

No Training. And: In No Instance

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This also is my logic:

Psych unit psychiatry and its followup give no training on the mind, truth, orientation, explanation, working with difficulty, a description of dilemma, an analysis of rules and protocols. It never discusses the mental or the behavioral. It never discusses thought, speech, action, or a philosophy of real action. It never discusses the philosophical-relational, thought-relational, thought-surface-relational, or social-relational. It never discusses in terms of the domains of life (the mental, the existential, the social, the societal, the experiential, and the physical). It does not permit nor ask for explanation, and does not use the dialogic. It does not acknowledge standpoint (of person A, person B, person C, including the individual); and it does not acknowledge world-space.

This is what I've found.

Yet it calls itself the field of 'mental health' and 'behavioral health'.

Then it wonders why an individual can persist in (changing and dynamic) mental and action states that lead to repeated psych unit commitments. And it calls this permanent mental illness, nothing can be done except coercion (meds for a lifetime or commitment/confinement).

Also:

In no instance thru multiple psych commitments was any of the following discussed or presented:

- The items on the commitment paper; and each can be a noumenon, reflecting phenomenal characteristics.
- The grounds for the diagnosis.
- What the diagnosis was.
- The name of the diagnosis.
- The implications of the diagnosis.
- How meds are used to address the diagnosis; and why other means (such as to work with dilemma in mind, or to make a change in action, or to discuss the features of this or that, and describe things, or to explain, or to talk about merit) do not apply.
- What the meds do.
- The name of the meds.
- The theory behind the psych unit treatment and praxis, including the idea of permanent neurobiogenetic malfunction (in the brain).
- Why the mind, perception, truth, and action were not taken up as salient. Including, again, the mind itself.

- How long the meds were to be taken and why.
- The domains of life; or psychosocial factors (to use another term).
- Why psychology, philosophy, and the spiritual and religious do not apply; and why narrative, orientation and re-orientation, and mediation do not apply.
- Why the psychiatrist, who has 5-10 minutes to spend with me, tops, per day, is the driver of the representation of the individual to the family, friends, the state, society, and the individual -- and why that is done in terms of absolute deficiency (the alleged disorders only are mentioned, sans any and all merit, and again any and all dialogue) pointing to (so the theory goes) permanent neurobiogenetic malfunction.
- In addition, it may be that implied in the psychiatrist's testimony is that a diagnosis points to absolute threat potential in each and every individual so diagnosed -- even where none actually exists. But this threat potential, or actual expressed threat, is the legal threshold (I've been told by a hearing officer, in the American Disabilities Act).
- It may even be that the individual has a strong or routine ethics. But such ethics is never discussed.
- Mental states, emotive states, intentional states, and physical states are never discussed.

So that is the state of affairs.

I have a statistical sample. And if it was not done for me (a physics major, who would have engaged in meaningful dialogue, and at times attempted such) then it would not be done for anyone, except for this or that realistic psychiatrist.

This statistical sample is one of the tremendous benefits of multiple psych commitments and the experiential-observational, taken to analytics: this is the way it's done, this is what is omitted, and this is the theory/praxis.

I encountered 2 out of 17 psychiatrists in 9 psych units and followup who were helpful with meaningful dialogue, and a third who would have (in private practice) given enough time. That helpful dialogue was not with respect to any of the above, but to Zen or the social, and did not influence the diagnosis nor prescription for meds, nor otherwise for treatment. Except that one psych unit psychiatrist said only, "Meds for 2 months". Which segued to another subsequent psychiatrist, 18 months later, saying, "He did not take his meds", and "He does not believe he is mentally ill, and so is more mentally ill than otherwise." -- that is, reason, and standpoint, and dialogue, and a discussion of merit, and a discussion of the theory and praxis in the first place, are *off* the table. He never reasoned with me, and all of the above is the case.

It is an inverted world. Those who face dilemma deserve a real-world approach, and deeper modes of treatment; even if meds are selectively used, so much more should be available. And those who have significant merit and can show no real functional dilemma (even if life is not perfect or is so) should see acknowledgment, representation, and just results. And, situations and the mind are usually mutable. In both instances, the individual should be participant, and treated equably.

Endnote – Alleged Medical Profession

Psychiatry calls itself medicine, and calls these domains of life, and dilemma or no dilemma, a medical issue. Not a mind-truth-world-space, or domains of life issue. Yet, all of the above is the case.

