
EDITORIAL

by André Pimenta de Melo

Thinking about care and suffering in times of interregnum

Care and suffering are themes that permeate our daily discourse, often in a prescriptive way. The spirit of our time, in its eagerness for calculation, prediction and control, produces lists and more lists of explanations for our suffering, accompanied by a collection of ready-made care products, duly designed to standardize existence. Affection, attention, the body: nothing escapes measurement, the establishment of averages and the correction of deviations by the scrutinizing impetus of a world without measure.

Thus, an avalanche of algorithmically programmed information tries to sell us solutions to our malaise, always in an individualized, manualized and practical way, assuaging our suffering in exchange for the release of our own care. This, however, is always insufficient, as a new product is constantly appearing on the care market: a new psi theory, a new health demand, a new fad to be voraciously consumed.

As a result, the temporality of life seems to be increasingly dictated by the accelerated rhythms of the market, by its movements of rise and fall, where everything that was solid in one instant can fall apart in the next. We live in an uncertain and fleeting time, in which the alternation between mania and depression, between fame and anonymity, between fortune and misery, between success and failure, resembles the dynamics of a casino. Perhaps Giorgio Agamben is right: “God is not dead. He became Money”.

How can we rescue themes so dear to philosophy, psychology and psychiatry from this untethered beast? How can we break this monologue of instrumental reason? How can we open the way to an Other way of thinking that takes into account the themes of care and suffering in their original dimension, so close to our existential condition? These are some of the questions posed today to the phenomenological community, which finds itself increasingly on the front line against the alliance between the hegemony of the natural sciences and the predatory logic of the market, both driven by the desire to colonize all dimensions of life, especially in a context where everything seems to be

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justified exclusively by economic calculation. When is there room for meditative thinking within this configuration? What is the space for phenomenology within the world of mental health dominated by the imperative of effectiveness, efficacy and efficiency? What space does it have when the truth of the relationship between care and suffering seems to be summed up in the measurement of a psychometric scale?

Something is repeating itself in this museum of great novelties. After all, isn't it against the mathematization of the life of the spirit that Husserl protests? Isn't it in favor of a return to the things themselves that he builds phenomenology? Isn't it in defense of a science rooted in the life-world? Perhaps it is precisely here that phenomenology becomes increasingly necessary, at a time when rigorous thinking is so necessary, where we massively lose phenomena to the detriment of the fetish of measurements, alienating us from our experience and the tasks of our time. We need to return to the things themselves in order to transform them - especially today, when the old paradigm is dying and a new one cannot yet be born. A dangerous time; a time of interregnum, full of morbid symptoms, as a Sardinian thinker would say.

The articles in this issue set out to penetrate the complex fabric of the present, critically reflecting on the relationship between suffering and care. The second volume of the journal features ten original articles, including one with a translation of the original text.

Opening this issue is the article **“The embodied mind: psychosomatic unity”**, by Thomas Fuchs, which has been translated by Marco Antonio Casanova (**“The embodied mind: psychosomatic unity”**). In it, the German psychiatrist critically explores the contemporary effort of neuroscientific research to naturalize consciousness and subjectivity. Fuchs analyzes the historical-epistemological assumptions that underpin this discussion and proposes, as an alternative, an ecological and embodied view of the mind, which is not limited to cerebral relations.

Clara Vieira de Freitas then discusses the hermeneutic dimension of **dreams** in daseinsanalytic practice in the article **“Possibility of interpreting dreams in a daseinsanalytic clinical context”**, reviewing discussions by authors such as Ludwig Binswanger, Medard Boss, Alice Holzhey-Kunz and Uta Jaenicke.

Soon after, in the article **“Autism spectrum disorder and phenomenology: a distancing based on myths”**, Marcos Vinícius Lorenço Nunes discusses the possibilities of a phenomenological practice aimed at people diagnosed with autism, breaking with the positivist hegemony and seeking a more original understanding of this way of being.

Bruna Sterza Nicoletta and Fabíola Pozuto Josgrilberg, in the text **“The concept of love and its identity construction”**, analyze the historical construction of the phenomenon of love, deconstructing standardized narratives that interpret it in a reductionist and



normative way.

Next, Jordy Sartori Tamura and Natasha Takuno Hespanhol, in **“Care in anorexia nervosa”**, explore the experience of adolescents with anorexia, articulating it with the notion of care developed by Heidegger in *Being and Time*, as well as with phenomenological considerations about the lived body (*Leib*).

Rodrigo Sinott Camargo, in his article **“Resilience: adaptation or resistance? A phenomenological and hermeneutic look at the subject”**, analyzes the contemporary uses of the concept of resilience and how it has been used in an imposing way to sustain the neoliberal order.

In **“Phenomenological understandings on the construction of the concepts of health and illness for the care of the elderly in public policies”**, Lucas Carolino problematizes the normative and standardized practices related to the care of the elderly, proposing a more original existential understanding of the way these people are.

Later, Marcos Vinícius da Cruz, in the text **“The daseinsanalytic clinic: an approach with Father Julio Lancellotti”**, discusses the possibilities of liberating ethical-political care.

In **“The body as an intimate space: a phenomenological and hermeneutic perspective”**, Luana Pereira de Souza discusses the relationship between the body, spatiality and intimacy, proposing the body as an intimate space in dialog with authors such as Heidegger, Binswanger, Holzhey-Kunz, Bachelard and Beto Machado.

Finally, Sabrina Alvares explores the implications of the internet and social media on contemporary human **relationships in** her text **“The impacts of digital communication technologies on affective relationships: the meanings of control”**.

So it is with great joy that we share the second volume of the *journal Outro pensar*, confident that the contributions that accompany this issue will be of great value to the phenomenology community. While we are undoubtedly living in dangerous times, with sinister alliances between science and capital, unscrupulous controls on life and thinking in the name of unbridled accumulation, it is worth remembering the German poet's phrase: “Where there is danger, that which saves also grows”.

