


RD Laing. Ascendant vissen of ram?

Name  Gender: M
Birthname Ronald David Laing
born on 7 October 1927 at 17:15 (= 5:15 PM)
Place Glasgow, Scotland, 55n53, 4w15
Timezone GMT h0e (is standard time)
Data source Quoted BC/BR Rodden Rating AA Collector: Wright
Astrology data Asc piscus 29°33'
Ronald Laing (27/9)

Born: October 7, 1927, 5:15 PM
in: Glasgow (United Kingdom)
Sun: 13°26' Libra AS: 29°34' Pisces
Moon: 29°03' Aquarius MC: 29°52' Sagittarius
Dominants: Pisces, Aries, Libra
Uranus, Jupiter, Neptune
Houses 12, 7, 6 / Water, Fire / Mutable
Chinese Astrology: Fire Cat
Numerology: Birthpath 9

Glasgow (55°53'NB, 4°15'WL)
Klokktijd: 7 oktober 1927 17h15m00s
GMT : 7 oktober 1927 17h15m00s ± 1h00m00s
Juliaanse datum (UT): 2425161.21875; Sterretijd: 17h59m24s

zon: 13°26' wee in 7
maa: 29°02' wat in 12
mer: 5°55' sch in 7
ven: 9°27' maa in 6
mar: 17°45' wee in 7
jup: 26°31' vis in 12
sat: 4°01' boo in 8
ura: 0°56' ram in 1
nep: 28°21' lee in 6
plu: 17°07' kre in 5
kno: 21°22' twe in 3
che: 4°40' sti in 1
lil: 24°12' wee in 7

(ware maansknoop)

Huizen (Placidus):

Ascendant : 29°33' vis

Midhemel : 29°51' boo

From Wikipedia, the free encyclopedia

Ronald David Laing (7 October 1927 – 23 August 1989), usually cited as R. D. Laing, was a Scottish psychiatrist who wrote extensively on mental illness, particularly psychosis and schizophrenia.[1] Politically, Laing was regarded as a thinker of the New Left. He has been theatrically portrayed by Mike Maran, Alan Cox, Billy Mack, and David Tennant in the 2017 film *Mad to Be Normal*.^[2]

Laing's views on the causes and treatment of psychopathological phenomena were influenced by his study of existential philosophy and ran counter to the chemical and electroshock methods that had become psychiatric orthodoxy. Laing took the expressed feelings of the individual patient or client as valid descriptions of personal experience rather than simply as symptoms of mental illness. Although associated in the public mind with the anti-psychiatry movement, he rejected the label.^[3] Laing regarded schizophrenia as the normal psychological adjustment to a dysfunctional social context.^[4]

Early years

Laing was born in the Govanhill district of Glasgow on 7 October 1927, the only child of civil engineer David Park MacNair Laing and Amelia Glen Laing (née Kirkwood).^[5] Laing described his parents — his mother especially — as being somewhat anti-social, and demanding the maximum achievement from him. Adrian, his biographer son discounted much of Laing's published childhood account, and an obituary by an acquaintance of Laing asserted that about his parents, "the full truth he told only to a few close friends".^{[6][7]}

He was educated initially at Sir John Neilson Cuthbertson Public School and after four years transferred to Hutchesons' Grammar School. Described variously as clever, competitive or precocious, he studied classics, particularly philosophy, including through reading books from the local library. Small and slightly built, Laing participated in distance running; he was also a musician, being made an Associate of the Royal College of Music. He studied medicine at the University of Glasgow. During his time in Glasgow, he set up a "Socratic Club", of which the philosopher Bertrand Russell agreed to be president. Laing failed his final exams. In a partial autobiography, *Wisdom, Madness and Folly*, Laing said he felt remarks he made under the influence of alcohol at a university function had offended the staff and led to him being failed on every subject including some he was sure he had passed. After spending six months working in a psychiatric unit, Laing passed the re-sits in 1951 to qualify as a medical doctor.^[8]

Career

Laing spent a couple of years as a psychiatrist in the British Army Psychiatric Unit at Netley, where, as he later recalled, those trying to fake schizophrenia to get a lifelong disability pension were likely to get more than they had bargained for as insulin shock therapy was being used.^[9] In 1953, Laing returned

to Glasgow, participated in an existentialism-oriented discussion group, and worked at the Glasgow Royal Mental Hospital.[10] The hospital was influenced by David Henderson's school of thought, which may have exerted an unacknowledged influence on Laing; he became the youngest consultant in the country.[11][8] Laing's colleagues characterised him as "conservative" for his opposition to electroconvulsive therapy and the new drugs that were being introduced.[11]

