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FROM THE NOSOLOGICAL EGO TO THE ABSOLUTE EXISTING: THE RECONFIGURATION OF CURE THROUGH CLINICO-ONTOLOGICAL PRACTICE AND TRAGIC- TRANSPHENOMENAL HERMENEUTICS

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ABSTRACT

THIS PAPER PROPOSES A PARADIGM SHIFT AWAY FROM CONVENTIONAL PSYCHOTHERAPEUTIC MODELS OF THE CARTESIAN-FREUDIAN CLINICAL-MEDICAL PSYCHOLOGY AND JEAN-PAUL SARTRE'S GNOSIOLOGICAL VOLUNTARISM. GROUNDED IN THE NEO-POST-EXISTENTIALIST EPISTEMOLOGY AND TRAGIC-TRANSPHENOMENAL HERMENEUTICS FORMULATED BY PROF. DR. LUIZ CARLOS MARIANO DA ROSA, THIS WORK INTRODUCES THE CONSTRUCT OF CLINICO-ONTOLOGICAL PRACTICE. IT DEMONSTRATES THAT THE CONTEMPORARY PROLIFERATION OF NOSOLOGIES AND CLINICAL TAXONOMIES (EXPRESSED IN THE ACRONYMS OF "DISORDERS" SUCH AS ADHD, GAD, AND ODD) OPERATES A DUAL ONTOLOGICAL VIOLENCE: THE REIFICATION OF THE EXISTENTIAL FLOW AND THE IMPRISONMENT OF THE SUBJECT UNDER THE PRIMACY OF KNOWLEDGE. IN OPPOSITION TO THE "ETHICS OF MANAGEMENT" AND THE SANITARY CURE OF THE EGO, THE HERMENEUTIC-PHENOMENOLOGICAL-ONTOLOGICAL-EXISTENTIAL PRINCIPLE REHABILITATES THE STATUS OF THE EXISTING AS THE CLEARING OF BEING (DASEIN). DECISION AND CHOICE—ORIGINALLY RESCUED IN KIERKEGAARDIAN ANXIETY—ARE TRANSPOSED FROM COGNITIVE CALCULATION TO THE MOVEMENT OF ORIGINARY EMANCIPATION, CULMINATING IN THE SUPRAPERSONAL AND INDISSOCIABLE TRIAD: "FREEDOM-IS-I", "DEATH-IS-I", AND "MEANING-IS-I". IT CONCLUDES THAT AUTHENTIC CURE DOES NOT RESIDE IN SYMPTOMATIC REMISSION OR FUNCTIONAL TRAINING, BUT IN THE LUCID RECONCILIATION OF THE EXISTING WITH THEIR OWN FUNDAMENTAL ABYSSALISM, ESTABLISHING THE ADVENT OF THE HOMO POETICUS.

KEYWORDS: LUIZ CARLOS MARIANO DA ROSA; TRAGIC-TRANSPHENOMENAL HERMENEUTICS; CLINICO-ONTOLOGICAL PRACTICE; NEO-POST-EXISTENTIALIST EPISTEMOLOGY; HOMO POETICUS.

1. INTRODUCTION: DIAGNOSING THE EPISTEMIC DEFICIT OF TRADITIONAL CLINICAL PRACTICE

CONTEMPORARY CLINICAL PSYCHOLOGY AND BIOPOLITICAL PSYCHIATRY FIND THEMSELVES HOSTAGE TO AN UNPRECEDENTED NOSOLOGICAL REDUCTIONISM. UNDER THE AEGIS OF CARTESIAN ANTHROPOLOGY, PSYCHIC SUFFERING HAS BEEN MECHANIZED, FRAGMENTED, AND FRAMED WITHIN A BUREAUCRATIC TAXONOMY OF ACRONYMS (ADHD, GAD, ODD, ASD). THIS MODEL OPERATES UNDER THE GNOSIOLOGICAL ILLUSION THAT THE PHENOMENAL CONDITION OF THE SYMPTOM EXHAUSTS THE BEING OF THE PHENOMENON.

EVEN CLASSICAL EXISTENTIAL ATTEMPTS AT OVERCOMING THIS—NOTABLY JEAN-PAUL SARTRE'S EXISTENTIAL PSYCHOANALYSIS—PROVOKED A SEVERE INTERPRETATIVE DEFICIT REGARDING THE EK-SISTIR. BY BENDING HIS PHENOMENOLOGICAL METHOD TO SAFEGUARD A POLITICAL-LEGAL IDEOLOGY OF PRACTICAL ENGAGEMENT, SARTRE OPERATED AN EPISTEMIC-COGNITIVE SUBVERSION: HE REDUCED NOTHINGNESS TO A MERE LOGICAL OPERATOR OF INTENTIONAL CONSCIOUSNESS AND IMPRISONED FREEDOM WITHIN THE STRICTLY ONTIC PLANE OF INSTRUMENTAL CHOICE. THE TRAGIC AND COUNTERPRODUCTIVE OUTCOME OF THE SARTREAN SYSTEM IS THE COLLAPSE OF MEANING IN THE FACE OF DEATH, WHICH IS CONVERTED INTO ABSOLUTE ABSURDITY AND FUNDAMENTAL ILLOGICITY THAT ANNIHILATES THE SUBJECT'S ACTIONS.

