

Review of: "A Dispositional Account of Self-Deception: A Critical Analysis of Sartre's Theory of Bad Faith"

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Potential competing interests: No potential competing interests to declare.

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Self-complexity is a fact approached in this article by the author Guy Du Plessis. He compared Freud and Sartre and continued to this idea in an article, well outlined and easy to follow in sequence. As he notes, the self is complex can be imagined and understood from myriad of aspects. This author described the issue of self-deception to illustrate the theory he expounds expands rather than contracts the personality. Bringing in the interdisciplinary perspectives is like the many facets of the psyche and connects the pieces of our lives at the same time.

Due to the brevity of the article, it was not in much depth on the concept of self-complexity and narrowed the focus to the area of self-deception. Some of the differences between Sartre and Freud were touched upon with a bit of their historical and philosophical backgrounds. Culture, era, and personality type cannot help but impact the bent towards a preference of one personality theory over another The article left one feeling the unconscious and the Freudian view was less preferred. The unconscious was also given little attention by Sartre who stayed close to the conscious life and the will.

In thinking of Sartre's famous example of the waiter, I began to wonder if it was self-deception or was the waiter being his real self. The same is true of the example in the article How would the person know or is the process of self-discovery part of gaining awareness from the unconscious? Also the concept of the negative has been explored by many from the poet Yeats to more current psychoanalysts including Andre Green. It is another aspect of the self to explore and highlights the complexity of the psyche. There are many forces underneath the internal and often externalized conflict in self-deception.

Although the Freudian view of conscious and unconscious life does have limitations, depending on one's understanding of the psychological, the unconscious itself is valuable. It influences self-complexity and the choices we make but this was not the focus of the author. Because aspects and perspectives are dependent on the culture, inner and outer dynamics of the theoretician, I was left wondering why the author prefers self-complexity theory and what are the substantiations for it.

Although the concept of self-complexity is unfamiliar to me, the author provided a quick, clear, but not in-depth example at the end. I would have hoped it to be as detailed as the one from Sartre. This approach was not explained more thoroughly but presented a brief introduction and its divergence from both Freud and Sartre as well as their difference from each

other. The differences made the contract all the richer.

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