

THE IMPORTANCE OF SPEECH IN THE THERAPEUTIC PROCESS IN THE DASEINSANALYTIC PHENOMENOLOGICAL APPROACH¹

A IMPORTÂNCIA DA FALA NO PROCESSO TERAPÊUTICO NA ABORDAGEM FENOMENOLÓGICA DASEINSANALÍTICA

LA IMPORTANCIA DEL HABLA EN EL PROCESO TERAPÉUTICO EN EL ENFOQUE FENOMENOLÓGICO DASEINSANALÍTICO

Raquel Lessa da Silva JACINTO²
Maria Aparecida Magalhães SALLES³

ABSTRACT: This paper presents the importance of the dimension of speech in the therapeutic process in the phenomenological approach of Daseinsanalytic, understanding as constituent of the being in the existential ontological structure through which Dasein shows itself. A brief history of Daseinsanalytic elucidates the realization of man as human in language, submitting the support of the therapeutic process by speech. Articulated with language, in which listening and silence merge in understanding, it has been tried to show that, through original speech, Dasein in opening has the possibility to modify and transform his way of existing, while secondary speech puts man in closing, distancing him from choosing his way of being. The qualitative and descriptive methodology of data collection in the bibliographical field, with authors dealing with the subject, corroborated with the understanding that speech in psychotherapy is a transit route for the modification and transformation of his way of being and existing.

KEYWORDS: Speech. Talk. Daseinsanalytic Phenomenological.

RESUMO: *Este trabalho apresenta a importância da dimensão da fala no processo terapêutico na abordagem fenomenológica daseinsanalítica, compreendendo como constituinte do ser na estrutura ontológica existencial pela qual o Dasein se mostra. Um breve histórico da Daseinsanálise elucidada o realizar do homem como humano na linguagem, submetendo a sustentação do processo terapêutico pela fala. Articulada com a linguagem, em que a escuta e o silêncio se fundem na compreensão, procurou-se evidenciar que, por meio da fala original, o Dasein em abertura tem a possibilidade de modificar e transformar seu modo de existir, enquanto a fala secundária põe o homem em fechamento, distanciando-o de escolher seu modo de ser. A metodologia qualitativa e descritiva de coletas de dados no campo bibliográfico, com autores que tratam da temática, corroborou com a compreensão que a fala na psicoterapia é via de trânsito para a modificação e transformação do seu modo de ser e existir.*

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² University Center of Barra Mansa (UBM), Barra Mansa – RJ – Brazil. Graduated in the Psychology course. ORCID: <https://orcid.org/0000-0003-1125-1828>. E-mail: raqjacinto2012@gmail.com

³ University Center of Barra Mansa (UBM), Barra Mansa – RJ – Brazil. Professor of the Psychology course and Coordinator of the Post-Graduation Course in Psychology. ORCID: <https://orcid.org/0000-0001-9373-158X>. E-mail: orientacaocidinha@outlook.com

PALAVRAS-CHAVE: *Fala. Falatório. Fenomenologia Daseinsanalítica.*

RESUMEN: *Este trabajo presenta la importancia de la dimensión del habla en el proceso terapéutico en el enfoque fenomenológico daseinsanalítico, entendiendo como un componente del ser en la estructura ontológica existencial por la que se muestra el Dasein. Una breve historia del daseinsanálisis aclara la realización del hombre como humano en el lenguaje, sometiendo el sostenimiento del proceso terapéutico por el habla. Articulado con el lenguaje, en el que la escucha y el silencio se funden en la comprensión, buscamos mostrar que, a través del habla original, el Dasein abierto tiene la posibilidad de cambiar y transformar su forma de existir, mientras que el discurso secundario pone al hombre en cierre, distanciándolo de elegir su forma de ser. La metodología cualitativa y descriptiva de la recopilación de datos en el campo bibliográfico, con autores que tratan del tema, corroborado con la comprensión de que el habla en psicoterapia es una vía de tránsito para la modificación y transformación de su forma de ser y existir.*

PALABRAS CLAVE: *Habla. Lenguaje. Fenomenología. Daseinsanalítica.*

Introduction

This study was developed to meet the requirements of the Curriculum of the Psychology course of the Centro Universitário de Barra Mansa – UBM, as a Course Conclusion Project. The choice of the theme ‘The importance of speech in the therapeutic process in the daseinsanalytic phenomenological approach’ appeared during the classes of Phenomenology II, conciliated with the activities in the clinic-school when the content of speech and talk, presented in class, took consistency in the clinical experience.