THE PRESENT ONGOING RESEARCH AIMS TO GROUND THE OVERCOMING OF THIS DOGMATISM BASED ON THE HERMENEUTIC-PHENOMENOLOGICAL-ONTOLOGICAL-EXISTENTIAL PRINCIPLE RE-SIGNIFIED BY PROF. DR. LUIZ CARLOS MARIANO DA ROSA, TRANSPOSING THE BOUNDARIES OF INTELLECTUALISM TOWARD THE TRANSPHENOMENAL DIMENSION OF BEING.

1. [MAP OF THE PROPOSED PARADIGM SHIFT]

CARTESIAN/SARTREAN MODEL



CLINICO-ONTOLOGICAL MODEL

(PROF. DR. LUIZ CARLOS MARIANO DA ROSA)

CARTESIAN/SARTREAN MODEL

CLINICO-ONTOLOGICAL MODEL

• CURE AS ONTIC ADAPTATION

• CURE AS ORIGINARY EMANCIPATION

• VOLUNTARISTIC EGO / NOSOLOGY

• DASEIN / HOMO POETICUS

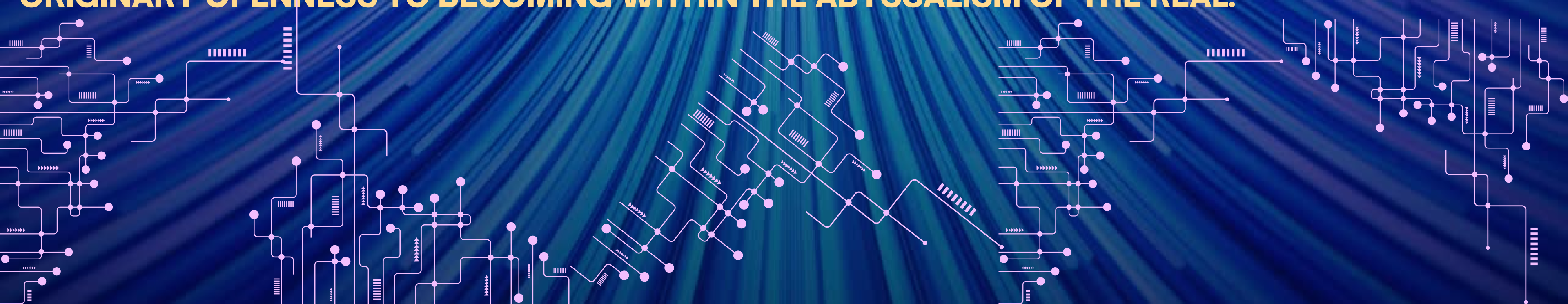
• INSTRUMENTAL FREEDOM (DOING)

• "FREEDOM-IS-I" / "MEANING-IS-I"

2. METHODOLOGY: THE HERMENEUTIC-PHENOMENOLOGICAL-ONTOLOGICAL-EXISTENTIAL PRINCIPLE

THE METHODOLOGY ADOPTS THE CRITICAL RECONSTRUCTIVE APPROACH OF TRAGIC NEO-POST-EXISTENTIALIST EPISTEMOLOGY. THE CENTRAL METHODOLOGICAL OPERATOR NOTES THAT THE LAW OF BEING OF CONSCIOUSNESS IS TRANSPHENOMENAL: CONSCIOUSNESS, AS A KNOWING BEING, ESCAPES THE VERY MODE BY WHICH IT IS KNOWN.

THE INVESTIGATION TAKES AS ITS GUIDING THREAD THE RESCUE OF THE ONTOLOGICAL LEVEL FROM MARTIN HEIDEGGER'S EXISTENTIAL ANALYTIC AND SØREN KIERKEGAARD'S QUALITATIVE LEAP OF FAITH, BOTH PURIFIED OF METAPHYSICAL-SUBJECTIVIST BIAS. THE METHOD REFUSES TRADITIONAL CLINICAL-MEDICAL CATEGORIZATION, REPLACING SYMPTOMATIC ANAMNESIS WITH THE LISTENING OF THE ORIGINARY FRICTION BETWEEN REAL FACTICITY AND THE ORIGINARY OPENNESS TO BECOMING WITHIN THE ABYSSALISM OF THE REAL.



3. THEORETICAL FOUNDATION AND DISCUSSION

3.1. FROM KIERKEGAARDIAN CHOICE TO "FREEDOM-IS-I"

BASED ON THE REINTERPRETATION PROMOTED BY MARIANO DA ROSA, CHOICE AND DECISION (ORIGINALLY POSTULATED BY KIERKEGAARD AS THE ENGINE OF EXISTENTIAL EXISTENCE) CEASE TO BE A PSYCHOLOGICAL PROPERTY OR A DELIBERATIVE ACT OF THE INTELLECT. RESTRICTING FREEDOM TO ONTIC DECISION CONSISTS IN EGOIFYING THE FUNDAMENTAL ONTOLOGICAL MOVEMENT.

