

Chapter 41

Ontology of doomed existence: foundations of existential liberation therapy

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ABSTRACT

The present analysis essay had as its central objective to trace a dialogue with the first chapter of the work *Doomed Existences*, by Professor Dr. Gustavo Alvarenga Oliveira Santos, and under this construct to discuss the Existential Liberation Therapy (TEL). The therapeutic praxis organized by Alvarenga is based on the philosophical decolonial clipping, thus talking with the Latin American decolonial schools of thought, which connect and distance themselves from the phenomenological-existential tradition of European. At first, we will seek to situate the reader on what comes to be the doomed existence, based on

the decolonial criticism of the phenomenological-existential ontology of European tradition. Later, we will approach the praxis of The Existential Therapy of Libertação(TEL), aiming to deepen the concepts: of Che, Ñandé, Oré, and Kwaitá as well as think about the therapeutic relationship, because it requires, on the part of the therapist, versatility, flexibility, and sensitivity to deal with community emergencies. To finalize, we link the story of Alex, revealed in the book *Doomed Existences*, with the Foundations of Existential Liberation Therapy, to propose this decolonial turn, as it is traditionally known.

Keywords: Existential Liberation Therapy, Decolonial thinking, Existential Phenomenology.

1 INTRODUCTION

"Fleas dream of buying a dog, and no one with leaving poverty, that on some magical day, luck rains suddenly, that it rains good luck to pitchers; but good luck does not rain yesterday, nor today, nor tomorrow, nor ever, nor a shower falls from the sky of good luck, no more than anyone calls it and even if the hand is left scratches, or get up on the right foot, or start the year changing brooms. The nobody: no one's children, the owners of nothing. The nobodies: the none, running loose, dying life, fucked and underpaid:

Which they're not, even though they are.

Who don't speak languages, speak dialects.

Those who don't practice religion, practice superstitions.

Who doesn't make art, make crafts?

That they're not human beings, they're human resources.

They have no culture, they have folklore.

They don't have heads, they have arms.

They don't have a name, they have a number.

Which do not appear in universal history, appear in the police pages of the local press. No one, who costs less than the bullet that kills them."

Eduardo Galeano

In the work *Doomed Existences*, by Professor Dr. Gustavo Alvarenga Oliveira Santos, we can experience the encounter between the praxis of Existential Liberation Therapy (TEL), and the world-of-life-popular. "TEL studies oppressed, colonized, and enslaved ontologies to demonstrate how they reside in Latin American culture and express themselves in the way of being popular" (SANTOS, 2019, position 244).

Now, following this meaning, we have the task, as Psychologists and Latin American psychologists who work with Phenomenological-Existential knowledge in Brazil, to dialogue with decolonial thinking to expand and reconsider its epistemological base, as well as its praxis, given that our soil is precisely the space of fruition and (co) ethical existence. But singularization is not so obvious. That's because the little story finds a fissure thick enough to penetrate the new soil, just as the slurry penetrates the earth contaminating everything it finds around.

Everyday violence, in our epocal horizon, appears as the gears that keep the bodies docile, silenced, and abject. The numbers circulate, invisible, like *cazumbis*. In the squares and bars, in the streets and alleys, the condemned roam. "If the common bourgeois learns throughout his life to denaturalize himself to become a free and responsible human; *quinzim*, *lurdinha*, the unrecognized son of *Tião*, *Lucas*, *Washington*, and *Jeniffer*, were born thus, without naturalness" (SANTOS, 2020, position 91). It is precisely this nuance that appears as the mark of violence, because, to some extent, it contributes to the shading of lives that call for visibility, maintaining structural hegemony. The fact that we have no substantial property and no substantial nature does not mean that we do not have historical naturalizations. Still within this perspective and resuming the guiding thread of this conversation, in the work *Doomed Existences*, the author proposes, based on Nelson Maldonado-Torres that the Fundamental Ontology of Martin Heidegger seems to be insufficient to think about psychological doing with the support of Phenomenologies that aim at the Decolonial clippings, because the colonized, different from the *Dasein*, do not have freedom as a-priori, "but rather a certain condemnation of subjugation, being called by the author of *Damn e the condemned*" (SANTOS, 2018, p. 80); Maldonado-Torres (2007) referred to the book, *The Condemned of earth*, by Frantz Fanon. In this way, the ontology of the colonized does not support the lack of Being, but "a temporality that is not pronounced for a way or come-to-be" (SANTOS, 2017, p.103). Torres (2007) engenders critical consideration for the limitation of Heidegger's ontology, then in it results in the oblivion of the Other, a central problem of the Lithuanian philosopher Emmanuel L vinas (1906 – 1995).