The subject was ‘gaining strength’ and, as it was being studied, articles were being researched regarding speech, with citations and writings by the philosopher Heidegger, one of the precursors of phenomenology.

This study is a compilation, not exhaustive, of bibliographic review with the aim of broadening the knowledge of the dimension of speech, delineating this field and its aspects by making nuances between speech and talk, in which it is not expect to understand the search for what would originate behavioral data or ways of being, but to bring clarifications of its meaning.

The study of this theme is relevant because the studies that specifically focus on the subject are extensive, while in others, it is cited for belonging to the scope of the human condition. And to understand that an articulation between the experiences in the clinic, papers

and literacy contents within the phenomenological approach of the daseinsanalytic, the subject of speech, can be understood from the existential conditions.

We sought to make clippings to briefly assemble the importance of speech in this context. To know how this relationship with the world is given, when the Being is given the opportunity to visit the lost, abandoned, past and future possibilities. Would this possibility of articulating the experiences, which is given only to the subject, when returning to the present, provide the experiential resignifications??

Therapy is a bit like that: the possibility of directing a different look at one's own existence and thus reformulating meanings. If in therapy one can begin to look at one's own life and rework meanings that were already crystallized, the reality of one's life can also be altered (SAPIENZA, 2004, p. 26, our translation).

By enabling the subjects to come into contact with their own experiences and encouraging them to describe them, the therapist achieves the meanings experienced by the subjects, makes it possible to construct reflections that are possible ways of understanding their own experiences and, by speaking of themselves, to seek new ways of understanding when provoked by reliving their experiences, thus allowing new ways of being to be presented.

This paper aims to broaden the discussion about the importance of speech in the therapeutic process in the phenomenological approach of daseinsanalytic and, by following this path, identify the dimension of speech in this process, understanding the scope of personal experience in the therapeutic process, through speech.

As a problem, we have to unveil how speech enables people to know themselves, always seeking to understand their way of being and showing themselves, with openness so that their experiences in speaking of themselves, seek in their own experience the sense of their uniqueness and thus enable, as Morato (2009) points out, a reflection and can reach the dimension of care, the care of themselves.

The hypothesis that when walking the path of understanding existential phenomena properly human and starting from the premise being through language, that the stories are told in the way that best fits their way of being, understanding and being felt at that very moment. In this sense, Freitas (2017, *s/p*, our translation), points out that it “provides the possibility for the person to share, expand the freedom with which gets involved, appropriates and participates in the history that is incessantly composing while it exists”.

In order to facilitate the understanding of this problem, the text will be divided into three parts. In the first part, we will describe a little about Daseinsanalyse, considered to be the framework of the existential phenomena properly human, remembering that man is only realized as human in language. In the second part, a small outline to clarify the understanding of the concept of a psychotherapeutic process and how it takes place in the Daseinsanalytic Clinic. In the third part, covering the field of speech in its dimension, peculiarities articulated with language, exhibiting its essentiality in human existence.

Development

This study is characterized as a qualitative and descriptive study, as proposed by authors from the scientific area. For the procedures of data collection, it is classified as bibliographical research of phenomenological, existential and daseinsanalytic literature, composed of varied articles considering the same common axis of the thematic, contents that could base this work in a way to make possible a reflection of the clinical practice in the phenomenological approach of daseinsanalytic.

This methodology was chosen because of the importance of studies, based on the experiences reported, the path taken to the unveiling of the singularity and pluralism of contents that exist in the communication most proper of the human being, of telling their own stories, of sharing, creating and recreating events.

According to Dutra (2002), when people tell their experiences, they exercise their comprehensibility, bringing with them what is constitutive in their condition to be in the world, their way of being in the world, articulated through language and understanding.

The Daseinsanalytic Phenomenology

In order to contextualize the phenomenological practice of daseinsanalytic, it is necessary to look at a brief historical line. According to Freitas (2017, s/p) it was at Merdad Boss meeting with Heidegger's writings of 'Being and Time' that the understanding of man as Dasein was given, giving the starting point, the psychotherapeutic clinic called Daseinsanalysis. A German term that literally means 'being there', which designates Dasein's way of being, Dasein is a German daily expression that means existence. Heidegger uses this term to designate the being of humans, the closest translation in English is "being there" and brings the existential understanding

In the same understanding, Da Costa (2017, p. 178, our translation) says that “the term was used with the intention of designating the philosophical explanation of existentials, that is, of the ontological⁴ characteristics that constitute human existence”.

