

Dimension Profile Grid Matrix 1

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Introduction

This is an idea for interested individuals or groups. It's meant as inquiry-and-diagram. I wonder if it works well with Change Direction, to augment it and deepen it in a certain direction. Or standalone. It's consistent with, and sourced from, material in my 'MVO: 2019 Thesis'. My suggestion in this context is tentative, although I do recommend such a grid approach as part of my Thesis, for the psych unit psychiatrist and treatment team. (See my paper "A Dimension Profile Of The Individual".) Edward Tufte, in "Beautiful Evidence", states that mapped images are key. Here I map word-terms, that are meant to carry the quality of images, as they represent our very life experience and perception of and being in and with we-and-the-world. Below, I recommend that just about anyone might be able to find value in this, but that each individual should see it on its merits and usefulness. It's just one idea.

I have the following augmentation to the Change Direction grid (5 signs of emotional well-being, and 5 signs of emotional distress). See what you think of this on its merits, usefulness, and workability.

What To Diagram

Some types of individual (dilemma or not) might take what I term the domains of life: mental, existential, social, societal, experiential, and physical. Describe them. Then consider each of what I term the resilience factors: joy, centeredness, dilemma or no dilemma, questions, perspectives, challenges, and helpfuls and usefuls. Describe them, overall, and then map them for each of the domains. See if that provides insight.

What To Do With It

Reflect on them and develop them. Or take them to your psychotherapist or friend or psychiatrist or mentor for feedback. If you want to or are seeking professional therapies or psychiatric services, you may consider this in conjunction with what you are working on. Again, gauge this on its merits. But diagram and description, by and for and with the individual, may be key, and I myself recommend that psych unit psychiatrists pick it up in working with individuals in the psych unit. I've found this all to be so useful in my own life, as I reflect on the noumenal, the phenomenal, and the relational, and in comparison to or in conjunction with what I get in a psych unit. I think this would be a useful grid, to

set side by side the Change Direction grid, and really work with. See what you get, and see it on its merits.

Only If It's Practical And Useful

Use the above only if you think it's prudent and helpful, if it's practical and useful, and leads to function and results. Perhaps contemplation, reflection, study, lateral thinking, brainstorming, or meditation may be helpful. But if you like, see what you get, what is useful and functional for you, what is productive and valuable – and has merit. Keep in mind the social-relational. Hakuin (Zen) recommended: “Be congenial with others.” Perhaps this is a rough rule. Take care of yourself, also.

Endnote

How dynamic: dimension, logic, writing things down, description, sorting things out – and routine expression.

See for yourself. Consult or discuss with others as needed.

Learned from 2003 and 2017-2019 and before. In particular, “Analytical Mechanics” by Fowles (physics), Edward Tufte, Marvin Minsky, Zen, and object-oriented programming; and practical use and effect. And from projection of and experience with part dilemma, and concomitant various working, functional states, and with insight, in the psych field, as a consumer, and my own life.

One might also consult the strategies of Marvin Minsky's diagrams and descriptions in his books “The Society Of Mind” and “The Emotion Machine”; or the diagrams and descriptions in Marsha Linehan's work in Dialectical Behavior Therapy (DBT); Lane Pederson's work (say “The Expanded Dialectical Behavior Therapy Skills Training Manual: Practical DBT for Self-help and Individual & Group Treatment Setting” and other works and seminars); or other work. The book “Ten Zen Seconds” by Eric Maisel was also useful, and dimension in its presentation.

After some time practicing and unfolding Zen Buddhism, I've found that the following is instructive, for me: that a sense of and working with ‘right understanding, right thought, right speech, right action, right livelihood, right effort, right awareness, right concentration’ is fruitful. What is right or basis or correct or apropos about any of these? What does each mean, a thing to itself, and how are they grouped and how are they each interconnected? Interconnected with the world? These all become entire realms of actuality once one penetrates them, the Buddha's eightfold noble path, that may be useful even to consider aspects of, even a statement, no matter your standpoint. But that's just one means. You might have others. One can use this, and other resources, to then refine one's own sense of what's important, and one always should develop one's own and shared vocabulary.

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