That is why the method – from the Greek method, understood as a way – of the Philosophy of Liberation is analytical. He understands that, in the case of the oppressed, either of their systems of domination or the dominant ontologies, it is necessary that he appears as radically Another [...] this would point to the construction of a system that accepts the multiplicity of ontologies, especially those oppressed by the colonial matrix (SANTOS, 2018, p.16).

However, TEL admits that Heidegger's perspective is an important step in the development of phenomenological-existential thinking, which allowed the expansion and foundation of analysis, as well as hermeneutic phenomenology and phenomenological psychopathology. "Moreover, Heideggerian hermeneutic ontology, despite all the criticism already pointed out in this text, brings similar points with deep ecology see (Martínez, 2006) and can assist us in the adequacy and harmony of the relation of the Amerindian peoples" (SANTOS, 2017, p. 106).

Vilem Flusser's Phenomenology (1998) demonstrates this effort to deepen the popular world, in it the author, from the concepts of natural attitude and ontological phenomenology of Edmund Husserl points out the peculiarities of the world of Brazilian popular life in which historical sedimentation does not occur in the same way as in Europe. Thus, the natural attitude that Europe finds itself with a world objectified under the weight of the historical tradition sedimented would occur in Brazil differently, because the Brazilian, according to the author, is much more susceptible to put in parentheses his historical past being, therefore, more prone to phenomenological attitude than the Europe itself. Therefore, for our context, the author invites us to revisit the supposedly solid assumptions of European phenomenologies and evaluate, based on our praxis, their suitability to the popular worlds (SANTOS, 2017, p. 106).

It is in this direction that tentatively the analysis essay has as its central objective to trace a dialogue with the first chapter of the work *Doomed Existences*, and under this construct, to discuss the Existential Liberation Therapy (TEL). The therapeutic praxis organized by Alvarenga has the philosophical basis of the Latin American decolonial cut, thus talking with the authors of Latin American decolonial schools of thought, which connect and distance themselves from European phenomenologies.

At first, we will seek to situate the reader on what comes to be the doomed existence, based on the decolonial criticism of the phenomenological-existential ontology of European tradition. Later, we will approach the praxis of Existential Liberation Therapy (TEL), aiming to deepen the concepts: Che, Ñandé, Oré, Kwaitá as well as think about the therapeutic relationship, as it requires versatility, flexibility and sensitivity to deal with community emergencies. Finally, we link the story of Alex, revealed in the book *Condenadas Existences*, with the Foundations of Existential Liberation Therapy, to propose this decolonial gyration, as it is traditionally known.

Moreover, we must not forget the ethical commitment, above all, of the intellectual class, aiming at the purpose and exercise of decolonizing phenomenological-existential and humanist thought in Latin America.

2 THE ONTOLOGY OF THE CONDEMNED

As a guiding thread of the fabric we are weaving, we can start with the contribution of Gunther Rodolfo Kusch (1922 – 1979), on the distinction between being-someone (being-alguién) and a mere-being. With the author's contribution we have the opportunity to re-exist to certain historical-cultural processes of manufacturing suffering. This is because the indignant do not grieve over death, therefore, "it is not a limit as it is for those who have plans and life project" (SANTOS, 2019, position 81).

The neurotic bourgeois needs to give up the dream of being, to start being someone on project, to be someone in life. The indignant no, he was born and the son of someone, in a community, heir to a long and still ununderstood ancestry that comes from other peoples. The fact is that this being already given, carries its subalternity in the System, it is, but it is almost nothing but Being, a convict (SANTOS, 2019, position 91).

