



The phenomenon of ownership from the perspective of the phenomenological-existential clinic: A case study

O fenômeno da propriedade sob o viés da clínica fenomenológica-existencial: Um estudo de caso

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ABSTRACT

This article alludes to property as a possibility unveiled by the affective tonality of anguish from the Heideggerian perspective of *Dasein* (Being-there). From this perspective, the phenomenological and existential clinic presents itself as a way of opening meanings, unveiling the property of being, because in this way of making oneself clinical, it removes from the being-there ontological properties previously given. Thus, the general objective of this article was to understand the phenomenon of property from the perspective of the phenomenological and existential clinic from a descriptive case study. Data were collected from 8 psychotherapy sessions. Therefore, the data were analyzed by means of the qualitative method, deepening the phenomena arising from the therapeutic process. From the results, it was found that the phenomenon of appropriation is permeated by anguish, which makes a return to being, in the capture of nothingness. Through the appropriation of one's own world, it becomes possible to assume one's place as a being-in-the-world, expressing one's desires and desires, recognizing one's feelings and opening oneself to possibilities, understanding that there will be limitations and frustrations, revealing the tension between will and power. In other words, conquer your existential measure.

Keywords: Property, Anguish, Psychology, Phenomenological and existential clinic.

INTRODUCTION

This article alludes to property as a possibility unveiled by the affective tone of anguish. However, the property addressed here is linked to the way of existing, where the being seeks the truth of its own existence. From the Heideggerian perspective of *Dasein* (Being-there), it can be seen that in the face of anguish, existential possibilities arise, capable of veiling the beings of the interior-of-the-world that they exert on their own and improper existence.

It is therefore necessary to analyze that when living improperly, the being-there is not aware of its impropriety, because this way of existing has not yet opened up to it as impropriety. In this sense, anguish becomes fundamental for the suspension of the beings of the interior-of-the-world, because from this, the being-there begins to face itself face-to-face and identify its

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improper mode of existence (BERNARDO, 2018). From this perspective, the phenomenological and existential clinic presents itself as a way of opening meanings, unveiling the property of being. In view of this, the following question arose: How does the phenomenological and existential clinic unveil the property of being and expand the horizons of power-to-be?

Thus, observing that this mode of clinic is focused on the understanding of the self (*Selbst*), of the being-there (*Dasein*), following the way in which this understanding of its possibility as "being-in-the-world" (*In-der-Welt-sein*), which unfolds in its existence, it is assumed that, considering the deconstruction and dispensability of subjectivity, this way of making oneself clinical, removes from the being-there ontological properties previously given. Through this, existence, at the same time that it is defined by its naivity, therefore without any possibility that determines it in principle, becomes necessarily destined to have to be in order to conquer its being (DEPTULSK, 2014).

Following these assumptions, the general objective of this article was to understand the phenomenon of property from the perspective of the phenomenological and existential clinic from a case study. To this end, the specific objectives were: to identify the practical and theoretical knowledge of the clinical psychologist's work with a phenomenological-existential approach; to recognize the philosophical and theoretical foundations and characteristics of this approach; to establish relationships between theoretical and practical knowledge of psychotherapeutic care; and, to analyze the phenomena that permeate the phenomenological and existential clinical process.

Therefore, the relevance of this theme is observed in elucidating in a practical way the theoretical and methodological contributions of clinical practice under the phenomenological and existential bias, understanding the being in essence from the knowledge of Martin Heidegger. Thus, the present article was a descriptive case study. Data were collected from 8 psychotherapy sessions, safeguarding the therapeutic confidentiality and ethical principles of the Psychology professional. The data were analyzed by means of the qualitative method, deepening the phenomena arising from the therapeutic process.

From this perspective, after this brief introduction, the development of the present work follows, presenting in a descriptive way the care provided based on the existential analysis of the case, accompanied by the author's final considerations regarding the objectives listed here and the references that guided the scope of this article.



