

# Phenomenological and Hermeneutic Contributions to the Understanding of the Human Condition

[Contribuições Fenomenológicas e Hermenêuticas para a Compreensão da Condição Humana]

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**Abstract:** The human condition has been affected in a polarized way since the iluminist project consolidated ruptures between common sense and faith, establishing science and cognitive rationality as guiding parameters of binary conceptions of the subject and of clinical interventions in mental health contexts. Currently, the internet and Information and Communication Technologies increase the holistic distancing of the human condition, by establishing virtual social networks as a means of subject ideals. One lives with the theses of “death of the subject”, the emphasis on the parameter of the image, the difficulty in dealing with difference, refusal to dialogue and affirmation of intolerance. Thus, we consider it essential to resume the debate on the contributions of Husserlian and Heideggerian phenomenology as references for rethinking our human condition and contribute to health professionals rediscovering the world of life as a starting point to build, in the different contexts and institutions of mental health care, clinical practices based on experience and not on representation.

**Keywords:** Intolerance. Human Condition. Phenomenology. Hermeneutics. XXI Century.

**Resumo:** A Condição humana foi afetada de modo polarizado desde que o projeto iluminista consolidou rupturas entre o senso-comum, a fé, instituindo a ciência e a racionalidade cognitiva como parâmetros balizadores das concepções binárias de sujeito e de intervenções clínicas em contextos de saúde mental. Atualmente a internet e as Tecnologias de Informação e Comunicação adensam o afastamento holístico da condição humana, ao instituir as redes sociais virtuais como meio de ideais de sujeitos. Convive-se com as teses de “morte do sujeito”, a ênfase ao parâmetro da imagem, a dificuldade em lidar com a diferença, recusa ao diálogo e afirmação da intolerância. Assim, consideramos imprescindível retomar o debate dos aportes da fenomenologia Husserliana e Heideggeriana como referências para repensar nossa condição humana e contribuir para que os profissionais de saúde reencontrem o *mundo da vida* como *start* para construir, nos diversos contextos e instituições de atenção à saúde mental, práticas clínicas pautadas na vivência e não na representação.

**Palavras-chave:** Intolerância. Condição Humana. Fenomenologia. Hermenêutica. Século XXI.

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In this essay, Human Condition is addressed articulating two themes. a) anguish that causes anxiety; b) hope and solidarity as sources of overcoming suffering. The arguments of each theme were unfolded into reflections of gestalt and phenomenological base. Therefore, the essay is divided into four sections: 1) Anguish and existence in times of pandemic; 2) Gestalt approach to anxiety; 3) Solidarity as a source to overcome suffering; 4) Hope and meanings of life.

Methodologically, the text is configured as an essay, a way to build an argument on issues related to several sciences, such as philosophy, social sciences, and psychology. Meneghetti (2011, p 321) lists that Marx, Weber, Norbert Elias, etc., “Use of the essays format to produce reflections on the most relevant events of their time:” Thus, in the theoretical study, I gathered authors and texts that permitted approaches to the discussion on human condition aiming to compose a phenomenological-based document.

The Enlightenment Project consolidated ruptures between common sense and faith, forming science and cognitive rationality as guiding parameters for the binary conceptions of subject and clinical intervention in contexts of mental health. In the 21st Century, the internet and Information and Communication Technologies deepen the theses of distancing the holistic unit of the human condition, by establishing virtual social networks as a means of projection of representation and ideal of subjects: “happy and successful”. Concomitantly, we coexist with the thesis of the “death of the subject” and elevation of virtual communication to the parameter of image crossed by difficulty in dealing with difference, translated into a refusal to dialogue with the affirmation of intolerance.

Such episteme bears the premise of the architecture of life as an accumulation of spectacles, which, according to Debord (2003, p 14), “The spectacle presents itself simultaneously as all of society, as part of society, and as an instrument of unification; it is not a collection of images, but a social relation among people, mediated by images. The author considered the spectacle a *Weltanschauung*, a term that in German indicates an ordered set of values, beliefs, impressions, feelings about the period or the world. (<https://dicionario.reverso.net/alemao-portugues/Weltanschauung>).