FREEDOM TRANSITS FROM THE CURRENT TO THE FUTURE IN THE CONTINUOUS TRANSPOSITION OF NON-BEING INTO BEING. IT EMERGES FROM THE ONTOLOGICAL NATURE WHOSE PRINCIPLE AND TELOS ARE CONSTITUTIVELY OTIOSUS (WITHOUT PRAGMATIC MARKET UTILITY) AND ABSCONDITUS (HIDDEN). THE HUMAN EXISTING DOES NOT POSSESS FREEDOM AS AN ATTRIBUTE OF THEIR REFLECTIVE CONSCIOUSNESS; THE HUMAN BEING IS THE VERY OPENNESS TO BECOMING: THE ONTOLOGICAL MAXIM REVEALS THAT "FREEDOM-IS-I".

3.2. THE TRANSPOSITION OF FINITUDE: "DEATH-IS-I"

THE MOST RADICAL POINT OF DIVERGENCE REGARDING SARTRE'S NIHILISM LIES IN THE STATUS OF DEATH. WHILE FOR SARTRE DEATH IS THE ILLOGICITY THAT ROBS MEANING FROM THE OUTSIDE, IN MARIANO DA ROSA'S ONTOLOGICAL CLINIC IT IS THE MOST INTIMATE ONTOLOGICAL DETERMINATION OF THE EXISTING.

THE PRIMORDIAL EVENT OF ORIGINARY EMANCIPATION PRESUPPOSES THAT DASEIN DIES UNINTERRUPTEDLY AS PURE POSSIBILITY TO BE BORN AS THE FUTURE, CRYSTALLIZING THE PRECEDING MOMENT AS BEING ALREADY BEEN (MODUS ESSENDI). AT THE VERTEX TOPOS OF THE I AS ONESELF, DYING IS AN "ALREADY FROM ALWAYS" IN THE NOW OF THE EK-SISTIR. FINITUDE, DEMYSTIFIED AND ASSUMED AS "DEATH-IS-I", IS THE EXACT LIMIT THAT TEARS THE SUBJECT AWAY FROM EVERYDAY ALIENATION AND THE SHACKLES OF NOSOLOGICAL ACRONYMS.

3.3. THE CLINICO-ONTOLOGICAL FINDING: "MEANING-IS-I" AND THE HOMO POETICUS

WHILE THE TRADITIONAL PSYCHOLOGICAL SUBJECT DESPERATELY SEEKS AN EXTERNAL INSTRUMENTAL MEANING TO ANCHOR THEIR ONTIC NEUROSIS, MARIANO DA ROSA'S FINDING REPOSITIONS THE STATUS OF MEANING: "MEANING-IS-I". BY LIBERATING THE HUMAN BEING FROM THE ENGINE OF FREUDIAN PSYCHO-PSYCHOANALYTIC DOGMATISM AND SARTREAN VOLUNTARISM, TRAGIC-TRANSPHENOMENAL HERMENEUTICS RESTORES THE PATIENT'S STATUS AS HOMO POETICUS. THEY CEASE TO BE AN "OBJECT OF TREATMENT" TO BE REPAIRED TO FUNCTION SOCIALLY AND BECOME THE RELATIONAL-HERMENENEUTIC SUBJECT CAPABLE OF POETIZING THEIR SUFFERING, ENDURING THE TRAGIC FRICTION OF FACTICITY, AND ASSUMING THEIR DIGNITY IN THE WORLD.

4. GUIDELINES FOR CLINICO-ONTOLOGICAL PRACTICE AND THE RECONFIGURATION OF CURE

AS A LOGICAL AND PRACTICAL OUTCOME OF THIS RESEARCH, CURE LOSES ITS HYGIENIC, CORRECTIVE, AND ADAPTIVE CHARACTER. THE CLINICO-ONTOLOGICAL PROTOCOL ESTABLISHES FOUR AXES OF INTERVENTION FOR OVERCOMING CLASSICAL PRACTICE:

- 1. TRANSPHENOMENAL LISTENING: A CATEGORICAL REFUSAL TO FRAME THE PATIENT WITHIN NOSOLOGICAL DIAGNOSES, TREATING THE SYMPTOM AS A CRISIS OF FREEDOM SUFFOCATED BY FACTICITY.**
- 2. THE DE-EGOIFICATION OF ANXIETY: SUPPORTING THE EXISTING TO DECLINE THE VOLUNTARISTIC CONTROL OF THE EGO AND LEARN TO LUCIDLY SUSTAIN THE FUNDAMENTAL ABYSSALISM.**
- 3. THE INTEGRATION OF FINITUDE: CLINICAL MANAGEMENT FOCUSED ON THE ASSUMPTION OF TRANSIENCE AND THE ACCEPTANCE OF ONTOLOGICAL DIFFERENCE (BECOMING ANOTHER OF ONESELF).**
- 4. EMANCIPATION OF THE HOMO POETICUS: GUIDING THE INDIVIDUAL TO RECOGNIZE THAT THEY ARE MEANING ITSELF AND THE VERY CLEARING WHERE BEING MANIFESTS ITSELF HISTORICALLY.**

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