From this point of view we can make an analogy with Latin American, because we do not go through the same historical processes as Europe. Kusch, in this sense, reveals how much history ends up being shortened by the European phenomenology, what he calls a small story, where we find the bourgeois way-of-being. We are not denying European thought, but emphasizing the need to locate it to the specific context "that is distinct not only in time, as some want, as postmodernity, but also in space, Latin America" (SANTOS, 2017, p.108). Similarly, in other words, there is colonization of phenomenological-existential knowledge in the activity of the psychologist and philosopher. We realize, more and more, how much Latin American phenomenology lacks a soil, as well as the condemned. Our profession ends up being buffered by the Brazilian philosophical elite that reaffirms the European tradition, causing, in most cases, the difficulty of perceiving the no one who accompanies us. "The son of Portuguese with Indian is not Portuguese or Indian, he is a nobody and, from this 'nobody', a new people was born, the Brazilian people" (SANTOS, 2016, p.78).

The story is, however, very different. On the one hand, at the time when the Iberians conquered, named and colonized America (whose northern region or North America colonized the British a century later), and found a large number of different peoples, each with their history, language, discoveries and cultural products, memory and identity. The names of the most developed and sophisticated of them are known: Aztecs, Mayans, chimus, Aymara, incas, chibchas etc. Three hundred years later they all reduced to a single identity: Indians. This new identity was racial, colonial and negative. So it also happened with the people forcibly brought from the future Africa as slaves: achantes, iorubás, zulus, congos, bacongos, etc. In the three hundred years, they were all nothing but black (QUIJANO, 2005, p.116).

Phenomenological-Existential Psychology is crossed by this no-one. Therefore, the ignorance of the lived world of Latin Americans puts the professional as another device of social control "even when, under progressive arguments, he theorizes from the thought of Foucault and Deleuze, who, although they are important thinkers [...], only part can become to interpret and analyze our problems" (SANTOS, 2016, p. 79). Therefore, resuming the Kuschiana philosophy, the rescue of the whole human is presented as crucial, that is, participant, as we said earlier, not only of the small history but also of the great history, which involves the pre-civilizing phases, the east, and the Amerindian world. "It is not a question of the creation of a Latin American Phenomenological-Existential Psychology, but a phenomenologically oriented thinking of this other vital soil, ours" (SANTOS, 2018, p.74).

At this point in the research, we could not fail to articulate the thought of Franz Fanon, a Martinian psychiatrist living in France. He concentrated on the lived world of the colonized, which contributed to Torres appropriated the term *Damnés*, fanon, to make a counterpoint to the absolute Heideggerian *Dasein*.

Without fear and disattached, the being-someone sofa from space loses its territorial gravity and launches itself in time imposing on it an inauthentic dynamism sob a linear conception. Inauthentic, in the sense that it is now governed by the fear and insecurity imposed by morals, it is distant from the cosmos, falsely sheltered by the city and protected by an idea of history. Therefore the story, the small story, is an invention of the small being told by those who suppose to dominate the cosmos, in the Argentine context, for Kusch, is the story of its founders, liberators, great politicians, and intellectuals, but this historical operation does not eliminate the condition of mere-being of the great history, this will take place in the peripheries. The periphery dictates the rhythm of forgotten natural life (SANTOS, 2018, p. 76).

In *Deep America* (1962) Kusch proposes the term phagocitation, which corresponds to the transcultural subject, that is, the process and cultural hybridization aims at the appropriation, by the Europeans, of the indigenous worldview. Moving in this direction, can we think of European culture as a violent element of (deculturation/acculturation), of the Latin American people, and especially, thinking about Brazil? Inevitably, this question raises other questions that may be beacons for future research: What are the mechanisms of violence that make lives so that they have no place in society? Is there a-reliability? Marked bodies, narratives marked by the lived. Who are they? Where do they live/survive? Who are these Brazilians manufactured hegemonically? What are they made for? Are they indolent bodies? Is there a relationship between suffering and structure the slaver?