In 1956, Laing went to train on a grant at the Tavistock Clinic in London, widely known as a centre for the study and practice of psychotherapy (particularly psychoanalysis). At this time, he was associated with John Bowlby, D. W. Winnicott and Charles Rycroft. He remained at the Tavistock Clinic until 1964.[12] In 1965, Laing and a group of colleagues created the Philadelphia Association and started a psychiatric community project at Kingsley Hall, where patients and therapists lived together.[13] The Norwegian author Axel Jensen contacted Laing at Kingsley Hall after reading his book *The Divided Self*, which had been given to him by Noel Cobb. Laing treated Jensen, and subsequently, they became close friends. Laing often visited Jensen on board his ship *Shanti Devi*, which was his home in Stockholm.[14]

In 1967, Laing appeared on the BBC programme *Your Witness*, chaired by Ludovic Kennedy, on which, alongside Jonathan Aitken and G.P. Ian Dunbar, he argued for the legalisation of cannabis in the first live television debate on the subject.[15] In the same years, his views were explored in the television play *In Two Minds*, written by David Mercer. In October 1972, Laing met Arthur Janov, author of the popular book *The Primal Scream*. Although Laing found Janov modest and unassuming, he considered him a "jig man" (someone who knows a lot about a little). Laing sympathized with Janov but regarded his primal therapy as a lucrative business—one which required no more than obtaining a suitable space and letting people "hang it all out".[16] Inspired by the work of American psychotherapist Elizabeth Fehr, Laing began to develop a team offering "rebirthing workshops" in which one designated person chooses to re-experience the struggle of trying to break out of the birth canal represented by the remaining members of the group who surround him or her.[17]

Laing and anti-psychiatry

If the human race survives, future men will, I suspect, look back on our enlightened epoch as a veritable age of Darkness. They will presumably be able to savour the irony of the situation with more amusement than we can extract from it. The laugh's on us. They will see that what we call "schizophrenia" was one of the forms in which, often through quite ordinary people, the light began to break through the cracks in our all-too-closed minds.

R. D. Laing, *The Politics of Experience*, p. 107

Laing was seen as an important figure in the anti-psychiatry movement, along with David Cooper, although he never denied the value of treating mental distress. He also challenged psychiatric diagnosis itself, arguing that the diagnosis of a mental disorder contradicted accepted medical procedure: the diagnosis was made on the basis of behaviour or conduct of an examination and ancillary tests that traditionally precede the diagnosis of viable pathologies (like broken bones or pneumonia) occurred after the diagnosis of mental disorder (if at all). Hence, according to Laing, psychiatry was founded on a false epistemology: illness diagnosed by conduct but treated biologically. Laing maintained that schizophrenia was "a theory not a fact"; he believed leading medical geneticists did not accept the models of genetically inherited schizophrenia being promoted by biologically based psychiatry.[18] He rejected the "medical model of mental illness"—according to Laing, diagnosis of

mental illness did not follow a traditional medical model—and this led him to question the use of medication such as antipsychotics by psychiatry. His attitude to recreational drugs was quite different; privately, he advocated an anarchy of experience.[19] Politically, Laing was regarded as a thinker of the New Left.[20]

Works

In 1913, psychiatrist and philosopher Karl Jaspers had pronounced in his work *General Psychopathology* that many of the symptoms of mental illness (and particularly of delusions) were "un-understandable", and were therefore worthy of little consideration except as a sign of some other underlying primary disorder. Then, in 1956, Gregory Bateson and his colleagues Donald Jackson and Jay Haley articulated a theory of schizophrenia as stemming from double bind situations where a person receives different or contradictory messages.[21]

The perceived symptoms of schizophrenia were therefore an expression of this distress, and should be valued as a cathartic and transformative experience. Laing argued a similar account for psychoses: that the strange behavior and seemingly confused speech of people undergoing a psychotic episode were ultimately understandable as an attempt to communicate worries and concerns, often in situations where this was not possible or not permitted. Laing stressed the role of society, and particularly the family, in the development of "madness" (his term). Laing saw psychopathology as being seated not in biological or psychic organs — whereby environment is relegated to playing at most only an accidental role as immediate trigger of disease (the "stress diathesis model" of the nature and causes of psychopathology) — but rather in the social cradle, the urban home, that cultivates it, the very crucible in which selves are forged. This re-evaluation of the locus of the disease process — and consequent shift in forms of treatment — was in stark contrast to psychiatric orthodoxy (in the broadest sense we have of ourselves as psychological subjects and pathological selves). Laing was revolutionary in valuing the content of psychotic behaviour and speech as a valid expression of distress, albeit wrapped in an enigmatic language of personal symbolism which is meaningful only from within their situation. Laing expanded the view of the "double bind" hypothesis put forth by Bateson and his team, and came up with a new concept to describe the highly complex situation that unfolds in the process of "going mad" — an "incompatible knot". Laing never denied the existence of mental illness, but viewed it in a radically different light from his contemporaries. For Laing, mental illness could be a transformative episode whereby the process of undergoing mental distress was compared to a shamanic journey. The traveller could return from the journey with important insights, and may have become (in the views of Laing and his followers) a wiser and more grounded person as a result.[22][23]

