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No Synthesis Emerges: Problems in Psycho-Analysis

Review Author: Francis Parisi

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reality would do good to any self-styled Thomist who might consider aloofness the fifth cardinal virtue.

In the book, the chapter written with the most penetration is the one entitled "The Characteristic Genius of St. Augustine." The description contained in the following quotation from it is exact.

Augustine's genius is the marvelous gift of being able to embrace truth with every fiber of his soul—not with the heart alone, for the heart does not think; nor with the mind alone, for the mind grasps only truth which is abstract and already half dead. Augustine seeks the living truth. (p. 306)

The living truth which he is looking for is the living God. And having found God, Augustine has to speak of him to every creature. "Communicative tenderness" is Portalie's precise term. This chapter is hard to equal and it would be worthwhile to read the whole book just to be able to read this chapter in context.

ROQUE FERRIOLS

NO SYNTHESIS EMERGES

PROBLEMS IN PSYCHO-ANALYSIS. A symposium. Baltimore, Md.: Helicon Press, 1961. ix, 219 p.

According to the preface, this collection of articles is intended "to throw a little light on some of the psychoanalytic problems which surround the approaches to a field which is complicated, ambiguous and difficult, where the best and the worst are often inextricably mixed" (p. vii). The book does give some light to the competent reader; yet the problems remain as complicated, ambiguous, and difficult as the very complex field it tackles.

The thirteen authors of the book are persons devoted to psychoanalysis and competent in the field. Yet in many of their opinions they are markedly divergent. Each of them seems happy to have the opportunity to say emphatically what he wants to say. The result is a variety of views which leaves the symposium interesting but certainly far from homogeneous in thought and opinion.

The articles are divided into three groups. The first part, "Men and Techniques", is informative on the psychoanalytic process and its basic techniques. The second part, "Freud and the Analytic Schools", presents some highlights on the trends in psychoanalysis which have gained a reputation in Europe. In the last part, "Beyond Psychoanalysis", there are attempts at evaluating certain involvements that have been specially controversial.

In the first article of Part I, "Freud and His Empirical Genius", Dr. Marcel Raclot explains how psychoanalysis is directed towards absolute sincerity, to be obtained through "a systematic doubt as revolutionary in the affective sphere as the Cartesian doubt was in the rational school" (p. 4). The author speaks not only of a change in patients but he expects that every "man of action or thinking, philosopher, sociologist or theologian" will be deeply changed in his scientific and philosophical attitudes because of psychoanalysis. These changes will not be caused by psychoanalysis directly attacking their ideas, for "psychoanalysis does not make any acknowledgment on the subject of human values"; the change will follow because psychoanalysis "questions man about his sincerity towards them" (p. 9).

To present the scientific basis of psychoanalysis is the task of Prof. Charles Baudouin in "Symbolic Behavior and the Metamorphoses of Instinct". This chapter is didactically a good synthesis. However, the author cannot avoid becoming polemical. By presenting the "new science" (p. 14) in such an atmosphere, he casts a shadow of doubt on the objectivity of his scientific approach.

Very practical and commendable is the article of Dr. Charles-Henri Nodet, "The Psychoanalyst". It would be very desirable that every man in the practice make a sincere self-examination in the light of what the author has to say on this matter. On the other hand, Dr. Nodet's ideal psychoanalyst may not be fully realistic, for he is expected to be a psychological superman.

A good description of "The Major Rhythms of the Psychoanalytic Treatment" and of transference as the main psychoanalytic situation is given by Dr. Serge Leclair, who certainly shows an insight that he can have acquired only from extensive practice.

Before presenting in Part II some schools of thought which have developed from Freud, Dr. Vladimir Granoff paves the way to accepting deviations from the first master in his article, "Can One Talk About Psychoanalytic Orthodoxy?". He claims, with historical objectivity, that "it was Freud and Freud alone who invented psychoanalysis. He alone has brought it to the stage of development we know today and he alone remains responsible for its orientation as a whole" (p. 62).

Adler and Jung are given special attention respectively by André Hauser in "The Doctrine of Adler" and by Dr. Roland Cahen in "The Psychotherapy of C. G. Jung". These two articles are fair and adequate syntheses of the two great thinkers.

A third chapter composed by Prof. Igor A. Caruso, "Towards A Symbolic Knowledge of the Human Person", strongly suggests that, as it is true that a theologian should not make himself out to be psychoanalyst, so also a psychoanalyst should refrain from taking the role of the theologian. Caruso obviously draws his ideas from his Greek

Orthodox background and his existentialist outlook in philosophy. He intertwines psychoanalysis, theology, mysticism and existentialism in an effort of analysis, in which the four components get lost without producing much of a synthesis.

The third part begins with A. Vergote's article, "Psychoanalysis and Phenomenology". Some current philosophical concepts, especially those proper to the movement labeled "phenomenology", are evaluated against the demands of psychoanalytic investigation. The result of this comparison is certainly in favor of psychoanalysts.

Dr. Paul Cossa explains well in "A Very Old Idea And Some Which Are Not So Old" how some Freudian concepts have developed and formed and what their final value is in the light of that development.

Fr. Marc Oraison has a practical and interesting article on "The Psychoanalyst and the Confessor". The clear distinction between the domain of moral responsibility and sacramental absolution and the domain of the "infra-human zone" (p. 174), at which level the analytic treatment proceeds, may certainly help the confessor in cooperating with the psychoanalyst when circumstances call for it.

Louis Beirnaert in "Freud, Religion and Civilization" explains that Freud was not against "the religion revealed to us by the Holy Scriptures and the teachings of the Church" (p. 194), which he himself did not know. What he was against was his own inadequate understanding of religion. "Freud's rejection, then, is the rejection of a religion which has been distorted, but the distortion is his own work" (p. 194). The culprit behind this misunderstanding is "civilization" (p. 195).

The last author is Etienne Borne with his article, "A Dangerous Doctrine". After enumerating some highlights of the anti-Freudian polemic, he presents some of the positive contributions of Freud. His conclusions still leave much perplexity in the dialogue between psychoanalysis and religion, and thus "the treatise on how good use can be made both of the theory and of the practice of the Freudian doctrine still remains to be treated" (p. 219).

The book ends with this disappointing conclusion. It leaves the impression that the contribution of Freud has not yet been integrated with Christian thought, and that such an integration is, although not altogether impossible, not yet taking shape.

Is this really so?

An adequate and critical understanding of Freud, of realistic philosophy and of genuine theology gives a much better expectation for a new synthesis, all the elements of which are already at hand. This the collaborators of the present symposium do not seem to believe.

FRANCIS PARISI