

R.D.Laing „Self and Others“

p.27 But if we agree that you do not experience my experience, we agree that we rely on our communications to give us our clues as to how or what we are thinking, feeling, imagining, dreaming and so forth.

p.30 Experience does not exist without an experiencer. Experiencer does not exist without experience.

p.37 'The universe is full of men going through the same motions in the same surroundings, but carrying within themselves, and projecting around them, universes as mutually remote as constellations' (Mounier)

p.41 The greater need there is to get out of an untenable position, the less chance there is of doing so. *The more untenable a position is, the more difficult it is to get out of it.* (untenable – neapginama, neatlaikantis spaudimo, apgulties)

p.74 Psichožė gali būti natūralus sveikimo procesas.

p.82 All identities require an another.

p.84 Self receives and gives. Other is needed to give and to receive. The more self receives, the more it needs to give. The more other cannot *receive*, the more self needs to destroy. The more self destroys the other, the more empty self becomes. The more empty the more envious, the more envious the more destructive.

p.85 Frustration becomes despair when the person begins to question his capacity 'to mean' anything to anyone.

p.86 'Identity' is that whereby one feels one is *the same*, in this place, this time as at that time, that place, past or future; it is that by which one is identified.

p.93 It is difficult to predict what identity a man will embrace. It might be called pivotal, when his whole hierarchy of intentions and projects, whom and what he loves, hates, and fears, his sense of success or failure, pivot around it. It may only be through some apparently insignificant event that its pivoted character comes to light.

One's self-identity is the story one tells one's self of who one is.

p.94 The others tell one who one is. Later one endorses, or tries to discard, the ways the others have defined one.

We learn to be whom we are told we are.

p.106 Some people are more sensitive than others to not being recognized as human beings. If someone is *very* sensitive in this respect, they stand a good chance of being diagnosed as schizophrenic.

p.108 To disclose oneself to the other is hard without confidence in oneself and trust in the other.

p.112 *pro-stitutes*. They stand for (*pro-stare*) whatever the client requires them to be, so that he can become for a while who he wishes to be.

p.123 One basic function of genuinely analytical or existential therapy is the provision of a setting in which as little as possible impedes each person's capacity to discover his own self.

The therapist's intention is **not to allow** himself to collude with the patients in adopting a position in their phantasy system: and, alternatively, not to use the patients to embody any phantasy of his own.

p.127 The act that is genuine, revealing, and potentiating is felt by me as fulfilling.

p.130 The man who does not reveal himself or is not 'seen' by the others when he does, may turn, in partial despair, to other modes of self-disclosure. Exhibitionism..

p.131 Kai darai patent savo latent self, intensyvini savo būtį.

p.136 It seems to be a universal human desire to wish to occupy a place in the world of at least one other person.

Searls „The effort to drive the other crazy“

p.152 True guilt is guilt at the obligation one owes to oneself to be oneself, to actualize oneself. False guilt is guilt felt at not being what other people feel one ought to be or assume that one is.

p.157 Do not do what you are told. The person ordered to be spontaneous is in a false and untenable position.