

Mentality as a Social-Existent Phenomenon: From the Body, Norms to Creative Labor

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Abstract

The study aims to shed light on the phenomenon of "psychosis" not just as a biomedical disorder but as a product of the interaction between the body, the individual, social norms, and working conditions. The research aims to point out the existential-social etiology of this pathology, and at the same time to find a philosophical basis for overcoming corruption and restoring humanity. The research method is implemented in an interdisciplinary direction, combining critical philosophy, sociology, and biomedical sciences. Qualitative methods, such as analysis-synthesis, interpretation-induction, and dialectics, are used to clarify the relationship between necessity and freedom, as well as between creative labor and alienated labor. Theoretical data are compared with real-life studies in medicine, psychology, and sociology to make sure they cover everything that has been seen. The results show that psychosis occurs when the person is cut off from his or her fundamental skills and needs and turned into a tool of norms, power, or money. In contrast, when an individual lives in a creative, truth-based, and free labor environment, unconditioned mental phenomena appear. At the same time, the study clearly distinguishes creative labor as the foundation of joy, freedom, and truth from corrupt labor as the source of suffering and unhappiness. The conclusion emphasizes that addressing the root of the mental problem requires an interdisciplinary framework in which critical philosophy, social science, and medicine complement each other. Only when truth, freedom, and creativity become the foundation of life can people overcome alienation, limit mental disorders, and create a human future.

Keywords: *Mentality, Alienation, Social Norms, Creative Labor, Freedom – truth.*

Introduction

The issues associated with mental health are no longer just under the scope of the clinical world but have become a global social problem. They are seen in the increase of stress, depression, anxiety, and various forms of mental disorders. It is evident that modern life, with its fast pace, its competitive stresses, inequalities, and political-economic changes, offers many opportunities for harm to occur to people. Not only that, wars, environmental crises, global epidemics, and the explosion of digital technology also make individuals face feelings of helplessness, loss, and alienation. One of the central issues is the intertwining of biological, social, and existential factors. Traditional medicine focuses on neurological mechanisms and drug treatments, but it has not yet addressed the root causes associated with corrupted labor, social injustice, or imbalances in norms. On the other hand, many social institutions still neglect mental health, leading to stigma and discrimination against people with disorders. In this context, the urgent question is: how to build a research and practice platform that helps people not only overcome pathological symptoms, but also affirm their truth, freedom, and creativity? This requires an interdisciplinary approach – where philosophy, sociology, psychology, and medicine meet – to critique existing limitations, while opening up new possibilities for a human spiritual life.

Situation of research on the topic

The study of psychiatry has long been an interdisciplinary topic, approached differently in medicine, psychology, sociology, and philosophy. The biomedical tradition considers mental disorders to be, first

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and foremost, a neurological disease. According to Kendler (2016), depression and other major disorders are described through the DSM criteria as manifestations of biological abnormalities, which in turn require pharmacological and neurological therapeutic interventions. This approach is to the medical establishment, but has been criticised for minimising the role of social factors and subjectivity. From a sociological perspective, Pilgrim (2019) stresses that mental phenomena cannot be solely a matter of biology but also incorporate the structure of inequality, the pressure of social institutions, and the conditions of society. This opens up a way of looking at mental disorders as a consequence of interpersonal relationships and the broader social context. Similarly, Beck (2011), in clinical psychology, focuses on cognitive-behavioral therapy, showing the role of changing false beliefs and behavioral patterns in order to rehabilitate social functioning. However, these therapies still often operate within the framework of existing norms, which have not yet touched the existential cause.

Critical philosophical works show that mental illness is also associated with the contradiction between the individual and social norms. Laing (1960) sees insanity as a form of individual existential response to a corrupt world, rather than simply a pathology to be eliminated. In the same vein, Foucault (2006) in *The History of Madness* shows how society and medical institutions have created a boundary between the normal and the mentally ill, thereby maintaining the order of power. Both works emphasize the historicity and politics of defining and managing mental differences. In a study of labor, Dejours (2018) demonstrated that alienation at work can lead to mental crises, where individuals are eroded in personality and disconnected from the meaning of life. This is closely associated with the issue of social and economic organization. In parallel, Patel (2018) in the area of global mental health finds that stress, depression, and anxiety are now common diseases of the modern world, reflecting globalization and an unstable economy. The WHO report (2022) also confirms that mental health is now a global concern and needs interdisciplinary policies for a good life.