Composed by two words, the term Daseinsanalyse, considers fundamentally the problem of being, using ‘Dasein’ to designate the human being and ‘analysis’ directed to the “process of release from the handcuffs or the weaving and detaching of a plot” (DA COSTA, 2017, p. 178, our translation).

According to De Oliveira (2008) it was from a critique of metapsychologies and to counter the ways of thinking in which the phenomena were reduced to questions of cause and effect, that the making of this modality seeks access to the phenomena that is unveiled, which shows itself, as it is, moving away from psychology, by considering a posture, differentiated and new of the analyst in relation to his analyzing.

Binswanger and later Boss (*apud* PEDGEN; FERREIRA, 2015) are attributed the use of the term clinic daseinsanalyse, or daseinsanalyse, but with different biases. Boss is mentioned as an important contributor to the development of daseinsanalyse, first through the alliance of friendship and exchanges on Philosophy and daseinsanalyse with Heidegger, giving rise to the work Zollikon Seminars, a compilation of events from 1959 and 1969, in which Heidegger resumes the thought about this practice, according to Gion Condrau founded the Society of daseinsanalyse Switzerland in 1970, Pedgen and Ferreira (2015) in third the participation together with Solon Spanoudis, the consolidation of daseinsanalyse in Brazil in the 1970s, according to Da Costa (2017).

According to Freitas (2017), by using the phenomenological method, the intention is to help understand how the dasein experiences its-world, to make room to recount its history and place itself as its protagonist, to identify its choices, to promote openness towards itself, and to mobilize its capacities and potentialities by exercising full freedom to intone its own voice.

Daseinsanalyse makes it possible for a person to resume its own existence, its infinite possibilities, returning to it the task of caring for its own existence, by moving through the temporality of its own history, states Da Costa (2017).

This transit is made possible by language, in this way, Daseinsanalyse considers language not as a tool for use and control, but “it is itself that possesses us while offering

⁴ It concerns the Existential, conditions shared by all mankind (DE OLIVEIRA, 2008, p. 14); human being's way of being differentiated from the ontic that deals with “daily interests, individualities, groups - Brazilians, psychologists, writers” (ROEHE; DUTRA, 2014, p. 107).

itself as an address” (FREITAS, 2017, p. 7, our translation). Thus, it is responsible for articulating the world, things, people, spaces, and to situate everyone in past historical facts, as well as in future projects in the field of possibilities, and in this, too, it becomes an instrument that intertwines human-being, power-hearing, power-responder, and power-correspondence. As Dutra (2002, p. 375, our translation) explains:

Language occupies a central place in Heideggerian philosophy, being considered the dwelling of being, and it is there, in language, that being is revealed. It is also language that takes the lead in the elaboration of the method and the existential analytic.

Freitas (2017, p. 5, our translation) states that, “remember that human existence is realized as human in language, from its incompleteness, from its freedom to it. Each one from its most eloquent mode of language”. Language is an ontological-existential foundation that constitutes the opening of Dasein, by using discourse to articulate, in the unity of Dasein's temporality, past, present and future.

Therapeutic process

“Therapy is pro-healing”, that is, “therapy is to care for”; the Latin meaning of healing is to care according to Sodelli (2012). Thus, the therapeutic process must be understood as the ‘act of healing’ or of re-establishment, in the phenomenological clinic of the daseinsanalytic, the concept of care and the main path to this care is through hermeneutics, as De Oliveira states (2008).

According to De Oliveira (2008), commonly, a patients who see themselves as victims of a mistake, trauma or an evil in itself, asks the therapist for a solution to their problem, they lose the vision that this problem or difficulty can be an opportunity for growth. They put their freedom at stake, when they ask for exemption from it by asking for a solution to their problem.

It is not the focus of Daseinsanalyse to heal, but to treat, to attend to the unfolding of the word healing that leads to the exercise of care, understood as one of the existential structures (belonging to Dasein) it can be said that it is up to the therapist to give back to the other the care of being, helping them to assume Humans, Resolute, conducted in the therapeutic process to raise their purpose, in clarifying the path to liberation.

