RECONCEPTUALIZATION OF ELE AND PLE TEACHING AND LEARNING IN CONTEMPORARY TIMES: A SPACE FOR OTHERNESS AND ACTIVE LISTENING TO RESTORE HUMAN NATURE

RESSIGNIFICAÇÃO DO ENSINO E DA APRENDIZAGEM DE ELE E PLE NA CONTEMPORANEIDADE: UM ESPAÇO DE ALTERIDADE E DE ESCUTA ATIVA PARA O RESGATE DA NATUREZA HUMANA

RESIGNIFICACIÓN DE LA ENSEÑANZA Y DEL APRENDIZAJE DE ELE Y PLE EN LA CONTEMPORANEIDAD: UN ESPACIO DE ALTERIDAD Y DE ESCUCHA ACTIVA PARA EL RESCATE DE LA NATURALEZA HUMANA

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ABSTRACT: This present work aims to reflect on the role of teaching and learning Spanish as a Foreign Language (ELE) and Portuguese as a Foreign Language (PLE) in the post-pandemic contemporary context. Grounded in the theoretical integration of Applied Linguistics and Psychoanalysis, mediated by an exploratory and qualitative methodology, the hypothesis presented is the redefinition of ELE and PLE as spaces for the construction and valorization of alterity, experiences, and active listening in favor of the integral formation of the human being. In a scenario characterized by performance, hyperconsumerism, narcissism, cyberculture, and indifference, it becomes essential to consider foreign language teaching and learning as a rescue of human nature concerning alterity and singularity rather than limiting this process to a communicational issue.

KEYWORDS: ELE. PLE. Contemporaneity. Otherness. Active listening.

RESUMO: O presente trabalho objetiva refletir sobre o papel do ensino e da aprendizagem do Espanhol como Língua Estrangeira (ELE) e do Português como Língua Estrangeira (PLE) na contemporaneidade pós-pandêmica. A partir da articulação teórica entre as abordagens da Linguística Aplicada e da Psicanálise, mediada por uma metodologia exploratória e qualitativa, foi apresentado como hipótese a ressignificação de ELE e PLE como espaços de construção e valorização da alteridade, das experiências e da escuta ativa em prol da formação integral do ser humano. Em um cenário caraterizado pelo desempenho, pelo hiperconsumismo, pelo narcisismo, pela cibercultura e pela indiferença, se torna essencial considerar o ensino e a aprendizagem da língua estrangeira como resgate da natureza humana no que se refere à alteridade e à singularidade, ao invés de limitar este processo a uma questão comunicacional.

PALAVRAS-CHAVE: ELE. PLE. Contemporaneidade. Alteridade. Escuta ativa.

RESUMEN: Este artículo tiene como objetivo reflexionar sobre el papel de la enseñanza y el aprendizaje del español como lengua extranjera (ELE) y del portugués como lengua extranjera (PLE) en la contemporaneidad postpandemia. Por medio de la articulación teórica entre enfoques de Lingüística Aplicada y de Psicoanálisis, mediada por una metodología exploratoria y cualitativa, planteamos como hipótesis la resignificación de ELE y PLE como espacios de construcción y valoración de la alteridad, de las experiencias y de la escucha activa en favor de la formación integral del ser humano. En un contexto caracterizado por el rendimiento, el hiperconsumismo, el narcisismo, la cibercultura y la indiferencia, es esencial considerar la enseñanza y el aprendizaje de la lengua extranjera como una recuperación de la naturaleza humana en lo que respecta a la alteridad y a la singularidad, en lugar de limitar este proceso a una cuestión comunicativa.

PALABRAS CLAVE: ELE. PLE. Contemporaneidad. Alteridad. Escucha activa.

Introduction

What is the relevance of teaching and learning a foreign language, considering the advent of Artificial Intelligence in post-pandemic contemporary times? This issue becomes relevant in a period in which various software is capable of translating texts in different modalities in real time. These tools, in fact, facilitate communication in several languages. In this context, the need to learn a language as a means of communication seems resolved from a more immediate and technological perspective.