ER-EIGNEN: TO DISCOVER WITH THE GAZE, TO AWAKEN WITH THE GAZE, TO APPROPRIATE: THE EXISTENTIAL STUDY OF THE CASE OF P. V. N. M.

In order to represent this case study, I present an analysis of the care provided during this period, deepening the understanding of the case of P. V. N. M., 22 years old, followed during 8 sessions in the period from October to December 2020, in the light of the phenomenological and existential approach.

The young man, whom I will treat as an analyser, complained of depression and anxiety crises, in addition to having difficulties in interpersonal relationships. He lives with his mother, aunt, grandmother, and a sister. He has always lived in the same place since his childhood, in a neighborhood in the countryside of the greater São Luís-MA. He currently works as a motorcycle taxi, making rides and freights, with which he collaborates in the family income and can meet some of his needs. He is a practicing evangelical of the Seventh-day Adventist Church and regularly attends church.

P.V.N.M. came to psychotherapy with a need to speak, to be heard and to be welcomed. As he talked about the various moments of his life, he found an unhurried and welcoming listening, which made him enter his past and report an abuse suffered at the age of 7, which as a way of overcoming it, tried to forget it. And when asked if he had said that to anyone at the time, he said that: "no, I was afraid of being looked down upon" (sic). Then he went on to point out the problems he had suffered in adolescence with some friends, for his shy and quiet way of being. During the first consultation, the analysand always touched on the same point: depression, anxiety, anguish and isolation.

About the isolation, he reported that he closed himself off, not allowing himself to relate easily, including sexually. Meanwhile, he sought to distract himself in the things he always liked, such as games and cartoons, which for him could bring not only fun, but also a philosophy of life, because he believed that cartoon characters had a real story of overcoming. As a way to get out of the strangeness with the world, the analysand also searched the internet for senses and meanings for what he felt, such as: "why do people get sad? How to be happy? What is depression? Symptoms of anxiety" (sic).

Although he reported on his difficulty in relating to others, he pointed out that at some point there was an awakening, which made him "seek maturity". This openness to possibilities alludes to the existential emptiness in which he found himself, where from within his nativity, he was able to perceive the horizons of meanings that were around him (BARCELLOS, 2014). This led him to "persist", interpreting that although he has depression, it "doesn't kill, it makes you



strong", and that he began to allow himself to go to play soccer with friends in the neighborhood, to have a relationship with a young underage girl, to try to return to the church's pathfinder group, in which he had not had a very good experience in childhood. In addition, the search for a certain leveling through his grandmother's advice, because according to him "I live by advice", and in his grandmother he found to some extent a reference of "good faith" and life experience.

The first session made me reflect on the concept of *Dasein* and that I was facing an existence, therefore, the phenomena presented there, although they did not make sense at first, spoke of the analysand and that the discourse that had seemed disorganized to me had a certain organization. This pushed me to focus on the existence that was in front of me, renouncing my preconceptions and technique, in order to understand the meanings that permeated the phenomenological and existential clinic.

In the second consultation, the analysand reported having felt sad during the week, and that this made him stay longer in his room and do research on the internet to understand the meaning of his "sadness". As I was asking him about this feeling, he brought up some events that caused him some upset. Due to the fact that he works with freight, it happens that sometimes of the day he is asked for it. However, some people often ask you for favors, and this causes you some discomfort. He reported that these people sometimes try to "take advantage" of it, which tends to provoke more aggressive responses on their part. When asked what these advantages are, he referred to the past and his jokes with his childhood classmates: "give a light slap and get a stronger slap" (sic).

This phrase alluded to the abuse suffered in childhood, and it was in this phenomenon that I tried to delve deeper, asking him about his reaction to it. He reported that he didn't do anything, that he felt a share of guilt, for allowing people to do this to him. And what in the first session seemed to have been only an abuse, was added to several others, not necessarily having a sexual nature.

