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Reflections on sexuality from a phenomenological-existential perspective: proposing a concept beyond technique

Reflexões sobre sexualidade na perspectiva fenomenológica-existencial: proposição de um conceito para além da técnica

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Abstract

Objective

The objective of this paper is to offer some reflections on the ontic experience of sexuality in women and to understand the reasons behind the many difficulties in experiencing it.

Method

Proposing a concept that includes the experience of affectivity and sexuality as a project of alterity for women.

Results

Faced with a patriarchal and phallogocentric society, we consider that women do not experience their sexuality in their own way. The proposed concept is Being-with-the-other-in-amorosity, understood as a combined set that includes affectivity and movement toward understanding. This could provide *Dasein* with a more authentic experience, one that is more proper to a loving and sexual relationship.

Conclusion

Observing, reflecting, and meditating on what appears to us and how we will engage with it seems to be a path toward a more authentic and personal experience.

Keywords: Philosophy; Sexuality; Women.

Resumo

Objetivo

O objetivo deste trabalho é tecer algumas reflexões sobre a experiência ôntica da sexualidade em mulheres e compreender o porquê de tantas dificuldades de vivenciá-la.

Método

Propor um conceito que busque incluir a experiência da afetividade e da sexualidade como um projeto de alteridade da mulher.

Resultados

Diante de uma sociedade patriarcal e falocêntrica, consideramos que as mulheres não experienciam de maneira própria sua sexualidade. O conceito proposto é *Ser-com-o-outro-na-amorosidade* no sentido de um conjunto que inclui afetividade e movimento para a compreensão. Isso poderia trazer ao *Dasein* uma experiência mais autêntica, mais própria de uma relação amorosa e sexual.

Conclusão

Observar, refletir, meditar sobre aquilo que nos aparece e como iremos dispor daquilo nos parece um caminho para uma experiência mais autêntica e mais própria.

Palavras-chave: Filosofia; Sexualidade; Mulheres.

From the Heideggerian phenomenological perspective, an important starting point for understanding everyday phenomena is prior positioning. In other words, reflecting on the point from which one begins to analyze a particular hermeneutic situation. In terms of affectivity and sexuality, the focus of this work, it was essential to reflect on the reasons behind the interest in studying the theme of women's sexuality, as well as to outline the issue in a way that does not decline into a mere set of techniques in pursuit of what is referred to as a complete sexuality. Thus, initially, the focus was on the affectations related to three situations observed throughout previous empirical research, readings, and personal professional experience: 1) the sexual and affective dissatisfaction experienced by some women in contemporary times; 2) the number of technical prescriptions from the factual world on how to have a complete sexual life; 3) the absence of a space for reflection on sexuality and affectivity. These affectations prompted a desire to understand what occurs in the world of women, what it means to be a woman today, and how this permeates their experiences of sexuality.

To explore this path, we considered pertinent to address the ontological structure of *Dasein* from a Heideggerian perspective: affectivity (*Befindlichkeit*), understanding, and language. Borges-Duarte (2012, p. 43) explains affectivity as the *Dasein's* way of being, the ontological manner of being-in-the-world and of the being in the world, "in which what is lived in a world is formed, which comes toward us and in which we find ourselves". Pasqualin (2017, p. 262) also comments that affectivity "is one of the two ways in which being-there opens to the multifaceted dimension of being".

According to Borges-Duarte (2021, p. 22), affectivity is being attuned in advance to what is given to or appears before us: "The world that comes toward us reaches us marked by affectivity, which opens understanding and becomes sedimented, interpretatively, in recorded judgmental modalities and, subsequently, forgotten, according to different hermeneutic interpretations".

We are affected by what is intramundane, since we are an opening in the world, and affectivity, which is an ontological structure, manifests ontically through feelings.

Dasein allows itself to be affected, and this has repercussions because it exists in a world formed by a web of meanings. In paragraph 29 of *Being and Time*, Heidegger (1927/2012) discusses affectivity as *Dasein's* way of "being in its 'there'", falling into the world, allowing itself to be touched/affected by what comes into its openness.