These questions are important since we are talking about the underground violence that occupies invisible geographical space, on the sidelines, veiled, silent violence, which happens in the alley. This decolonial gyration requires epistemological repositioning, because it is not about adapting to the system, but enabling the system to include. "The denial of the colonized Other, operated by Eurocentrism brings together the forgetfulness of the face, understood as freedom of the Other, of the half-breed, indigenous to, cryolo, peasant, black, finally, of those who, in the process of constitution of modernity served only as slave labor" (SANTOS, 2018, p.82). In *The Doomed Existences*, as we approach Alex's story, we realize that something escapes at the time we transpose the history lived by him only with the assumptions of European phenomenologies. This is because the future does not distress the condemned, as we will see in the last section of this article, analysis articulated with TEL. "Once condemned to a way of being free, closed to the future as a project, its being tends to respond immediately to the sense of why to keep – it does not project, but remains" (SANTOS, 2018, p.145). The work begins without delay. The author opens with the following sentence: "Dying is just die and ready" (SANTOS, 2020, position 73), that is, death does not distress the condemned. Its subalternity is legitimized by the System, therefore, its condition of being-to-death does not make sense, because it is, but it is almost nothing, so little, within some kind of condition of Being, compared to the Heideggerian Dasein.

Death thus appears without scandal, without the amazement itself to the existences constrained by nothing. When damné kills an existing one, he does so not as someone who has eliminated freedom, but as one who garants his continuity. Condemned who are by the objectification of their bodies that serve, since the times of colonization, to hard work and sexual violence, the Damné may not recognize the body of the Otherness, but an object analogous to that of him before which he remains to kill or die. The unethically of war is no exception, but every day; in war, others become moving animated bodies that stand between a desire and its object (SANTOS, 2018, p. 146).

We understand, in this sense, that classical hegemonic Phenomenology-Existential does not have a view to liberation, thinking about the Latin American context. "In general, the theoretical and methodological approaches followed by therapists, especially those who work with the oppressed classes, because they are of European origin, do not take into account the Latin American oppression, facilitated by coloniality" (SANTOS, 2020, p.15), so much so that, we can perceive, in the report of psychologists and psychologists, the apoliteo place they wish to occupy when they say about the possibility of revolutionizing and saving the world. For this reason, TEL approaches the Other as a subject of law and seeks to guarantee what is not guaranteed through Public Policies . The little story appears again overshadowing the story that is ours, of the Latin American people. History marked by open veins. Our history is marked by the exploitation and bloodshed of our people, of the Damnés, who are born condemned, carrying their ancestral indigent ade.

The formation of social relations based on this idea, produced in America historically new social identities: Indians, blacks and mestizo, and redefined others. Thus, terms with Spanish and Portuguese, and later European, which until then indicated only geographical origin or country of origin, have since also acquired, about the new identities, a racial connotation. And to the extent that the social relations that were being configured were relations of domination, such identities were associated with the hierarchies, places and corresponding social roles, with constitutive of them, and, consequently, to the pattern of domination that was imposed. In other words, race and racial identity were established as instruments of basic social classification of the population (QUIJANO, 2005, p. 107).

The consequences of colonization, marked by oppression and, mainly, by slave systems, engender such a conjuncture that they subject generations and generations of oppressed to remain in precariousness, "seen only as labor necessary for production, invisible and faceless – living in another world, are part of another ontology" (SANTOS, 2018, p.141), an ontological condition that Fanon calls doomed, in French, *Damné* . We emphasize that *Damné's* condition does not represent the full complexity of the popular world "but is still a possibility present to all colonized people, except for the dominant oligarchies" (SANTOS, 2018, p. 141). TEL also understands *Damné* as sub-ontology, that is, it corresponds to its existential contour. Alvarenga discusses in his book this issue proposing the repositioning of the Heideggerian dimensions, namely: Temporality; Spatiality; Corporeity, Being-with-the-Other and *Sorge*.

Moreover, when we talk about doomed ontologies, we are talking about this Other who lives on the sidelines and echoes the voice of Alex, told by Professor Gustavo in the work *Doomed Existences*. We consider it important, following this perspective, the meditation about the phenomenology of the lived of the *Damné*, in counterpoint to the phenomenology of the *lebenswelt* of the *Dasein*, in upcoming studies.