He complained that a child always has to do what his elders ask him to do. Talking about this feeling made him have some physical reactions, especially in his eyes. The abuser, in addition to being part of his family, was a little older than him. Reflecting on this, the analysand had said that "he must have gone through this and wanted to do this to me" (sic). I realized at that moment that although he reported that he had overcome this situation, it always became recurrent in his dialogue, presenting a certain suffering that caused him discomfort.

In this sense, the analysand sought answers to justify the act of abuse he had suffered, because, when asked why he considered that the abuser had gone through the same and why he



had done such an act to him, the analysand replied: "I cannot see it as an 'abuse'" (sic). That said, as the analysand considered that he had a share of "guilt" in this story, because he allowed the outcome and remained silent afterwards. However, he added: "he is paying, he is now homosexual" (sic). I asked if the abuser should pay for what he did and if the fact of being homosexual was a penalty, to which the analysand replied that "yes, that is a punishment".

When asked how he felt about all these events, he reported that "I feel that the problem was not with me, that I was not to blame for what he did to me" (sic). Given that I asked: Have you ever felt guilty? And he replied: "yes, a long time and for a long time, I never said that to anyone" (sic).

According to the analysand, one way to try to understand what was going on with him was to search the internet, including about the meaning of psychotherapy, demonstrating the permanence sometimes in calculating thinking. To which I asked you: interesting, you tell me that you do constant research on the internet to find answers to what you feel, but have you ever tried to find those answers within yourself?

This question silenced him for a few minutes, which made me observe the being in front of me, who since the first session when he entered the office had not yet been silent like that even once. Because, according to Deptulski (2014), talking a lot is not a sign of understanding, but a possible veiling of what one wants to show. This silence, like listening, is constituted as an original way of the discourse of being-there, and silence, therefore, has the same form that one makes himself understood.

In this sense, when the analysand resumes his speech, he presents a biblical passage that says:

Then Jesus went with them to a place called Gethsmani and said to the disciples, "Sit there while I go there to pray." Then he said to them, "*My soul is sorrowful unto death. Stay here and watch with me.*" And going a little further, he fell on his face and prayed: "My Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as you will" (BIBLE, Matthew, 26:36-39, emphasis added).

As analyzed, this "grief" and "anguish" of Jesus was a sign that he too had depression and that it can happen to everyone. In this sense, the analysand wanted to find the measure of his sadness, looking at the depression he had had, as an explanation of his feelings in the face of his life story. Since, anguish stranges us, but returns us to our own being, which at its foundation is nothingness (BERNARDO, 2018).

Therefore, in the third consultation, the analysand reported having felt well since the previous consultation. However, when asked about this "feeling" well, he began to relate some



facts that he had not brought to the office. He was able to identify that he was feeling a lack of enthusiasm to perform some daily tasks and, above all, his difficulty in relating to other people, and when asked about this difficulty, if he could observe its origin, the analysand associated it with the frustrations and rejections of the past. This was demonstrated by the presence of a meditative and reflective thought about its history. It is noteworthy that at no time did the analysand bring up the issue of his relationship/courtship with the minor.

Regarding his frustrations, he listed scenes from his childhood with his friends, who almost always took advantage of him. The same was true when he related to his family. The analysand reported that he had difficulty saying "no" to people as a child. And when he felt free to refuse the request to lend something, people would ask his family, who would give in. And this caused him a feeling of anguish and non-appreciation, which in the office he was able to translate as the need to "know how to impose himself (sic)".

During this service, he began to point out all the possibilities he was now allowing himself, including trying to connect with other people, playing soccer with friends in the neighborhood, going out and having fun, studying, taking the entrance exam. But always in his speech he returned to the past with an "what if..." This return ended up elucidating a feeling of regret and guilt, which made him live today as a way of fixing the past and not of opening himself to the horizons of meaning. When asked about this feeling, he associated it with the need to get respect from people, something he had not had before and that today when he takes a stand, he perceived a great effect.

