

1: Naven or the Other Self. A Relational Approach to Ritual Action. - CORE

*Naven or the Other Self: A Relational Approach to Ritual Action (Studies in the History of Religions) [Michael Houseman, Carlo Severi] on www.enganchecubano.com *FREE* shipping on qualifying offers. This book proposes a novel approach to the analysis of ritual action. Founded upon an in-depth study of the transvestism naven ceremony of the Iatmul of.*

John Bateson " , the eldest of the three, was killed in World War I. Bateson and Sumner were divorced in , after which Bateson married his third wife, the therapist and social worker Lois Cammack born , in They had one daughter, Nora Bateson born In his view, the Treaty of Versailles exemplifies a whole pattern of human relationships based on betrayal and hate. He therefore claims that the treaty of Versailles and the development of cybernetics "which for him represented the possibility of improved relationships"are the only two anthropologically important events of the twentieth century. He was deployed on covert operations in Burma and Thailand, and worked in China, India, and Ceylon as well. Bateson used his theory of schismogenesis to help foster discord among enemy fighters. He was upset by his wartime experience and disagreed with his wife over whether science should be applied to social planning or used only to foster understanding rather than action. He began first with a trip to New Guinea , spurred by mentor A. Unfortunately for Bateson, his time spent with the Baining of New Guinea was halted and difficult. The Baining turned out to be secretive and excluded him from many aspects of their society. On more than one occasion he was tricked into missing communal activities, and they held out on their religion. He next studied the Sulka , another native population of New Guinea. Although the Sulka were dramatically different from the Baining and their culture much more "visible" to the observer, he felt their culture was dying, which left him feeling dispirited and discouraged. He would always return to the idea of communications and relations or interactions between and among people. The observations he made of the Iatmul allowed him to develop his concept of schismogenesis. The ceremony entails many antics that are normally forbidden during everyday social life. In fact, it is probable that the men are more exhibitionistic because the women admire their performances. Conversely, there can be no doubt that the spectacular behavior is a stimulus which summons the audience together, promoting in the women the appropriate behavior. Bateson called this the "vicious circle". Complementary relationships feature an unequal balance, such as dominance-submission parent-child , or exhibitionism-spectatorship performer-audience. The book proved to be a watershed in anthropology and modern social science. To think otherwise, stated Bateson, was to be guilty of what Alfred North Whitehead called the "fallacy of misplaced concreteness". There was no singular or self-evident way to understand the Iatmul naven rite. Instead, Bateson analysed the rite from three unique points of view: The book, then, was not a presentation of anthropological analysis but an epistemological account that explored the nature of anthropological analysis itself. The sociological point of view sought to identify how the ritual helped bring about social integration. In the s, most anthropologists understood marriage rules to regularly ensure that social groups renewed their alliances. But Iatmul, argued Bateson, had contradictory marriage rules. Marriage, in other words, could not guarantee that a marriage between two clans would at some definite point in the future recur. Naven, from this angle, held together the different social groups of each village into a unified whole. The ethological point of view interpreted the ritual in terms of the conventional emotions associated with normative male and female behaviour, which Bateson called ethos. In Iatmul culture, observed Bateson, men and women lived different emotional lives. For example, women were rather submissive and took delight in the achievement of others; men fiercely competitive and flamboyant. During the ritual, however, men celebrated the achievement of their nieces and nephews while women were given ritual license to act raucously. In effect, naven allowed men and women to experience momentarily the emotional lives of each other, and thereby to achieve a level of psychological integration. The third and final point of view, the eidological, was the least successful. Here Bateson endeavoured to correlate the organisation structure of the naven ceremony with the habitual patterns of Iatmul thought. Much later, Bateson would harness the very same idea to the development of the double-bind theory of schizophrenia. In the Epilogue to the book, Bateson was clear: In fact, the meaning of the ritual continues to

inspire anthropological analysis. They studied the people of the Balinese village Bajoeng Gede. Here, Lipset states, "in the short history of ethnographic fieldwork, film was used both on a large scale and as the primary research tool". Instead of attention being paid to a child who was displaying a climax of emotion love or anger, Balinese mothers would ignore them. In Western cultures, such sequences lead to small climaxes of love or anger, but not so in Bali. Bateson later described the style of Balinese relations as stasis instead of schismogenesis. Their interactions were "muted" and did not follow the schismogenetic process because they did not often escalate competition, dominance, or submission. They aimed to replicate the Balinese project on the relationship between childraising and temperament, and between conventions of the body "such as pose, grimace, holding infants, facial expressions, etc. Bateson snapped some 10, black and white photographs, and Mead typed thousands of pages of fieldnotes. But Bateson and Mead never published anything substantial from this research. My Earlier Years Angus and Robertson. Double bind Main article: The double bind refers to a communication paradox described first in families with a schizophrenic member. No metacommunication is possible "for example, asking which of the two messages is valid or describing the communication as making no sense. The victim cannot leave the communication field. Failing to fulfill the contradictory injunctions is punished for example, by withdrawal of love. The strange behaviour and speech of schizophrenics was explained by Bateson et al. Bateson writes about how the actual physical changes in the body occur within evolutionary processes. The first is the idea that although environmental stresses have theoretically been believed to guide or dictate the changes in the soma physical body, the introduction of new stresses do not automatically result in the physical changes necessary for survival as suggested by original evolutionary theory. An example that he gives is the sheltering of a sick person from the weather or the fact that someone who works in an office would have a hard time working as a rock climber and vice versa. The second position states that though "the economics of flexibility has a logical structure-each successive demand upon flexibility fractioning the set of available possibilities". Added demands are made on the soma by sequential genotypic modifications is the fourth position. Through this he suggests the following three expectations: The belief that these organisms will become progressively harmful or dangerous. The fifth theoretical position which Bateson believes is supported by his data is that characteristics within an organism that have been modified due to environmental stresses may coincide with genetically determined attributes. The seventh and final theory he believes to be supported is the idea that in rare occasions there will be populations whose changes will not be in accordance with the thesis presented within this paper. According to Bateson, none of these positions at the time could be tested but he called for the creation of a test which could possibly prove or disprove the theoretical positions suggested within. Within each system is found competition and dependency. Each of these systems has adaptive changes which depend upon feedback loops to control balance by changing multiple variables. Bateson believed that these self-correcting systems were conservative by controlling exponential slippage. He saw the natural ecological system as innately good as long as it was allowed to maintain homeostasis [29] and that the key unit of survival in evolution was an organism and its environment. Bateson felt Mind was immanent in the messages and pathways of the supreme cybernetic system. He saw the root of system collapses as a result of Occidental or Western epistemology. According to Bateson, consciousness is the bridge between the cybernetic networks of individual, society and ecology and the mismatch between the systems due to improper understanding will result in the degradation of the entire supreme cybernetic system or Mind. Bateson thought that consciousness as developed through Occidental epistemology was at direct odds with Mind. Bateson argues that Occidental epistemology perpetuates a system of understanding which is purpose or means-to-an-end driven. Additionally Occidental epistemology propagates the false notion that man exists outside Mind and this leads man to believe in what Bateson calls the philosophy of control based upon false knowledge. The purpose-driven accumulation of knowledge ignores the supreme cybernetic system and leads to the eventual breakdown of the entire system. Bateson claims that man will never be able to control the whole system because it does not operate in a linear fashion and if man creates his own rules for the system, he opens himself up to becoming a slave to the self-made system due to the non-linear nature of cybernetics. Consciousness is only one way in which to obtain knowledge and without complete knowledge of the entire cybernetic system disaster is inevitable. The limited