In the specific case of Spanish and Portuguese as foreign languages (ELE and PLE, respectively), the question seems more intriguing, since there is a common sense, among Spanish speakers and Portuguese speakers, that "they are very similar languages, almost the same" and " easy to learn", which would give the impression of (false) transparency. In this sense, the problems of understanding and interaction between such speakers would be practically solved in the most varied areas, which would go beyond merely communicational.

Observing the performance of the different versions of ChatGPT[2], during the automatic generation of responses and texts of different genres, in different languages, seems to open up new possibilities, where written or oral expression in a foreign language would no longer be "an obstacle". The most optimistic could imagine the arrival of a future described in some works of science fiction: unlimited communication regardless of language. Finally, the idyllic Tower of Babel project was completed several centuries later!

However, when formulating more refined and insightful questions, it is noted that the scenario is not as clear and easy to understand as some professionals with pragmatic views may hope for. It is enough to revisit the essence of the nature of language to understand what constitutes the human being.

Among the various theoretical paths that could be explored, we remember the famous Benvenistian premise: "It is in language and through language that man constituted himself as a *subject*; because only language grounds the concept of 'ego' in reality, in its reality, which is that of being," (BENVENISTE, 2005 [1958], p. 286, emphasis added, our translation). Based on this axiom, we understand why innovations in tools based on Artificial Intelligence (A.I.), aimed at linguistic development and "Machine Learning", cause us admiration and

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[2] "*Generative Pre-Trained Transformer*": an algorithm based on artificial intelligence that focuses on developing dialogues and texts since its structure is linked to neural networks and "machine learning". To find out more, see: https://www.mundoconectado.com.br/tecnologia/chat-gpt-o-que-e-como-funciona-e-como-usar/.

apprehension simultaneously. By providing the development of a coherent and cohesive textual structure, such digital technological tools can mimic an approach to the human nature of "making oneself a subject", which opens doors for discussion about the possibility that, in the medium term, Intelligence Artificial can become conscious:

> The spectrum of A.I. has haunted humanity since the mid-20th century, but until recently, it remained a distant prospect, something that belongs more in science fiction than in serious scientific and political debates. It is difficult for our human minds to comprehend the new capabilities of GPT-4 and similar tools, and it is even more challenging to understand the exponential speed at which these tools are developing even more advanced and powerful capabilities. But most of the key skills boil down to one thing: the ability to manipulate and generate language, whether with words, sounds, or images.
> "In the beginning was the verb". Language is the operating system of human culture. From language emerge myths and laws, gods and money, art and science, friendships and nations – even computer codes. A.I.'s new mastery of language means it can now hack and manipulate civilization's operating system. By gaining mastery of language, A.I. is seizing the master key to civilization, from bank vaults to sacred tombs (HARARI; HARRIS; RASKIN, 2023, n.p., our translation).

It is also worth highlighting that language is a fundamental notion in Freudian studies on the unconscious and, consequently, for the establishment of Psychoanalysis as a science. Just remember that, according to Costa (2015), in the 1891 Freudian text — *Sobre a concepção das afasias: um estudo crítico* (On the Conception of Aphasia: A Critical Study) — the author emphasizes how much Freud believes the functional issue of language to be a primordial aspect with regard to the processes of mental and psychic aspects of the human being.

In this sense, "The Father of Psychoanalysis" highlights that human nature goes far beyond a purely biological aspect, and to try to understand it, one must follow the paths of representation and the symbolic, as will be developed in subsequent studies.

By bringing Benveniste's words back to this reflection, the Syrian-French linguist does not consider language as a mere communicational instrument, in reality, it is rather the element responsible for the symbolic nature that differentiates us from other beings, establishing an (inter)subjective characteristic:

> Language is in the nature of man, who did not manufacture it [...]. We never see man separated from language, and we never see him inventing it. We never reach man reduced to himself and trying to conceive the existence of the other. We find a man speaking in the world, a man talking to another man, and language teaches the very definition of man (BENVENISTE, 2005 [1958], p. 285, our translation).

