



Reality: its Psychodynamic Perception

Becerra JD*

Honorary Member, Scuola Romana Rorschach, Italy

***Corresponding author:** Jesus Duenas Becerra, Honorary Member, Scuola Romana Rorschach, Italy, Email: cagliostroduenas@gmail.com

Editorial

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Abbreviation: CNS: Central Nervous System

Summary

In this article, the subject related to reality and its psychodynamic perception is discussed, and at the same time, it is explored from the perspective of orthodox psychoanalysis in objective and subjective realities.

Editorial

The *Vivarium* Chair of Studies, attached to the «Padre Félix Varela» Cultural Center, has invited us to investigate -from an eminently scientific-academic perspective- the word reality, to follow up on the thematic line «Imagination, fantasy and genesis of reality», which can be the object -and in fact is- of the most dissimilar readings.

In accordance with my psychodynamic orientation in the field of Marti's «science of the spirit», it corresponds to me to treat the subject related to reality from the point of view supported by the classical Freudian doctrine. However, it would be necessary to revisit some fundamental concepts about reality and psychodynamic theory to make it easier for readers to understand a topic that has so many complex interpretations and interrelationships.

«Reality is an expression of the abstract concept of the real, that is, the sum or aggregate of everything that exists within a system, perceived as a dialectical relationship between the whole and the parts» [1] From a philosophical point of view par excellence, it is everything that exists objectively, that is, independently of human consciousness, and is conceived as a subjective (intrapsychic) reflection of the event or situation registered by the Central Nervous System

(CNS) of the «sovereign of creation» [2] In the context of the human mind, structured -according to Sigmund Freud [3] on the basis of the *ego*, the *superego* and the *id*, [3] orthodox psychoanalysis [4] grants an indispensable basic function to the *id* or unconscious, [5] where -in the spiritual component- the best and most beautiful of the generic man is found, that is, what brings him closer to the Divine Being, which lies in our inner world, while -in the instinctive component- the worst and most abject of the individual is located, that is, the «Steppenwolf», which -according to the laureate writer Hermann Hesse (1877-1962), Nobel Prize for Literature in 1945- is hidden in the most primitive regions of the human brain.

So important is -for the Father of Psychoanalysis and his followers- the role played by the *id* or unconscious, which conditions not only the psychosocial behavior of the human being, but also his psychic and spiritual activity. Once the terms «reality» and «Freudian unconscious» have been defined -from the conceptual perspective- one would have to accept the fact that reality, perceived from a psychodynamic perspective, admits two «realities»: objective reality, which exists independently of the *I* or consciousness, but it needs it for its reflection, and the *subjective reality*, which only exists in the human brain, and according to orthodox psychoanalysis, nothing else can be reflected by and from the Freudian unconscious, which governs the psychosocial behavior of the *homo sapiens*.

According to the psychoanalytic or psychodynamic doctrine, objective reality is a reflection in man's consciousness of everything that exists externally, that is, outside his inner world, but that is not -in any way- reality itself, but rather its perception, which may be adequate if it is a subject with «normal» psychological functioning or distorted or distorted if it is a patient with a Neuropsychic or emotional disorder, while subjective reality only occurs in that unfathomable region of the human psyche that classical

psychoanalysis calls it or unconscious, to which each and every one of the actions and reactions of the subject are subordinated, according to psychodynamic theory.

For orthodox psychoanalytic doctrine, objective reality and subjective reality are not exclusive or contradictory opposites, but rather opposites that need and attract each other, in order to reflect -each one from its specific refraction- what happens in the individual's external and internal environment. But both «realities» are mediated by the all-encompassing power of the id or unconscious.

On the other hand, the dialectical interaction established between objective reality and subjective reality should not be questioned or underestimated, since they form an indivisible unit.

My brief foray into the field of reality does not exhaust the subject, but rather opens it up to an infinite number of theoretical-conceptual and methodological interpretations.

Up to here, my disquisition-with a psychodynamic approach-about reality; since my fundamental motivation to write is based on an essential principle of journalistic ethics: «to have something important to say, and when you do, leave the forum, or simply shut up and stop blurring pages».

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