In addition to the above approaches, many works focus on creative power and the ability to overcome crises. Frankl (2006) argues that even in the face of extreme suffering, people can still search for meaning as a way to escape from corruption. Next, Ungar (2012) develops the socio-ecological concept of resilience, emphasizing the role of the social environment and the diversity of resources in helping individuals cope and recover from emotional trauma. These studies show that mental disorders are not the end point, but can also become the beginning of creativity and recovery. Contemporary critical philosophical social theories still use this. Honneth (2005) writes that social disease occurs when the individual loses recognition, and this makes him suffer and be disoriented in life. Žižek (2008) again places mental illness in the context of symbolic violence, where falsehood and systemic contradictions give rise to ruptures in the subject. Together, these two research directions expand the view from pure medicine to the analysis of the socio-political mechanisms that produce mental disorders.

There are two main lines in the actual research: one is mainly in the field of biology and medicine, and mostly on diagnosis and treatment; the other is more from the social and philosophical point of view, and mainly on context, power, and alienation. However, the gap left is the absence of an interdisciplinary analytical framework that can integrate biological, social, labor, and existential. Therefore, the current topic aims to connect these lines of research, affirming that mental phenomena should be understood as the expression of the dialectical relationship between the body, the individual, norms, and creativity. Only when truth, freedom, and creativity are restored can people escape from the state of alienation and build a human spiritual life.

Research methods

This research employs an interdisciplinary approach, combining social sciences, critical philosophy, and natural sciences to analyze mental phenomena in relation to the body, the individual, norms, and labor. The qualitative method is used to break apart the basic ideas of species instinct, alienation, freedom, truth, and creation, and study how they change as they come into being. Secondly, the method of analysis and synthesis is applied to clarify the unity and contradiction between individuals and organizations, as well as between social norms and the abilities and needs of the body. At the same time, the study relies on a dialectical approach to explore the reciprocal movement between necessity and freedom, between creative labor and alienated labor, thereby pointing out the mechanism of the formation of an existential disorder known as psychosis. In addition, the method of interpretation and induction helps connect specific cases (individuals, families, religions, states, companies) to universal generalizations (human evolution). The entire research process is placed within the theoretical framework of the philosophy of real man, in order to affirm that only by restoring truth, freedom, and creativity can man overcome the state of alienation and liberate human nature.

Discussion

Body, Needs, and Creativity in the Existential Process

Different bodies carry different abilities and needs. The object of possibility is inside the body, and the object of need is outward-facing. The inner transformation takes place unconsciously, while the outward change manifests itself instinctively. The unconscious and instinct are not separate but are united in the same body. When there is a lack of external deprivation, the inner ability awakens. Conversely, when the inside is empty, the need to search for external objects arises. The need is satisfied by repetitive behaviors and becomes instinctive. However, when the object is scarce, creativity appears: either change the object, or change the need itself. It is the starting point for the process of forming new needs, which are inherent only in humans. The body needs energy to move, stay warm, grow, and reproduce. Eating, drinking, and breathing are what we do without thinking. We do them with our senses, which help us find things, and with parts of our bodies. We find it natural to satisfy the body: the body is the end, the way is the means. However, when behavior becomes a means of creativity – such as delaying eating or changing the object of perception – the body becomes a means, and behavior is the end. Creativity appears in the ability to choose, in sacrificing one need to satisfy another, turning the inevitable into freedom.

The body and the individual are unified in behavior. The strength of the body is the natural power expressed through behavior. The body does not exist independently, but only makes sense in relation to the object that satisfies its needs. When the object is scarce, the individual, such as the transcendence of the body, emerges to adjust the needs, creating new ways of satisfaction. As a result, hobbies, habits, memories, and customs are formed and gradually become the general subconscious of an organization. Diversity of needs makes personal diversity. Knowledge also appears as a vital necessity: bodies can only stick together when they share knowledge. Interpersonal relationships – in care, protection, and help – are creative, direct, and self-serving. Satisfaction comes from joy, from pleasure, from familiar presence, not from repaying or reciprocating. Only when there is hope, promise, or gratitude will the norm be formed. Man differs from an organization in this respect: it lives in freedom, creativity, and truth, while an organization only follows the customs of the organization.