Daseinsanalyse as a form of approach to Dasein, in the field of psychotherapy, has particularities especially because it is not a theory in the

conception that is usually employed. It is a method, a path towards being, towards the unveiling of being. This approach considers the concealment and unveiling of being, with the intention of reaching an understanding of the meaning of the journey of this being who is the analyzing, or patient (DE OLIVEIRA, 2008, p. 14, our translation).

In these terms, the therapeutic process, also treated as psychotherapy, is not meant to intervene in healing the individuals, but to contribute to their growth and transformation, bringing them closer to the authenticity of their way of being.

Faced with the individuals who are seeking help, the pre-conceived models of framing the human being can slow down the therapist's apprehensive and fearful state, which leads them to distance themselves from the phenomena that present themselves at each moment.

For De Oliveira (2008), Daseinsanalyse brings the instigation for the analyst to take their place by witnessing the speech of the other, who pays attention to the meaning, giving clues about the being that is on the agenda.

The therapeutic process, in the daseinsanalytic clinic, considers a thorough precision of the descriptions given by the analyst. The analyst, in search of reaching an understanding of what is presented in these descriptions, attentive to the interpretations of the analyst, keeps away ontological behaviors that allow themselves to be shown and allows openness for the other to appropriate in their alterity.

According to Feijoo (2011), it opens a path, without inducing; translating, without indicating a path that leads to something like awareness, allows it to appear to itself.

Therefore, any therapeutic care has to do with returning, recovering or rescuing for what is cared for, something that concerns it and that for some reason has been lost or harmed; that is to say, favoring that what is cared for returns more fully to what is expected of it, to what is proper to it. Since what is cared for in therapy is the phenomenon of existence, and to allow this phenomenon to reveal itself, to understand it, to make this understanding explicit in language is [...] therapeutic [...]. (SAPIENZA, 2004, p. 56, our translation).

Language occupies a central place in this process, as it allows the phenomenon that has revealed itself to be fully understood. In this encounter, humans can appropriate what is their own, they can give meaning to their existence, remove themselves from their bonds, resign their situation in the world.

Freitas (2017) contributes with this reasoning by showing that in this process of speaking, while the facts appear, people position themselves in this plot, in the full exercise of freedom, intone their own voice, make possible the encounter with the phenomena of their existence, together with the attentive listener posture of the daseinsanalytic therapist who

seeks to understand the meaning of this plot and can return to the story of this Dasein, its singular meaning.

It can be seen in this process of the daseinsanalytic clinic, according to (FREITAS, 2017, p. 10, our translation) the “[...] work in the work made of language that is woven together in therapy”. That is what the search in the clinic consists of, says Pereira *et al.* (2007, s/p, our translation), “opening of the subjects to regions of themselves, permission to enter their being and rescue a speech that generates new possibilities, always seeking to understand their way of being and to show”.

Speech dimension

The Heideggerian philosophy conceives language as the central point of human existence, considered as the dwelling place of the Being and it is there that the Being reveals itself.

To make an understanding between speech and language, Almeida (2005, p. 201, our translation) will be used to paraphrase Heidegger, showing that the function of speech is “[...] unveiling everything that is proper to being-in-world” and that it originates from human existence as much as, feeling and understanding, in order to give it meaning, it articulates with the interpretation brought by language.

In this sense, language is the way of representing reality, not reduced to an object, but being sustained by a network of meanings, it shows the phenomenon as it is. “Humans speak as they correspond to language” states Heidegger (2003, p. 26, our translation).

According to Almeida (2005, p. 203, our translation), “Speech communicates meanings and language, expression of speech, articulates meanings, making it possible for speakers to become common”

According to an ancient tradition, we are those beings capable of speaking and thus those who already possess the language. The ability to speak, moreover, is not only a human faculty, among many others. The ability to speak distinguishes and marks humans as humans. This insignia contains the design of its essence. The human being would not be human if he were refused to speak incessantly and everywhere, variously and each time, in the manner of a 'that is', most of the time, unpronounced. As language grants this support, the essence of man rests in language. We are, first of all, in language and by language (HEIDEGGER, 2003, p. 191, our translation).

It is common to think of language as a vehicle of expression that links what is inside with what is outside of humans, in the same way that speech is thought of in an activity that happens through humans.