From this point of view, one may consider that the multiple existences ruled by the spectacle make way for representation to detriment of experience, becoming support for sociability and subjectivization.

The mentioned parameters gained intensity during the global health crisis of the COVID-19 pandemic, an indicator that manifested itself in 2020 and continues in 2021 expanding the resonance of discomfort in the human condition. Therefore, I consider it important to resume the debate of contributions of Husserlian and Heideggerian phenomenology as epistemological references to set up principles that help us rethink our human conditions, and contribute to health professionals to implement the Husserlian premise of *lifeworld* as start to build, in various contexts and institutions of mental health care, clinical practices based on experience and not on representation.

Articulating, also, the Husserlian conceptions of *natural attitude* and *phenomenological attitude*, (HUSSERL, 2012) we have support for the theoretical reflections aligned with conceptions of care, solicitude, and fall elaborated by Martin Heidegger and present in his book *Being and Time*. (HEIDEGGER, 1988).

Caring is our most original way of existing and relating; however it is an attitude that is on the margin, due to the *almost*, “insurmountable” individualism that surrounds human relationships; as well as the psychic and social fragilities, economic inequalities, structural and institutional racisms that hierarchizes people and impose secondary wishes, even without meeting the basic needs of food, security, and health that are basic for life maintenance.

The adverb *almost* indicates the functions of *mode* and *intensity*, a difference for more or for less concerning something that is sought. In this text, the requalification of our condition of humanity. Such possibility opens roads for hope according to Erick Fromm’s proposition in his book *The Revolution of Hope*. In the text, Fromm associates hope to social and personal change. What I consider, when projecting knowledge elaborated at the Gestalt phenomenological clinic, the affirmation of a therapeutic significance.

Fromm enquires what it is to have hope. The question signals the indication of ownership of an object. Therefore, I ask: Is hope a product sold in the supermarket, the shopping mall, in the pharmacy? According to Fromm the answer leads to another interrogation: “to have hope means to have wishes and desires?” (p. 19); his answer is no, indicating in the thesis greed as a characteristic element of objectification of hope.

Expanding the question to our days, I examine each person's imaginable objects of desire, associated with hope to obtain them: on the material level to have *Ferrari*, not just a new car; to buy designer clothes such as Gucci, Ermenegildo Zegna; to have an island in Angra dos Reis, a cottage at Fernando de Noronha Island or a resort in Florianópolis? Ambition evidences the objective desires and longings.

On the psychosocial level, to be recognized as a digital influencer; a celebrity; or a personality of the year, is similar to what happened in 2006 when Time Magazine elected YOU as the personality of the year. In Brazil, in 2007. O Globo imitates Time and promotes the same election. (Person of the Year: You - Dec. 25, 2006. (<http://content.time.com/time/covers/0,16641,20061225,00.html>)).

Paula Sibila points out the events as rite of insertion of the common person in the context of spectacle: “La gente común. Un espejo brillaba en la Tapa de la publicación e invitaba a los lectores a que se contemplasen, como Narcisos satisfechos de ver sus personalidades resplandeciendo en el más alto pódium mediático” (SIBILA, 2008, p 11).

Returning to Fromm, in *Revolution of Hope* he criticizes the meaning of passivity associated with the concept of hope. To illustrate his point of view he recalls Kafka's character in his book *The Trial* when he gets old waiting for authorization that never came. And finally, he lost his life.

Returning to Fromm, in *The Revolution of Hope* he criticizes the meaning of passivity associated with the concept of hope. To illustrate his point, he recalls Kafka's character in *The Process*, in which he grows old waiting for an authorization that never came. And finally, he lost his life.

The argument positions the theme of bureaucracy that, in our lives can function, for some as a support for immobility excuses and lack of action in the various spheres of life: emotional, economic, work, and opportunities; which in clinical language provides the opportunity for the installation of defensive mechanisms of self, for example, projections about someone to blame for our limitations; unaccountability for the action of several confrontations, including bureaucracy; and on a deeper scale for chronification of neurotic behaviors.