Man's relationship with nature is the unifying relationship between necessity and freedom. Human beings manifest themselves through individuals, each of whom is in unity with his or her creative body. Human organization does not stop at the instinct to feed, but is created by taking the individual as the end and the body as the means. When the body becomes its own purpose, life is reduced to instinct, like other species. Each organization has its own feeding instincts and survival practices, which determine how the herd is organized. Humans evolve through specific organizations: the family, religion, the state, and the company. Each of these forms has its own instincts – taking care of the bloodline, obeying the creed, obeying the law, accumulating money – and all of them are imprinted in different norms and customs. The human body is the same, but the organizational instinct in the forms of organization is different, making a difference.

The truth of an organization is revealed in living customs and feeding standards. When people live up to their abilities and needs, they express the truth of their own organization. However, each form of organization – family, religion, state, or company – has distinct norms, transforming organizational instincts into social norms. It is the process by which people not only live by instinct but also create norms, and at the same time are shaped by those norms. However, the norms of any organization are limited by its instincts. The lion or wolf feeds with all the instincts of the organization, regardless of the other organization. That instinct becomes the standard of living, making them cold and insensitive to other organizations. In the world of human organization, it is the same: the instincts of the family, religion, the state, and the company make each form insensitive to the other. Responsibility is handed over to the organizational instinct, while it is the individual, with freedom and creativity, that opens up the possibility of pushing those limits. Thus, the body is both the inevitable foundation and the starting point of creativity. Needs and abilities in the body pave the way for personal formation. The individual, in relation to others and to nature, creates knowledge, norms, and customs, and at the same time risks being bound in them. A human only is when he makes necessity free, turns feeling into work, and has his own way of being true in what he does.

Norms, falsehoods, and creativity in relations between organizations

When different organizations exchange and communicate, their norms conflict and contradict, thereby revealing truth and falsehood. Any organization that imposes its own standards as a general measure becomes the dominant force in society. If the family is the norm, family tradition becomes the goal. If religion is the norm, morality becomes a tool for false domination. If the state takes power, the rule of law becomes inevitable, but injustice spreads. If the company is dominant, money becomes the goal, and everything else is just a commodity. When the norm becomes the goal, it is at the same time a need and an object of satisfaction. However, once it is an object of exchange, buying and selling, the standard turns into a commodity, leading to the family, religion, state, and company being bought and sold like other items. This exchange fosters falsehood and injustice. Universally satisfied norms become meaningless, but as a spiritual need, they continue to operate. Falsehood requires standards just as humans need art to satisfy a spiritual aspiration.

When standards become a means of living, they are like performing arts: magic, music, circus, dance. Any standard that brings income becomes the instinct of the organization. Norms that cannot sustain life become meaningless. Thus, the norm is gradually exchanged and traded like any other commodity, creating normative inflation and paving the way for falsehood. Falsehood does not exist on the outside, but dwells within the norm; It is the norm that masks it and provides the conditions for it to grow. The level of falsehood increases with the demand for truth. When truth is constant, falsehood becomes variable and widespread, causing misfortune to spread. Only when people set themselves as the goal, and the norm is the means, can creativity become a popular platform.

Creativity, when suitable for living conditions, is socialized and crystallized into a standard. That is why in family, religion, state, or corporate relations, personal creativity is both bound and shaped. Families born from hunger and reproduction; religion from the need for solace and moral control; the state from management and coercion; the company from the exchange and accumulation of money. When the body is a slave to natural inevitability, man is a slave to organizational norms. Alienation occurs when people are forced to live as part of an organization with specific instincts, losing their inherent freedom, truth, and creativity. Social relations are expressed through the concept of fairness or injustice. Truth and falsehood are unified in norms: truth is immutable, and falsehood and norms protect each other. When falsehood becomes the end, both truth and norms become means. In the movement of society, norms and facts seem fixed, while falsehood and creativity are variables. The distinction between falsehood and creativity is fragile: creativity is associated with reality, while falsehood is based on imagination.