In other words, it is observed that *Dasein* is openness and relates to the world – this web of relationships among different things, tools, meanings, history, culture, and politics, which are used and handled by *Dasein*. They are in the openness, available to *Dasein*, which, by being in the world and Being-in-the-world, already knows in advance the use of things without further questioning. However, there are many phenomena in the world, and not all appear to *Dasein*, as

this depends on context, spatiality, temporality, and corporeality (Casanova, 2021b). Due to this open nature, things come toward *Dasein*, affecting and touching it in some way. According to the aforementioned authors, *Dasein* is initially affected precisely because of this openness, and it is through these ontological structures that we are disposed in the world. Some affective tonalities have been extensively developed by various authors, such as boredom (Borges-Duarte, 2006; Casanova, 2021a), anxiety (Casanova, 2021b), depression (Mattar, 2020), and serenity (Denker, 2020; Rodrigues, 2020). Other authors discuss love, such as Binswanger (Borges-Duarte, 2021), who develops the idea of being-one-with-the-other.

In paragraph 31 of *Being and Time*, Heidegger (1927/2012) states that all affectivity always has its own understanding, meaning that understanding is always attuned through affectivity. The openness of *Dasein* brings about the ontic understanding of some things that come to *Dasein*, but understanding is ontological (Heidegger, 1927/2012). It is through understanding that possibilities are assumed, while others are refused. *Dasein* is entrusted with the responsibility of perceiving its freedom of potentiality-for-Being through what it understands of its affectations. “*Dasein*, as that which can essentially be found, has always entered into certain possibilities and, as the potentiality-for-Being that it is, it allows some possibilities to pass, constantly relinquishing possibilities of its being, whether it grasps them or not” (Heidegger, 2012, p. 409).

As *Dasein* is circumscribed in its world, its possibilities are always intertwined with this web of relations and meanings. Many “truths” come into its openness, such that *Dasein* is not always able to perceive or apprehend what is most personal to it. For this reason, people often continue doing things the way they have learned, typically without considering whether it makes sense or not, or whether it provides any reflection.

To perceive understanding, language is the structure of *Dasein* that interprets, organizes, and gives meaning to what comes, as it is also part of the openness. “This development of the understanding we call ‘interpretation’. In it, the understanding appropriates understandingly that which is understood by it” (Heidegger, 1927/2012, p. 421, quotes in the original). Thus, the things of the world come to *Dasein* and are understood and interpreted through the discourses that are organized in openness and expressed in speech, in silence, in idle talk, in curiosity, in ambiguity. In other words, there are both proper and improper ways of revealing being. It is evident that *Dasein* does not usually have full access to the being that is most personal to it, as it absorbs and allows itself to be absorbed by affectations, understandings, and normative discourses in the everydayness of the world. For the aforementioned philosopher, this brings a certain impermanence in the surrounding world of occupations and a dispersion of new possibilities, which consequently leads to helplessness. In other words, *Dasein*, immersed in the occupations and distractions offered by the everydayness of the world, ends up filling its life with things, relationships, and people, but generally in an improper way. This characterizes the falling that Heidegger (1927/2012) elaborates upon in paragraph 38 of *Being and Time*.

From this notion of falling, it is possible to reflect on the ontic experience of sexuality in women and understand why so many difficulties in living it are common among women, often becoming an experience of inauthenticity. Moreover, to propose a concept that seeks to include the experience of affectivity and sexuality as a project of women’s alterity.

The Ontic Experience of Sexuality

We start from the premise that the experience of sexuality in women is highly susceptible to falling, considering Heideggerian principles of *Dasein*’s authentic and inauthentic, proper and

improper existence. “Falling Being-in-the-world is not only tempting and tranquillizing” (Heidegger, 1927/2012, p. 499). The world offers many devices of engagement with sexuality, including prescriptions and recipes for well-being, i.e., tools for how to live a pleasurable sexual relationship, which are always present in *Dasein’s* openness.

To better understand these assertions, the concept of technique will be employed (Borges-Duarte, 2020; Heidegger, 2007). Technique refers to the instrumental nature of things, serving as a means to an end. However, it is also expressed as *Ge-stell* or enframing (Borges-Duarte, 2020). Relations mediated by technique seek to facilitate the handling of things and seek the establishment of the habitual and the generalization of uses. Thus, in the realm of sexuality, there is a wide range of knowledge about sex: the phases of the act, prescriptions on how to engage, how to experience pleasure, how to achieve orgasm, and how to relate to the other in ways that avoid greater suffering. There are also various technological resources such as “toys”, apps, and other devices designed solely for the purpose of achieving full satisfaction, with orgasm as the ultimate goal. In terms of relationships, there are numerous therapists and coaches providing guidance on the best ways to experience pleasure, how to develop appropriate behaviors, and how to attract the man or woman of one’s dreams. A simple search on any social network will reveal countless publications (some from renowned professionals) offering all of these tips, advice, suggestions, and techniques related to affectivity, love, and sexuality.