conscious must be combined with the unconscious in complete synthesis. Only when thought and emotion are combined in whole is man able to obtain complete knowledge. He believed that religion and art are some of the few areas in which a man is acting as a whole individual in complete consciousness. By acting with this greater wisdom of the supreme cybernetic system as a whole man can change his relationship to Mind from one of schism, in which he is endlessly tied up in constant competition, to one of complementarity. Bateson argues for a culture that promotes the most general wisdom and is able to flexibly change within the supreme cybernetic system. Used by Bateson to refer to a third scientific methodology along with induction and deduction which was central to his own holistic and qualitative approach. Refers to a method of comparing patterns of relationship, and their symmetry or asymmetry as in, for example, comparative anatomy, especially in complex organic or mental systems. The interaction between parts of mind is triggered by difference. Mental process requires collateral energy. Mental process requires circular or more complex chains of determination. In mental process the effects of difference are to be regarded as transforms that is, coded versions of the difference which preceded them. The description and classification of these processes of transformation discloses a hierarchy of logical types immanent in the phenomena. Pleroma refers to the non-living world that is undifferentiated by subjectivity; Creatura for the living world, subject to perceptual difference, distinction, and information. A term he coined in the s referring to the organisation of learning, or learning to learn: Information "â€" Bateson defined information as "a difference which makes a difference.

2: Naven Meaning, Naven name meaning

In this work, the author propose a novel theory of ritual action founded upon an in-depth study of the wide variety of behaviors that the latmul of Papua New Guinea identify as naven: a transvestism rite studied by Gregory Bateson in the s and documented by other anthropologists since.

Analyses of seventeen placebo-controlled trials modal duration of 10 weeks , largely in patients taking atypical antipsychotic drugs, revealed a risk of death in drug-treated patients of between 1. Over the course of a typical week controlled trial, the rate of death in drug-treated patients was about 4. Although the causes of death were varied, most of the deaths appeared to be either cardiovascular e. Observational studies suggest that, similar to atypical antipsychotic drugs, treatment with conventional antipsychotic drugs may increase mortality. The extent to which the findings of increased mortality in observational studies may be attributed to the antipsychotic drug as opposed to some characteristic s of the patients is not clear. Specifically, it is the cis isomer of N,N-dimethyl[3- 4-methylpiperazinyl -propylidene] thioxanthenesulfonamide. The thioxanthenes differ from the phenothiazines by the replacement of nitrogen in the central ring with a carbon-linked side chain fixed in space in a rigid structural configuration. An N,N-dimethyl sulfonamide functional group is bonded to the thioxanthene nucleus. Inert ingredients for the capsule formulations are: Inert ingredients for the oral concentrate formulation are: Navane possesses certain chemical and pharmacological similarities to the piperazine phenothiazines and differences from the aliphatic group of phenothiazines. Navane has not been evaluated in the management of behavioral complications in patients with mental retardation. Contraindications Navane is contraindicated in patients with circulatory collapse, comatose states, central nervous system depression due to any cause, and blood dyscrasias. Navane is contraindicated in individuals who have shown hypersensitivity to the drug. It is not known whether there is a cross sensitivity between the thioxanthenes and the phenothiazine derivatives, but this possibility should be considered. Warnings Increased Mortality in Elderly Patients with Dementia-Related Psychosis Elderly patients with dementia-related psychosis treated with antipsychotic drugs are at an increased risk of death. Tardive Dyskinesia Tardive dyskinesia, a syndrome consisting of potentially irreversible, involuntary, dyskinetic movements may develop in patients treated with antipsychotic drugs, including thiothixene 1. Although the prevalence of the syndrome appears to be highest among the elderly, especially elderly women, it is impossible to rely upon prevalence estimates to predict, at the inception of antipsychotic treatment, which patients are likely to develop the syndrome. Whether antipsychotic drug products differ in their potential to cause tardive dyskinesia is unknown. Both the risk of developing the syndrome and the likelihood that it will become irreversible are believed to increase as the duration of treatment and the total cumulative dose of antipsychotic drugs administered to the patient increase. However, the syndrome can develop, although much less commonly, after relatively brief treatment periods at low doses. There is no known treatment for established cases of tardive dyskinesia, although the syndrome may remit, partially or completely, if antipsychotic treatment is withdrawn. Antipsychotic treatment, itself, however, may suppress or partially suppress the signs and symptoms of the syndrome and thereby may possibly mask the underlying disease process. The effect that symptomatic suppression has upon the long-term course of the syndrome is unknown. Given these considerations, antipsychotics should be prescribed in a manner that is most likely to minimize the occurrence of tardive dyskinesia. Chronic antipsychotic treatment should generally be reserved for patients who suffer from a chronic illness that, 1 is known to respond to antipsychotic drugs, and, 2 for whom alternative, equally effective, but potentially less harmful treatments are not available or appropriate. In patients who do require chronic treatment, the smallest dose and the shortest duration of treatment producing a satisfactory clinical response should be sought. The need for continued treatment should be reassessed periodically. If signs and symptoms of tardive dyskinesia appear in a patient on antipsychotics, drug discontinuation should be considered. However, some patients may require treatment despite the presence of the syndrome. Clinical manifestations of NMS are hyperpyrexia, muscle rigidity, altered mental status and evidence of autonomic instability irregular pulse or blood pressure, tachycardia, diaphoresis, and cardiac dysrhythmias. The