Variables in social relations start from the individual – the subject knows and will. You have learned everything by knowing and being willing to switch places, results, and ways, and making these things different from each other. When the ways and results are one, then all people are the same, the truth is the same, and knowing about differences no longer counts. However, if the ways and results are different, then the good in each person can emerge, and that is where new things are created. Creativity exists in the individual and is only meaningful in relation to the object of need. The interplay between freedom, creativity, and truth characterizes the relationship between individuals. It ensures the survival of the body, maintains the species, and brings joy through personal diversity. However, the individual sometimes acts purely by will, despite all for survival, or purely intellectually, to do the inevitable. The individual then becomes the product of the will or knowledge, and the body pays the price for mistakes. Only when an individual has the knowledge and will to make a choice can they shoulder the responsibility.

Differences between individuals create a need for each other to share the truth. That relationship is education. Education comes from life, but as the population grows and materials are scarce, the truth is shaped through norms. When norms obscure the need for truth, the teaching profession is born to communicate them. Life creates the individual, and the individual recreates life. Science is the creation of the individual, but when it is popularized, it becomes public knowledge. This public knowledge – through textbooks, documents, and works – is commoditized to meet social needs. Intellectual norms, whether Newton, Einstein, or Pythagore, also became production patterns. Individuals are both creative subjects and objects to educate each other. When acting only because of the inevitability or coercion of the norm, the individual loses responsibility and falls into corruption. Abilities and needs that are obscured by norms become false. Man punishes himself in regret, his conscience is bitter, and he locks himself into the instinct of organization. When morality is reduced to the sacrifice of one need for another, it is no longer free or selfless, but becomes a form of suffering. Therefore, those who are truly moral do not suffer, and those who suffer do not truly have morality. Those who live in suffering but

claim to be virtuous are not actually alive but are just preparing to live, and in this way, they are also gradually dying.

Norms of exclusivity, constraints, and the disease of corruption

Protecting one another is the family's way of doing things, encompassing grandparents, parents, spouses, and children. It follows the rules of clans but may break the rules of others, such as the church, the government, and firms. In the exchange between organizations, any standard that is exalted as a common equalizer becomes the goal, and people are relegated to the role of a means. When filial piety and fidelity are raised to absolute measures, unhappiness and helplessness are easily cloaked in family morality; when the standard of a monk is not to give birth, abstain from sex, and live asceticism, it becomes the instinct to organize religion; when the state legalizes punishment, war and prisons, it is the instinct to organize power; When the company buys and sells labor and accumulates money, it is the instinct to organize the business. Patriarchs, monks, civil servants, and businesspeople who comply with organizational standards are considered not wrong; if wrong, the sin is attributed to tradition, dogma, law, or the money mechanism. Deficiencies in abilities and needs, but still acting according to standards, is essentially evading responsibility. Because tradition, morality, law, money – like organizational instinct – are cold and insensitive: they judge without love.

When helplessness, misfortune, and falsehood are repeated long enough, they become the norm of an organization's feeding. At that time, humans were nothing more than creatures that were raised and exchanged like commodities. Norms have a history: at each period, an organization is considered noble and its norms become the equivalent of other institutions. If norms are the means, and creativity is the end, relationships can be free, voluntary, and selfless. However, when standards become the goal, people are exploited to the end. People sell standards like right-wrong, good-evil, fair-unfair, which are priced according to the dominant equivalent. On the contrary, when the standard is lowered as a means for the individual to become an end, there is an individual monopoly: the ability to produce knowledge in accordance with reality, or to organize practice according to knowledge. When they give functions and monopoly acts to them, they are taken and pushed into exchange. The more they favor monopoly acts, the more they falsify the norm, and the collective illusion is born, and the world is brought to an all-consuming need for a common spiritual gift.