At this point, it seems coherent to introduce some recent reflections by sociologist and philosopher Edgar Morin, as presented in the work *Ensinar a viver: Manifesto para change a Educação* (Teaching how to live: the sense of the act of educating, 2015). Morin argues that Education should be guided by the theme of "knowing how to live", understood as the experience of events, considering the knowledge of oneself, others, and the world, especially in this contemporary world:

> It is necessary to understand that every decision is a challenge, a fact that implies vigilance instead of providing an illusory certainty.
> Learning to navigate an ocean of uncertainty through an archipelago of certainties is necessary.
> It would be necessary to teach principles of strategies that allow one to face randomness, the unexpected, and the uncertain, and modify their development due to the information acquired during the process [...].
> [Therefore], education for a living must favor and stimulate one of the missions of any education: autonomy and freedom of the spirit [...]. There is no mental autonomy without dependence on those who nurture it, that is, culture, nor without the awareness of the dangers that threaten this autonomy, that is, the dangers of illusion and error, of mutual and multiple misunderstandings, of arbitrary decisions by the inability to conceive risks and uncertainties (MORIN, 2015, p. 50-51, our translation).

It is noted that Morin highlights the importance of autonomy in a scenario of uncertainty and otherness, given that culture implies a mosaic of diversities to try to encompass possible alternative answers to transcendental questions, such as: "Where did I come from?"; "Who am I?"; "Where do I go?" and "What is the meaning of my existence?".

Morin argues that education should be a guide to reach an "anthropoetics", which can be understood as an ethical system for human destiny:

> Ethics, whose simultaneously very diverse and universal sources are solidarity and responsibility, could not be taught through moral lessons. It must be formed in minds based on the awareness that the human being is, at the same time, an individual, part of a society, and part of a species. We carry this triple reality in each of us. Any true human development must also include the joint development of individual autonomy, community solidarities, and the awareness of belonging to the human species (MORIN, 2015, 156-157, our translation).

In a post-pandemic scenario, inserted in a Contemporaneity marked by fragility, anxiety, non-linearity, and misunderstanding (the B.A.N.I.[3] world), it becomes essential to reconstruct a network of otherness that models bonds of solidarity, belonging, and equity, having the knowledge and respect for diversity and uniqueness as axes of this post-pandemic human fabric. One of the possibilities is the work of teaching and learning foreign languages based on philosophical and psychoanalytic notions that aim to articulate, on the one hand, uniqueness and authenticity and, on the other, solidarity and spontaneous-empathetic vision towards the other.

From this perspective, when considering the diversity and similarities that exist in Latin American societies, focusing on the construction of a pedagogical work based on ELE and PLE can be an emerging approach to reshaping the place of foreign language teaching and learning in Contemporary Times, characterized by the impact of cyberculture, fragmentation, and uncertainty.

To understand the place of the foreign language in Contemporary Times: articulation between approaches from Applied Linguistics and Applied Psychoanalysis

Expanding reflection on the teaching and learning of ELE and PLE, which goes beyond merely communicative and interactional objectives, is not something new. Taking into account the space for this reflection, as an example, some considerations from the work of Márcia Paraquett (2009) will be presented: *Linguística Aplicada, inclusión social y aprendizaje de español en contexto latinoamericano* (Applied Linguistics, social inclusion, and Spanish learning in a Latin American context). The author argues that, faced with the challenges of Latin American societies, it is necessary to introduce, in the area of ELE in Brazil, a new discourse that focuses on a social and cultural perspective, as the needs and particularities of the Brazilian context and its relationship with the region.

> *Los PCN [Parámetros Curriculares Nacionales] llaman la atención de los profesores en cuanto a la necesidad de no limitarse a aspectos formales en la enseñanza de lenguas extranjeras modernas, sino, y principalmente, preocuparse de la formación general de los alumnos como ciudadanos [...]. Además de esta cuestión tan importante en sí misma, el documento, se ocupa de la diversidad lingüística y cultural de las lenguas extranjeras modernas,*

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[3] English acronym that brings together the concepts of "Brittle", "Anxious", "Nonlinear" and "Incomprehensible" with the aim of conceptualizing the world in the market scenario, especially in the post-pandemic period. Available at: https://exame.com/carreira/bani-carreira/. Accessed in: 20 aug. 2023.

