

The experience of language in clinical Daseinsanalysis

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The process of clinical Daseinsanalysis leads us on a path where one lives a peculiar experience of language. Nevertheless, which is the most fertile mode of language for the therapeutic encounter? According to Guto Pompéia¹, it would be through the language of poiesis that patients and therapists seek the significant existential truth revealed as *aletheia*. A truth that could free the patient for the commitment to the meaning of being that is the ground of his existence. However, how does one recognize, understand, and experiment the language of poiesis happening in therapy? What is language as the path of therapeutic encounter? What is peculiar in this way of language that makes appropriation and commitment to the meaning that guides the exercise of the patient's existential freedom possible?

Undergoing the project of approaching the phenomenon of language in the therapeutic process of Daseinsanalysis, I will first briefly present some references of Heidegger thinking about language in search of the understanding of the intimate articulation between language and the very foundation of human being.

According to Heidegger in paragraph 34 of *Being and Time*, the phenomenon of language would have its roots in the ontological constitution of Dasein's openness. Heidegger claims that the ontological-existential ground of language is *discourse*, and that discourse is constituent of Dasein's openness with the same importance of the *understanding* and the *attunement*. *Discourse is the articulation of intelligibility of the "there"*². That, which can be articulated in discourse, Heidegger calls *meaning*. *The way in which discourse gets expressed is language*³.

We usually consider language as a human skill that transposes us to *expression*, to *communication*, to *representation*, and to the elucidation of thought. Conversely, for Heidegger, this prevailing view in tradition is insufficient for an appropriate account of the phenomenon of language. Language is not understood as a "skill" of ours,

¹ Pompéia, João Augusto (2000) – *Uma caracterização da psicoterapia*, Revista Daseinsanalyse n.9 ABD and as an article in *Na presença do Sentido*, p153, a book of the same author.

² Heidegger, *Being and Time*, paragraph 34, p 204, by Harper & Row 1962

³ Ibid.