Fromm observes that courage is the opposite of passivity. He leads us to

question the bureaucracy and moves us out of the realm of immobility and future prospects, for it is now, at this moment, and not “soon, next day, next year” (p. 20), that the resolution of our mundane questions occurs. In fact, it is common practice to plan what we will do when we go on vacations. Hypothesize is not acting. And, someone’s plans evaporate for another year.

Fromm criticizes “cult of the future” (p. 21) for him it conforms to the “alienation of hope” and unaccountability for choices and changes in our lives, as we expect an abstract entity to do for us, what will be ours in the future. And currently, in the technological society change has been proposed to exchange love, tenderness, hope, and death for the apology of transhumanism, a movement that promises to supplant death, by joining human pieces/organs with the machine as explored by Donna Haraway in her book *Cyborg Anthropology*. Therefore, between the comings and goings of criticisms and ruptures, the linear paradigm establishes itself in the orientation of psychological science with the premise of the *natural attitude* guiding research.

What we have here is: that Fromm understands hope as a confrontation with the current bureaucracy. A second quality for the author is that “To hope means to be ready at every moment for that which is not yet born, and yet not become desperate if no birth occurs in our lifetime. There is no sense in hoping for that which already exists or for that which cannot be.”(p.22).

From this point of view, there can be no make-believe that I am interested in the other, but a genuine concern that can overcome the difficulties in elaborating sufferings, given the primacy of happiness, of performance, of the pathologization of suffering, because to feel pain has a failure in one’s life project to be unsuccessful in the project people of life, even when it does not exist, in other words, a mere reproduction of outsourced desires and naturalization of attitude I – THIS. To Fromm, “Hope is a psych accompaniment of life and growth”, (p.26) – therefore, it integrates the cycle of life.

### **Anguish and existence in times of pandemic**

Anguish was reflected by novelists and philosophers in the context of Existentialism, in a set of theoretical currents that express, “The feeling and awareness of the ephemeral and fleeting of a world that did not accept the possibility of another life, and neither of the supernatural, of the feeling of absolute lone-

liness of our deepest me” (Fonseca, p. 174). Existentialism was organized around theism and atheism emphasizing the “Impossibility of aspiration achievement, whether in the collective or personal level, the impotence of beings and crushing before more powerful and general forces; the absurd of life and the never present anguish of incommunicability among men, da frustration and the always present anguish” (FONSECA, p. 175). COVID-19 brought human beings closer together from feeling and loneliness.

Araújo (2014, p. 77) mentions that the question of meaning is the central concern in the existentialist writings of Kierkegaard. The philosopher sought to “Respond to human needs of the present time, which s expressed in the deepening of the essential drama of existence and all reasons, motives and all associated purposes. In fact, it is about giving meaning to life, going until the end of the personal exigence of understanding starting from the irreducible primacy of interiority in order to, beyond despair, anguish, and failure to achieve the highest security”.

In fact, it is a matter of giving meaning to life, of going to the very end of the personal demand for understanding, starting from the irreducible primacy of interiority in order to, beyond despair, anguish, and failure, reach the highest serenity”.

On the other hand, Sartre, (1970), represents atheistic existentialism. The philosopher presents as principles: “Man is nothing else but that which he makes of himself; *a project which possesses a subjective life*; men are responsible for all men (p. 4); we cannot choose evil, what we chose is always good and nothing can be good for us without being for everyone” (p. 5). Although the principles do not include an approach to gender and diversity, it is possible to observe that they are structured based on ethics that value articulation between the subjective and the social groups. From an ideal point of view, they are up-to-date references to guide human coexistence.

In the 21st Century, anguish is leveraged, among other factors by the desire to be seen, a need created in the context of the internet, social networks, Technologies of Information and Communication. For Harvey (1992) the postmodern condition, among other elements, is characterized by “death of meta-narrative, whose terrorist function was to fundament and legitimize the illusion of a “universal” human history” (p.19); and the Idea that all groups are entitled to speak for themselves, with their own voice en have his voice accepted as authentic

and legitimate” (p. 52).