proponiendo prácticas y actitudes que lleven a exponer a los alumnos a diferentes realidades socioculturales, pero sin perder la referencia de su contexto. Quizás por primera vez se tenta la conciencia de que los intereses por aprender una lengua extranjera moderna estaban más allá de viajar a países extranjeros, derecho de una pequeñísima parcela de la sociedad brasileña. Por ello, fuimos buscando las razones que explicaban y justificaban nuestro afán de presentar una nueva lengua a aquellos alumnos, de escuela pública, sobre todo, que aprendieran por otros motivos. Y entre los muchos motivos, desde mi punto de vista, está la posibilidad de que se conozca a sí mismo, que conozca su entorno, su cultura, su idiosincrasia, pero a partir de la comparación con lo que le es "extranjero".
De esa forma, aprender lenguas extranjeras pasó a ser una oportunidad de crecimiento, de reflexión de autoconocimiento, de autocrítica. Conocer lo que es diferente para conocerme. Y, cuando me conozco, cuando me reconozco en el discurso ajeno, puedo emprender cambios que me permitan formar parte de lo colectivo, de lo que, en principio, es global. Por fin, aquella discusión nos permitió comprender que el aprendizaje de lenguas extranjeras podría ser una herramienta importante en el sentimiento de inclusión social y cultural (PARAQUETT, 2009, p. 05-06).

In a similar direction to what Paraquett thinks, researcher Silvana Serrani places the sociocultural aspect of language teaching as a protagonist in the classroom through attention to the different discursivities that are articulated and/or confronted in the teaching and learning of foreign languages. In this context, Serrani (2005, p. 15, our translation) outlines the notion of a "language teacher as interculturalist" as a "teacher, of mother tongue or foreign language, able to carry out sociocultural mediation practices, contemplating the treatment of identity conflicts and social contradictions, in classroom language".

In this way, issues such as the process of formation of subjectivity in what is said and what is not said in the foreign language, and the way in which this process is developed in discursivities, become a fundamental point in the didactic work in favor of the discussion about sociocultural identities.

Primary aspects in working with language include issues such as social practices inherent to linguistic processes, contextualization of domains, textual and discursive genres, sociocultural legacies, intertextualities, textual displacements and reformulations, and, mainly, ways of (not) saying and their meaning effects. The encounter and/or confrontation with "the strange" and "the diverse" in psychic, cultural, social, and historical terms can reveal to the subject-learner ways of being and coexisting that sometimes leave us facing the abyss of our narcissism and intolerance, sometimes they reveal a creative alternative to biophilia when alterity is accepted as a possibility of reorganization and reinvention of existence in the unstable world of Contemporary times.

Up to this point in the reflective trajectory, it is highlighted that pedagogical and didactic work with and from a foreign language transcends a mere matter of pragmatic communication, especially in the era of Artificial Intelligence, which builds interactional simulacra. On the other hand, the importance of paying attention to the textual and discursive constructions that illuminate identity aspects is emphasized, denouncing prejudices and inequalities in the relationship with the different and in recognition of otherness.

The reflection advances, signaling an aspect little explored in everyday discussions about working with foreign languages: the relevance of the psychic processes of (inter)subjectification involved in contact with another language. To address this issue, considerations are presented from the famous study by Christine Revuz (1998) on the issue of encounters, confrontations, and displacements with/of the "self" during the process of learning a foreign language. The author highlights that a considerable part of failures in learning a language, theoretically attributed to didactic or cognitive issues, can hide differences between people and communities. Such differences indicate that the problem may be centered on the relationship between language and the constitution of the "self" and how the arrival of another language can reveal this relationship:

> The foreign language, object of knowledge, and object of reasoned learning is, at the same time, close to and radically heterogeneous in relation to the first language. The encounter with a foreign language brings to consciousness something of the particular bond we maintain with *our* language. This confrontation between *first and second language* is never anodyne for the subject and for the diversity of learning (or non-learning) strategies for a second language, which can be observed when teaching a language and is undoubtedly explained largely as part of the modalities of this confrontation (REVUZ, 1998, p. 215, emphasis added, our translation).