3 EXISTENTIAL LIBERATION THERAPY (TEL)

The Existential Liberation Therapy (TEL) blossoms intending to serve, especially, the popular segments, that is, without losing sight of the areas of Life and the System in which it shelters and gains meaning. This heiress perspective of Enrique Dussel's proposal. This is because TEL follows three basic

principles: 1. We understand that the articulation between Life and System is, in a sense, respect for the Life and Living Freedom of the Other. That is, liberation, understood from the perspective of TEL, seizes existence as healthier the freer it is (SANTOS, 2020). The consideration of the scopes: Vida and Sistema, in the conception of TEL, aim to size the therapeutic resources already produced, that is, "TEL does not even bring the intention of refounding psychology from a zero point, but to operationalize psychological knowledge in favor of human liberation, thus considering ethics as a guiding principle of psychological praxis" (SANTOS, 2020, p.14). It has the proposal to dialogue with life therapies (bioenergetics, transpersonal therapy, reichian therapy, biodance) and system therapies (Community therapy, systemic therapy, psychodrama). 2. TEL understands existence as healthy the freer it is. To this end, "its action in the system for its liberation and the creation of a fairer system in which it is included is the horizon that guides our proposal" (SANTOS, 2020, p.14), that is, they are committed to producing theories and therapeutic methods appropriate to our cultural and socioeconomic reality. At this point, the importance of the decolonial gyration is clear for us, psychologists and Psychologists and Latin American psychologists. Not by chance, the 3. Principle is that TEL proposes Decolonial. This means that any theoretical or research work, which takes into account the existential therapy of liberation, must make theoretical, methodological and ontological reviews. For this reason the importance of the decolonial turn. We take into account theories and therapeutic methods that meet the popular, so we find in the great history this possibility of thinking about doomed ontology.

The Existential Liberation Therapy will have its technical and methodological foundation through works "analogous to the so-called therapeutic workshops" (SANTOS, 2020, p. 15), which aim at the conservation of the therapist-plaintiff relationship as a central axis, that is, it indicates that " the script of the works must occur in the context of a personal relationship, from which it begins, the therapeutic process is developed and finalized" (SANTOS, 2020, p. 16).

TEL recovers the Philosophy of Emmanuel Levinas as epistemological support, so it is based on the substitute of ontology by ethics, to deepen the problem of the Other. For this reason, we take Enrique Dussel, because we do not accept that the uncovering of the Other should be based on the recognition of the Other, but just the opposite. The I only bare from the recognition of the Other. In the words of Professor Gustavo, Husserl does not depart from solipsism, because he conceives the Other as similar to the I and not as radically otherness (SANTOS, 2020). Therefore, we start from vitalist ethics, that is, respect for the Other only occurs in an integral way when we respect the Other as a life. At TEL we understand that development and the "healthy human condition do not occur through its subjectivation, but because of its ability to recognize in the other an Individual and in this sense take care of it, to take responsibility for it, to measure its insertion in each choice" (SANTOS, 2020, p. 23), in this sense, the Other is a condition to be itself.

3.1 THE PRAXIS OF EXISTENTIAL LIBERATION THERAPY

We will try to briefly describe the concepts suggested by TEL, aiming to contribute to the recognition of subdued alterities and propose epistemological repositioning.

We call Che the attentive listening that happens in the therapeutic setting, as well as the sensitive and welcoming posture on the part of the therapist. In THE we take special care for the therapeutic setting, seeking an atmosphere similar to that of the mother's uterus. This analogy can happen and happen with small gestures of affection. Whether offering a hot drink or sitting on a padded chair. Attentive listening is important because we consider the analogies of experiences. The therapist and Plaintiff build together a project of freedom. With this, "the therapist must take care that the interventions help the plaintiff to explore his/her experience and discharge the tensions contained in the speech. At this moment, one can observe the points of tensions of the muscles with a view to an oral corp work" (SANTOS, 2018, p.194).