diagnostic evaluation of patients with this syndrome is complicated. In arriving at a diagnosis, it is important to identify cases where the clinical presentation includes both serious medical illness e. Other important considerations in the differential diagnosis include central anticholinergic toxicity, heat stroke, drug fever and primary central nervous system CNS pathology. The management of NMS should include 1 immediate discontinuation of antipsychotic drugs and other drugs not essential to concurrent therapy, 2 intensive symptomatic treatment and medical monitoring, and 3 treatment of any concomitant serious medical problems for which specific treatments are available. There is no general agreement about specific pharmacological treatment regimens for uncomplicated NMS. If a patient requires antipsychotic drug treatment after recovery from NMS, the potential reintroduction of drug therapy should be carefully considered. The patient should be carefully monitored, since recurrences of NMS have been reported. Pregnancy Safe use of Navane during pregnancy has not been established. Therefore, this drug should be given to pregnant patients only when, in the judgment of the physician, the expected benefits from the treatment exceed the possible risks to mother and fetus. There have been reports of agitation, hypertonia, hypotonia, tremor, somnolence, respiratory distress and feeding disorder in these neonates. These complications have varied in severity; while in some cases symptoms have been self-limited, in other cases neonates have required intensive care unit support and prolonged hospitalization. Navane should be used during pregnancy only if the potential benefit justifies the potential risk to the fetus. Animal reproduction studies and clinical experience to date have not demonstrated any teratogenic effects. In the animal reproduction studies with Navane, there was some decrease in conception rate and litter size, and an increase in resorption rate in rats and rabbits. Similar findings have been reported with other psychotropic agents. Usage in Children The use of Navane in children under 12 years of age is not recommended because safe conditions for its use have not been established. Therefore, the patient should be cautioned accordingly. As in the case of other CNS-acting drugs, patients receiving Navane thiothixene should be cautioned about the possible additive effects which may include hypotension with CNS depressants and with alcohol. Precautions An antiemetic effect was observed in animal studies with Navane; since this effect may also occur in man, it is possible that Navane may mask signs of overdosage of toxic drugs and may obscure conditions such as intestinal obstruction and brain tumor. In consideration of the known capability of Navane and certain other psychotropic drugs to precipitate convulsions, extreme caution should be used in patients with a history of convulsive disorders or those in a state of alcohol withdrawal, since it may lower the convulsive threshold. Although Navane potentiates the actions of the barbiturates, the dosage of the anticonvulsant therapy should not be reduced when Navane is administered concurrently. Though exhibiting rather weak anticholinergic properties, Navane should be used with caution in patients who might be exposed to extreme heat or who are receiving atropine or related drugs. Use with caution in patients with cardiovascular disease. Caution as well as careful adjustment of the dosages is indicated when Navane is used in conjunction with other CNS depressants. Also, careful observation should be made for pigmentary retinopathy and lenticular pigmentation fine lenticular pigmentation has been noted in a small number of patients treated with Navane for prolonged periods. Blood dyscrasias agranulocytosis, pancytopenia, thrombocytopenic purpura , and liver damage jaundice, biliary stasis have been reported with related drugs. Antipsychotic drugs, including thiothixene 3 , elevate prolactin levels; the elevation persists during chronic administration. Tissue culture experiments indicate that approximately one-third of human breast cancers are prolactin dependent in vitro, a factor of potential importance if the prescription of these drugs is contemplated in a patient with a previously detected breast cancer. Although disturbances such as galactorrhea, amenorrhea, gynecomastia, and impotence have been reported, the clinical significance of elevated serum prolactin levels is unknown for most patients. An increase in mammary neoplasms has been found in rodents after chronic administration of antipsychotic drugs. Neither clinical studies nor epidemiologic studies conducted to date, however, have shown an association between chronic administration of these drugs and mammary tumorigenesis; the available evidence is considered too limited to be conclusive at this time. Leukopenia, Neutropenia and Agranulocytosis Class Effect: Patients with clinically significant neutropenia should be carefully monitored for fever or other symptoms or signs of infection and treated promptly if such symptoms or signs occur. Information for Patients Given the likelihood that some patients exposed chronically to

antipsychotics will develop tardive dyskinesia, it is advised that all patients in whom chronic use is contemplated be given, if possible, full information about this risk.

Drug Interactions Hepatic microsomal enzyme inducing agents, such as carbamazepine, were found to significantly increase the clearance of thiothixene. Patients receiving these drugs should be observed for signs of reduced thiothixene effectiveness. Not all of the following adverse reactions have been reported with Navane. However, since Navane has certain chemical and pharmacologic similarities to the phenothiazines, all of the known side effects and toxicity associated with phenothiazine therapy should be borne in mind when Navane is used.

Cardiovascular Effects Tachycardia, hypotension, lightheadedness, and syncope. In the event hypotension occurs, epinephrine should not be used as a pressor agent since a paradoxical further lowering of blood pressure may result. Nonspecific EKG changes have been observed in some patients receiving Navane. These changes are usually reversible and frequently disappear on continued Navane therapy. The incidence of these changes is lower than that observed with some phenothiazines. The clinical significance of these changes is not known.

CNS Effects Drowsiness, usually mild, may occur although it usually subsides with continuation of Navane therapy. The incidence of sedation appears similar to that of the piperazine group of phenothiazines but less than that of certain aliphatic phenothiazines. Restlessness, agitation and insomnia have been noted with Navane. Seizures and paradoxical exacerbation of psychotic symptoms have occurred with Navane infrequently. Hyperreflexia has been reported in infants delivered from mothers having received structurally related drugs. In addition, phenothiazine derivatives have been associated with cerebral edema and cerebrospinal fluid abnormalities.

Extrapyramidal Symptoms Extrapyramidal symptoms, such as pseudoparkinsonism, akathisia and dystonia have been reported see Dystonia, Class effect. Management of these extra-pyramidal symptoms depends upon the type and severity. Rapid relief of acute symptoms may require the use of an injectable antiparkinson agent. Symptoms of dystonia, prolonged abnormal contractions of muscle groups, may occur in susceptible individuals during the first few days of treatment. While these symptoms can occur at low doses, they occur more frequently and with greater severity with high potency and at higher doses of first generation antipsychotic drugs. An elevated risk of acute dystonia is observed in males and younger age groups.

Persistent Tardive Dyskinesia As with all antipsychotic agents, tardive dyskinesia may appear in some patients on long-term therapy with thiothixene 1 or may occur after drug therapy has been discontinued. The syndrome is characterized by rhythmical involuntary movements of the tongue, face, mouth or jaw e. Sometimes these may be accompanied by involuntary movements of extremities. Since early detection of tardive dyskinesia is important, patients should be monitored on an ongoing basis. It has been reported that fine vermicular movement of the tongue may be an early sign of the syndrome. If this or any other presentation of the syndrome is observed, the clinician should consider possible discontinuation of antipsychotic medication.

Hepatic Effects Elevations of serum transaminase and alkaline phosphatase, usually transient, have been infrequently observed in some patients. No clinically confirmed cases of jaundice attributable to Navane thiothixene have been reported.

Hematologic Effects As is true with certain other psychotropic drugs, leukopenia and leucocytosis, which are usually transient, can occur occasionally with Navane. Other antipsychotic drugs have been associated with agranulocytosis, eosinophilia, hemolytic anemia, thrombocytopenia and pancytopenia.

Allergic Reactions Rash, pruritus, urticaria, photosensitivity and rare cases of anaphylaxis have been reported with Navane. Undue exposure to sunlight should be avoided.

3: Naven or the Other Self : Michael Houseman :

This book proposes a novel approach to the analysis of ritual www.enganchecubano.com upon an in-depth study of the transvestism naven ceremony of the Iatmul of Papua New Guinea, it focuses on the relational.