Secondly, the learning process is configured, from this perspective, as an opening of "a new potential space for the subject's expression, [in which] the foreign language comes to question the relationship that is established between the subject and their language (REVUZ, 1998, p. 220). Among some implications, it is important to consider the relationship that the subject has with the unconscious, which will affect the supposed ease or difficulty of the subject-learner in "dressing" their "self" with another attire is not always desired.

> Every attempt to learn another language disturbs, questions, and modifies what is inscribed in us with the words of that first language. Long before being an object of knowledge, language is the founding material of our psyche and

our relational life. If this dimension is not hidden, it is clear that language cannot be conceived as a simple "communication instrument". It is precise because language is not in principle and never just an "instrument," so the encounter with another language is so problematic that it raises such vivid, diverse, and enigmatic reactions. These reactions become a little clearer if it is taken into account that the learner, in his first language course, already brings a long history with *his* language (REVUZ, 1998, p. 217, emphasis added, our translation).

Thirdly, it is possible to contemplate psychic phenomena related to subjectivation that remain hidden in various acquisition and learning processes of a foreign language. In general terms, on the one hand, during the interactional dynamics in a foreign language, with new articulated sounds, the body learning involved in a new relationship with the speaking system can lead the subject to experience a feeling of regression, in which childhood impotence arises to make yourself understood. On the other hand, in the differentiated naming process, a feeling of displacement arises, in which there is a delimitation of reality devoid of affective charge.

What shatters upon contact with a foreign language is the illusion that there is a single point of view on things, the illusion of a possible term-by-term translation, of an adaptation of the word to the thing. Through the intermediation of the foreign language, the displacement of reality and language is outlined. The arbitrary nature of the linguistic sign becomes a tangible reality experienced by learners in exultation...or discouragement (REVUZ, 1998, p. 224, our translation).

Finally, the French psychoanalyst conceives of learning a foreign language as a challenge of exploring what is distinct, including incorporating it into the (re)constructions of ways of being, in which one accepts the dynamics "of one's internal difference, of the non-coincidence of oneself with oneself, of oneself with others, of what one says with what one These reflections provide new perspectives in a period of intense migratory flows, often highlighting the physical and psychological violence of social inequalities and rejection of others, in contrast to coexistence with the foreigner in others and oneself. In this way, work with ELE for Brazilians and PLE for migrants and refugees will never be just a question of communication or a didactic process since "*learning a language is always, a little, becoming someone else*" (REVUZ, 1998, 227, emphasis added, our translation).

It is worth noting that there are several works dedicated to teaching and learning a foreign language in the context of refugees, particularizing it as a "welcome language", "aimed at the migrant population" (MODESTO-SARRA, 2022, p. 194), in which language is also

conceived as a path to social inclusion, affective interaction and the exercise of democratic citizenship. This reflection seeks to contribute to this field of study.

However, it is understood that many of the premises present in discussions about the host language could be incorporated into the ELE and the PLE in general, as working with the notion of welcoming, belonging, and listening to others is of fundamental importance in other groups, including because, to a greater or lesser extent, everyone is suffering the consequences of the process of desubjectivation in Contemporary Times. In any case, refugees are the groups most vulnerable to this violence.

In this context, reflecting on how others are perceived in contemporary post-pandemic society is relevant. To assist in this reflection is based on the notion of Giorgio Agamben, present in his work *Estado de exceção* (State of Exception, 2004). The Italian philosopher constructs the figure of *Homo sacer*, whose condition of intertwining between the biological dimension of life (*zóe*) and the political dimension of rights and duties (*bíos*), means that the subject does not have adequate conditions for living, but rather for survival.

In other words, we can define the representation of "*Homo sacer* as someone who is deprived of any and all support, who can be killed without this event being considered a crime" (MACEDO, 2022, p. 7, our translation). Unfortunately, the social and state structure, characterized by inequality, violence, and exclusion, allows several human groups to fall into this category today. Agamben (2015) indicates that the refugee is the *Homo sacer* of our time, being a contemporary political figure.

This figure becomes a victim of social trauma and invisibility, as revealed by the study by psychoanalyst Mónica Macedo (2022). According to the author, the contemporary diaspora and its impasses cause extreme exclusion, where the union of "equals" does not enable the physical and psychological experience of "different".