In *The Divided Self* (1960), Laing contrasts the experience of the "ontologically secure" person with that of a person who "cannot take the realness, aliveness, autonomy and identity of himself and others for granted" and who consequently contrives strategies to avoid "losing his self".[24] This concept is used to develop a psychodynamic model of the mind to explain psychosis and schizophrenia.[24]: 137 Laing's theories resemble later ideas about self-disorder as a core characteristic of schizophrenia.[25] In *The Self and Others* (1961), Laing's definition of normality shifted somewhat. Laing also wrote poetry and his poetry publications include *Knots* (1970, published by Penguin) and *Sonnets* (1979, published by Michael Joseph). Laing appears, alongside his son Adam, on the 1980 album *Miniatures* – a sequence of fifty-one tiny masterpieces edited by Morgan Fisher, performing the song "Tipperary".[26]

Personal life

In his early life, Laing's father, David, an electrical engineer who had served in the Royal Flying Corps,[27] seems often to have come to blows with his own brother, and had a breakdown himself for three months when Laing was a teenager. His mother Amelia, according to Adrian Laing had "an inability to express affection to... her only child".[28] Laing was troubled by his own personal problems, suffering from both episodic alcoholism and clinical depression, according to his self-diagnosis in a BBC Radio interview with Anthony Clare in 1983,[29] although he reportedly was free of both in the years before his death. These admissions were to have serious consequences for Laing as they formed part of the case against him by the General Medical Council which led him to voluntarily withdraw his name from the Medical Register on 20 May 1987.[30]

Laing fathered six sons and four daughters by four women. After his rise as a celebrity, Laing left his first wife Anne Hearne, a former nursing student (m. 1952–1966), and their five children; his fourth daughter Natascha died in 2018 of cancer, aged 48. Subsequently, he married German graphic designer Jutta Werner (m. 1974–1986) with whom he fathered three children. His ninth child, Benjamin, with German therapist Sue Sünkel, was born in 1984. In 1988, Laing's partner until his death, Marguerite, gave birth to his tenth child, Charles. Laing died 19 months later of a heart attack at the age of 61 while playing tennis.[31][32]

In September 2008, his lawyer son Adrian, said, "It was ironic that my father became well known as a family psychiatrist, when, in the meantime, he had nothing to do with his own family." [33] His second daughter Susan died in 1976, aged 21, of leukemia.[34] His third daughter Karen was born in Glasgow in 1955 and became a psychotherapist. Adam, his oldest son by his second marriage, who had been in an increasingly melancholic and fragile state of mind, was found dead in May 2008 in a tent on the island of Formentera. He had died of a heart attack, aged 41.[32]

Death and legacy

Laing died on 23 August 1989 at the age of 61 from a heart attack while playing tennis in Saint-Tropez.[32][35][36] He was described as a "pioneer on schizophrenia".[37] In 1965, Laing had co-founded, along with Sid Briskin,[38] the UK charity the Philadelphia Association, concerned with the understanding and relief of mental suffering, which he also chaired.[39] His work influenced the wider movement of therapeutic communities, operating in less "confrontational" (in a Laingian perspective) psychiatric settings. Other organizations created in a Laingian tradition are the Arbours Association,[40] the New School of Psychotherapy and Counselling in London,[41] and the R. D. Laing in the 21st Century Symposium, held annually at Esalen Institute, where Laing frequently taught.[42]

Films, sound recordings, and plays about Laing

Ah, Sunflower (1967). Short film by Robert Klinkert and Iain Sinclair, filmed around the Dialectics of Liberation conference and featuring Laing, Allen Ginsberg, Stokely Carmichael and others.

Cain's Film (1969). Short film by Jamie Wadhawan on Alexander Trocchi, featuring other counter-cultural figures in London at the time including Laing, William Burroughs and Davy Graham.