People with name Naven love freedom. They may overindulge in intoxicants, sex or gambling. Persons with the name Naven, are generally active, daring, non-conventional, unpredictable and attracted by the physical senses and indulgences. They may be opportunistic and pragmatic, and at times they can be very, very persuasive. Love Life of Naven: Person share everything with the person of their love. If Persons are going to meet their most primal instincts nothing can slow them down. Name Letter Analysis of Naven N: Persons are a "think outside the box" kind of person -- creative and original A: Persons are their own person: Persons are a seer and have great intuition E: Persons are freedom-loving, sensual and enthusiastic N: Persons are a "think outside the box" kind of person -- creative and original Astrological Vedic Aspect of Name Naven According to vedic astrology , Rashi for the name Naven is Kanya and Moon sign associated with the name Naven is Virgo. The name Naven has Earth element. Mercury is the Ruling Planet for the name Naven. Normally, people with the name Naven listen to their heart rather than using their brain. Such people are shy and hesitant. Other name options, having Virgo moon sign are name starting with: Rahu North lunar node Symbol: Teardrop, diamond, a human head Deity: Rudra, the storm god Indian zodiac: He is the twin brother of Gareth Naven.

4: Gregory Bateson - Infogalactic: the planetary knowledge core

Paris: Editions MSH / CNRS, In this work, the authors propose a novel theory of ritual action founded upon an in-depth study of the wide variety of behaviors that the Iatmul of Papua New Guinea identify as naven. This transvestism rite was studied by Gregory Bateson in the 1950s and documented by other anthropologists since.

Gregory Bateson with his daughter, Mary Catherine. Gregory Bateson died on July 4, 1980, at the age of 76, survived by his wife, Lois; three children, Mary Catherine, John, and Nora; and his adopted son, Eric. Mary Catherine, the child of his marriage to Margaret Mead, is Dean of Faculty at Amherst College and, like her parents, an anthropologist. Gregory Bateson came from a distinguished line of English academics. His father, William, was one of the founders of modern genetics. Haddon and field research in New Britain and New Guinea. Little came from his first fieldwork among the Baining and Sulka people of New Britain, but the classic *Naven*, 2nd ed. His reputation in anthropology still rests to a considerable degree on this first book. Later, in the 1950s and 1960s, he collaborated in field research in Bali with Margaret Mead, reported in *Balinese Character*. In the 1950s and 1960s he brought his ethnographic method to bear on schizophrenia and other psychiatric phenomena notably, disturbed communication within families to considerable theoretical effect, and *Steps to an Ecology of Mind* he also did research on the behavior of other species: This work resulted in *Communication: If the subjects of his research seem disparate, the list of topics over which he ranged seems even more so*: Bateson never held a regular position in an academic department of anthropology. He was a fellow at St. Johns, Cambridge University, from until 1950, but spent a good deal of that period in New Guinea and the United States. He entered the United States as a permanent resident in 1950, and served in Asia in the 1950s. In the late 1950s, he held visiting appointments at the New School for Social Research and Harvard; later he held visiting appointments at Stanford, the University of Hawaii, and the University of California, Santa Cruz. His regular employment during much of his career was in medical institutions and laboratories for the study of animal behavior. Moreover, with the possible exception of a time during the late 1950s and 1960s, when concern with the relationship of culture to character and personality was more general than it has been since, he never stood near the center of contemporary anthropological interests. Although a general anthropological audience came to appreciate *Naven* in the late 1950s and the 1960s 25 years after its original publication, and although *Steps to an Ecology of Mind* made many of his essays published in obscure journals available to anthropologists and revealed to some readers new anthropological and intellectual horizons, he remained a deeply puzzling figure to a good many of his colleagues until the end of his life. We wish to consider here some of the roots of the puzzlement. Jeff Bloom To begin with, he proposed above all a way of looking at phenomena; he was visionary in the sense that one of his models, William Blake, was - he "saw" in a particular, unified, and in relation to many of his auditors and readers, original way. Gregory Bateson has been blessed, and cursed, with a mind that sees through things to a world of pattern and form that lies beyond. Then there was the way in which the vision was presented, especially his style of oral presentation. This style worked compellingly for some, but it irritated and confused others. One of us last saw him giving a farewell lecture, or more properly presiding over a happening, at a series gloomily entitled "Famous Last Words" at the Institute of Contemporary Arts in London, as part of a series that was to include the supercharismatic likes of Mother Theresa and the Dalai Lama. The intense and distinguished audience a generally receptive group, in contrast to the annoyance Bateson stirred up in some English reviewers and cultural guardians, who were given to such remarks as that he wrote "from the intellectual lotus land of California, where eclectic theories and mystical philosophizing lie thick as Los Angeles smog. Hair and suit rumpled as always, sprawling into and over a chair which could not properly contain his six-foot-five-inch body, a mysterious smile on his face, he started somewhere in the middle of things and proceeded to ponder out loud in front of the audience. As always, he put himself at risk in front of an audience in a procedure that, as those who attended various of his public performances will remember, sometimes failed as didactic lectures. But at another level, as he would have characteristically put it, he risked nothing at all, for at this level he was illustrating something rather than talking about it. He was not being a lecturer, presenting material, but an exemplar, representing it. He was performing a "metalogue," a