As Mattar (2016, p. 55) states,

The psy disciplines have acquired a peculiar ability to penetrate the framework of practices for conducting conduct, providing a variety of models of the self, as well as practicable prescriptions for the governance of people, exercised by different professionals in different settings.

On the one hand, this reflects a greater openness to discussing a subject that, until recently, was taboo, such as sexuality. On the other hand, it perhaps indicates just how lost we seem to be when it comes to experiencing intimacy, love, and sexuality, since we require prescriptions and suggestions for conduct and behavior.

There is no natural determination of how sexuality or any other human experience should be exercised (Casanova, 2021b). Therefore, it seems that all these prescriptions veil or obscure a more authentic understanding of the experience of sexuality. When discussing a more authentic experience of sexuality, it is not implied that there is only one possibility, but it is believed that many women are unable to experience it more fully precisely because they cannot identify what these forms would be or how they could experience them.

If there is no determination of how it should be, then there is no correct or true form. However, as has already been noted, women absorb that which is passed to them through everydayness, such as sex tied solely to marriage, sex specifically for reproduction, the emphasis on purity and virginity, and the limited space for expressing their desire, among other things. A major question is how women can exercise their possibilities of being a desired-desiring woman if the factual world appears much more rectified for them.

Theories of the subject end up attempting to explain what they themselves help produce, as human agency (man as agent) would be an effect of subjectivation technologies that invoke human beings as subjects of a certain type of freedom, while at the same time providing the norms and techniques by which freedom must be recognized and exercised. (Mattar, 2016, p. 57)

In commenting that Socrates made others reflect upon themselves and that Kierkegaard also proposed this introspective view, Mattar (2016, p. 152) concludes: “these techniques of the self

lost part of their importance and autonomy when they were integrated into pastoral power and into educational, medical, and psychological practices". The educational, medical, and psychological practices mentioned here are precisely the countless prescriptions present in daily life regarding what to do, how to do it, and why to do it. There are many examples: "how to improve your ability to orgasm", "what are the best positions for pleasure", "do this or that", etc. The care of oneself and others is essential; however, it is necessary to examine how this care is being carried out. Is it truly opening space for reflection on existence, or is it merely following the idealized prescriptions of these disciplines?

In this regard, the world of technique permeates existential experiences, and as a result, these experiences may lose sight of the ontological specificities that open up to *Dasein*. In the case of sexual experiences, the prescriptions of the world of technique may become sources of concealment of more authentic possibilities, as *Dasein* absorbs what it is supposed to be, rather than what it can be, specifically for itself. For women, these prescriptions and norms also encompass beauty and youth standards, as well as the assumption of a certain stance within partnerships. Such aspects always position them in a place of giving pleasure, but not of receiving it.

We concur with Rodrigues (2020), who asserts that technique should not be denied; rather, it is necessary to meditate, think, and reflect beyond it. That is to say, the tips and suggestions on how to better experience sexuality and how to obtain pleasure that are present in the world do not need to be dismissed; however, each woman could reflect on the meaning of these prescriptions and assess whether they are truly relevant to her. Nevertheless, the challenge is that *Dasein* seems to always need parameters to assess whether it can or cannot, whether this or that experience is normal or not. We live in a dualistic world that constantly frames human experiences in these polarities of right and wrong, as though there were no nuances, gradations, or particularities.

In considering how to address this issue of reflections on the topic of sexuality, the idea is to engage this discussion with the concept of care (*Sorge*). It is assumed that women learn, through everydayness, to be concerned with things (especially domestic tasks) and to care for others (children, husbands, older parents, etc.) as part of a secular model in a patriarchal and phallogocentric society. Could there also be more solicitude (*Fürsorge*) toward oneself?

In paragraph 41 of *Being and Time* (Heidegger, 1927/2012), there is a reflection on the concept of *Sorge* as both concern and care. *Dasein* is always in play because it is openness. Its choices, decisions, and actions in everyday life are forms of care, through its concern (*Besorgen*) with things and daily routines, and solicitude (*Fürsorge*) toward oneself and others, which is expressed through being moved or affected by the situation of oneself or the other (Borges-Duarte, 2021).

Care can be authentic or inauthentic, proper or improper. When one is able to reflect on the possibilities that present themselves and choose the one that makes the most sense, there may be a more authentic care, a more proper care. However, being absorbed in everydayness and the rectifications of the world, these choices are not always so clear or truly mindful of *Dasein*. Borges-Duarte (2013, p. 184) asserts:

The restless care for the future is part of the exercise of being in the human way. However, a future that is anxiously desired or feared may lead to avoiding that desire or fear, causing one to focus only on the mere present, clinging to familiar things and tasks that provide comfort by occupying oneself.

