Attention to context-sensitive

For training programs that focus on the theme of awareness.

Antonio Restori, Head of Educational IDIPSI

What structure connects the crab to the lobster, the orchid to the primrose and all four with me? And me with you?

And all six of us to the amoeba in one direction and the schizophrenic in another? ”

(Mind and Nature, G.Bateson)

Context-sensitive: what context

We say that the house where we live we furnished according to our tastes, our habits, our goals, we have custom made for us.

Hardly we find ourselves at ease in situations where you do not recognize ourselves, where space, the colors, the lights, do not resonate with our aesthetic personality. The contexts we inhabit belong to us, are the walls of our lives, in which we recognize our identity.

Bateson says: "Without the identification of the context you can not understand anything (Bateson, VEM, 1976, trans.. P. 146), and again:" The context is the matrix of meanings "...") contexts are nothing which categories of the mind "(1976, trans.. p. 146).

The context is a category of the mind arises and takes shape in the report, which recursively will restate the meanings and new frames through which redefines the meaning of the context itself: a recursive and reflexive movement between the individual and the environment, where it is can not pass in awareness or mindfulness. If we look at the environment as a space that emerges from this report, we place hierarchically connected to it, but not co-determined with it. Bateson speaks instead of context referring more to an idea which method to an object that exists outside of us, observable and measurable.

The space of the therapeutic relationship is otherwise thought of as context by the actors who inhabit it. A therapist, for example, can connotarlo as place of treatment, and then place itself in a relationship of help to the patient, while a patient can perceive, as frequently happens, in a context of type judgmental, or even inquisitorial, determining movements of withdrawal or defense, that
have nothing in common with the premise of the context of the therapist until the therapist does not 
open to the awareness of this different "feel" context, it is difficult to think of a communication freed 
from prejudice, risking a recursive schismogenesis their systems premises.

Similarly the same question within a system of care can evoke different meanings for different 
customers, in particular since the encounter between different entities in predefined places 
proceeds through systems of assumptions, needs, expectations, certainly different.

With the remodeling of the systemic approach to the social constructionist position has begun to 
emphasize the more symbolic nature of the context.

The learning context through which we organize our identity, itself, is represented by this plot 
recursive patterns of relationships between constructs and context of a symbolic kind. The 
constructionist position changes the meaning of context from the perspective of invariant type 
to a concept recursively connected to actions.

This involves a thorough review of the nature of the relationship that crosses us and the 
environment that surrounds us, understood as an experience that we carry in our environment. 
Bateson when speaking of the "individual-in-its-environment" refers to a context, where individual 
and the environment are the context and at the same time the relationship between organisms in 
constant reflexive position. Be sensitive to this relationship is to understand the context in which one 
lives. For understanding, however, does not mean a knowledge of type object, between an observer and 
an observed object; comprehend is to be in a position of reflective type, where the observer, 
observing, thinking, acting, recognizes its own pre-positioning conettuale, this to himself, to his own 
beliefs, and how they are connected to, tied, and sometimes imprisoned. From this position you can head back to mind our environment, recursively restating his new position, this movement produces a constant change of context. Then understand the nature of this 
dynamic mutually transforming it means to be consciously present to the report.

Develop sensitivity to the context

The question of conscious purpose

It is always difficult for all of us to develop an aesthetic position and capable of context sensitivity.
Our way of approaching knowledge tends to proceed in a manner not consciously oriented to predefined goals from our premises.

We give meaning to things that happen to us are conditioned by purposes that are dealt with linear, paying attention only to "arches" circuits of the living world: "Our conscious sampling of data there paleserà complete circuits, but only arcs of circuits, terminated by their matrix thanks to our selective attention "(Bateson, VEM, 1976, P.461). Classical science has taught us all to think about the natural world as a variety of orders, species, class, gave us a habit of mind in which we feel the distance between us and things, animals, plants, and not the distance between us and our descriptions and classifications.

In the individual there is a certain degree of division of human experience in types and logical compartments, which is undoubtedly necessary economy. One of these divisions into compartments is in many ways mysterious, but certainly of crucial importance in human life: I refer to the link 'semi-permeable' between consciousness and the rest of the total mind. A certain limited amount of information about what is happening in this wider portion of the mind seems to be inherited in what we might call the screen of consciousness. But what comes to consciousness is selected, a systematic sample (non-stochastic) of the rest. It is obvious that the totality of the mind could not be reproduced in a part thereof and what logically follows from the relationship between the whole and the part. But as we are at this work of consciousness?.

Bateson said of M. Erickson: "Milton worked sull'ordito entire complex, while they occur with devices that are separate from the overall total. So the trick disjointed contrasts against the whole and serves to perpetuate the illusion of power "(Keeney, 1985).

It seems that to ensure survival through functional forms of adaptation, the human being has the need to control nature, developing the feeling of having power over it. In the conscious purpose creeps, in my opinion, the idea of control, fear of losing control over nature, and to be swallowed. But the history of natural evolution does not proceed through positions of control of an animal species, or vegetable, or mineral, on another; there is no control, the entire ecosystem is not organized in action to control the their pregnancies; observers as part of the system should furthermore put in brackets the word "organized". It reminds us of Jacob, quoted by Bateson (VEM 1976)
Do you know when the calving camozze

and witness the birth of a deer?

Accounts you months of their pregnancy
and do you know when they give birth?"

Who can know it?. And above all, why do we need to know except possibly to control cycles of birth and presumed to increase the ability to control their reproduction.

"The pure rationality, without the help of such phenomena as art, religion, dream and the like, is necessarily pathogenic and destructive of life; ... its virulence springs specifically from the circumstance that life depends upon interlocking circuits of contingency, while consciousness can see only those short data circuits on which the finality human can intervene "(VEM Bateson, p. 181).