De Ñandé (Complaint), we call the phase of the knots. That's because at this point the therapist should make it easier for catharsis to happen. Since damné does not have language as an abode, "speech often does not have an expressive element of the ontological condition of damné" (SANTOS, 2018, p.194). In other words, we do not understand speech as a relevant element in an anticipated way, but as expressions and experiences of a biography that does not always appear broadly for those whose evidence. Therefore, the therapist must listen to the experiences together with the Other who requests to be heard, visualized. And, in so that this possibility can be part of the therapeutic enjoyment, it is up to the therapist to create bonds necessary for what together can experience ñandé. We are based on trust between the two and complicity in the face of what has been revealed. "The therapist must be for the plaintiff a qualified friend – friend, because he is external to the family member, and qualified because he has health knowledge, the potentialities, and possibilities of liberation" (SANTOS, 2018, p.195).

Concomitantly with Ñandé sprouts the Oré (Projects), in this sense, the therapist encourages attitudes that can provide opportunities for his release, establishing one among us. We have the oré in the plural, that is, we consider the multiplicity of elements involved in this analogy of the nodes. We can now simulate dramatic exercises as well as singing and dancing experiences. The more responsible and emancipated in their attitudes, the more Damné can find and realize his Oré.

Therefore, we emphasize the importance of the therapist's opportunistic construction of a bond strong enough to start the development of Kuwait (Untying). Thus, TEL has as a requirement that the therapist recognizes this therapeutic bond, that is, that assumes the ethical sense that involves the relationship experienced: Che and Kwaitá. Che shows itself to be the beginning of the healing process. The therapist has the responsibility of exercise care in an ethical attitude, considering the Other as being radically Other. For both Che and Kwaitá they need to be in line with, heterogeneous, but in line. This is because we have developed a liberating Che (Reception), which has the intention of the promotion of a Kwaitá (Untying) that potentiates. Explaining in another way, we understand the acceptance and untying as the articulation between Life and System, that is, in short, it says about respect for the Life and Living

Freedom of the Other, which is the first fundamental principle of TEL, which has as ethical foundation liberation, "aiming that the oppressed come out of this condition by being able to enjoy with Life and projecting themselves in freedom. In this sense, he would leave the temporality of the proceed, typical of damné, to that of the opening" (SANTOS, 2018, p.197). Kuaitá in Guarani means power, therefore, "TEL aims at empowering existing ones in their vital and existential aspect" (SANTOS, 2018, p.197). Consequently, the posture of the therapeutic focuses on the openness to the experience of the Other.

In the analog process, the therapist can and should use his own similar and distinct experiences, or draw attention to the experiences of third parties with the care of not exposing his identity. Literary and art elements and the analogy with plants and animals are also welcome in this sense – tel's ecological bias will be addressed in other works. Similarly, even if not worked on this work, the dramatic games can be of great value at this time (SANTOS, 2018, p.203).

Because of this, instead of empathy, we understand this movement with alteropathy, because it is in the analogy that the therapist can contribute so that the plaintiff can understand the limits of his or herequally (SANTOS, 2018). From Oré's point of view, the therapist must assume himself as that welcoming figure, in an affectionate, firm way and envisioning a possibility of rearticulation of the world.

4 DOOMED EXISTENCES: THE BIRTH OF A DAMNÉ

Thus an indignant is born, consider this term, from now on, in a passive voice, is that the minimum bases of human dignity were not offered to them, they were expelled from the idea of humanity, human rights and international agreements. It is not foreseen in the ECA, the SUS, crass or the court of childhood and youth. It simply does not exist, but lives (SANTOS, 2020, position 99).

Well, let us weave this path to highlight the urgency of critical reflection on existential therapy in the way. To this end, we will start from the lived world, Vivo, that is, our proposal advocates existence within the world, "but we will point to paths that are external to it aiming at ethical forms that glimpse the Other and its possibility of liberation" (SANTOS, 2018, p.51).

It is worth remembering that in the proposed analysis we do not intend to totalize the world of popular life, but to invite readers and readers to think about other possibilities of understanding Phenomenology. We understand, therefore, phenomenology in the plural, as well as the Schools of Decolonial, thought. The story that will be glimpsed tells of the birth of damné, of the birth of a doomed existence that cries out "for being lived and supported as a disease of existence" (SANTOS, 2020, position 73).