> The forced social invisibility attributed to foreigners in the context of refuge and migration is, therefore, a result of cruelty and rejection of those who are different, that is, it needs to be taken as testimony of indifference towards others [...].
> Therefore, the deprivation of their right to establish bonds of belonging and to have their subjective, cultural, linguistic, symbolic, and political differences recognized prevails. The tyrannical invisibility of someone who does not tolerate him in his difference, nor does he recognize him as similar, is thus imposed on the subject (MACEDO, 2022, p. 08-09, our translation).

This scenario is worsened by the COVID-19 pandemic, where various government positions have intensified the feeling of helplessness and discouragement. As Birman (2020) summarizes, in societies that had unanimous positions regarding social isolation and health protection parameters based on scientific discourse, the subject had the feeling that they could trust another (real or psychic), such as an element of protection in the face of adversity and death.

However, in some societies (such as Brazil), where there were ambiguous speeches that did not allow for the feeling of public protection, the subject feels left to chance and arbitrariness. These perspectives lead the subject to a feeling of helplessness or discouragement:

> It is obvious that if in helplessness, the subject still believes in appealing to the Other - as a dimension of care and security, which can be represented in the most varied forms, ranging from parental figures to rulers - , the fragility and absence of this instance of protection can unequivocally lead the individual to the subjective condition of discouragement, which has an effect on the psychic of fragmentation and deconstruction, in a more pronounced way than helplessness. In fact, if through the European and Asian experiences of the current pandemic, citizens were able to believe that they were safeguarded by government authorities, on the other hand, in the Brazilian and North American experiences, in which this protection was absent, what was imposed was discouragement, in a tragic, broad, general and unrestricted (BIRMAN, 2020, p. 152, our translation).

Considering an alternative perspective for teaching and learning Spanish as a Foreign Language (ELE) and Portuguese as a Foreign Language (PLE) in a contemporary panorama, especially post-pandemic, pedagogical work in these fields is proposed through an interdisciplinary approach that articulates philosophical and psychoanalytic approaches. The aim is to rescue the importance of otherness in individual and collective experience, considering it a fundamental aspect in the processes of (inter)subjectification and construction of the psyche.

Conditions for looking at otherness and active listening: considerations on the role of ELE and PLE in the Contemporary

There are different contexts when we think about specific cases of ELE and PLE in Brazil. For example, Spanish stands out as a foreign language for Brazilians and an additional language in border regions. In the case of Portuguese, PLE stands out for Spanish speakers, such as Venezuelan refugees[4] or Bolivian, Colombian and Cuban immigrants.

As previously mentioned, teaching and learning Spanish and Portuguese should not be limited to the immediate communicational aspect or to educational and humanitarian assistance policies that can generate feelings of indifference and symbolic violence in mechanical and innocuous pedagogical work.

In this socio-historical moment, characterized by an educational system deconstructed after reckless institutional policies and by a society polarized and traumatized by anti-democratic attacks against institutions and minority groups, pedagogical work in foreign languages must assume a more challenging commitment in favor of combating inequality and prejudice of different natures. Given this scenario, we propose the alternative of thinking about the foreign language as a place of recognition of otherness and active listening, based on the interface of philosophical and psychoanalytic approaches.

Regarding a philosophical perspective, the reflection is based on the studies of Byung-Chul-Han (2022), known for the concept of the subject of performance (a self-entrepreneurial subject who practices self-exploration in search of positivity and performance). In his essay *A exploração do outro: sociedade, percepção e comunicação hoje* (The Exploration of the Other: society, perception, and communication today, 2022), the South Korean philosopher argues that one of the most significant activities in contemporary times is listening, as "only listening allows the other to speak" (HAN, 2022, p. 127, our translation).