communication whose form is meant to illustrate its content. What he was trying to illustrate, as always, was that authentic, minimally erroneous communication and thought is responsive to the moment, to the condition of the presenter, the state of his understanding of his problem, and his sense of the audience. This involved considerable risk, and required some sense of trust, usually amply justified, in his listeners. But it was not for everyone. This public stance was no different from the way he related to others in dyads and small groups, although in these situations he had clearer "feedback" to work with. Those who were susceptible to encounter with Bateson experienced an intense moment-to-moment collaboration involving an unusual sense of augmentation of intelligence. As Margaret Mead put it: It is closely related to the ideas themselves, for his most exciting ideas, schismogenesis, the double-bind, and the relationship of purposeful human behavior to linear systems have all been about relationships between individuals or groups of individuals, elaborated and stylized by experience or culture. He would, in large part, have assessed the question of his "individual contribution" as itself an error of some sort, since it claims that it is a member of the group, not the group itself, which is doing the important thinking. But those who have collaborated with him can attest that his contributions were central and seminal. Bateson was fond of saying, in one of his analogies from one kind of system to another, that the mind is an ecological system and that introduced ideas, like introduced seeds, can only take root and flourish according to the nature of the system receiving them. He repeated his messages innumerable times to innumerable audiences, the redundancy being, he felt, necessary if what he had to say was to be truly heard. But he abhorred competitive struggle in the introduction of ideas, believing that it inevitably resulted in complicated forms of resistance and distortion. Bateson and Mead His interactional style of learning and teaching even his written works are in a sense processes of discussion with a fantasied, active interlocutor has some bearing also in the question of his "scholarship. The points made are wise and, to me, generally unexceptionable. The bookish reviewer is irritated, and leans to the first choice. Bateson belonged to no academic discipline. In his formation and career he was an "original," an "autodidact. Although highly cultured in his understanding of European tradition, he was no scholar of contemporary documents in the social sciences. Collingwood, Whitehead, Russell, the Bible, St. In part, his idiosyncratic path was a result of his institutional isolation. He used anything that he could learn from others, integrated into his own vision for he was polar opposite of an eclectic to read that book. Haddon, whom he met late in his undergraduate career, was by present standards brief and sketchy. His interest in behavioral morphology, which for him involved structures of meaning and communication, led him from his early career to be distrustful of simple reductionistic models of cause and effect, which seemed to leave out too much and to distort understanding. He felt that explanations and thought in general that were not of the proper complexity in relation to the events he was trying to describe, were not only false in ways that he tried to specify, but were dangerous in that they led to destructive action. Bateson felt deeply that ways of understanding the phenomena of the world of communication necessarily have active moral consequences. We will return to this. Someone has said that all thinkers seen, of course, from the opposite camp are either simpleminded or muddleheaded. For the simpleminded, Bateson with his subtle and complex models was a prince of the muddleheaded. In fact, this is the blindness of the two camps. Each of his essays assumes understanding of much that he has written before; but when they are understood in their entirety, a clear, integrated, and powerful vision emerges. However, the interrelated web of his ideas, as well as his special point of view, makes it difficult to understand fully many of his essays in isolation and this is true all the more of isolated phrases until the point of view and general outlines of his system of ideas are grasped. A sentence such as "the transform of a difference travelling in a circuit is the elementary idea" We believe that the kind of system and the way of thinking that Bateson worked toward provide intellectual tools that are much closer to contemporary ideas of how phenomena are organized than the received assumptions that he worked to modify. His seminal power lies in the articulation of his insights and in his pointing out and illuminating the kinds of problems and paradoxes that are the residuals of worn out paradigms. The sketchy selection of issues and approaches to which we are limited in this short appreciation are necessarily inadequate, and we must refer readers back to his writings for clarification and perspective. Bateson was interested in something beyond ethnography and the description of either "raw data" or of data related to "middle-range analytic problems" such as, say, the organization of

kinship systems. He was concerned with advancing the search for fundamental principles of structure and process in those sciences, and for the classes of data and kinds of observation proper to the illumination of those fundamentals. Many investigators, especially in the behavioral sciences, seem to believe that scientific advance is predominantly inductive, and should be. They believe that progress is made by the study of the "raw" data, leading to new heuristic concepts. The heuristic concepts are then to be regarded as "working hypotheses" and tested against more data. Gradually, it is hoped, the heuristic concepts will be corrected and improved until at last they are worthy of a place in the list of fundamentals. About fifty years of work in which thousands of clever men have had their share have, in fact, produced a rich crop of several hundred heuristic concepts, but, alas, scarcely a single principle worthy of a place in the list of fundamentals. For the sake of politeness I call these "heuristic" concepts; but in truth most of them are so loosely derived and so mutually irrelevant that they mix together to make a sort of conceptual fog which does much to delay the progress of science. When you kick a stone, he would say, the movement of the stone is determined by its mass, and by the energy and direction of your kick; when you kick a dog it moves with the energy of its own metabolism because it understands something. His arguments about these distinctions were to clear the ground. In the physical world, "chains of cause and effect. But in the world of meaning and here is one of his examples at the service of a search for fundamentals: Nothing-that which is not-can be a cause. Remember that zero is different from one, and because zero is different from one, zero can be a cause in the psychological world, the world of communication. The letter which you do not write can get an angry reply; and the income tax form which you do not fill in can trigger the Internal Revenue boys into energetic action, because they too have their breakfast, lunch, tea and dinner and can react with energy which they derive from their metabolism. The pleroma is the world in which events are caused by forces and impacts and in which there are no "distinctions. These differences and the systems for which they are significant, their elements, structures, class, and species characteristics were what concerned him. Bateson tried to work out some of the ways in which the "creatura" was structured, maintained, and learned, something of its evolutionary and adaptive features, and of its pathologies. For this he extended the idea of "mind. Obviously there are lots of message pathways outside the skin, and these and the messages which they carry must be included as part of the mental system whenever they are relevant. His interrelated concepts of end-linkages, levels of communication, schismogenesis, the double-bind theory of schizophrenia, the evolutionary implications of play, the significance of context and context markers, the specific formal properties of analogical communication, ways of structuring and communicating relationships, were all in addition to a large numbers of less formalized conceptions attempts to develop analytic tools for dealing with the "creatura" in what he thought were the terms adequate to it. Central to all this was a powerful learning theory developed in a series of papers in Steps to an Ecology of Mind which includes the concept of a "second level learning" deuterolearning , suggesting how features of world view and aspects of character both culturally agreed on and individual glossed by terms such as "fatalism. He also suggests in considerations of "third level learning" how the certainties of second-level learning may, under quite precisely specifiable conditions, be broken down or "transcended," an idea which has interesting implications for superordinate systems of social control and integration. Bateson came to see the sociopsychological forms with which he was concerned as related to larger processes of evolution and adaptation. He discerned systematic relations of a number of kinds between processes of evolution viewed as phylogenetic "learning," and the learning which takes place at the individual and cultural level. Important aspects of his thinking about the relationship of the mobile and dynamic processes of adaptation in individual organisms such as tanning in response to sunlight or individual learning to less mobile aspects of adaptation such as skin color prior to tanning are presented in a dense, closely argued, and important paper, The Role of Somatic Change in Evolution , reprinted in Bateson The paper, which is difficult to summarize briefly, deals with the "economics of flexibility," what Bateson took to be logically necessary relations between mobile adaptive mechanisms and more stable structures, in relation to aspects of time sequences, to the magnitude and nature of disturbances within the adapting system, and to aspects of hierarchy or "logical typing. For this, it is necessary to "sink" into the unconsciousness of habit, knowledge, and skills which will then continue to seem true, apt, or necessary regardless of environmental change, maintaining in an accessible "place" only that

which must be continuously modified. But this "sinking" of knowledge is done at a price. That which is "sunk" becomes inaccessible and difficult or impossible to change. Gregory Bateson, August Photo: He attempted to examine "consciousness" within this overall schema.

Naven or the Other Self by Michael Houseman, , available at Book Depository with free delivery worldwide.