In The Doomed Existences, Alvarenga decant the preemence of the decolonial turn. This is because the experience of Latin America has particularities that do not resemble the European context . This analysis, therefore, is shown as a possibility of and opportunity to (re) exist to certain historical processes of manufacturing suffering, because as psychologists and psychologists, we have the task of not strengthening the gear that discards, but potentiating the liberation of the Damné, which can show their bodies, their faces and (re) claim the unique place that each Life has in history.

Alex was the chosen face. Like Mario de Andrade's Macunaíma, Alex is the son of ancestry. Monica, your mother, has been convicted.

She tried marijuana at the age of 8, at 9 years old, at 10 she had some coffee, at 11 she had sex with her cousin on the stairs, at 12 she was raped by the physical education teacher, the church priest, the young man who came to do a work in her house, the carnah, the carpenter. At 13 he learned to collect to do. And he charged Jair, that day, of pagoda, party of Carla, his cousin, in a middle class bar in Contagem (SANTOS, 2020, position 132).

Alex tried to (re) exist. It looked like he had a good for life. Life resonating its ethnic-historical condition. Monica tried to abort Alex many times. Still inside the uterus already experienced the atmosphere that was to come. The violence. Not from anywhere. "Alex grew up among improvised cardboard cribs and beer crates in the house of Dona Joana, the pimp, a love of person" (SANTOS, 2020, position 140). Jair's son, Alex met his father at the police station, after necessarily a guardian was ordered to get him out of there. The subpoena was for his pai record, a figure invisible to him.

Jair was a rough, rough, strong man, had guns. Two 38 revolvers, a chrome and another black short-barreled matte, a .50 pistol, an Israeli submachine gun and some grenades. When Alex came to the house and went through everything until he found the weaponry, he was afraid, the boy, that day, was afraid. The Father's voice was strong and imperative: don't touch it there. His father put him to work in Raymundo's workshop, known as his, Alex stayed two days there, after suspected thefts: two English sails compatible with Gol, Uno and Passat, three wheel bearings of an opalão 77 and a motorcycle wheel. Alex passed on the pieces to Guilhermano, a friendship he made so, ready in the street, dropping parrot. The Father rages with him, gave him a stick beating, Alex reacted and ran away, went to live in Guilhermano's house, slept on the porch, kind of hidden (SANTOS, 2020, position 164).

Guilhermando was part of the firm. He worked for Elivelton, who dominated the region between Gloria Street and Valentine's Alley. Washington, Alex's cousin, ran another firm. Alex did well in the movement and Jair pretended not to know anything. But one day, in an ambush, they ran.

The Father went to Neves Penitentiary, Alex, finally, had known his biggest lookout in life, the Prosecutor, Dr. André. André stared at the boy and yelled, "you piece of shit, you piece of shit, you want to die your son of a bitch, I know your mother is a whore, a bitch." Are you going to go her way, you piece of shit? Alex lowered his eyes, did not know exactly how he felt, but writhed, it was a mixture of anger, hatred, admiration and deep respect for the words of the Promoter, the Law (SANTOS, 2020, position 190).

Alex, you went to a custody house. This was the first time he had contact with a psychologist and Dr. André. Two weeks later he was integrated, practicing a helpful and collaborative posture with the people of the house. Once in the Church, Alex felt baptized. "His whole body leaped, his eyes watered, his voice shouted effusive hallelujahs and glories to God" (SANTOS, 2020, position 215). But for Damné it proves to be a challenge to sustain project.

Of course the oppressed body screams in oppression, but it may also not support the process of liberation, its instability, its anguish. The changes in the set and distribution of the ranges need time for maturation and assimilation on the part of the existing one in its relation with the new perspective that it will adopt. What makes the process of liberation a meta-odos, a path, more than an end, to be sought and unseen at any cost. Otherwise, the risk of regressions and teachings, that is, contraction of the world to a previous safe place is great, to the extent that the plaintiff loses confidence in his walk, because he gave confidence in the other who walked with him (SANTOS, 2018, p.115).

