words, based on Bakhtin's philosophical concept of the polyphonic world, it was possible to state that the participants in this study were able to respect alien voices or other voices by examining prior questions within a more complex one. As a consequence of this, the participants could orient towards an addressee in the search for an additional perspective. Additionally, they were able to examine the feelings of others in the search for truth to understand how feelings organize the self of other to construct meaning.

The second category, *recognition and valuation of differences in the other and the other-in-self*, was mainly related to discovering differences between self and the other. The higher-level concept that emerged from the focused codes of this category was as follows: Incorporating the view of actual other and the other in the self, in the exchange of perceptions. Data results demonstrated that students were able to respect alien voices by incorporating the view of actual other and the other in the self, in the exchange of perceptions. In doing this, participants could recognize the perspective of the other by changing their initial standpoints, and thereby they could discover the other inside self, within its multiplicity of the other side.

In the context of this study, learners improved intercultural attitudes through respecting alien voices in dialogue by constructing their knowledge about the social groups in their own culture and target culture. In other words, a dialogic view of respecting alien voices can be seen as representative of intercultural attitude, and thus learners could examine the feelings of others in search for truth to understand how feelings organize the self of others to construct the meaning in dialogue. In an authoritative study, Peker and Taskin (2018) question the quality of higher education in Turkey in the last decade, saying that higher education needs a renovation because it has become a very political institution. The academic freedom, which is predicated on questioning the truth and constructing knowledge, can be subjected to restrictions of law and discursive practices of institutional regulations by the conservative restoration even if individual academics share legitimate objections and opposing views (Peker & Taskin, 2018). Furthermore, the implication of this study should be taken into account to promote critical approaches and critical pedagogy, which view language learning as a transformative practice and in which learners give a new utterance or further expression to meaning dialogically. In doing so, learners were able to respect alien voices by incorporating the view of the actual other and the other in the self in the exchange of perceptions. It can also be concluded that the concept of respecting alien voices, which is inherent in the nature of dialogue, resulted in improving the intercultural attitude, which in turn helped learners suspend misbeliefs about other cultures and beliefs about their own cultures. Besides, they could appreciate the values of their society and culture.

In this investigation, the main purpose pursued was to examine how learners could respect alien voices in a foreign language classroom. As detailed in the findings, only dialogue establishes a safe space between students-teacher and between student-student. Similarly, Chandella (2011) substantiates the view that dialogue establishes a secure space since learners can share their true feelings and personal histories as cultural narratives. The nature of classroom dialogues would be non-threatening to learners' self and their relations with others, but it does not mean that there would be no disagreement between individuals.

Finally, Bakhtin's theory deeply resonates with the concerns of second and foreign language research and pedagogy. The hope for respecting differences in learners in a dialogue is referred to answer the problems of the coexistence of languages and cultures in today's global context. The idea of intercultural dialogue and intercultural competence has also become a reality of foreign language classrooms. In this regard, conducting this present study in Turkish in an EFL classroom did not create a handicap to reveal the nature of classroom dialogues in an EFL environment, because this study helped learners move into a shared space in which they also created a shared meaning. Additionally, the present study helped learners improve their reflective problem-solving abilities in a community and a foreign language classroom in which they also established a sense of

community. As a result of criticizing the self as part of the dialogue with a significant other, they could liberate self from the encapsulated individual autonomy and from the separation between self and community. Learners gained access to the viewpoints of other people and the other side in their own selves. In this study, dialogical formation of self between languages and between cultures offers insights into problems of the EFL classroom environment.

The implication of this current research could be taken into consideration to gain insights into the intercultural understanding and competence of language learners in dialogic education and dialogic pedagogy in foreign and second language teaching and learning. In further research, the implementation of respecting alien voices can be used in different fields and other educational environments such as Public Relations and the Department of Communication. As Isaacs (1999) states, a dialogue is a shared inquiry, which is a way of thinking and reflecting together. From this aspect, 'respecting alien voices' as a keyword which is inherent in the nature of dialogue can be applied to the field of Public Relations and Communication so that the researchers, scholars and educators can promote the problem-solving ability of individuals. In doing this, it can enhance a collaborative inquiry in communication. Accordingly, the implication of this study can be used in International Relations to empower mutual understanding between different parties through the communicative use of language. Thus, parties can have an agreement and a co-operative process without judging, stigmatizing and stereotyping. This study was limited to beginner level students in an EFL classroom environment. In further research, a similar qualitative study should be conducted in other regions of Turkey and it should be applied to other academic disciplines.

Research and Publication Ethics Statement

The research from which this article is written was approved by the University Research Ethics Committee in 2018. We prepared this study within the framework of academic and ethics rules and presented all information, documents, evaluations and findings following scientific ethical and moral principles. The work of art in this study is original. We also declare that we provide you with the approval of the ethics committee and the consent form from the ethical committee of the University. The consent form from the University Institute of Social Sciences is numbered as 23867972/2004. This research follows the Hacettepe University Journal of Education guidelines that all educational research should uphold an ethic of respect for the person, the knowledge, democratic values and the quality of educational research as well as academic freedom. The permission to participate was sought from all participants and was obtained from the head of the Preparatory school of a Turkish University in which the research was conducted.