In this case, care may be improper since *Dasein* occupies itself without deeper critical reflection on its own future. Often, past experiences bring fear or anxiety, concealing its most

authentic potentiality-for-Being. *Dasein* engages in casual, ephemeral situations, for example, without truly attending to itself or to others. At this point, it is believed that the practice of sexuality may become a meaningless form of occupation, a way of offering comfort, especially when a woman merely follows what is expected of her in her everydayness, without critically reflecting on herself or when she engages in or remains in careless relationships (which may ontically manifest in different ways: maintaining a socially and culturally accepted status quo, fearing being alone, staying in situations of abuse and violence, among others).

Dasein is openness, it both affects and is affected, cares and neglects. In relation to women, the ontical experience of sexuality tends toward neglect, particularly in a patriarchal society that places great value on male pleasure while considering female pleasure suspicious (Crema & Tilio, 2021; Franco et al., 2021; Sousa & Sirelli, 2018). From this perspective, the question arises: in what space does a woman care for herself in relation to sexuality? In response, concurring with Borges-Duarte (2021, p. 34), it is believed that “Care is the projection of fears and desires and the painful suffering of what has been lived and what is yet to be lived, but it is also the listening to the intimate call of consciousness and acceptance of oneself in the decision of authenticity”.

It is possible to listen more closely to one’s own ways of being and to experience something in one’s openness that is more authentic and personal. However, this requires a more refined self-reflection, paying attention to the affections that arise in this openness and taking action: “Self-care refers to practical actions through which we assume, modify, purify, transform, and transfigure ourselves” (Mattar, 2016, p. 134).

If there is no space for these practical actions of self-care, given that women are always overburdened and in debt (with dominant discourses constantly affirming an eternal guilt), how can an ontological experience of sexuality be conceived? Is it possible to have a more authentic experience, beyond that which is prescribed? Could it be possible to conceive of an experience of sexuality and affectivity that is more authentic, i.e., one that makes sense and contributes to moments of serenity? Based on these questions, the concept of an ontological experience of sexuality has been developed.

The Possibility of an Ontological Experience of Sexuality: The Proposal of a Concept

The premise is that sexuality can be considered an experience of relationship between *Daseins*, of Being-in-the-world-with-others. Heidegger (1927/2012) points out that Being-in-the-world-with-others is always being in relationship with oneself, with others, and with the world. Others affect us, they lead us to understand something, and, through language, we converse, understand, feel, give meaning to the world around us, and develop various modes of care.

In the case of the experience of sexuality, we may have a relationship between *Daseins* that affect one another in a singular way, encompassing affectivity, care, decline, or even serenity. Affectivity is the first to emerge in the openness of *Dasein* (Borges-Duarte, 2012, 2021; Pasqualin, 2017), and only afterwards does understanding occur. This does not happen without a moment of reflection, a recognition of that which is most personal to it.

Along this path, *Daseins* affect and are affected by one another, understand what is happening, and establish a loving relationship that may or may not include the experience of sexuality. In the same way, the relationship between *Daseins* may be based solely on the experience of sexuality, as in casual sex, for instance. The various possibilities of experiencing sexuality can be

accessed depending on the interpretation *Daseins* make of the world, traditions, prior knowledge, and the choices they make.

However, as previously discussed, women's experiences of sexuality tend to be more rectified, even oppressed, restricted in their possibilities within everydayness. This seems to bring a certain degree of suffering and frustration to some women who may not always recognize what is in their openness, with many possibilities concealed due to traditions and customs absorbed as natural, without deeper reflection and critique.

Henriques (2016) also demonstrates how much the exercise of philosophizing in women is thoroughly permeated by the masculine. This presents an additional obstacle to the unveiling of possibilities for a woman. Her sexuality is generally imposed according to a masculinizing tradition, in which she serves the man's pleasure, not her own. Women still do not seem to have a project for themselves, as their alterity remains excluded from the human model (Henriques, 2008, 2016). In this regard, Borges-Duarte (2006) points to the full exercise of thinking as a way out of exile, brought about by boredom or anxiety, towards the construction of a dwelling, even if finite and transitory.

In this sense, the following is asked: how can the proposal of a concept offer room for reflection on the experience of sexuality, a project of alterity, a dwelling, especially for women so deeply undermined in their sexual and emotional experiences?