> The political space is a space in which I confront others, speak to others, and listen to them.
> Listening has a political dimension. It is an action, active participation in the existence of others and also in their suffering. It alone binds and mediates human beings primarily into a community. Today, we listen a lot, but we are increasingly unlearning the ability to listen to others and to listen to their speech and their suffering. Today, everyone is, in some way, alone with

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[4] By the end of 2021, Brazil recognized 65,840 people with refugee status. Requests come from people from 139 countries, including 67% from Venezuela, 11% from Cuba, and 7% from Angola. Available at: https://www.acnur.org/portugues/2023/06/20/brasil-reconheceu-mais-de-65-mil-pessoas-como-refugiadas-ate-2022/.

themselves, with their suffering, with their anxieties. Suffering is privatized. Thus, he becomes an object of therapy, which tries to heal the self and his *psyche*. Everyone is ashamed, they blame only themselves for their frankness and insufficiency. There is no connection between my suffering and your suffering. Thus, the sociality of suffering is ignored (HAN, 2022, p. 130-131, our translation).

In this way, the foreign language inverts the common meaning of "learning it to speak/communicate" to move towards "learning it to listen to others", to listen to their otherness, their trajectory, their ways of saying and, mainly, listening to the silences that signify, the hesitations that precede acts of courage in/in saying after traumatic experiences.

This perspective demands work based on genres characterized by narrative and descriptive typologies, in particular testimony, which allows the subject to find meaning in the experience. This does not imply transforming classes into analysis sessions but rather redefining them as spaces for welcoming and (re)apprehension of the meanings of otherness within us. The proposal is to design didactics and playful initiatives in which the subject-learner can listen and speak, through a foreign language and his reconstructions of a "self", about significant trajectories and experiences.

It is understood as testimony, that is, not a report based on historical and factual truth, but rather a form in which linguistic and gestural articulation in another language takes on meaning and can be a bond by weaving a canvas of empathy and solidarity. On the other hand, working with narrative genres can also enable forms of listening in which denial is avoided[5], understood here, in Ferenczian terms, as the act of discrediting, denying, or showing indifference towards the report of an event that is considered traumatic by the subject who exposes his experience.

Linked to didactics that provide the exercise of speaking and, in particular, listening to the experience of others in a foreign language, it is essential to develop didactics from an enunciative and discursive perspective, with authentic materials that deal with the valorization of otherness, singularity and the presence of the other in the existential sense.

One of the possibilities for teaching strategies can be linked to the comics and cartoon genres, in which images and statements are articulated. In these genres, dialogical typology

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[5] When working on the concept of trauma, psychoanalyst Sándor Ferenczi (1873-1933) elaborates this notion in two moments in the child's life. In general terms, an early event occurs in the child's psychic development, which is configured as a trauma (sometimes with a structuring characteristic) due to the failure in the relationship between a childish "self" and an adult "other". When sharing the traumatic event with another adult, the child may have their account denied, discredited, and delegitimized by that person. It is at this moment that pathological trauma is installed in the child's psyche.

often predominates; questions of an existential or rhetorical nature and polysemic semantic games with certain terms, enabling a discussion about emotions, feelings and linguistic and existential meanings.

Regarding the image aspect, the characters can be more or less sketched in scenarios that allude to reflection, including abstract scenarios, which play with a mixture of solid colors as opposed to dark colors. The imagery singularities of the works characterize the designer's style and way of sharing his worldview while allowing connection with a series of subjects and communities.

A fundamental aspect is that a dialogue is presented, explicitly, between an "I" and a "you", since the recognition of the other and the installation of an enunciative intersubjectivity are worked on: starting from an "I" that is placed in linguistic materiality, a "you" will also emerge, this other that is part of my process of subjectivation, because by recognizing it, I also recognize myself.

On the networks, there are designers who specialize in this style, particularly during the pandemic. They even draw on lives during the establishment of a discussion on the most diverse topics, such as mental health, otherness, solidarity, belonging, and human relationships, among others. As an example, we can show some graphic works by comic artists Caetano Cury (Brazilian) and Óscar Alonso (Spanish).