I consider the proposition of issuing my own’s irrefutable thinking; however, sometimes, the daily manifestations in virtual social networks enable the amplification of the oppressive space to the detriment of the democratic one. Therefore, the anguish of people targeted by insults, in a harmful way, is amplified, and care as a way of concern and solicitude with the other does not find resonance in the affective coexistence between people and the various groups that make up the current Western society.

In the global context, since December 2019, COVID-19 became a relevant source of anguish and anxiety. By the World Health Organization (WHO) (2020) Coronavirus is known as a cause of cold in human beings; however, at this moment a new form called SARS–COV–2 has emerged, of harmful configuration, causing respiratory failure conditions, and, in severe cases, death.

The problems caused by this pandemic are innumerable and big: the outbreaks of de acute and severe respiratory syndromes, in a short space of time, requiring treatment in Intensive Care Units of high complexity; low evidence on the pattern of lethality, mortality, infectivity, transmissibility; lack of vaccine, and availability of specific medication. It is known that there are risk groups for the increased cases, such as people with pre-existing diseases, the elderly, and children; and risk behaviors such as, not using masks, hand hygiene, shoes, and clothes; indiscriminate interpersonal contact, proximity between people, and crowding.

In such a way, COVID-19 is a disease that afflicts all members of the world societies; is a serious event that takes place in the *Lebenswelt*, a Husserlian concept “Geared on the attempt to discern the condition of man as a historical being” (GUIMARÃES, 2012, p. 29). Although death is our only known possibility, we all feel fear of dying (Heidegger, 1988). Our daily lives are also affected, in the sense of life and in the potency of health.

As COVID-19 expands its geographical boundaries, populations have been subjected to fear of the unknown, anguish and anxiety with psychopathological breadth on the order of the irrational, given the absence of consolidated references from authorities, which provide reliable clarification to people, using massive and post-massive means of communication.

In the 21st Century, biological weapons are part of the destructive arsenal potentially available for wars between world powers, whose reflexes reach regional and local spheres endangering life in general. I emphasize that I am not generalizing the premise of the use of chemical weapons, nor am I pointing out that the Coronavirus was produced in a laboratory, what I am pointing out is the human capacity to produce suffering associated with scientific knowledge and the abuse of scientific power.

In the landscape of the pandemic experience, anguish is a feeling associated with the mobilizing event. Before its arrival, in general, people did not worry about death on a daily basis, although it is our only known possibility (Heidegger, 1988). Thus, they spent hours of the day developing countless activities: organizing the house, working, going to the gym, riding a bike, studying, having a beer, etc., fulfilling the routines filled by a life full of diverse expressions.

When worries are introduced into people's lives, they are from events such as the death of a first-degree loved one, for example, parents, or other loved ones who are part of life by affective choice; and macro episodes such as world wars and pandemics. However, the ways in which these episodes and the death of a loved one occur are not always experienced in a reflective way, but rather as an impact that leaves people emotionally fragile. Generally, if people do not have a mental disorder, the shock is temporary and does not prevent routine living from continuing.

When thinking about the psychological and/or psychopathological impacts associated with the pandemic, I emphasize that human care with the configuration of one's creative and powerful psychic identity, throughout the life cycle, is support to face external impacts such as the one exemplified. Among the procedures for configuring the psychic identity to face anguish and anxiety are self-image, self-esteem, and the assimilation of the markers present in the culture of the place, in the family, and in the channels of transmission of values, norms, and artistic and recreational goods produced by humanity: for example, food, music, dance, etc. Thus, by identifying ourselves with the references that circulate in the place, assimilating and recreating them, we realize the creative adjustment in flux, that is, the homeostatic process of mental health maintenance. This scope favors the human being to stop only consuming the cultural and multicultural mass identity patterns and to configure an ontological status of a creative person. (HONNETH, 2003; PERLS; HEFFERLINE GOODMAN, 1997; PIMENTEL, 2003).