As a way of dissolving suffering, that is, the pain of pain, I asked questions that led the analysand to observe its possibilities, in order to find the existential measure and exercise self-care, however, not detaching himself from otherness (FEIJOO, 2017).

The analysand stressed that now he will have to "face what they did to him as part of it as well (sic)", that is, he still blamed himself for the abuse he suffered during his childhood, only now with a different discourse. When asked if he would fixate on an uncertainty of guilt or live for today, he was silent. And after some time, according to him, from that moment on he should "reap the good things and leave the bad aside, leave fiction aside to live real life (sic)."

He made reference to having left the cartoons and movies he had watched, where he was looking for answers, and looking to himself to find those answers. He listed the need to go back to reading and studying. By asking: What have you done to do this? He replied, "interpret that life has good and bad moments, dark clouds and light clouds (sic)." E: What are you going to do from here on out? At this point, he emphasized raising his parents with a positive outlook,



although they did not consider his will and opinion at times, and with respect to his family he concluded that he would need to "impose himself in a way that is not proud and not aggressive, but respectful (sic)."

Childhood was a remarkable place for him, emphasizing today the need to "impose oneself" and "mature". The search for maturity makes him want to break the silence of the "no" that he had not been able to establish in childhood. According to Vieira (2015), the word childhood has its origin in the Latin *infantia*, coming from the verb *fari*, which specifically means to speak. *Infantia*, therefore, is formed by the present participle *fan* (speaker) and its negation *in*. The *infans* are considered as those who have not yet acquired their own way of expressing themselves, they do not have an articulate language.

The search for this differentiation was becoming more and more present in P.V.N.M.'s life, as a way of appropriating himself as a *Dasein*, getting out of the feeling of impropriety, of not being able to be himself. And this change is permeated by anguish, which makes a return to being, in the capture of nothingness. In this regard, Heidegger (2018, p.18-19, emphasis added) points out that,

The fact and manner in which man is surrendered as property to being, and how being is appropriated to man. It is simply a matter of experiencing this proper being in which man and being are reciprocally appropriated, an experience that means entering into what we call *event-appropriation*. The word event-appropriation is taken from natural language. "*Er-eignen*" (to happen) originally means: "*e-äugnen*", it means to discover with the gaze, to awaken with the gaze, to appropriate.

From this perspective of self-ownership, the analysand arrived at the fourth session reporting that he had had a productive week, and that he was able to open up the possibilities and allow himself to perform the activities that in the previous session he said he did not feel enthusiasm for. When asked how he felt about it, he said he felt fine. However, he reported having had some problems with some people who asked him for favors, including his sister, often feeling angry.

When talking about it, he began to go back to his childhood. He reported that as a child, although he did not want to do favors, he was always assigned to the same and could not not accept, because his mother said he would have to do them. With doubts about this feeling, he sought out a friend to ask him how he acted in this situation. Given that his friend told him that it's normal to feel angry at this time, that some people really take advantage of him and that he may refuse not to do these favors. One can then perceive the constant search for a leveling.



When asked what he thought about it, he said that's how he thought too. Returning to what he said in the first consultation "I live for advice", it can be seen that although he wants to impose his decisions, the search for leveling has become a means by which the analysand does not exempt himself from the blame for his decisions, handing it over to the other.

In this sense, I asked about his maturity and the fact that he has to take responsibility for his choices. In this regard, he replied that he was quitting watching cartoons and recognized what he had to do, although he knows there are limitations. When I asked: what limits you? He couldn't recognize it at first, but little by little he pointed out the difficulty of concentrating, which makes it difficult for him to study.

According to him, he had suffered from this problem since childhood. He associated this fact with not being able to read what he wanted when he was a child, manga books, because his mother had always made him read books he didn't like. So, in order to be able to study, he looked for some videos of his interest.