In 1928, he founded the political group Contre-Attaque, which presented an antifascist stance to scholar who embraced fields as diverse as anthropology, linguistics, semiotics, systems theory, and cybernetics. The group was short-lived and dissolved. He was an original thinker whose work influenced the growing environmental movement of review and a secret society that aimed to exercise the sacred through ritual transgression. That year, Bataille established Acephale, a secret society that aimed to exercise the sacred through ritual transgression. The group, which brought together intellectuals such as Alexandre Kojève and Jean Wahl, explored their views on the Durkheimian Life and Work sacred, the role of violence, and the formation of community. Bateson was born on May 9, 1904, in community. Bateson studied biology with a focus on the sacred in Inner Experience 3. In zoology and natural history at St. After completing his BA in 1926, he visited Europe. Critique. Bateson began studying anthropology at Cambridge after being introduced by a tory figure whose public persona as a librarian to Alfred Haddon in 1927. In January 1928, he contrasted with his virulent and obsessive mental went for ethnographic fieldwork to New Guinea. Since his death, he has enjoyed a revival. Due to problems of communicating and interacting in critical and cultural theory because of the engagement with the local people, Bateson left the field after volume publication of his Oeuvres Completes a year. He returned to Australia and taught Pacific Complete Works, and translations languages for a semester at the University of Sydney of his works into English. Furthermore, the interdisciplinary nature of his work lends itself to art. Bateson became interested in the latmul on a trip to New Guinea. He conducted a fieldwork there with Haddon and Radcliffe-Cumings in 1938. In 1939, Bateson became a fellow of St. Malinowski, his thesis became a methodological contribution. In January 1940, Blackwell, Bateson completed his study Naven. In the same year, Bateson and Mead married and started a family. He proposed a theory of play that addresses the different levels of abstraction involved in human and animal communication. In 1941, Bateson started filming Bali to return to New Guinea. After another year, schizophrenic behavior among children. Examining they left for New York, with Mead already pregnant with their first and only daughter, Mary Catherine. Bateson focused on the principles of family organization, using game theories as their primary paradigm. Supported by numerous grants, Bateson continued working with Mead on previously collected his major paradigm. In collaboration with Wiener and Mead, Bateson elaborated on the reductionisms of the natural sciences while advocating a holistic application of cybernetics to the social and behavioral sciences. In 1943, he organized a memorial lecture in New York, titled "Form, context, and Difference," where he proposed a propaganda film Hitlerjunge Quex. In 1944, he started working for the Office of Strategic Services and spent about 20 months in Ceylon, India, and China; he also investigated the impact of a Japanese radio station on Burma and Thailand. With its publication in 1945, Bateson received worldwide recognition and held a lectureship at the University of California, Santa Cruz. In late 1945, after being divorced from Mead, he held a lectureship to explore innovative research with a focus on human relational medical anthropology on a 2-year appointment at Stanford University. During that time, Bateson became a fellow of the American Academy of Sciences and was Hospital. During that time, he started his

commu- appointed to the Board of Regents of the University of California. In his subsequent book, *Mind and behavior with residents of the hospital. A Necessary Unity*, Bateson aimed to elaborate his ideas on the coevolution of natural and to the play behavior of otters at the Fleischhacker cultural processes. Subsequently, he received him finalize the manuscript after he was diagnosed a grant from the Rockefeller Foundation on the with cancer. Bateson died on July 4, , at the age Paradoxes of Abstraction in Communication, which of 76, at the guesthouse of the Zen Center in San Francisco. Bateson, Gregory 59 Work within the culture and that age, sex, social status, and kinship were key markers of different group The work of Bateson is highly original, although the membership. He considered the possible resolution thematic fields it addresses may appear unrelated. In this often articulated in abstract terms and published way, he understood social structure as always hav- in places where they could not immediately be rec- ing an inherently temporal dimension. While or symmetrical schismogenesis, the former result- his early work in New Guinea was dedicated to the ing in unequal and the latter resulting in equal study of the dynamics of cultural change, which he relationships of the social groups involved. In the called schismogenesis, his subsequent work in Bali complementary form of schismogenesis, two groups focused on nonverbal communication, leading him mutually provoke and reinforce reactions with each to theorize about play, framing, and forms of meta- other. The inequalities in gender relations, parent- communication. His idea of the ecology of mind children relations, or class struggle are examples was elaborated on the application of cybernetics to of mutually reinforcing patterns of dominant- the study of social systems and expanded on related submissive behavior. In the symmetrical form of notions of feedback processes and the double bind, schismogenesis, the interaction of the groups pro- a situation in which a person cannot succeed or win vokes similar forms of behavior. Some examples are no matter what he or she does. Both forms of schismogenesis lead to a temporary balance Schismogenesis and the Dynamics through the subordination or competition of the of Cultural Change groups involved, but they can also lead to conflict, In his first and only ethnographic study, *Naven*, fissures, and sometimes disastrous outcomes. Bateson conceptualized individual behavior and social structure in Iatmul culture as a dynamic sys- Framing, Play, and Metacom1nunication tem based on interdependent and mutually reinforc- ing relationships. Bateson rejected reductionism and Based on his research on nonverbal communication avoided deducing individual behavior from social in child-rearing practices and his visual material on structure or inducing social structure from individ- rituals of spirit possession in Bali, Bateson proposed ual behavior. He conceived both individual behavior a systematic approach to the study of personality and social structure as embedded in mutual rela- and culture. In this context, he also inquired into the tionships and viewed social interactions as leading formation of moral behavior and national ethos by toward a provisional equilibrium of social relation- taking theories of frustration and aggression as a refer- ships that always has the potential for immediate ence point for studying the cultural formation of ethos. Bateson conceptualized the dynamics in Subsequently, he utilized these theoretical insights to social relations in terms of schismogenesis, the pro- develop his theory of framing, play, and metacomm- cess of differentiation in social groups resulting from nication. In his article "A Theory of Play and continuous interactions. Bateson conceived the for- Fantasy," he introduced the notion of framing as a mation of social structure and the configuration of form of metacommunication and addressed "fram- social relations as emerging from social interactions. The messages communicated within the play of cultural change to effects that are determined frame are metacommunicative and have a different by external factors. He argued that the analysis of meaning from those communicated outside the frame. Metacommunicative 60 Bateson, Gregory statements establish the relationship between Using threat, theatrical behavior, and deceit as interacting persons. The main feature with which examples of metacommunication, Bateson argued Bateson distinguished communication from meta- that play implies a peculiar form of metacommuni- communication was the difference between sign and cation. In framing, the metacommunicative message signal that, he proposed, was recognizable in non- sets up hierarchical relationships between different verbal communication. While Bateson conceived levels of abstraction. Irony, teasing, or joking rela- signs as unintentional and involuntary and there- tionships may serve as further examples for the fore indexical indicating some state of