Family Life (1971). Reworking of *The Wednesday Play: In Two Minds* (1967) that "explored the issue of schizophrenia and the ideas of the radical psychiatrist R. D. Laing".[43] Both were directed by Ken Loach from scripts by David Mercer.

Asylum (1972). Documentary directed by Peter Robinson showing Laing's psychiatric community project where patients and therapists lived together. Laing also appears in the film.

Knots (1975). Film adapted from Laing's 1970 book and Edward Petherbridge's play.

How Does It Feel? (1976). Documentary on physical senses and creativity featuring Laing, Joseph Beuys, David Hockney, Elkie Brooks, Michael Tippett and Richard Gregory.

Birth with R. D. Laing (1978). Documentary on the "institutionalization of childbirth practices in Western society".[44]

R. D. Laing's Glasgow (1979). An episode of the Canadian TV series Cities.

The play Mary Barnes by David Edgar (1979) was a theatrical indictment of traditional psychiatry, chronicling the six-year journey through the illness of Barnes, a middle-aged former nurse diagnosed as schizophrenic, kept in padded cells and drugged and shocked into numbness. Set in 1960s London and based on the personal accounts of Barnes and therapist Joseph Berke, the play follows her years as a resident of Kingsley Hall, where the innovative treatment approach begins her path to recovery. Starring Patti Love, it was broadcast on BBC Radio 7 on 7 November 2009, and also in December 2011 on Radio 4 Extra.

Did You Used to be R. D. Laing? (1989). Documentary portrait of Laing by Kirk Tougas and Tom Shandel.

Eros, Love & Lies (1990). Documentary on Laing.

What You See Is Where You're At (2001). A collage of found footage by Luke Fowler on Laing's experiment in alternative therapy at Kingsley Hall.

The Trap, part 1 (2007). Covering Laing's modeling of familial interactions using game theory.

All Divided Selves (2011). Another collage of archive material and new footage by Luke Fowler.

The Divided Laing or The Two Ronnies by Patrick Marmion was performed between 17 November and 12 December 2015 at the Arcola Theatre, Dalston London. This riotous play by Patrick Marmion, starring Alan Cox, captured the conflicts and tension between Aaron Esterson, David Cooper, Joe Berke, Mary Barnes, and Laing during the early Kingsley Hall days in the mid-1960s.

Mad to Be Normal (2017). A fictionalised account of the Kingsley Hall project, starring David Tennant as Laing and directed by Robert Mullan.[45]

BBC Radio 4: Unforgettable – R. D. Laing & Adrian Laing (2018).

Divided by Ian Pattison is a powerful play by Ian Pattison which sheds a sharp light on the events surrounding the death of Laing's second daughter, Susie, in 1976. The play was first staged at the Oran Mor in Glasgow's West End in 2013 and more recently from 14 October to 19 October 2019. Billy Mack played Laing.

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arts psychiater auteur psychotherapeut e7w8 bp9

2010 0 geeft 7w8 op 8w7 dag

1,648	1,221	0,014	0,176	1,705	0,130	2,141	6,570	0,538
1,022	1,721	0,000	0,062	40,890	0,000	12,884	89,841	0,001
0,083	0,051	0,364	2,271	0,205	2,707	3,427	0,081	4,603
0,137	0,063	0,005	0,399	0,350	0,352	7,339	0,534	2,476

2012 0 geeft 7w8 op 8w7 dag

0,246	0,314	0,000	0,078	0,156	0,000	11,550	226,395	0,000
0,054	1,736	0,000	0,000	63,923	0,000	5,130	2513,244	0,000
0,000	0,000	0,055	0,935	0,152	8,092	11,632	0,205	14,618
0,000	0,000	0,000	0,073	0,024	0,000	134,348	46,396	0,001

Huizen (Placidus):

Ascendant : 1°04' ram

Midhemel : 0°19' ste

2010 0 geeft 7w8 op 8w7 dag

1,648	1,221	0,014	0,176	1,705	0,130	2,141	6,570	0,538
1,022	1,721	0,000	0,062	40,890	0,000	12,884	89,841	0,001
0,079	0,071	0,080	3,155	1,622	1,672	6,116	0,097	0,978
0,131	0,087	0,001	0,554	2,766	0,217	13,095	0,636	0,526

2012 0 geeft 7w8 op 8w7 dag

0,246	0,314	0,000	0,078	0,156	0,000	11,550	226,395	0,000
0,054	1,736	0,000	0,000	63,923	0,000	5,130	2513,244	0,000
0,000	0,000	0,014	1,355	2,304	3,621	22,466	0,052	0,063
0,000	0,000	0,000	0,106	0,360	0,000	259,487	11,825	0,000

Dit is een mooi “cusp-geval” — precies uw terrein: **29°33’ Vissen versus 1° Ram**. Dan moet je, zoals u zelf steeds benadrukt, terug naar **biografie + robuuste (dag)signalen**, en niet verdwalen in fine-tuning.