It is necessary to delineate the existential ontological aspects and emphasize that are not humans who 'have' the language because they have the capacity to speak, but it is the language that reveals the way in which human 'beings' manifests themselves. Beyond a mere communicative function, speech can become intimate, provide a space of openness to the existential dimension of humans, being this author and protagonist of their own history and thus delimit the freedom that they have in assuming their own existence.

Thus, Roche and Dutra (2014, s/p, our translation) contribute by emphasizing that "[...] speech as a constitutive characteristic of Dasein [...] is not the verbal expression as one usually understands it, this is the language [...]; it is broader, it includes listening and silence".

The 'power-listening' is made possible by silence, when Dasein in its own openness has something to say. "Speech and listening merge in understanding" says Heidegger (2005, p. 223-224, our translation).

In this journey through the dimension of speech, by paying attention not only to the content, but also to the form of what is done and said, one is not looking for what would originate behavioral data or ways of being, but to bring clarifications of its meaning. To know how one gives one's relationship with the world and to make possible visits to the lost, abandoned, future, present and past possibilities.

It is in the dimension of speech that this possibility is given, that makes the connection, the support for this transit to occur, when returning to the real, provides meaning, concludes Morato (2009).

According to Sapienza (2004), speech is much more than communication and differentiates other species that use this mechanism to show what exists, humans use speech to show what does not exist. It can unite past, present and future to stamp realities and possibilities.

Da Costa (2017), emphasizes the daseinsanalyse based on heideggerian bases and states that psychotherapy happens via 'poiesis', that is, via bringing to light what is presented. By proposing the path of psychotherapy via poetic language, the author puts understanding in evidence, since in this path of language the interlocutor, or therapist, is touched by the speech of the analyst in a way distinct from the rational explanation.

In order to express what is manifested in speech, via poetic language, the author introduces the notion of 'aletheia'⁵ as explained by Heidegger (*apud* DA COSTA, 2017), that is, what is revealed.

According to Pereira *et al.* (2007) people in search of understanding themselves are confronted with their pains which bring commitment to the meaning of their lives and, trapped in this tangle of emotions and the impossibility of pronouncing words, live a conflict difficult to share. A suffering that deprives them of their language, not seeing themselves as creators and generators of meaning.

It is important to emphasize at this point, the importance of speech in the therapeutic process, in which the analyst therapist must, according to De Oliveira (2008) pay attention to what is hidden and unhidden, understand Dasein's way of being, helping to appropriate the meaning of its own history.

Roehe and Dutra (2014, p. 111, our translation) emphasize that taking ownership of oneself does justice by taking responsibility for the choices one makes, when one assumes “[...] the freedom to choose one's own responsibility to make choices”.

Freitas (2017, s/p, our translation) is used to clarify this idea, to search “via the language of poiesis for the truth that liberates. Truth that is liberated in the clearing shrouded in darkness and can be seen. Truth that frees the patients to dedicate themselves to the very meaning of their existence”, sees the clinic as a space to experience the experience of language, in a movement of transformation, empowering this struggle to discover a unique way of existing.

To experience this creative speech, which transforms and mobilizes, the individuals need to be transparent and give of themselves in the original speech that differentiates from secondary speech, in which the ready speech is “filled with preconceptions and ignorance of their own feelings and thoughts” (MORATO, 2009, s/p, our translation).

This ready-made speech states Pereira *et al.* (2011), which leads them to exempt themselves from responsibility, can be called impersonal speech, nothing can add to the truth and still make it impossible to understand their authentic existential condition.

In this bias we contemplate the possibility of speech made in a distant manner, as an account of an experience or history, in an impersonal manner, referenced in the Heideggerian Fall, being able to show an escape or attempt of it, of itself. “The question here is to speak, without necessarily being concerned with the truthfulness gave a point of reference, because what

⁵ Aletheia (Greek; *aleteia* transl.) understood by Heidegger “that which shows itself unveiled” (DA COSTA, 2017, s/p, our translation).

makes sense is to repeat and pass on the speech” (HEIDEGGER, 2005, p. 228 *apud* MORATO, 2009, our translation).

This inauthentic speech is shown by the talk that, according to Heidegger (*apud* MORATO, 2009, p. 229, our translation), “transforms the opening into a lock, by refraining from returning to the base and the referential foundation, proposes to repress, postpone and delay any and all questions and discussions”, which takes away from being a human being the possibility of, by sharing, extending freedom, appropriating and participating in their own history while composing it.