In this session, the analysand expressed that he was open to the changes that were taking place in his life and to the possibilities of becoming. He pointed out that he was trying to "remember the past without fixating on it (sic)". When she reported on her aunt's depression, she was asked if depression limited her and again: what limits you? To which he replied, "stay at home!" In this sense, he commented that being at home was not having felt "that's where depression comes (sic)". Home for him was a return to the lack of possibilities, where he was faced with his finitude, boredom, nothingness, emptiness.

However, when he felt this way, he sought to leave, not as an escape, but as a way of seeking meaning, because "anguish allows us to make the decision." And when talking about depression, he said: "I was afraid of it before, now I face it. She's afraid of me, I feel good because today I do things that I didn't do before and I let her in (sic.)."

During the fifth consultation, the analysand reported feeling well and having had a fruitful week, playing soccer with friends and performing freights. However, he pointed out that he had felt the need to study, but was thinking of giving up the entrance exam, because he did not see himself prepared. In this sense, I asked him why he studied and why he didn't study and, from that, he reflected on his plans for the future, to graduate and to be a successful person. Thus, the dialogue turned again to the question of maturity and the fact that this comes from responsibilities, consequences and frustrations.

When asked if he could define the main things in his life, the analysand pointed out three as the most important: "family – friends – studying" (sic). Once again the question of studying



returned to his dialogue and, in view of this, he was asked: Why do you list something important that you do not do? Is there someone successful that you recognize? And he answered, "Yes, my uncle." And, I asked him: What did he do to be successful? The analysand reflected on it and said: "he studied a lot, worked hard and managed to succeed in life". And from that perspective I asked him: And what do you need to do? To which he replied, "God will tell me!"

When asked why God should say this, he said, "because he knows everything and knows everything." When asked to say something important that God had said to him, the analysand presented the following Bible passage:

Ask and it will be given you; seek, and ye shall find; knock and it will be opened to you; for whatever asketh receives; He who seeks finds, and to whom he knocks will be opened to him. Who among you will give a stone to his son if he asks for bread? Or will you give him a snake if he asks you for fish? Now if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good gifts to those who ask him! (BIBLE, Matthew, 7:7-11).

In view of the above excerpt, I asked him: Have you ever knocked on the door? Has she opened up to you? And, he answered, "yes, God does not close the door even if it is narrow" (sic). In order to make him reflect on his possibilities, I asked him: What do you see behind this door, what have you found? And he responded with an excerpt from a biblical psalm: "Take off the blindfold from my eyes so that I may behold the wonders that come from your law" (BIBLE, Psalms, 119: 18).

I associated the blindfold with the past that had hurt him so much, that had somehow closed his horizons for as long as he could be. So I asked him, "And what to sell you now?" And he answered, crestfallen, "My past and the future." At that moment I found an opening to talk to him about the attachment to the past, which has already been lived, and to the future, which is uncertain. The only certainty we have is today as existence in the world. He reflected on it and said that "life is a game". This metaphor allowed him to associate his life with the game he had loved so much, football.

He pointed out that when it comes to gambling, he would rather win than lose. In this game he is the goalkeeper, passive of attacks and should only defend so that the opposing team does not score points. The reflection came when he thought "it's time to get out of the goal and go on the attack". Associating that for a long time he had been in the place of the improper and now he had recognized the need to conquer his character of being able to be.

In this sense, Feijóo (2017, p. 139), taking up Heidegger's thought, argues that being-there has three characteristics: being-always-mine, having-to-be, and being-able. "Power of



being refers to the fact that man's being is never characterized as something of a simply given natural order. It is this original indeterminacy that characterizes man as freedom." In this way, by taking himself as something given, with a definite identity, man forgets his possibilities. And this forgetting is what often restricts you and causes you suffering.

In search of this power being, the analysand reported having to "race against time". This alludes to the fact that, in the face of his finitude, he observes how many possibilities he has not experienced. In this context, I had to try to bring him back to reflection, diverting him from technique and calculating thinking, so that through a meditative thought, he could focus on what is closest to him, so as not to focus only on the aspect of things, but to meditate and reflect on them (FEIJOO, 2017). Coming out of this calculating thought he said, "I don't need to run after it, but I need to run with it" (sic), thus projecting himself as *Dasein*.