The subjectivization of the creative identity favors identification with one's body, loving oneself, appreciating one's cognitive competence; personal value; realizing sexual experiences compatible with desire. All these dimensions of subjectivity are reconfigured throughout life, and cannot be compared.

Belonging to a family group constitutes the first contact frontier of social learning. The other sources of group attachment are peer groups, work groups, leisure groups, etc. Thus, subjectivation and Sociability form an inseparable polarity form the affirmation of human identity. (WERNECK, 2012; OLIVEIRA, 2010).

The mentioned composition contributes to reduce anxiety and fear in daily life, common and necessary emotions for the preservation of life; which, when they become recurrent in degree and frequency, impose restlessness, and uneasiness affecting the human condition. According to Boaventura de Sousa Santos (2020), the etymology of the word pandemic states that "It lays bare the fragility of the human by exposing the elimination of the security frontier of the wealthy, possessors of medical resources and of personal and property security, for, "The viral outbreak pulverizes this common sense and evaporates security overnight" (p7).

### **Gestalt approach to anxiety**

In Gestalt therapy (GT) theory anxiety has three main and classical approaches elaborated by its founders: Frederick Perls and Laura Perls, who state that there are relationships, respectively, between a) Anxiety and excitement; b) Anxiety and Time; c) Anxiety and Loss of support. (MONTALVO, 2017). The author states that although GT is constructed as an integrative approach, there was in its composition, the influence of the medical model in the theories of anxiety.

When examining the relationship between Anxiety and arousal points out that the latter "is the basic energy of the human organism, at the physiological and psychological level". (CEBALLOS, 2017 P.47). In the dynamics of arousal, the process begins with the perception of undifferentiated emotions, followed by emotional activation that operates in the recognition of needs and their satisfaction in the environment. The blocking and interruption of arousal cause anxiety (CEBALLOS, 2017).

The author pointed out that in the work *Yo, Hambre Y Agresión*, Perls anxiety is drawn as "Breathing difficulties, rapid pulse rate, and similar symptoms. Excitement and lack of oxygen constitute the core of the anxiety attack". (Montalvo, 2017 p 49). And in Gestalt therapy, he mentioned that the "Origin of organic symptoms of anxiety results from the interruption of physiological arousal, from the interruption of contact". (CEBALLOS, 2017 P 50).

On the relationship between Anxiety and Time, catastrophic expectations and fantasy are agents that are in the genesis of anxiety and play its elevation. Ceballos (2017) pointed out that, existence takes place in the interaction between the public levels, of reality; and the private, in which thought and imagination occur, " The problem arises when the individual ceases to maintain contact with reality and considers fantasies as if they were real, thus anxiety, phobia, and lack of acceptance of what is unpleasant emerges, and begins to avoid" (CEBALLOS, 2017 P 52). In summary, anxiety is defined as "A gap that exists between now and the later. People have catastrophic expectations, terrible things can happen; or anatomic expectations, stupendous things can happen. (CEBALLOS, 2017 P 53)

Finally, about the relationship between Anxiety and Lack of Support Laura Perls (1994) defines support as, "Everything that facilitates the continuous integration and assimilation of a person, relationship, and society. It comprises the primary physiology with breathing and digestion, posture, coordination, sensitivity, movement, language, and habits. Everything that throughout life has been assimilated and integrated".

In this context, anxiety is caused by a "Lack of support in the contact experience". (Ceballos, 2017, p 53). The writer points to psychological meanings of anxiety: sadness, loss, loneliness, anger, and shame; he also points out the current theoretical directions of reflection on anxiety, citing two propositions: relational theory, in which Kepner (2010) stands out, and the perspective of psychopathology with Spagnuolo Lobo (2005); France Setti (2007); e Ceballos (2017).