Endnote – Outliers And Inliers Of Behavior

My cases and the situations relevant were mostly instances of outliers or inliers of behavior, and some of these simply violated a social or societal protocol. In all instances I had either routine or strong ethics. Usually I had some sort of merit. Sometimes I had a dilemma. In one instance – the most recent – I said, “Obey State Law!”, and got put in a psych unit. The contents of that dramatic but entirely logic-type event was never discussed at the psych unit. It was to see the triangle the family, the psych unit, and the state, with me as participant (as not participant, vis-a-vis the psychiatry at the psych unit). Shortly before enacting this, I had contemplated the first eight verses of chapter 8 of “Fundamental Wisdom Of The Middle Way” by Nagarjuna translated by Nishijima. Highly recommended, for those involved in a situation, from the individual to the psych team. Ethics, insight, action, the abstract and the concrete, and real action.

These papers, and my Thesis, are a result of years of the experiential-observational, a Zen practice and my own interpretation of Zen, still deepening, and my several influences. I also have insight into the individual, the universal, the family, the state, and society, from several vantage points. (I believe Hegel came up with this set of 5 terms, I committed them to memory, but upon further consultation I could not find in his book “Philosophy Of Right” where that was.)

Endnote – Little Training Up Front

Minsky has this idea of ‘cognitive maps’[1], how our school math is often anything but (“the desert of school arithmetic” as he puts it; I put it as rote, a desultory landscape, and to put the mind on a perceived reified external arrow of linear time; and it is non-dimensional, and there is no cognitive map – at least often) and how that ties into training (Minsky says also that there is very little training of the mind, in our society – and I think that there may be large gaps of training on mind-and-truth, since we don’t discuss philosophy, even statements and introductions, in high school or grade school; and we don’t work with ideas of ‘What is a perception?’, ‘What is a thought?’, ‘What makes a thought meaning?’, ‘What is matter, feeling, thinking, enaction, and consciousness? What is the immaterial? What is the connection between and relational among these? How do they arise?’[2], ‘Do the words point to meaning, are they the meaning itself, and are they just marks and sounds to designate?’, ‘What is study and reflection?’, ‘What is logic, is all reason logic, and how does one reason about this or that?’, and ‘How does reason reflect the external world, and how does the external world reflect reason?’). These are overview statements, and many individuals find exception to this, and exceptional material to work with. It also depends on the family, family training, social connections, social training, and one’s own attention, and not just school. As far as mathematics, Minsky lists several

topics like geometry, group-theory, and topology that could be introduced early, that would be a natural. I'd add combinatorics (perhaps that's included in group theory).

But we often assume the mind "just works", and (in school) that it's linear, rote thought – and if there's a defect, in the domains of life, then it's an inescapable bio-genetic defect in the brain. (???) We may become strung out on a sequence of linear thought, unconnected, or encounter a serious life event, or find that our personal philosophy no longer explains and we have an existential question that seems to be a dead end.

Again, many find exception to this. And that also may be something (along with the education part) that the mindset of types in society recognize (who are very aware that individual, familial, philosophical or spiritual or religious, and societal effort matter, as does the nature of this very world). We should look to this.

(I'm finding that math is so interesting, and I've hardly started to probe it; it is dimension, and starts with axioms – givens – that map or not to this or that; and there are significant fields of mathematics like combinatorics. Physics is math manifest in the real material-abstract world – this is the planet orbiting the star, the ball in trajectory, or the function of the electronic circuit. I'm learning all of this as an adult. Zen speaks well to this, I'm finding, for myself. Others will find their own traditions meaningful.)

But one can often find the mutable space. Problems can seem intractable. It may take significant attention, effort, and time, and shifts in perspective, or the right contact points of meaning, or a new context. Others find more secure or adept footing, or a mind that is at-ease. And we should look to those situations.

P.S. One of the best courses I've had in elementary school was in fifth grade grammar – and this dovetailed wonderfully with how my mother read the right children's stories to me, and how I learned phonetics. The worst experience, in retrospect, was the basics of math – rote, many many problems of the type "Here's $(a + 2) * 3 = 6$. Solve for a." That's important, and at the right time it can be picked up in a snap; but there was no map of mathematics – it was not presented that there are axioms (starting points), things said about those axioms and previous statements, that there are any number of interesting fields of mathematics, sets and objects of mathematics, the combinatorics of everyday life. Align with truth-principle, and one might end up with a way to unfold one's own compelling world-view – then to juxtapose with others later!

Footnotes

1. "Inventive Minds: Marvin Minsky On Education" by Marvin Minsky with contributors.
2. See his work "Shobogenzo" the essay "Maka-Hannya-Haramitsu" (on the Heart Sutra) by Dogen translated by Nishijima and Cross. One can take these (the five skandhas: matter, feeling, thinking, enaction, consciousness; and the immaterial) to the more religious standpoint, as Dogen does, or consider them philosophically and as noumena, for oneself, in one's own terms.