We would like to propose a concept that seeks to include the experience of affectivity and sexuality from a Heideggerian phenomenological perspective, as many ontic experiences of sexuality have been pointed out by various authors, but ontological readings of this experience are yet to be found. Considering *Dasein* as Being-in-the-world, always in a relationship with itself, others, and things, a concept that includes *Dasein* in an affective relationship is proposed, allowing it to experience sexuality more aligned with its potentiality-for-Being.

The idea is that discussing this concept may foster reflections on the topic, although there is the risk that it may become just another goal to be achieved in a therapeutic process or absorbed by the world of technique. That is one possibility. But there is also the possibility that it may resonate with someone and contribute to reflective moments, creating a clearing in *Dasein's* openness and bringing anticipatory care for oneself and others. A solicitude (*Fürsorge*) in the form of a solicitous, responsible, and free attending (Borges-Duarte, 2021).

Considering this line of thought, the concept we propose is Being-with-the-other-in-amorosity. *Amorosidade* (Amorosity) is a common word in Portuguese, meaning the quality or characteristic of being amorous (Houaiss & Villar, 2009). It has been used in various contexts, such as in primary healthcare, to describe a relationship of affection, empathy, and care between healthcare professionals and patients (Cruz et al., 2018). It is a term that encompasses affectivity, care, attention, and relationship. Therefore, it is not a new concept in the language.

For this reflection, combining the term "amorosity" with Being-with-the-other, thus forming Being-with-the-other-in-amorosity, may contribute to understanding an experience of affectivity that includes a potentially more authentic and genuine sexual experience. While this may not always be possible, it broadens the openness to a disposition, an understanding, and a discourse on the phenomenon of sexuality.

This idea of Being-with-the-other-in-amorosity suggests a more fluid and dynamic idea, which includes the affectation of one by another, the intimacy that can be established between *Daseins*, and the exercise of sexuality freely, within what has been talked about, discussed and reflected on by the *Daseins* involved. Thus, Being-with-the-other-in-amorosity would be this

shared experience of being affected by one another and of having an intimate, loving, and sexual involvement with the other. The concept aims to counter some of the normalized and prescriptive discourses about how to relate affectively and sexually with someone. It seeks to make this experience singular, a constant reflective and meditative exercise. It is about freeing oneself, even if only temporarily, from prescriptions and opening space for meditation on one's own affectivity, both towards oneself and towards the other.

Being-with-the-other-in-amorosity would thus be the set that includes both affectivity and movement toward understanding. This could offer *Dasein* a more authentic experience, more typical of a loving and sexual relationship. Falling in love would be one mode of affectivity, an experience of allowing oneself to be affected.

"Also in human love, letting the beloved be is allowing eros to serve as a guide and open the way to care, in its fullest and most personal sense – it is letting the most authentic being come forth" (Borges-Duarte, 2013, p. 46). In line with Borges-Duarte's thought, care is the mode of being of *Dasein* that is cared for (Borges-Duarte, 2021). We are in the world, concerned with and caring for things, for ourselves, and for others (Heidegger, 1927/2012). Thus, Being-with-the-other-in-amorosity includes care, but not merely substitutive care, nor just concern for. It is an anticipatory concern for oneself and for the other that opens space for existential freedom, for potentiality-for-Being.

We speak of love and sexuality as experiences that go hand in hand in care and affectivity. Being-with-the-other-in-amorosity is this involvement that traverses intimacy, friendship, and corporality between two *Daseins*, with their histories and other affectations. Being-with-the-other-in-amorosity also involves risk and the willingness to accept risk as a possibility, for the only certainty we have is that every loving relationship involves uncertainties, given that we are ontologically indeterminate.

The concept of Being-with-the-other-in-amorosity also includes an intimacy, regarded as "the awakening of this mode which attunes us to the truth of being" (Machado, 2021, p. 63). From this perspective, *Daseins* open themselves to one another in a movement seeking the truth of each one's being, in an exercise of freedom and "respectful openness to their essence" (Machado, 2021, p. 64). Machado (2021) deepens the notion of intimacy, particularly in relation to the Heideggerian-based psychotherapeutic process. In the present work, this concept can be borrowed in relation to romantic and sexual involvement. This means that Being-with-the-other-in-amorosity can also be an exercise in shepherding being, in the sense of serving the truth of being. That is, *Daseins* who, in their affectations, open up to mutual understanding and knowledge, respecting their histories, most intimate desires, and daily rectifications, while refraining from making senseless demands or being entirely absorbed by the world of technique.

