

Behavior As A Map (And, ‘Action Must Be Involved’, And, A Dynamic Read)

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Part 1

I just took these notes. It's the start to a new angle to the topic behavior:

Behavior as a map, not a pseudo-statistical set of checkboxes. Mental states must be involved. In fact, the various states (mental states, emotive states, intentional states, physical states) must be involved. The domains of life (the mental, the existential, the social, the societal, the experiential, the physical) must be involved. Context, and complete, everyday descriptions, must be involved. The actual, the effect, the projection, the interpreted, and the interconnected must be involved. Body-breath-mind-world-space must be involved.

Nagarjuna: “It is very clear that behavior is a kind of action. It is also clear that action is behavior.” So, action must be involved.

See what you think.

Part 2

“So, action must be involved.” This gets very concrete, then, but also points to the necessity of: the fusion of the abstract and the concrete. So both the abstract and the concrete – and their fusion, and the person – these must be involved.

Projection is I feel a strong term. Interpreted goes along with it. And with person A, B, and C, and from-to in various permutations (there's that combinatorics again!) or even better the relational (from-to, co-arising, projection-interpreted, projection-established-as-perceived-of-himself-by-person-A, with, against, partly against, partly with, recognizing, recognizing what, near, far, kind, mean, truth-statement, strengthening, threatening, as feedback, as family, as friend, as mentor, as coworker, as individual-to-psychiatrist, as individual receiving from psychiatrist, an individual in dialogue with the psych team, etc.).

And action would be: action when and what (the moment, the moment before, the day before, the week before, the year before, the decade before, anticipated, interpreted, thought-with, understanding-with, basis for, as described (by the individual, by person A, by person C), “what would have happened next” (next moment, next day, next week, next decade), “what one would change” or “what one would

explain” or “what one would do the same” or “what one meant”, feedback, mutually co-arising, the various states, etc.) This also points to context and thought-space and environment. It points to various participants.

This should all be part of the psych unit domain, data, description, awareness, and analysis. (Note that this is not the disorders paradigm.) That's mvo-p.

Endnote – The Current Psych Unit System

The current psych unit system and psychiatrist makes a diagnosis of absolute deficiency based on a segment of behavior (interpreted by the DSM) pointing to (so the theory goes) permanent neurobiogenetic malfunction – and the allegation of the individual’s threat and disability without lifelong, mandated treatment (which itself can be disabling, in certain significant ways). These matters should be taken seriously, and the above that I present describes in clear terms another angle to mvo-p and ‘all of the above’, as it would be practiced in the psych unit. We all should have right to the real, actual world. And the above points to that. Psych unit psychiatry omits the above, and all of ‘all of the above’, and hides behind, instead, technical pseudo-jargon.

There are real dilemma potential in the domains of life. There is the real explanatory potential in the domains of life and so forth. Psych unit psychiatry should focus on real-world terms and means, for resolving dilemma, where possible, more deeply; for finding explanation and justification where it can be found; and for points and gradations in between. There are many types of situations and data points, individuals, persons A, B, and C, patterns and actualities in the domains of life, and potential paths of review and description.

Endnote – Philosophy Of Action, In Action

Nagarjuna says, “When we see the fusion of the abstract and the concrete, we see the real world, before us.” and (in a later chapter), “A person is required for an action – which then is the fusion of the abstract and the concrete [with this person as a requirement].” (“Fundamental Wisdom Of The Middle Way” by Nagarjuna translated by Nishijima.) So, we can, and also with other statements in Aristotile (“On Interpretation”) or Nagarjuna, discuss action, and a ‘philosophy of action’ – and then also perhaps a ‘philosophy of ethics’ (or another philosophical, religious, or spiritual path – but these are topics which psych unit psychiatry never considers, with respect to either the situation or the individual).

Aristotle says that we have real determinative effect on the future. The future is not a set of logical statements of events that then one must subscribe to, deterministically, only ascertaining the validity or not of those statements of events. We are participant in the very unfolding world. Nagarjuna also talks of a person – recognizing the fusion of the abstract and the concrete – as carrying out a real action in the real world, and that the abstract world cannot produce the concrete world, and the concrete world cannot produce the abstract world (you have to see it as one unfolding space, or both together, and again, an action with a person who acts (so we can scrutinize, in my view, the person, the action, the

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abstract, the concrete, and their fusion – and to consider the person, we need to consider ‘all of the above’, and anything else relevant; even neurons are relational, and point to thought and mental states and the various states and the domains of life, all of which psych unit psychiatry sets aside)). Nagarjuna also says that when we do not practice real action in the real world, we may end up not producing a real act, at all.

So we can bring real, tactile material to the table, that both the psych unit psychiatrist and psych team, and the individual (and others), can work with.

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