It is necessary to remove the talk and allow the understanding to be restored in its singularity, allowing the uncoupling to put itself in “transit of the opening of itself, to the world and to the others”, according to Morato (2009, s/p, our translation). The conquest of freedom, from the liberation of oneself.

According to Augras (1986, p. 80, our translation) “speech makes the world possible”, humans, in order to appropriate their own humanity, are indispensable to recognize themselves as creators and protagonists of their history, assuming responsibility for themselves in the construction of possibilities of senses concomitantly being marked by their experiences.

Final considerations

The development of this study made it possible to broaden the discussion on the importance of speech in the clinic of Daseinsanalyse by the phenomenological method. The therapeutic space is also marked by a lot of talk in its impersonal speech, speech devoid of responsibility, in which understanding is done in any way and manner. Consequently, of a certain impropriety, which indicates a way of being, without direction, lost of oneself, perceived in the clinical stages (MORATTO, 2009). In addition, the methodology adopted allowed the ontological-existential structure of Dasein to trace the dimension of speech in the psychotherapeutic context.

Its relevance was understood when in search of papers, books, content within the theme as articulators of the experience of the clinic, being constitutive of the existential conditions, were broad, extensive while some with excerpts and brief quotations, based the speech within a broad structure of the human condition which allowed it to trail in this field in search of understanding its activity in clinic and could clarify its management.

To achieve an understanding of the importance of speech in this context, two specific objectives were defined, the first being to identify the dimension of speech and it began by making a distinction between speech and language, in which speech refers to meanings and language, expression of speech, articulates meanings.

It was sought to transcend its correlations, listening and silence, as constitutive aspects that merge in understanding. Dasein projects itself, before the future, in the situation it has been in the past, to deal with what is coming to it in the present, according to Roehle and Dutra (2014).

The second specific objective was to understand the scope of personal experience in the therapeutic process through speech.

It has been shown that, regardless of the theoretical orientation, speech is fundamental in clinical practice, assuming that the phenomenological approach of Daseinsanalyse is not implied in a perspective of the scientific model of natural sciences and common sense.

This approach seeks to know people in their way of being, how their relationship with the world is given, and with others, it is in speaking of themselves that humans open themselves to have access to their uniqueness and thus be able to return to their experience and rescue their authenticity and allow other ways of being to be presented.

The modern individuals who are marked by many experiences, struggles, sufferings, absence, presence, conquests, losses present themselves to the clinic, instigated to build or reconstruct their history when it is told. For this reason, speech has the liberating function of provoking changes in the way it exists.

From these readings, it is considered that the hypothesis initially outlined for this project of walking through the understanding of the existential phenomena of the field of speech, allows humans to rescue their originality by expressing their way of being and being in the world and with others.

Since it is essentially verbal therapy, speech would lead Dasein (being-there) to open up regions of oneself and from there connect to existential phenomena and, in this context, not only to pay attention to the content of what is said, but also to the way and manner in which the person does it, travels along the path of understanding existential phenomena properly human.

From the premise, it is through language that the stories are told in the way that best fits their way of being, understanding and being felt at that very moment; it is the speech that provides the possibility for the person to share, according to Freitas (2017, p. 2, our

translation), “expand the freedom with which gets involved, appropriates and participates in the story that is incessantly composing while it exists”.

By discovering the possibilities, humans are projected by giving themselves to the possibility of being pulled from within reality. It is in this movement that humans are faced with all the possibilities: the lost, the abandoned, the ones that were not even considered, the past, the present and the future. And this visitation only occurs through speech, substantiating and providing the ground for this transit to occur and to bring meaning when it returns to the real (DE OLIVEIRA, 2008).

Psychotherapy, besides being a space of change and transformation - articulated by speech that defines and provokes changes in the way of existing - walks together with the analysis to a creative and productive speech of the senses, seeks to organize, structure and observe the course of the narrative. The bridge that leads to investigate the situation of being in the world, in the encounter with the other and oneself is the understanding of speech (AUGRAS, 1986).

Due to the importance of the subject, this work did not intend to exhaust the question of speech, but to clarify its importance in the therapeutic process in the phenomenological approach of Daseinsanalyse to assist in the initial researches of clinical practice, based on the concept that humans are only accomplished by language.

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