In the sixth service, the analysand brought a question about a freight he made and the client did not pay him, however, she insisted that she had paid him. When I asked him how he felt about this, he replied that he preferred to avoid conflicts, "everything in life we have to avoid conflict" (sic). This avoidance of conflicts, he referred to not being "a bridge for everyone to pass by me". Referring to the fact that he doesn't want to be stepped on anymore. I asked him: Do you consider yourself a bridge? And he replied: "I am those drawbridges, but I don't want to be another bridge, I want to be the one who controls the bridge" (sic).

To command the bridge would be to command his life and to put in order the things that are under his dominion. But when asked who controlled him, he replied, "God, he controls everything." In light of this, he went on to report the importance of a president of a country, as he is the person who has control of a nation. In that same speech he spoke of his fears that "I had before, now I don't anymore." And when I asked him what fear he feels today, he said, "Fear of not being able to cope anymore." And he continued: "certainty, I only do what I am sure of (sic)". But when I asked him what certainties he had and where they came from, he replied, "From God!"

Through this, he began to talk about a documentary he had watched and that had brought him many reflections. When talking about important parts of this documentary, he reported that it says that "God never abandons us, because we are surrounded by angels". Through this, I asked him if at any time in his life he had felt abandoned, and looking to the side he answered: "Yes, many times, my mother, my family and I isolated myself, I don't want to stay on a desert island (sic)." When I asked him what had put him on this "island", he alluded to the situations of



abuse that he had exposed in the previous sessions and that, on that day, he had not felt open to address.

So I asked him: but are you the bridge or who controls it? He answered: I am the one in control! And from that I asked him: Then why don't you leave the island and cross this bridge? At that moment, once again he fell silent, breathed, and reflected. "I don't want to stay on the island anymore, I just want to observe the island from afar (sic)."

This session made him reflect that there is still an affection of harm that causes him discomfort and that, to some extent, there are still people with whom he feels harmed. This "being a bridge" comes to be understood beyond a simple path for crossing, but as something that connects senses and crosses precipices.

During the seventh appointment, the analysand explained that he had gone out with his mother to shop. And, apparently something that seems to be so simple, for him it was a great feat. This is due to the fact that on that day he allowed himself to make choices, dealing with the consequences of that. According to him, his mother would go shopping alone and once again, she would be the one to choose what he would wear. He, however, made his decision, went along with his mother and chose the things he wanted the way he wanted, even though his mother opposed his choices.

In this sense, he reported that this situation had brought him a very good feeling of accomplishment, and said that he would do it more often, although he always suffers "influences". When asked what influences him, he replied that

"We've always been influenced, direct and indirect, don't you watch television? I watched those people and saw clothes that I liked and I wanted to buy clothes like that, my mother who always bought them for me, she never bought them as I wanted and I had to wear what they gave me (sic)."

Returning to the island metaphor, he replied "I got out of there, I don't want to take the blame for something I didn't do (sic)". In this sense, I noticed his presence in meditating on the events of the past, especially in relation to the guilt of the other that was so present in his discourse and that he carried with suffering and now frees himself from it.

From this perspective, the analysand highlighted the importance of participating in groups of friends "the need to go out, enjoy, party (sic)", something he never allowed himself, because he only had friends from the soccer game. Thus, taking a step back from the normative and moralizing model that he had established for himself, needing the technique to anticipate, guide and control, the analysand starts to want to conquer his existential measure (FEJOO, 2017).



The analysand presented an excerpt from a song Eptáfio², which according to him had defined how he was feeling so far, in which he "should have loved more [...]".