If, therefore, in our mind inhabits an idea of the context that emerges from this "screen" of consciousness, we can never fully appreciate the systemic nature of our mind, "the consciousness [...] is organized in terms of goals. It gives us a shortcut that enables us to arrive early to what we want, not to act with the greatest wisdom to live, but to follow the shortest path or logical reason to get what you want below, and can be lunch, or a Beethoven sonata, or a sexual relationship. But they can also be money or power ... (VEM Bateson, p. 473) ... The man conscious of his surroundings as modifier, is now fully capable of devastating himself and that ... with the best of intentions conscious " (VEM, Bateson, 1976, p. 486).

The purpose conscious then accompanies us in the ways in which we know the environment in which we, the context in which we live. We practice to acquire the skills, tools of control over the environment, percependoci increasingly equipped, new media, which Corazzano our selves, more and more self-confident. So even nell'esercitarci on a task, we ask ourselves as if we were to seize a new technique, strategy for dealing with existence.

"We [Westerners] we practice to acquire a capacity, which thus becomes a tool in which I, rest unchanged, possess now a new tool, and that's all. According to the Eastern conception, however, we practice to change. We incorporate in the discipline in which we exercise and the exercise we become different people. That's the whole theory of the year Zen, Zen and archery, all these things. (Kenney 1985)

The commitment to a basic aesthetic of treatment requires that the therapy is regarded as a form of exercise. Such as Zen, the practice of therapy, the therapist becomes a learning environment of a higher order. Even the therapy can be considered as a vehicle of epistemological change of the therapist. In other words, as the archery also the treatment is simply a context for the exercise. In
this dance of interaction, the action is triggered from an entire organization rather than an intention or purpose conscious.

If we are in the therapeutic context, and in it we relate without finalization instructive, thus not place ourselves in a position up-down, but simply present the report, pausing with our emotions and our thoughts, then we can move with an aesthetic sensibility increased.

In short, Bateson suggests a greater humility, not as a moral principle, but as part of a political philosophy or epistemology greener, or wiser.

Warning wise, careful not wise

So here we are, we therapists front of our family. All seated, you start. First, we must pay attention to what we are told right from the start, we note everything we can retain the things that stand out: those who start to speak first, who was born before whom, who is separated, who died, while the co-therapist takes an eye on the movements of the body, the nuances of gesture and, behind the mirror, you pay attention to what is happening inside.

To follow all this, and more, care is needed, each conscious of his own piece, each with the task of completing the interview with specific purposes conscious from creating a good climate for attachment therapy, to define interpretative hypotheses, to maintain neutrality, to avoid stigmatizing diseases; many goals to achieve to pack a good interview counseling and therapy. This is "attention functional", as suggested C.Pensa (2002); the care required to perform a task, therapy, for the note; the same kind of attention that we use to complete a job, such as , build a house, make a toast, to translate a Latin version, read this magazine. What characterizes this situation? The fact that the dominant value, the middle value, not attention: attention is subject to the task, to work, to make a toast. The focus is at the service of what we're doing, and if we get distracted we do not carry out the task, the house is unsafe, the toast is burning, the translation of the version is inaccurate. This kind of attention is functional to perform the work we have to do, is subordinated to it.

To live, we certainly need this attention, because it allows us to adapt to the environment, to modify it for our needs: eat well, live in a nice house, be good therapists.

But if we try to think for a moment the attention as the central value, not subject to the achievement of a goal, the focus in the first place, avvertiremmo probably a reversal of how things are going. A simple example, which generally makes us understand how we are not present to the report, but
be careful in order to place elsewhere, we may experience an encounter with a person and his name, just the mere mention of the name just given tends to fade from our mind, because occupied with other matters.

As long as we speak of a name is not mentioned, we could perhaps postpone, but because, basically, we usually go in the attention functional, our understanding of what happens in the relationship is increasingly being foreclosed.

If we carry out a job with attention to normal, functional, at the end of our business, our reaction will depend from having done well or from having done wrong. If we apply the normal attention listening to the other, at the end of listening to hear our most likely depend upon the content of what we have heard.

If there were such nice things we will be satisfied, otherwise we will not be happy: the focus has been in the service of knowledge. If, however, the focus is on the first place, you probably will experience a feeling of deep understanding and unity.

Says C. Wilson (1998), “is a quality of care and non-judgmental at the same time, fully participatory, fully connected”.

However, non-judgmental care not to be considered "cold" position of detachment, but fully shared, unified, interconnected. This kind of attention we can call wise, emerges when we perceive the mind in the mind, the feelings in the feelings, the body in the body. Emerges when we are in relationship with interest has not been finalized, and when we look to observe, listen to listen, not communicating on the other, but around what we feel, we note that. So here we are, we therapists front of our family, all sitting, start, moved by what?, To what end?. Generally it is the care, change, healing to orient in the report. As therapists we usually think to be a change of the conditions of the suffering of the system. It would be ethically incorrect position noncombat care.

The patient wishes to our care, asks us to take charge of his suffering understanding their nature and the causes which gave rise. We should therefore decline all expectations?. The fact of being moved by our goals more or less conscious of itself is not a pre-condition that prevents the knowledge provided, however, that this position does not prevent us from going into a relational dimension where you can hear what's happening inside and outside of us pay attention to what we are told from the first beat, noting the emerging experience, takes on a deeper meaning if the focus through which we report is enabled with care. We could say that it is "the cure of attention" that produces beneficial effects on the relationship.
From this position of feeling, less anchored to mental pollutants such as attachment and aversion, we can build mental actions, words, gestures, related to the context of the relationship that will help to co-define who we are and who we are not in a relationship, sensitive to contextual structure.

**Riferimenti bibliografici**


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