Authors' Contribution to the Article

The data collection was conducted by the author who is also regarded as the teacher/researcher in this study because the researcher was the participants' tutor as an English instructor. Data obtained from classroom dialogues, written responses and personal reflections were also analyzed by the author. The author and co-author reviewed the literature. The co-author offered her constructive and concluding remarks for the theoretical direction of the research.

Conflict of Interest

There is no conflict of interest in the work that is reported here.

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6. EXTENDED ABSTRACT

Differences in learners' cultural, religious, linguistic, and social backgrounds are seen as a problem in today's centralized and hierarchical world system (Apple, 2018). Nationalism and ethnocentrism have become pervasive ideologies in social and academic platforms in the face of the conservative restoration in the social system. Accordingly, respecting different voices in social and academic life is a significant issue in the educational field. However, there is no elaborate inquiry into how learners could respect others' opinions, ideas and feelings according to ontological and philosophical accounts of human existence. Based on Bakhtin's philosophy of language, dialogue forms mutual relations between individuals and provides a shared responsibility, which requires being ready to answer to other persons (Gardiner, 1996). In this regard, Bakhtin's dialogue and responsibility address responsiveness to the other's word (Lachmann, 2004). Building this type of ethical relation with other people through dialogue consists of a loving, not a disinterested point of view (Bakhtin, 1990). Therefore, otherness is no longer associated with the foreign or alien, because differences are perceived as a generative opportunity.

Consistent with the ideological hegemony of centripetal forces in today's globalized world in which learners try to co-exist, the social problem that arouses our curiosity to conduct this study is related to the isolation of learners from the society in the academic and non-academic fields. Reading the literature about Bakhtin's philosophy of dialogue, we found that a key feature that is inherent in Bakhtin's theory of dialogue seems significant to this investigation: Respecting alien voices. Respecting alien voices encourages learners to be open to different perceptions, opinions and views. In this regard, we collated one keyword as a key feature and identified the key feature which was salient to our investigation about how learners could respect others' opinions, ideas and feelings without stereotyping and stigmatizing in an EFL classroom environment. We implemented and promoted the major category by employing emergent coding in inductive logic.

We used a qualitative collective case study research design to investigate how learners respected alien voices in a foreign language classroom in a Turkish university context. Classroom dialogues, written responses, and personal reflections were conducted with 17 beginner level students at the Preparatory school of a Turkish university. Of the 17 participants, 10 were female and seven were male. These participants were aged between 18 and 20. All were native Turkish students with 20 hours of English lessons per week and one of the researchers was their tutor as a teacher for 10 of these hours: six hours on Mondays and four hours on Tuesdays. These students comprised a convenience source, and they all accepted to participate in the study, signing the consent forms. We dedicated the first week of the study to explain the aim of the study and the way we would conduct it throughout the semester. We assured their confidentiality and anonymity (we used pseudonyms for each student); we also assured that their participation in this study would not affect their grades at all.

This fourteen-week case study was conducted in one academic semester. From the outset, the qualitative data formed the foundation of this study. In this qualitative study, classroom dialogues were employed to examine how participants consciously construct the meaning and truth in dialogue. Written responses were used to uncover participants' reactions to the thematic content of the classroom dialogues based on the reading text. Those responses to classroom dialogues aimed to explore cultural and structural values within that given context. Additionally, personal reflections were employed to examine how participants' personal experiences and observations shaped their thinking and their acceptance of new ideas.

In the analysis stage of this study, we transcribed the data collected from the classroom dialogues using a video-recorder and voice recorder. Classroom dialogues were transcribed systematically after each dialogue. Both audio and voice recordings of classroom dialogues were transcribed into text. Subsequently, we read the transcriptions while we were listening to voice recordings again to check the transcriptions. We also edited transcriptions of classroom dialogues where necessary. Data obtained from 12 classroom dialogues, five written responses, and two personal reflections were analyzed systematically. That is, we started coding them as soon as we collected the data each week. Atlas.ti qualitative data analysis program was used to analyze the content of the classroom dialogues, written responses and personal reflections. Through Atlas.ti, we could efficiently examine and explore how participants consciously constructed meaning and truth in dialogue in which cultural context played a prominent role in the communication aspect of second language learning. Considering the context of this study, content analysis was used to analyze data obtained from classroom dialogues, written responses, and personal reflections. In the analysis part of this study, we used the grounded theory coding strategies, which are defined as initial, focused and theoretical coding described by Charmaz (2006). Data results obtained from students demonstrated that learners could respond to others and be open to different perceptions, opinions, and views without stereotyping and judging in language learning and teaching in a foreign language classroom in a Turkish university.