affairs, the different frames of reference used in play behavior, defined signals as intentionally and voluntarily used where the interactive sequences of actions transmit and therefore conventional. The difference between signals that are "similar" to but "fundamentally the sign and the signal can be exemplified by the difference" from those they usually denote. Because distinction between a twitch of an eyelid and a wink, the play frame transmits metacommunicative state- the former being unintentional, while the latter may mean on different levels of abstraction, the respective carry a clear message. This difference between signitive frame creates the self-referential paradox. For and signal, according to Bateson, coincided with Bateson, the message "This is play" is paradoxical the evolution of human communication. Working because it is a negative statement that itself contains on the hypothesis that metacommunication is intentional- a negative metastatement. This research inside or outside the frame. These statements are self- provided him with evidence that the predominant reflexive and context dependent as they refer back to ways in which primates recognize the difference the position from which they are made and exclude between signs and signals is play. Bateson took this the possibility that they can transmit metacommunicative ability to make such distinctions as a preconditionative statements independent of the frame. Cybernetics, Feedback Processes, Bateson conceived of play as a metacommunicative and the Double Bind phenomenon of its own kind, bringing to the fore categorically different levels of abstraction Bateson elaborated on forms of metacommunicative established through the play frame. He argued that communication in relation to theories of codification and play involves forms of metacommunication through abstraction. He primarily used cybernetics and which organisms differentiate between play and system theories to develop a theoretical model to nonplay. The distinction between sign and signal in distinguish between different forms of codification metacommunication is exemplified by different types in animal and human communication. Employing of messages transmitted in play behavior: Although cybernetics, coined after message. For Bateson, the metacommunicative message- a Greek term, broadly refers to various kinds of sage, like "This is play," is of the last type, allowing automatic control systems, Bateson was particularly the distinction between expression i. These different messages are pertinent to play between, for example, children who primarily as systems of communication. Such systems pretend to act as parents or dogs who pretend to of communication respond to the information they fight. The ability to perceive the difference between receive from their environment. Bateson employed play and nonplay leads to higher levels of abstraction- cybernetic models in the codification and transmission consisting of the metacommunicative message sion of information. Such information makes a difference- "This is play. As a result, the process of communication- for analyzing cultural practices has proven fruitful. His studies in nonverbal communication led nonverbal communication within the framework to the field of kinesics and proxemics, and symbolic of positive and negative feedback by applying them interaction, as the studies of Ray Birdwhistell and to situations of social interactions. Positive feedback- Erving Goffman demonstrate. His considerations of back refers to messages that communicate change, play had a significant impact on the formation of whereas negative feedback refers to messages that ritual theories as proposed by Roy Rappaport, Don communicate control. In this respect, the cybernetic Handelman, and Michael Houseman. Steven Feld and Deborah Tannen through means of control or self-regulation. According ing impact on ecological and environmental anthropology to Bateson, the double bind can be explained in refer- pology that approaches ecology from system theory. Bateson defined double bind as a sequence of messages, in which the messages See also Culture and Personality; Geertz, Clifford; conununicated lead to a paradox where the verbal Malinowski, Bronislaw; Mead, Margaret; Radcliffe- message contradicts the nonverbally communicated Brown, A. In his research on schizophrenia, the codification of a message is altered, and the Further Readings form of learning is distorted, leading to an inability to Bateson, G. A survey of the problems discriminate different contextual cues, because what is suggested by a composite picture of the culture of a said persistently contradicts what is done.

6: Carlo Severi - Monoskop

Public Lists that Include "Naven, or, The other self: a relational approach to ritual action".

John Bateson "the eldest of the three, was killed in World War I. Bateson and Sumner were divorced in 1921, after which Bateson married his third wife, the therapist and social worker Lois Cammack born in 1898. They had one daughter, Nora Bateson born in 1922. In his view, the Treaty of Versailles exemplifies a whole pattern of human relationships based on betrayal and hate. He therefore claims that the treaty of Versailles and the development of cybernetics "which for him represented the possibility of improved relationships" are the only two anthropologically important events of the twentieth century. He was deployed on covert operations in Burma and Thailand, and worked in China, India, and Ceylon as well. Bateson used his theory of schismogenesis to help foster discord among enemy fighters. He was upset by his wartime experience and disagreed with his wife over whether science should be applied to social planning or used only to foster understanding rather than action. He began first with a trip to New Guinea, spurred by mentor A. R. Radcliffe-Brown. Unfortunately for Bateson, his time spent with the Baining of New Guinea was halted and difficult. The Baining turned out to be secretive and excluded him from many aspects of their society. On more than one occasion he was tricked into missing communal activities, and they held out on their religion. He next studied the Sulka, another native population of New Guinea. Although the Sulka were dramatically different from the Baining and their culture much more "visible" to the observer, he felt their culture was dying, which left him feeling dispirited and discouraged. He would always return to the idea of communications and relations or interactions between and among people. The observations he made of the Iatmul allowed him to develop his concept of schismogenesis. The ceremony entails many antics that are normally forbidden during everyday social life. In fact, it is probable that the men are more exhibitionistic because the women admire their performances. Conversely, there can be no doubt that the spectacular behavior is a stimulus which summons the audience together, promoting in the women the appropriate behavior. Bateson called this the "vicious circle. Complementary relationships feature an unequal balance, such as dominance-submission parent-child, or exhibitionism-spectatorship performer-audience. The book proved to be a watershed in anthropology and modern social science. To think otherwise, stated Bateson, was to be guilty of what Alfred North Whitehead called the "fallacy of misplaced concreteness. Instead, Bateson analysed the rite from three unique points of view: The book, then, was not a presentation of anthropological analysis but an epistemological account that explored the nature of anthropological analysis itself. The sociological point of view sought to identify how the ritual helped bring about social integration. In the 1950s, most anthropologists understood marriage rules to regularly ensure that social groups renewed their alliances. But Iatmul, argued Bateson, had contradictory marriage rules. Marriage, in other words, could not guarantee that a marriage between two clans would at some definite point in the future recur. Naven, from this angle, held together the different social groups of each village into a unified whole. The ethological point of view interpreted the ritual in terms of the conventional emotions associated with normative male and female behaviour, which Bateson called ethos. In Iatmul culture, observed Bateson, men and women lived different emotional lives. For example, women were rather submissive and took delight in the achievement of others; men fiercely competitive and flamboyant. During the ritual, however, men celebrated the achievement of their nieces and nephews while women were given ritual license to act raucously. In effect, naven allowed men and women to experience momentarily the emotional lives of each other, and thereby to achieve a level of psychological integration. The third and final point of view, the eidological, was the least successful. Here Bateson endeavoured to correlate the organisation structure of the naven ceremony with the habitual patterns of Iatmul thought. Much later, Bateson would harness the very same idea to the development of the double-bind theory of schizophrenia. In the Epilogue to the book, Bateson was clear: In fact, the meaning of the ritual continues to inspire anthropological analysis. They studied the people of the Balinese village Bajoeng Gede. Here, Lipset states, "in the short history of ethnographic fieldwork, film was used both on a large scale and as the primary research tool. Instead of attention being paid to a child who was displaying a climax of emotion love or anger, Balinese mothers would ignore them. In Western cultures, such sequences