The other day, I felt the devil come close to your body. Alex fell out with a boy from the institution. As punishment, he could not participate in the biscuit workshop, "just on the day he was going to contemplate the doll, spider-man type, which he had long dedicated himself to" (SANTOS, 2020, position 215). You thought of revenge! Alone in the room made a chucro. As he was about to put his blood on place, the inspector held Alex's fragile corpo. As a result, he was sent to the Children's Court. Dr. André sent him to a juvenile detention facility. Alex insisted. The day he arrived in prison he came across a rebellion. He ran off with the gang. He went to his father's house to get the gun. It was behind Washington that, when he was found, he died on the spot with the automatic weapon burst. He cut off his head and flaunted it through the alleys of the neighborhood. Alex, now he was the owner of everything. But his ostentation was short-lasting. With the change of commander and governados. One time you can see yourself being passed by Guilhermano. In retaliation, he killed Florinda, Guilhermano's girlfriend, who was already a little older than Alex. I was 14. Alex sensed his death.

The psychologist wanted to be somebody. Alex was just thinking about saving himself. It didn't take long for the boy to be taken into the woods by Guilhermano.

Damn , who didn't even make it to 14. End of the line.

There is no for what, there is no dream of existence, there is no meaning of life, there is no anguish, all these things are not, simply life is to be lived, simply, obviously, as Alex had demonstrated. The Psychologist was first approved in the Concourse he had provided, and may, in due course, assume this position, of extreme relevance to the socio-cultural context of Brazil (SANTOS, 2020, position 301).

As Sartre said in the preface to *The Damned of the Earth*, "Fanon is the first since Engels to put the midwife of history on the scene" (p.9). Thus, the ontology of the condemned does not support the lack of Being, much less the opening as a clearing, typical of the apolinnics. It is closer to Sartre's Being-in-si, as the Damn  is in distinctive condition from the poor European. Repositioning Sartre's famous phrase about being condemned to freedom, the decolonial gyration proposes that the condemnation for the Damn s is to be what one is, that is, of lesser value, or, still, worthless. Alex, an abject life. March 2021. Brazil. 312,299,000 Abject Lives. Interesting that when I was reading Professor Gustavo's book, especially the chapter: *The ontology of doomed existence*, caught my attention.

What now, Jose ?

I came to understand better the story and Alex, told in his book: *Doomed Existences*. In the chapter mentioned, Professor Gustavo described how insufficient his practice was. In his words:

My theoretical methods and understandings, previously taken from heideggerian-inspired existential phenomenology, told me of a man who realizes himself as a *virvir* that exists as a being-there and that the anticipation of death as an ontological fact would elevate him to an authenticity of Being who would unveil it to himself. Viktor Frankl taught me how to help people seek the meaning of life, even in concentration camps. These authors so far from Alexander – the first was Nazi, the second Jew – responded from opposite sides of the trenches to the dilemmas of world war II, but the main thing is that they had, from their culture, a distinct temporality to ours (SANTOS, 2018, p.143).

This analysis aimed to rethink the enjoyment of the voices that echo America. A place where the screams echo, the marginalized voices. This is because these boys do not experience war as a historical possibility but as part of the soil on which they were born. Being part of this gear is a matter of *Life and Morte*, so the *Damnés* "have lived the war since they were born and promise to die in it" (SANTOS, 2018, p.144).

5 FINAL CONSIDERATIONS

It is shown, therefore, emerging to think and rethink how violence impacts the various lives that make up this social dimension, this social plot. It is a weave and (re) weave everyday life. So I affirm my responsibility to get out of the obvious, not to stay in my comfort zone, build and transform. Contribute to making visible the voices of lives that cry out for dignity.

Moreover, we must not forget the ethical commitment, especially, of the intellectual class, aiming at the purpose and exercise of decolonizing phenomenological-existential and humanist thought in Latin America. Following this meaning, we have the task, as Psychologists and Latin American psychologists who work with Phenomenological-Existential knowledge in Brazil, dialogue with the Schools of decolonial thoughts, to expand and reconsider their epistemological base, as well as their praxis, given that our soil is precisely the space of fruition and (co) ethical existence. Consequently, the therapist's posture focuses on opening up to the experience of the Other.

This study was not intended to exhaust the concepts proposed by TEL, but to find the possibility of rethinking my practice as a psychologist and exercising Brazilian Psychology.

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