When asked about the meaning of music for him, he replied with a line from the movie *Mummy*: "live today, fight tomorrow". Both the music and the phrase in the film spoke of him, while the former wanted to find his measure and launch himself into the horizons of meanings and possibilities that presented themselves. However, that fear of not being able to tell the story had come to point to the fears of childhood, which he was able to point out as: "the car that took boys in the neighborhood, rain, hurricane, the fear of losing one's home, horror movies." Things that don't make sense today, but that took away his security.

The eighth service was the last one, consisting of a feedback. Initially, a welcoming space was opened to listen to how the analysand had felt during the week. When he arrives at the office, he says: "I didn't miss the first one, I wouldn't miss the last one (sic)". At that time, he reported that he had felt good during the week and was allowing himself to study and carry out his activities. He pointed out that he was indeed on a path of "maturing". Now, according to him, he was able to command his existence and in the face of the experiences of the past and the people who harm him, he no longer saw himself as a "puppet".

When I asked him about how to stop being a puppet, he replied that it only occurred when he allowed himself to know. In his speech he addressed the issue of power, which he identified in a cartoon character Lex Luthor. When I asked him why this character, he reported that he possessed "power, dominance and command, he looks so simple, but he is very rich and commands an entire city".

Through this image, he observed his possibility of being able, recognizing his property. From then on, I asked him: can you visualize what you have evolved since the first service until today? The analysand, without delay, began to bring in his speech the relevant points that were worked on in the clinic, emphasizing the new way he started to face his past, ceasing to hide behind depression, the feeling of guilt that did not belong to him, the responsibilities of making new decisions, his difficulty in concentrating that was linked to not having affinity with content that did not interest him, And that today "I'm not going to race against time, I'm going to run along with it" (sic). And also: "the blindfold has fallen (sic.)", which Heidegger (2018) treats as discovering with the gaze, awakening with the gaze, appropriating oneself.

² BRITTO, S. Eptáfio. In fashion:_____. Last Week's Best Band of All Time. Rio de Janeiro: Ars Studios, 2002. 1 CD. Track 6.



In this sense, together with him, we observed the things that still needed to be worked on, such as: taking responsibility, because "the door is already open, the blinders have fallen", taking your place as a being-in-the-world, expressing your desires and desires, as he himself pointed out "in a respectful and non-aggressive way", recognizing your feelings and opening yourself to possibilities, understanding that there will be limitations and frustrations, revealing the tension between will and power. In other words, he should continue to search for his existential measure. And when I asked him about the appointments, he replied: "it was very good, I realized myself, so I didn't miss it."

CONCLUSION

To begin in the phenomenological and existential clinic is to open oneself to the other and to linger with him. This relationship between analyst and analysand requires leaving the world of technology. In this sense, training in Psychology is sometimes equipped with the technique that ends up showing when entering the office. Leaving this technique aside to surrender to *Dasein* was not an easy task, however, it was not impossible.

As the consultations went by, it became increasingly clear how to accompany the analysand in this process. Thus, I understood the importance of walking together and not forcing yourself to carry out interventions. These are caused by the phenomenon that presents itself. And although, permeated by difficulties, the analyst-analysand managed to delve into existence, and there, in this relationship, the analysand, by taking upon himself a meditative thought, began to elaborate many questions of his life and to allow himself to become-to-be in the world.

From this perspective, I was thrown into the space of freedom, because in this type of approach there is no ready-made manual on how to deal with clinical processes. The phenomenological and existential clinic is experience and only this leaning into the other and being available to *Dasein* can allow this to be done as an analyst. In this way, in the face of the anguish of being able-to-be, I moved to apprehend this process, considering my nothingness and, from it, the all possibilities that I could realize.

In this context, it was possible to identify the practical and theoretical knowledge of the clinical psychologist's work with a phenomenological and existential approach. Acknowledging the philosophical, theoretical and characteristics of this approach and establishing relationships between theoretical and practical knowledge of psychotherapeutic care, in addition to being able to analyze the phenomena that permeate the phenomenological and existential clinical process.



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