

A Multifaceted Space: Aspects To Treatment In Social Work And Psychology

Kevin A. Sensenig Draft

1.16-L

2024 July 27 – 2025 October 23

Introduction

What follows is a set of 10 ways to approach the situation, the consumer, psychology, social work, and the treatment team; and the environment, therapeutic value, and world-place resonance and connections. It includes not only the categories with titles, each providing a different aspect or set of facets; but also a number of resources and descriptions that are thorough in their depth and scale.

With this type of dimensional, multifaceted space, potential and actuality become resonant, and necessarily of the subject, each thing and connection being the subjective. And it is all one space, dimension, integrated, and boundless. While integration, function, disintegration, and disjunct are all also integrated, even this situation points to the absolute nature of the nondual and relative – things are nondual, and the results always add up, integrated or fragmented; the benefits tend, in a striking way, to the nondual, integration, and function, together; and the integrated and boundless nature available as a universal, right here, is key.

The Set Of Aspects That Provide A Multifaceted Space

Psychology, The Dialogical, And Social-Cultural Integrations

- Seikkula, Arnkil, *Dialogical Meetings In Social Networks*, 2019, Routledge.
- Jordan, Judith V, *Relational-Cultural Therapy*, Third Edition, 2024, American Psychological Association.
- Tawwab, Nedra Glover, *Consider This*, 2024, Penguin Random House.
- Linehan, *DBT Skills Training Handouts and Worksheets Revised Edition*, (Spiral-Bound Paperback), 2025.

Blocks Of Merit Merit A, B, C, Function A, B, C

- On the table, versatile reason, inquiry on cultural basis.
- This is an essential. This is fundamental to a humanized treatment.
- Exceptions to these are in this and other contexts; so the treatment is also contextualized.

Ways To Think

- Minsky, *The Emotion Machine: Common Sense Thinking, Artificial Intelligence, And The Future Of The Human Mind*, 2007.
- Minsky, *The Society Of Mind*, 1987.
- Minsky, *Innovative Minds: Marvin Minsky On Education*, editors Xiao Xiao and Cynthia Solomon.
- Many of this, adaptive, inquiry on cultural basis.
- This is a flexible and inquiry Western model of thinking and the mind, and innovative in its realism and ability to model; and in its practicality, applied with the right dimension interpretation. And, one is

allowed to think for oneself in working with this material. Each mind has scene recognizers and doSomething selectors (including perception, observing, decision, and action selectors), that group other resources in the mind (as if sourced elements in the brain) by Ways To Think; for instance, in musical composition, listening, or performance roles and wake-stated action and awareness; or in doing mathematics; or in writing a work of fiction or nonfiction; or interaction in a social situation; or in reflection on topic A, B, or C; or in feeling or expressing an emotion. All just one of many of our Ways To Think. This gets various Ways To Think on the table, each of the Ways To Think just a Way To Think; and in a dialogic, analytic, reflective, creative, or discussion manner.

The Manner Of A Thing And Its Space

– This, with protocol, forms an integral component of the factored discussion.

Facts And Their Integration And Derivatives

– It is important to get facts and so forth on the table for verification, probability, explanation, and reasoning about them.

Domains Of Life

– The mental, the existential, the social, the societal, the experiential, the physical; to include the spiritual as one sees it, a liberation and freedom practice.

Whole-Being, Whole-Situation, Whole-Society

– This set, and all of the multifaceted aspects, have a place in the ITP (individual Treatment Plan).

Ontological, Epistemological, Individual, Positionality, Community, Culture, Cosmos (All this, Integrated and Boundless)

– Some spiritual and religious expressions connote this sense. See maybe Buddhist, Zen, American Indian, Indigenous, or mystic traditions, and including mystic and other various traditions within theism ... the world is vast and wide.

– Some of this terminology is from Liberation Psychology, and the traditions they include.

– Comas-Diaz, Rivera, *Liberation Psychology: Theories, Methods, Practice, And Social Justice*, 2020, American Psychological Association.

– Comas-Diaz, Adames, Chavez-Duenas, *Decolonial Psychology: Towards Decolonial Theories, Research, Training, And Practice*, 2024, American Psychological Association.

– Fixico, *The American Indian Mind In A Linear World*, Second Edition, 2025, Routledge.

– Katagiri, *Each Moment Is The Universe: Zen And The Way Of Being Time*, 2007, Minnesota Zen Center.

... This list of resources could be extended by the team, and by the individual.

Individual Treatment Plan Interval Form

– To be used as a referent at and between 30-day meetings.

– The dialogic is a key. This allows the individual to get dimension or multifaceted things in print and on the table, and for discussion, that should lead more to integration over time. This is to be a referent for the individual and the treatment team.

Individual Social Work Project Form

– To be used as a tactile project-oriented form that leads to individual well-being and self-development. This is to be a referent for the individual and the treatment team.

Endnotes

Note that this document can be expanded with notes, annotation, further references, other resources, all facets in a multifaceted space and reality.

To embody and practice these various aspects, in a multifaceted standpoint and view, requires diligent apperception of the material, and placement of one's own view "within" the field of study, its implications, and its world-space. The standpoint of transformation in this material requires itself a connected, dimension view, theory, and praxis.

One statement may transform; and it in context of all transformational processes and mutually referential, reflective boundless facts, perceptuals, and projection realism space. Thoughts and apperceptions from 3 from 1 from 10 of the multifaceted categories may be useful and map things with the individual in that person's dimensional, reflective reality. That is, the approach one takes with the individual may be one-point or n-point, spacious or particular and connected, allowing or negating, reinforcing or dimensional.

It is key that this material and all it points to be enunciated with space and clarity and meaning with the idea of providing shared initiative to map and do the same. It is not to insist on reified specifications of all things sans their mutual relationships, and sans flexible interpretations toward space and maneuverability; and it is not to insist on fixed unconnected definitions or apply reification to that which has its basis in undefineds and the insubstantial, unspeakable reality of all things, that is at the same time that which is right here right now, and "this" is everywhere.

Finally, this is, each point is, each set of useful and applicable points is, at the same time inquiry and real world fact, transforming fact and transformational verb; it is renewed more deeply penetrating participation in this very universe, and innerspace, contextual, connected, and existential place and space. Life's circumstances maybe is hell or at-ease, but always participant, and always "this". Such equanimity is always on the table, whatever path one may set forth or find oneself on. Another thing one might state, derived from Wittgenstein Tractatus Logico Philosophicus: each fact occurs in n-space, and it is representational and projective, and another proposition may be superimposed and investigated for its effect on the realism of the situation. Then, over time, that becomes experiential. This inventive-projective-unfolding-and-developing space may then yield a deeper or more extensively true boundless and unfolding space, place, and vector, itself ongoing impermanence, anew, ancient, and developing.