As Heidegger (1975, cited in Borges-Duarte, 2021, p. 200) states:

The essence of love and loving is the freeing of essence, the protecting that unites, zealous and sparing (...); it is the serenity of belonging in protecting, that prepares to be what is possessed as one's own, from which arises the dwelling (language) for habitation.

In Borges-Duarte's (2021) writings on care and affectivity, it becomes evident that the Heideggerian perspective offers a view of freedom and authenticity in the experience of love and romantic relationships.

We can consider this perspective on the experience of sexuality, in the sense that it can also be care and dwelling. This view is justified by how often it is observed that some women find themselves in situations they cannot/should not inhabit, yet remain in due to the veiling and

concealment of the everyday world. Even in experiences of sexuality that do not involve love, there is still the possibility of care that can provide a sense of ownership and freedom. For this, it seems necessary to focus on observing what affects them, understanding these affectations, and analyzing their hermeneutic situation. The proposal of a concept serves merely to draw attention to this experience of care, of unveiling one's potentiality-for-Being, and of discerning what makes sense in one's sexuality. It is not only about adhering to prescriptions that dictate what should be done to experience pleasure, for example, but about critically analyzing what truly brings pleasure and how.

Being-with-the-other-in-amorosity can also be an exercise in awakening to serenity. Rebouças and Dutra (2018), drawing on Heideggerian thought, point out that serenity "concerns a listening, a solicitous attention to what is closest, and an openness to mystery, to the unknown" (Rebouças & Dutra, 2018, p. 207). In other words, Being-with-the-other-in-amorosity can be this experience of openness and care towards oneself and the other that values the unknown, remaining open to what emerges in the experience, without conforming to what is deemed right in the factual world concerning sex and sexuality.

The meditative thinking that establishes a relationship with oneself, and not with what is technical, restoring to us the share of freedom that is truly ours, creates space for serenity. However, it only does so insofar as it constitutes a non-wanting, that is, as it steps away from the realm of will. (...). It is therefore necessary to relinquish desire; in fact, it is necessary to seek a desire not to desire, so that serenity can arise, as it can only be present in the renunciation of will. This is because serenity is essentially surrender, which presupposes renouncing a specific path to remain open to all possible paths. (Rodrigues, 2020, p. 202)

In this excerpt from Rodrigues (2020), we can consider a woman's experience with her sexuality as being open to whatever may come, but only after engaging in a meditative exercise regarding the possible paths that present themselves in this openness. Open to what makes sense to her, to what she understands as a possibility for satisfaction and well-being, minimally exercising lucidity about the traps of the prescriptions from the technical world, and being able to choose Being-with-the-other-in-amorosity.

Final Considerations

In this work, we aim to elucidate some issues related to women's experiences of sexuality from a Heideggerian phenomenological perspective. We believe that many women's experiences regarding their sexuality tend to be normalized and naturalized in the sense of always being cast in a secondary role, having to follow certain prescriptions to conform to expected and imposed performances by the factual world, as well as finding themselves restricted in their potentiality-for-Being freedom in relation to their own pleasure and involvement with another person.

We rely on important concepts from Heideggerian phenomenology, such as the question of technique, which manifests as numerous prescriptions about how to engage in healthy sexuality, and we also follow Heidegger's reasoning regarding care. In other words, we consider that experiencing sexuality can and should be a mode of care for oneself and for the other involved in the relationship. To emphasize the importance of women's sexual experience, we propose a concept inspired by Heideggerian readings on care and affectivity. This concept, Being-with-the-other-in-amorosity, encompasses solicitude, freedom, reflection on what emerges in the openness, responsibility in contemplating the possibilities, and potentiality-for-Being. We also relate the proposed concept

to serenity in the sense of meditation and openness regarding the uncertainties of an amorous relationship, without losing sight of what makes sense.

We consider how such reflections can contribute to psychology by strengthening a more reflective stance towards existence, delving into anxiety and suffering, so that *Dasein* does not get lost in easy promises of happiness. What we aim to do is propose a concept that opens room for reflection on sexual experience within the fields of philosophy and psychology. The idea is that instead of resorting to countless recipes on how to achieve orgasm or win over that special someone in your life, and thus becoming preoccupied with techniques that often hold no meaning for a given *Dasein*, we can confront the anxiety to observe, reflect, and meditate on what presents itself to us and how we will engage with it for a more authentic and proper experience.

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