Figure 1 – What place should I visit[6]

Source: https://www.teoeominimundo.com.br/biografia-de-caetano-cury/.
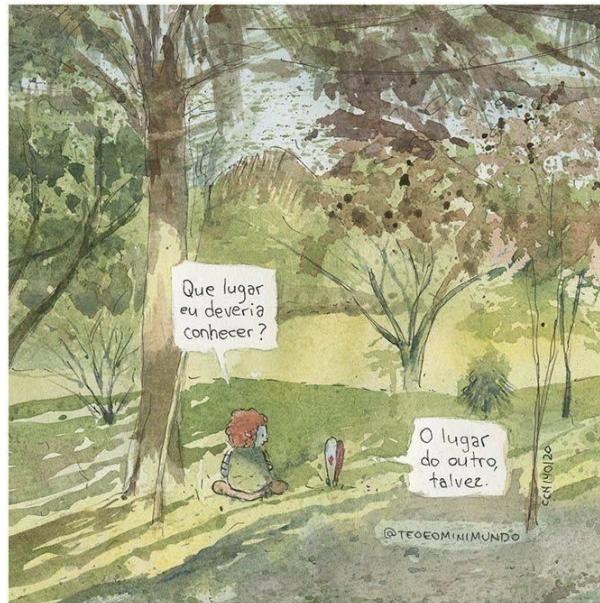
Figure 2 – *Bienvenidas*

Source: Instagram 72 kilos. Available at: https://www.instagram.com/72kilos/related_profiles/.

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[6] Comic translation on the left: What place should I visit?; Comic translation from the right: The other's place, perhaps.

Furthermore, as discussed in a study on teaching practice during the pandemic in a Spanish Literature course (FERNANDES, 2022), it is possible to build, with each student, a life project in a foreign language based on transcendental questions, like: "Who am I? "Who do I want to be?" and "What is my role in the world?"

Based on the notions present in Logotherapy studies (a school of psychotherapy of a phenomenological, existential, and humanistic nature)[7], the resignification of existence stands out through the recognition of values, trajectories, and legacies. This approach focuses on ways of articulating meaning in existence, focusing more specifically on one of these three axes: 1) Carrying out an activity (paid or unpaid) of expressive existential value; 2) Experiencing a meaningful experience with something or someone; and 3) Transcend an adverse situation. Such axes must be coherent according to the uniqueness and values of each subject in favor of an authentic experience, envisioning the construction of a legacy of which the subject recognizes and is proud.

Final considerations

After the reflective journey carried out, in which alternatives were sought to give new meaning to the relevance of working with Spanish as a Foreign Language (ELE) and Portuguese as a Foreign Language (PLE) in the contemporary context, impacted by the COVID-19 pandemic, we decided to adopt an interdisciplinary perspective to weave this set of articulations. This approach systematizes concepts present in Applied Linguistics and Psychoanalysis, including aspects of an existential-humanistic nature, based on a qualitative and indicative methodological look.

As an emerging hypothesis, it is argued that faced with a panorama distorted by performance, hyperconsumerism, narcissism, and emptiness, it is necessary to give new meaning to pedagogical work with foreign languages, aiming at recognizing otherness and singularity, especially in situations characterized by the political figure of *Homo sacer*. Considering humanization as an intrinsic factor, language must emerge as an element of resignification and appreciation of humans and their rights, regardless of their singularities.

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[7] Founded by the Austrian neuropsychiatrist Viktor Frankl (1905-1997), a survivor of concentration camps, Logotherapy is the third Viennese school of psychotherapy, in which the interpretative key to understanding human nature comes from man's search for meaning its existence.

Resuming the initial concern with Artificial Intelligence (A.I.), which increasingly mimics the dialogical linguistic articulation of human beings, pedagogical work with foreign languages can rescue the process of subjectivation and the recognition of otherness. One should not reduce the experience with others to a mere informative process of performance, in which there is a series of signifiers full of cohesion but devoid of the gaze, voice, and corporeality of another human being. Constant exposure to this mode of interaction and sharing experiences in the digital world can desensitize people to the suffering of others, sometimes leading them to indifference and sometimes delegitimizing their existence.

The articulated space for teaching and learning a foreign language, especially in languages that are tensioned by the illusion of transparency and subtle opacities between them, must be not only a place of speech but also a place of listening and legitimizing the experience of others and our experience in the face of the different. When experiencing the "disease in civilization" characteristic of Contemporary Times, it becomes essential to (re)elaborate a new time, according to Han's reflections (2022, p. 135, our translation); "In opposition to time for oneself, which isolates and separates us, time for others promotes a *community*. It is, therefore, a *good time*."

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