Society is bound by norms: fidelity and filial piety in the family; precepts in religion; orders – sanctions in the state; and contracts—currencies in enterprises. Loyalty thus becomes a form of mutual ownership among those who are prone to betrayal. Without betrayal, loyalty is meaningless; therefore, loyalty is taught to those who are prone to it. In competition between organizations with different means and purposes, falsehood is often the cause of fluctuations in their performance. The history of moving from family → religion → state → company is a chain of ups and downs where loyalty and betrayal are intertwined, where truth and falsehood chase each other. That journey is the process of human beings rediscovering themselves among the structures that are changing dominance. Abundant living needs: truth, fairness, love, happiness, freedom, creativity; both the needs of institutions, power, careers, livelihoods, and sexuality. Depending on one's ability and circumstances, some needs get met and others do not, which are wishes of the soul. Each lives in simultaneous demanding pressures; this spider web can distort behavior or ability. Competition between organizations increases the pressure on choices, causing many people not to act based on real possibilities and needs, but to be caught up in dreams, ambitions, and ideals that are disproportionate. The consequences are inconsistent behavior, deviation from standards, and erratic temperament. Living a life that lacks standards or is out of phase between needs and organizational instincts is susceptible to mental labeling. Here, it is necessary to distinguish: neurological disorders of the body and nervous system; Mental illness in the existential sense is a disease of alienated human beings, where knowledge, norms, money, and means of living are separated from creative labor, overwhelming the organizational instinct. Any phase difference between need-ability and dominant instinct can reveal different levels of mentality through behavior. Phenomena such as saying one thing and doing another, deceit, theft, corruption, smuggling, and tax evasion are forms of corruption that are legitimized by prevailing standards.

When society considers these deviations to be standard, the line between organizational instinct and mentality becomes blurred. The common one is considered to be non-psychotic; the individual is labeled psychotic. Falsehood, because it is popular, is considered wise; and the truth, for the sake of particularity, is considered naïve. Greed, a desire for money, jealousy, and deception can be seen as adaptations, while honesty, creativity, and freedom are often scorned. Being greedy for money is considered healthy; not being greedy for money is ironic. Devotion is the norm, skepticism is considered deviant. Rampant sexuality is seen as an instinct, but moderation is questionable. Standards sometimes

canonize physical defects or incapacity, while healthy, free people are criticized as disorganized. Sometimes, only those who are seen as eccentric dare to defend the truth to the end – and society pities rather than listens.

The wrong perception of life and the realization of it by blind will creates a heavy psyche in the existential sense: deviant knowledge is carried out by the will to the end. When society cures it by patching up norms without restoring truth and creativity, falsehood has more and more ground. Once the psyche has become the driving force behind the organization's feeding instinct, infection is inevitable. Worse, the topic is rarely studied fundamentally in everyday life; it is contracted to individual treatment procedures, while the root cause is widespread irresponsibility: corruption, crime, self-interest, and evasion of the subject's burden. In this structure, the level of mentality is proportional to the phase difference between the will to choose and the normative–instinctive matrix that dominates. When there are too many organizations to borrow the means and purpose of life, it is easy to fall into inconsistencies: saying but not doing is a lie; acting contrary to the word is fraud. Helplessness and unhappiness become widespread, distorting the instincts of each organization: exemplary patriarchs, monks who fail to uphold their precepts, civil servants who do not enforce the law, and business people who do not create genuine wealth, leading to crises in the family, religion, state, and company. Wanting to be an ideal patriarch, a holy monk, a perfect civil servant, and an outstanding businessman at the same time, without being able to do so, is to fall into paranoia about yourself. The way out does not lie in the worship of norms or the denial of cleanliness, but in re-establishing the order of the means – the purpose: to bring people back to their purpose, to lower the standard to the role of the means. When creative behavior serves concrete life, when responsibility returns to the subject, and when truth is chosen over safe falsehood, the organizational instinct is tamed, and the individual regains freedom. From there, the family, religion, the state, the company can continue to exist – but as means of human life, not as an excuse for human alienation.

Individuals, labor, and therapy for liberation from corruption

Taking the individual as the premise, the study of mental illness must start from the specific life of each person. Those who live in accordance with the truth, according to their own abilities and needs, do not have a mental illness. Different types of disorders are just forms of helplessness in the face of possibility, or unhappiness in the face of a need that is not correctly identified and organized. Possessing selfish others, alienated subjects, or those who evade responsibility often live by giving and giving alms under many guises, but do not dare to face the truth about themselves. Therefore, the great upheavals—crime, greed, falsehood, injustice, discrimination based on family, ethnicity, religion, state, and occupation, the arms race, war of aggression, and environmental destruction—are ultimately driven by corrupt subjects or disorders of will and knowledge. Conflicts between organizations (family, religion, state, company) over life are fierce precisely because they are initiated and nurtured by such individuals, and those who try to live honestly often become victims. Nevertheless, man is still the tendency of evolution: where truth and creation are celebrated, it reduces the conditions for psychosis, alienation, and crime to arise.