I believe that anguish and anxiety can be faced and resolved when external and internal supports form the basis of our existential projects and the freedom to choose to create in the midst of chaos, "Freedom is the insertion in the historical process as creative energy and as the most radical possibility of per-

manent revelation of the meaning of man's presence in the world as the flow of meanings that it can assume. To be free is to be the cause of one's own acts. Every freedom contains an act of refusal. It is the possibility I have to deviate from the path, to violate what is imposed on me, to suspend judgment, to show myself in action as a creative weapon and not as fear of the instant." (GUIMARÃES, 1984, p 11). I will now proceed to the composition of the arguments for overcoming anxiety and distress.

### **Solidarity as a source to overcome suffering**

To Westphal (2008) "solidarity in the solidarity economy develops as a form of production and organization compatible with the social system in general" (p 50). The principles that underlie it are socio-economic solidarity, cooperation, and self-management. This author summarizes the meanings that the term solidarity has acquired since the beginning of the 19th century: the idea of a relationship, redistributive social policy, altruistic love of neighbor, French revolution, and egalitarian citizens. The article writer mentioned that for the working class, the term solidarity was used "In order to create

In the COVID-19 pandemic, examples of mediatized solidarity include: delivering food at night to homeless people; shopping for the elderly; providing food baskets for families in situations of social vulnerability; donation of hospital facilities by multinational companies; lives by national and international musicians, free access to books, theaters and museums through the internet; and donating masks. Many functions as illustrations of fads with no genuine and permanent interest in the other.

It should be emphasized that there is no generalization in the statement that the mediatized solidarity is only for the sake of appearance, without validity". It is considered that several donations come close to the meanings of a) highlighting the differences in the socioeconomic status of those who donate and those who receive; b) bringing to light the intrinsic social vulnerabilities in the lives of citizens; especially regarding health promotion and the development of diseases linked to poverty and the absence of basic sanitation; c) emergence of inequalities between the forms of access to hospital treatment available to the affluent and the poor; d) revealing in the practices of multinationals their added values and the preservation of capitalism.

Leaving the assumption in the background, we situate that Westphal (2008) stated that as a principle, solidarity is linked to the welfare state that in Europe was organized into three models, “the model of the Scandinavian and Belgian countries, developed from subsidy associations, the German model, in which the state established the initiative of a modern social security system through legislation with partial responsibility of industry for accidents at work, illness, age and disability, and the French model of the social issue” (p. 47).

This model is currently bankrupt; therefore, an intervention linked to the social sphere to confront anguish and anxiety requires Government to realize the common good and the just by recognizing the existence and by paying attention to the basic needs of citizens.

From this point of view, the thesis of solidarity gains magnitude, because it will be organized by the promotion of state policies, not by governments. The chronic foundations present in cyclical manifestations are then supplanted, in the form of campaigns promoted to supply immediate hunger, and whose proposition there is no sensitivity for the sickness of the poorest.

Related to the campaigns to alleviate contiguous hunger, in the context of the COVID-19 pandemic, the health business was added, with an increase in the price of personal protection supplies, private hospital treatment plans, and of the sale of products such as masks and alcohol gels.

A small digression refers to the consumption of fabric masks, in which several citizens took on the role of producers for the consumption of the general population. The masks started to illustrate the subjective processes of each one, that is, creating illustrations, prints, colors, applying sport shield logos, companies, messages, etc.;

Finally, highlighting preferences that, in capitalist mass culture, became a “fashion” event, a representation of social status. With this assertion, I signal that it is important to research the meanings of the use of masks that denote subjective preferences and/or fads.

In Brazil, a country with roots in slavery and post-modern colonialism, the incidence of inequitable income distribution is high, therefore, sanitary conditions are favorable to the spread of the COVID-19 pandemic. Thus, we understand that solidarity can no longer be immediate. Here, I allow myself to pose a

question for further research: the solidarity conveyed in the massive and post-massive media, collecting food, cleaning materials, masks, etc., reveals what conception of the human being?

Thus, we understand that solidarity can no longer be immediate. Here, I allow myself to pose a question for further research: the solidarity conveyed in the massive and post-massive media, collecting food, cleaning materials, masks, etc., reveals what conception of the human being?

