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On the Problem of the Unconscious: Psychology of the Unconscious

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The last passage that stands out from this book is an incident that happened in Paris in 1950. They were out watching (and betting on) the steeplechase races.

Ernest stood up and turned and watched the people crowded to the bet windows. "Listen to their heels on the wet pavement," he said. "It's all so beautiful in this misty light. Mr. Degas could have painted it and gotten what we now see. That is what the artist must do. On canvas or on printed page he must capture the thing so truly that its magnification will endure. That is the difference between journalism and literature. There is very little literature. Much less than we think." (Pages 39-40.)

That was Hemingway's own achievement. Not everything he wrote was great literature. But in some of his works he did just that: he "captured the thing so truly that its magnification will endure."

MIGUEL A. BERNAD

ON THE PROBLEM OF THE UNCONSCIOUS

PSYCHOLOGY OF THE UNCONSCIOUS: Doctoral Dissertation submitted to the Faculty of Philosophy of the University of Santo Tomas. By Pedro V. Salgado, O.P. Manila: University of Santo Tomas, 1966. viii, 104 pp.

This study, developed by way of exposition and criticism of the doctrines of Freud, Jung, Adler and St. Thomas, uses the word 'subconscious' to signify what is imperfectly or obscurely known, and the 'unconscious' as that which is absolutely or entirely ignored. The author's position in the introduction—"this problem of unconscious was not entirely unknown to the psychologists of old, but it developed and matured with the appearance of Freud, Jung and Adler"—seems a fair appraisal of the contribution of the moderns to our understanding of the developmental process of human nature. But his criticism of them and his over-emphasis on the value of the all-inclusive conceptual framework of St. Thomas makes us wonder if he has given the 'devil' (the moderns) his due. Perhaps this is to be expected in a conceptualistic approach to developmental psychology.

The expositions give a concise resume of the high points of each author. It would be asking too much of such a short treatise to look for the developmental maturing of each theory; or to seek an unraveling of evident confusions in doctrine, especially in Freud. The general criticism of the moderns—that each has over-generalized about

human nature — stands. But as a counterbalance to much of the criticism, I would recommend to the seminarians of the Philippines (to whom this volume is dedicated) a book entitled: *Cross Currents of Psychiatry and Catholic Morality*, edited by W. Birmingham and J. Cunneen (Pantheon 1964). In it, Albert Ple on "St. Thomas and the Psychology of Freud" says: "Freud's discipline in no way detracts from the spiritual conception of man...it merely adds an intermediate level, unnoticed by the medical science of the 13th century.... St. Thomas had, and could have, no knowledge of the Freudian unconscious... Nevertheless he allowed a place for the less excellent activities of human life," (p. 91) and, "...it would therefore be a misrepresentation of Freud to restrict the libido to the sexual impulses. Freud's 'libido' and 'pleasure' when conceived as vital instincts, have more than one point of comparison with the 'appetite' and 'delectatio' of St. Thomas " (p. 94).

There are any number of big issues in a study of this kind: notably, the problem of unconscious determinism and freedom. Admitting freedom and denying absolute psychological determinism with the author, the problem remains of determining when and to what extent we enjoy this freedom. Jean Rimand in the book recommended above states the situation in these terms: "Our freedom is conditioned. Moralists should join the psychologists in studying this play of determinism and liberty in order to refute both those who exaggerate infraconscious determinism and those who claim we are free as soon as we are awakened and fully conscious" (p. 127).

In the conclusion the author quotes appreciative passages about psychoanalysis from J. Nuttin and I. Caruso. And he leaves us with the impression that if the disciples of both (St. Thomas and psychoanalysis) set to work seriously and patiently in a spirit of mutual regard for their respective disciplines much valuable exploration can be accomplished regarding the conscious process of integration of personality.

J. J. KING, S.J.

THE POLITICS OF CHOICE

THE MAKING OF THE PRESIDENT, 1964. By Theodore H. White. New York: Atheneum Publishers, 1965. xii, 431 pp.

"The people behind and below cannot see as far as their leaders. Their feet hurt; the children are crying; or the old ones are sick. But they must march; they are compelled to go; they cannot choose the way themselves. Their only choice is the choice of leaders who will