

## KNOWING THE OTHER

1. As human beings we know about each other through the fact of their existence. Eventually we know some dates. We know a little bit who, how the other is. Mostly only a little bit and even that very often mistaken. More coming out of our old experiences with other people, out of our dreams and our fears, than out of the real being of the other. Of, much better, out of the real possibilities of the other. Anyway there are several possibilities to know, or to misunderstand. I try, in this paper to find some clearness in this complicated matter.

2. First of all: Real knowledge of the other and real knowledge of ourselves is growing at the same time. Learning about the other presupposes the openness, the freedom to learn about ourselves. This can be put, again, another way round: We only know about ourselves as far as we are known by other, whom we let know us. This means in the same time, that there only are possibilities to changes, when we learn to know the other, so learning to know ourselves and, the reverse, when we let the other know us, so in this knowing finding ourselves. This finding ourselves, in being found by the other means already that I am changing.

3. This means again that if I see myself as a stable character, “ready” finished, I preclude all real learning. Out of whichever reason, I have this opinion about myself, I make life sterile. I do not know about the others in a really personal manner. I have my ideas about them, my dreams, my fears, which have to do with myself in the first place. I enrich myself with them, using them, at least I have the fantasy I do, or I am their victim, always or this time losing, but in both cases the other is, the others and myself are used. She, he is, the others are not known.

In fact this is the common way of knowing each other in our nowadays culture. We rival, we defend ourselves (which precludes all learning), and we come, in this rivaling relationship, to a mutual understanding for the time being. When this rivaling has a hetero- or homo-erotic colouring we call it love.

4. We have to distinguish the knowing of the other from knowing about the mechanisms, working between humans and using them. In that case there is not a human relationship. The human being against whom we use the mechanisms is made into an object. These mechanisms are always used to seduce. The seducer tries, by using the mechanisms, to be the stronger. If the seducer does not reach her/his goal, then, at least this time, she/he is, or remain the weaker.

This is true for the relationship (or “relationship”) of two or some persons, both in the erotic and in the non-erotic field. One of the strategies of the using of mechanisms of seducing each other in fact is to eroticise nearly everything, so bringing the other in all forms of regression.

The knowledge of these strategies is very often, in the life of each of us, very old, learnt already very early from the parents, unconscious. But of course there are now the books and the pamphlets, from: How the seduce... till: How to get along with a neurotic dog.

This is true too for the “macro-field”. The world of advertising, the world of Saddam Hussein, of Politics and business. The world of all big organizations, the churches included (although they mostly are bad performers).