Exchange is an inevitability of life: body, knowledge, norms, means of living, money... exchanged between organizations in defined circumstances. Without exchange, there is no motivation. However, the distinguishing criterion is whether the exchange serves creativity (elevating people to the position of purpose) or merely operates the organizational instinct (lowering people to the means). As the population grows and the means of subsistence are scarce, labor becomes the basic need and the foundation of freedom. Labor trained to the point of proficiency goes beyond the original purpose of compulsion to become pleasure in itself: a perfect habit that satisfies the very needs of labor. The higher the labor level, the lower the energy costs. In addition to the time needed for other necessities, the rest can be spent on labor, such as creative activities. Therefore, labor is both a means (of making materials) and an end (enjoying freedom, joy, and truth). If the means of living are taken as the purpose, labor turns into forced work; if creative labor is the goal, the material is only a consequence, and life is restored to freedom.

The free individual, who lives differently from the way the dominant organization feeds and has a better life, will gradually be socialized and distort the old norms. Labor is inevitable and common, but the standard of living is historic. When organizations are rich, their feeding instincts are diverse, and so are the norms. Suppose the standard is still considered the supreme measure; discrimination increases. If creativity is used as a measure, the norm is replaced by a medium that can be exchanged, making it easy for a lifestyle driven solely by the norm or by money to fall into corruption—seemingly different, but ultimately the same kind of suffering. The key is to distinguish between creative labor (where the

material is the consequence) and alienated labor (where the material is the end). When we confuse consequence with purpose, we turn every profession into a means of equalization and everyone into a commodity of human resources; Equal wages mask different creative qualities, and from this arises false egalitarianism. However, concrete life is always the unity between living materials, standards, and employment. When work is pushed up to an end, and materials and standards become means, operating standards are like common parity, and jobs and materials become commodities. The consequence: people are also treated like commodities. If the default standard is immutable, when materials are scarce, employment will turn into coercion; When materials are abundant, employment has the opportunity to return to freedom and creativity. Only when occupational diversity is recognized equally and there is no longer discrimination can labor truly return to its free nature.

At the point of maturity, employment is no longer dependent on the instincts of a particular organization. Each person can choose according to their abilities and needs: stay in family life, enter religious life, participate in state work, or operate in business. When everyone fulfills their responsibilities in a common assignment—clergy, civil servants, business people, workers, doctors, teachers, etc.—they are equal in dignity. At that time, helping each other is no longer a matter of being pressured to distribute money or bound by empty promises; it comes from the real ability and genuine need of each individual. Freedom became a necessity and gradually became popular. On the contrary, doing the opposite of what is needed will make oneself miserable and contribute to the spread of existential disorder. In evolution, the organizing instinct is constantly confronted with the freedom to choose. When we take standards as the ultimate measure, we fall into discrimination: sometimes we respect the law, sometimes we uphold religious morality, sometimes we worship tradition or money. Each organization uses its own measure to rank body, behavior, individual, creativity, labor, freedom, and facts, such as different forms of discrimination. The breaking point lies in the fact that labor must be returned to freedom; the corrupted live by standards, and the free live by labor.

When the organizational instinct relies on the norms of private ownership to own others and possess society, the scarcity of means of living is often artificial. It is this scarcity that gives rise to differentiation, enriches livelihoods, and pushes the individual to popularity—then, freedom becomes a necessity. Recognizing the inevitability of the norm is reason; Single situational awareness is wisdom. Reason chooses a profession between wisdom and circumstances to live: that is, freedom. When freedom exists, reason and intellect have the ground to materialize, and creativity becomes a necessity. Freedom, when recognized, will have a mutual need—opening up a wide variety of forms of labor. All that has been socialized can be exchanged; Freedom thus becomes a special commodity: not consumed, but multiplied and consumed. Diversification of professions creates a variety of products; freely exchanged products form the market. In that market, not only money and materials, but also labor, norms, creativity, individuals, behaviors, and even monopolies can be commoditized if we are not vigilant. Therefore, we must always keep the principle: people are the end, everything else is the means.