lead to small climaxes of love or anger, but not so in Bali. Bateson later described the style of Balinese relations as stasis instead of schismogenesis. Their interactions were "muted" and did not follow the schismogenetic process because they did not often escalate competition, dominance, or submission. They aimed to replicate the Balinese project on the relationship between childraising and temperament, and between conventions of the body "such as pose, grimace, holding infants, facial expressions, etc. Bateson snapped some 10, black and white photographs, and Mead typed thousands of pages of fieldnotes. But Bateson and Mead never published anything substantial from this research. My Earlier Years Angus and Robertson. Double bind In in Palo Alto , Bateson and his colleagues Donald Jackson , Jay Haley , and John Weakland [5] articulated a related theory of schizophrenia as stemming from double bind situations. The double bind refers to a communication paradox described first in families with a schizophrenic member. No metacommunication is possible "for example, asking which of the two messages is valid or describing the communication as making no sense. The victim cannot leave the communication field. Failing to fulfill the contradictory injunctions is punished for example, by withdrawal of love. The strange behaviour and speech of schizophrenics was explained by Bateson et al. Bateson writes about how the actual physical changes in the body occur within evolutionary processes. The first is the idea that although environmental stresses have theoretically been believed to guide or dictate the changes in the soma physical body , the introduction of new stresses do not automatically result in the physical changes necessary for survival as suggested by original evolutionary theory. An example that he gives is the sheltering of a sick person from the weather or the fact that someone who works in an office would have a hard time working as a rock climber and vice versa. The second position states that though "the economics of flexibility has a logical structure-each successive demand upon flexibility fractioning the set of available possibilities". Added demands are made on the soma by sequential genotypic modifications is the fourth position. Through this he suggests the following three expectations: The belief that these organisms will become progressively harmful or dangerous. That over time these new "breeds" will become more resistant to the stresses of the environment and change in genetic traits. The fifth theoretical position which Bateson believes is supported by his data is that characteristics within an organism that have been modified due to environmental stresses may coincide with genetically determined attributes. The seventh and final theory he believes to be supported is the idea that in rare occasions there will be populations whose changes will not be in accordance with the thesis presented within this paper. According to Bateson, none of these positions at the time could be tested but he called for the creation of a test which could possibly prove or disprove the theoretical positions suggested within. Within each system is found competition and dependency. Each of these systems has adaptive changes which depend upon feedback loops to control balance by changing multiple variables. Bateson believed that these self-correcting systems were conservative by controlling exponential slippage. He saw the natural ecological system as innately good as long as it was allowed to maintain homeostasis [31] and that the key unit of survival in evolution was an organism and its environment. Bateson felt Mind was immanent in the messages and pathways of the supreme cybernetic system. He saw the root of system collapses as a result of Occidental or Western epistemology. According to Bateson, consciousness is the bridge between the cybernetic networks of individual, society and ecology and the mismatch between the systems due to improper understanding will result in the degradation of the entire supreme cybernetic system or Mind. Bateson thought that consciousness as developed through Occidental epistemology was at direct odds with Mind. Bateson argues that Occidental epistemology perpetuates a system of understanding which is purpose or means-to-an-end driven. Additionally Occidental epistemology propagates the false notion that man exists outside Mind and this leads man to believe in what Bateson calls the philosophy of control based upon false knowledge. The purpose-driven accumulation of knowledge ignores the supreme cybernetic system and leads to the eventual breakdown of the entire system. Bateson claims that man will never be able to control the whole system because it does not operate in a linear fashion and if man creates his own rules for the system, he opens himself up to becoming a slave to the self-made system due to the non-linear nature of cybernetics. Consciousness is only one way in which to obtain knowledge and without complete knowledge of the entire cybernetic system disaster is inevitable. The limited conscious must be combined with the unconscious in complete synthesis. Only when thought and

emotion are combined in whole is man able to obtain complete knowledge. He believed that religion and art are some of the few areas in which a man is acting as a whole individual in complete consciousness. By acting with this greater wisdom of the supreme cybernetic system as a whole man can change his relationship to Mind from one of schism , in which he is endlessly tied up in constant competition, to one of complementarity. Bateson argues for a culture that promotes the most general wisdom and is able to flexibly change within the supreme cybernetic system. Used by Bateson to refer to a third scientific methodology along with induction and deduction which was central to his own holistic and qualitative approach. Refers to a method of comparing patterns of relationship, and their symmetry or asymmetry as in, for example, comparative anatomy , especially in complex organic or mental systems. The interaction between parts of mind is triggered by difference. Mental process requires collateral energy. Mental process requires circular or more complex chains of determination. In mental process the effects of difference are to be regarded as transforms that is, coded versions of the difference which preceded them. The description and classification of these processes of transformation discloses a hierarchy of logical types immanent in the phenomena. Pleroma refers to the non-living world that is undifferentiated by subjectivity; Creatura for the living world, subject to perceptual difference, distinction, and information. A term he coined in the s referring to the organisation of learning, or learning to learn: Information â€” Bateson defined information as "a difference which makes a difference.

7: Naven or the Other Self

In this work, the authors propose a novel theory of ritual action founded upon an in-depth study of the wide variety of behaviors that the latmul of Papua New Guinea identify as naven.

8: Navane - FDA prescribing information, side effects and uses

The "naven" serves in this book as a motive around which the author has constructed one of the most influential works of field anthropology ever written. Naven Or The Other Self Author by: Michael Houseman.

9: Gregory Bateson - Wikipedia

Naven or the Other Self: A Relational Approach to Ritual Action (Studies in the History of Religions) by Michael Houseman and Carlo Severi (Jun 1,) Masculinity, Motherhood, and Mockery: Psychoanalyzing Culture and the latmul Naven Rite in New Guinea by Eric Kline Silverman (Aug).

Ideo method cards Mobile agents with spatial intelligence Robert M. Itami One hundred and one sandwiches. European roots : the case of Slovakia Stanislav J. Kirschbaum When Big Boys Tri Island of childhood I met a great man Abs and Back (Supple Workout Series) Teaching with a multicultural perspective Swans of the world 9th grade math practice test worksheet Douglas Cobbs Paradox 3 handbook Econometrics and quantitative economics Photographers guide to Kent Sharepoint 2010 icon not showing in ument library Plantation Play-Song 100 European horror films Actualization and interpretation in the Old Testament Be a super sleuth with The case of the face at the window The black Jews of South Africa The mountain of the good men Great Zimbabwe In search of Sena. Painting landscapes in watercolors Java Phrasebook (Developers Library) Another roadside attraction by tom robbins A literary forecast. Hearsay exception/records of regularly conducted activity business records I Love You Bigger Than The Moon Error check activation Writers Reference 5e with 2003 MLA Update and paperback dictionary Hal Leonard Advanced Band Method E Flat Alto Saxophone Mage the awakeing council Dental and otolaryngology word book Address on Alfred Moore Scales Clementines winter wardrobe A Zen Approach to Bodytherapy Skanda-Purana, Part 4 New International Lessons Annual 1996-97 Horizontal line test worksheet Black Grief Soul Therapy Appendix First. A letter concerning the office and duty of Protestant Ministers Going Down for Air