- **1. Wat zeggen uw eigen cijfers?**

U geeft:

- **Dagscores (2010/2012): → 7w8 op 8w7-dag**
- Dit is **stabiel** (beide modellen)
- Dus: duidelijke **7–8 dynamiek (expansie + confrontatie)**

👉 Dat is belangrijk:

- Geen teruggetrokken 5
- Geen harmonie-9
- Geen gevoelig-4
- Maar **actieve, grensdoorbrekende energie**

Dat is al een eerste spanning met een klassieke **Vissen-ascendant**.

- **2. Biografie: patroonherkenning (harder dan symboliek)**

R. D. Laing

Kernpunten uit zijn leven:

- Openlijke aanval op psychiatrische orthodoxie
- Publiek intellectueel, debat, BBC, cannabisdebat
- **Anti-institutioneel, provocatief**
- Leefexperimenten (Kingsley Hall)
- Charismatisch, maar ook chaotisch (alcohol, relaties)
- Niet teruggetrokken → **naar buiten gericht conflictmodel**

👉 Dit is geen:

- Vissen = absorberend, diffuus, indirect
- 👉 Dit is eerder:
 - **Ram/7w8 = doorbreken, experiment, risico, grensoverschrijding**

- **3. Cruciale technische factor (uw specialiteit)**

Let op deze positie:

- **Uranus 0°56 Ram in 1e huis**

Bij:

- **Ascendant Vissen (29°)**
- Uranus nét in 1e huis
- Maar Ascendant zelf = diffuus, permeabel
- **Ascendant Ram (~1°)**
- Uranus **bijna exact op Ascendant**
- → explosieve identiteit
- → “ik ben de breuk met het systeem”

👉 Dit is een **klassieke signature**:

Uranus op Ascendant = rebel, anti-systeem, visionair outsider

Dat past **perfect** bij Laing.

• **4. Huisbeeld (uw GIGO-principe)**

Met Ram-ascendant:

- Sterke nadruk op:
 - 6e/7e huizen (werk + confrontatie met ander)
- Maar vooral:
 - **1e huis = activerend (Uranus!)**

Met Vissen-ascendant:

- 12e huis wordt dominant
- → meer introversie / dissolutie

👉 Maar Laing:

- ging **niet oplossen**
 - hij **ging de strijd aan met de realiteit**
-

• **5. Enneagram ↔ Ascendant koppeling**

Uw model:

- Dag: **7w8**
- Biografie: **expansief + confronterend**
- Ascendant moet dit **faciliteren**, niet maskeren

Vergelijking:

Asc Effect

Vissen dempt, absorbeert, ambigu

Ram activeert, confronteert, initieert

👉 Uw eigen regel:

Huizen bepalen manifestatiekans

→ Dan moet het huis (Asc) de **7w8 energie laten verschijnen**

✓ Dat doet Ram

✗ Dat doet Vissen niet overtuigend

- **6. Synthese (uw stijl: geen astrologisch verhaal, maar selectie)**

Beste hypothese:

👉 **Ascendant Ram ($\pm 1^\circ$)**

→ waarschijnlijker dan 29° Vissen

Waarom:

1. Dagscore (7w8) vraagt om actieve expressie
 2. Biografie = anti-institutionele rebel
 3. Uranus op Ascendant wordt exact betekenisvol
 4. Minder afhankelijk van “symbolisch verhaal”, meer van patroonconsistentie
-

- **7. Kansinschatting (uw vraag impliciet)**

- Ram: ~70–80%

- Vissen: ~20–30%

(onzekerheid blijft door cusp + kloktijd)

- **8. Belangrijk inzicht (voor uw onderzoek)**

Dit is een **schoolvoorbeeld van uw these:**

Dagscore (tijdgeest) = 7w8

Ascendant bepaalt: komt dat naar buiten of wordt het gedempt?

Bij Laing:

👉 Het komt **maximaal naar buiten**

→ dus geen dempende ascendant

- **Slotzin (Lampje-stijl)**

Laing was geen vis die de zee beschreef,
maar een ram die het aquarium brak.