The tendency of the organizational instinct depends on what is chosen as the standard equivalent. If the body is turned into an equivalent, the body will be scarce, and reproduction will be instrumentalized. On the contrary, when the body is valued as if it were one inside and outside of a particular person, it is no longer an equal object but the subject of all exchange. Then the existential disorders—which are the product of the forced exchange of bodies, behaviors, individuals, creativity, norms, freedoms, labor, materials, money—will decrease. Living in accordance with the abilities and needs of the body and the individual, each person can assume different roles—such as children, parents, spouses, grandparents, monks, civil servants, businesspeople, citizens, teachers, doctors, engineers, scientists, and so on—without requiring a high rank. Nature gives us a body; the rest is the freedom to choose behavior, creativity, norms, jobs, materials, and money to live worthy of ourselves. The so-called fate is essentially an illusion that arises when we fail to recognize that the possibilities and needs of society are constantly evolving. In the ripe order, the body is the evolutionary peak of the organism; Freedom is the pinnacle of human evolution. As freedom becomes widespread, organizations become unified at the human level; When tradition, morality, law, and money are domesticated as a means, freedom and truth stand together as two sides of an inevitability. Moreover, when these necessities are equally satisfied for everyone, true freedom will be the common experience of life.

Results

The results of the study show that mental phenomena cannot be attributed to purely biomedical or psychological categories, but are the product of a complex interaction between the body, the individual, social norms, and working conditions. When people live up to their abilities and needs, in truth and

creativity, mental phenomena do not appear. On the contrary, when the individual is corrupted, turned into a vehicle for norms, money, or power, mental disorders easily form and spread. The analysis also points to the fundamental difference between creative labor and alienated labor. Creative labor is the source of freedom, joy, and truth, while forced labor, or labor that earns a living through money, becomes the cause of impotence, unhappiness, and existential disorder. In addition, discrimination, stigma, and normative inflation in modern society contribute to the rise of various forms of psychosis. As such, the study affirms that in order to overcome the root causes of the psyche, an interdisciplinary framework is needed, in which critical philosophy, social science, and medicine together focus on restoring truth, freedom, and creativity as the foundation of human life.

Conclusion

Research shows that mental phenomena cannot be understood one-dimensionally in terms of a purely medical or psychological approach, but must be seen as the result of a complex socio-existential process. When the individual is detached from his or her real abilities and needs, turned into a vehicle for norms, power, and economic interests, man falls into a state of alienation. It is in this state that mental manifestations – ranging from helplessness and unhappiness to behavioral disorders – become common. The key takeaway is that creative labor plays a central role in restoring humanity. Labor is not only for the sake of earning a living, but also as a means of affirming truth, freedom, and existential joy. When labor is forced or commoditized, people lose their creativity and are prone to mental crises. Therefore, the distinction between creative labor and alienated labor is the basis for finding a way out. The conclusion is that to address the root of mental phenomena, an interdisciplinary framework is needed in which critical philosophy, social sciences, and medicine complement each other. Only when truth, freedom, and creativity become the foundation of social life can people overcome corruption, limit mental disorders, and create a more humane future for all humanity.

Theoretical and practical significance, value, and limitations, and further research directions

In terms of theoretical significance, research has contributed to clarifying the phenomenon of psychiatry as a socially existing product, beyond the framework of pure biomedicine. The analysis of the cohesion between the body, the individual, norms, and labor shows that mental illness needs to be understood in the dialectical relationship between necessity and freedom, creativity and alienation. This is the basis for the formation of an interdisciplinary philosophical framework that expands the theoretical foundation for mental health research. In a practical sense, the results of the study indicate that the solution to mental problems does not stop at medical treatment, but also must improve working conditions, reduce normative coercion, and overcome social alienation. This has practical value for public policymaking, the development of innovative work models, and the encouragement of recognition among individuals. The value of the study lies in the fact that it has connected disparate approaches into a whole, helping to reposition mental illness in a holistic relationship with human life. However, the limitation is that the research is more theoretical in nature, lacking specific empirical evidence, and also requires surveying a variety of socio-cultural contexts. The next research direction is to expand quantitative and qualitative surveys, combined with clinical experiments, to verify the stated socio-philosophical hypotheses. At the same time, it is necessary to delve into the impact of digital technology and globalization on mental health in order to build a more humane solution for the future.

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