My understanding of solidarity converges with Caponi's (2004 p.9) for whom "Commitment to the suffering person can result from genuine solidarity, from mutual respect, from the recognition of the other as someone capable". In addition, we need physical contact, touching, hugging, and speaking. All these contact functions have been impacted by the social isolation derived from COVID-19 prevention measures; however, they will never be replaced by "technoscientific visualism (Technoscience's visualism), the practice of sciences and engineering in using predominantly and in a privileged way the vision, through instruments and leaving secondarily the other bodily perceptions". (Figueiredo, 2012, p 31)

## **Hope and meanings for life**

I understand the hope that our mental health and human condition cease to be labels derived from the nosologies applied in the classic psychodiagnosis, that is, the one in which the psychologist and the psychiatrist detain the know-how about the disease, the symptom, and the patient, deliberating procedures for treatment, discharge, and cure. In this procedure, the creative autonomy of those who are experiencing the condition of human suffering in the sphere of mental health is taken away.

The phenomenological premises contribute to the confrontation of the methodical approach that afflicts our daily lives, permeated by the objectification of things themselves as a way of knowing them, dominating them, and experiencing reality; they aim at the resumption of inter-human bonds when they favor each person to practice the experience of reconnection with him/herself and with the whole, which includes the geographical world, the physical universe, and the psychological and social world.

The experience of building a bond with things themselves is the source of knowledge of the self, of the other, and of society, present in all ways of knowing: common sense, philosophical, spiritual, and scientific, without one prevailing over the other, as science does with its naturalized methods.

The phenomenological attitude contributes to the conceptualization of institutions at the core of the objectives for which they are constituted. For example, the judicial system can implement ethical fairness for the common good, not only justice for those who have money; the school system can implement teaching that provides learning whose meaning is anchored in the life world of the players who circulate in it and compose it.

By anchoring clinical interventions in the phenomenological attitude, professionals working in health institutions can deconstruct the intolerance, impatience, and carelessness of daily care practiced with clients, and users of basic and complex services. They complete the deconstruction mentioned above by dismissing the propaedeutic knowledge, the classification of symptoms in syndromes that regulate the ideology of normality, mediated by locating the person in the pattern of behavior that is expected from adjusted creatures; breaking with the defensive strategies that make chronic the ways of making contacts and establishing interpersonal relationships by covering up spontaneity and the creation of ethical languages.

With the practice of these dynamics mentioned above, we can situate ourselves in the world of life, intentionally attributing and experiencing the conscious meaning of being, in relationships mediated by the phenomenological attitude that favors communication between people, groups, and institutions and articulates the development of love and friendship experience to and with the other in its full human quality.

Life calls us to go out of ourselves toward the other using all forms of making contact. This is a learning process that requires a collective effort to know and overcome the forms of contagion and contamination of COVID-19. I conclude my considerations by stating that the pandemic brought to the daily experience the ambiguity present in the fear of death and aggressiveness towards the other, sometimes seen as a potential enemy; and also coeval in the attitudes in favor of the mitigation of others' suffering.

Donations of masks, food, sheets, mattresses, etc., were some of the objects

incorporated into the intercessory way of overcoming immediate inequalities, especially food and hygiene practices so that the economically disadvantaged populations could survive the COVID-19 pandemic. Under this scope, both individuals and companies got involved in several solidarity actions, which shows the possibility for societies to institute a model of economic management beyond financial capitalism.

The existentialist principles described by Sartre (1970) are still relevant today, especially the notion of responsibility for all men; the choice of the good and the good for all human beings. Its practice can overcome what Comparato (2001, p. 13-4) denounces when he lists the history of some damages committed by men in the exercise of power whose implication is "A permanent ethical deficit, embodied in the oligarchic organization, both within local societies and in international relations. This moral deficiency has caused great catastrophes in the form of collective massacres, famines, epidemics, degrading exploitation, and consequences of the division operated between the powerful minority and the destitute majority.

Comparato (2001, p. 14) warns of the importance of world societies working together, "Once hostilities ceased, consciences finally opened up to the fact that the survival of humanity required the reorganization of life in society on a planetary scale, based on absolute respect for the human person.

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