

## "Social psychosis" in the development of the commodity economy

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### KEYWORDS

psychosis, species, instinct,  
human, medicinal

### ABSTRACT

The development of the commodity economy profoundly impacts mental phenomena, affecting how individuals perceive and respond to their social roles. In this system, the pursuit of material wealth, status, and success often becomes the driving force behind lifestyles and mental states. As individuals focus on the economy's demands, mental phenomena such as ambition, creativity, guilt, and positivity emerge, reflecting the tension between individual abilities and social expectations. The rise of self-employment and occupational diversity in the commodity economy promotes creativity and personal growth, allowing individuals to express their talents and pursue new opportunities. However, it also leads to mental challenges, including competitive anxiety, dissatisfaction, and a distorted sense of self-worth, as people attempt to fit their lives into the demands of the economic system. The shift from survival-based work to self-fulfillment through creative work has dramatically changed how individuals relate to their work. As freedom and creativity become core values, individuals experience a mix of liberation and pressure to succeed, which affects their mental health. Ultimately, mental phenomena in a commodity economy reflect the complex interplay between economic structures and individual psychology, where material success, personal identity, and social norms are constantly changing, requiring a "cure" of freedom from work, free from work pressure, for individuals to adapt, innovate, and balance their mental health in an ever-changing economic landscape.

### 1. Introduction

The "psychosocial" phenomena arising from the development of the commodity economy play an important role in economics, social sciences, and humanities because they explore how economic changes affect the psychological health of individuals and societies. Forced labor causes life to be inconsistent with lifestyles, and psychosocial pathologies appear. As the economy shifts to commodity production due to the expansion of markets and increased consumer demand, pressure and the need to compete have become an inevitable part of daily life. This change contributes to the emergence of many complex psychological problems. "Psychosocial" is the main factor causing many negative social phenomena, while other health problems often develop in a secondary form. Individuals trapped in the "production-consumption-production" cycle gradually lose personal values and meanings beyond the pursuit of profit and consumer demand. In addition, urbanization and globalization have weakened traditional social relationships, making individuals vulnerable to loneliness and disorientation. In a commodity economy, "social psychology" is easily influenced by advertising campaigns, increasing consumerism and fostering dissatisfaction. This mental stress is a consequence of the commodity economy. This is an urgent problem of modern society, posing a solution or a need for this effective "medicine" to cure the "social psychology" of the times.

## 2. Overview of the Research Situation

The study of "social psychology" in developing the commodity economy is a topic of increasing interest in economics, psychology, sociology, and related fields. This study examines the impact of industrialization, urbanization, and globalization on the mental health of individuals and communities as the economy transitions from being self-sufficient to a market-driven commodity economy. In a commodity economy, people are consumers and become an integral part of the economic mechanism. Many researchers believe that changes in the financial structure significantly affect the mental health of individuals and communities. However, they have not yet devised a solution, "medicine," or treatment regimen for the "social psychology" that arises. Karl Marx, one of the first to study the consequences of the commodity economy, introduced the concept of "alienated labor," describing how workers are separated from the product of their labor and the labor process itself, leading to a diminished sense of personal worth and meaning in life. These insights laid the foundation for further exploration of psychological phenomena in modern consumer society. Domination and oppression in the social division of labor are the cause of injustice, inequality, and discrimination. The discrepancy between words and actions is no longer honest and consistent. The "cure" for this system is to abolish ownership in the distribution of products, eliminating everything that is not human.

Modern psychology has promoted the study of mental health problems caused by competition and pressure in the commodity economy. Social psychologists have studied phenomena such as loneliness, anxiety, depression, and material dependence. Fromm's work on "social pathology" analyzed how modern individuals seek affirmation through consumption and material possessions, leading to mental health problems such as "empty nest syndrome" and other psychological disorders. Studies have shown that factors such as competitive pressures, social norms, and technological developments contribute to psychological phenomena in a commodity economy. "The majority of the study participants had an average level of awareness of the psychological and social effects of Internet addiction" (Dawood et al., 2024, p.128). Competitive pressures promote conditions that exacerbate mental health problems. Research shows that individuals in high-pressure industrial or business environments tend to have higher rates of anxiety and depression than those in less competitive environments. Social norms, shaped by consumer society, have reshaped values, causing people to measure their self-worth through material possessions. This often leads to feelings of helplessness and even failure when a person cannot live up to societal expectations.

Additionally, information technology and advertising promote idealized images of luxury through the media, fueling consumer demand and exacerbating mental health challenges. Studies show that constant exposure to advertising and social media can lead to widespread stress, anxiety, and dissatisfaction. Psychological phenomena in the commodity economy manifest themselves in various forms, including depression, anxiety, emptiness, disorientation, and consumerism. Studies show that rates of depression and anxiety are increasing in countries with highly developed commodity economies. Feelings of emptiness and disorientation often stem from a perceived loss of meaning in life due to the pursuit of materialism. They are often accompanied by symptoms such as lack of motivation, loss of interest in life, and difficulty finding personal purpose. Consumerism is also evident; individuals are often caught up in a consumption cycle to satisfy temporary needs. "The correlation between purchase intention and purchase behavior was found to have the highest significance value in assessing consumers' willingness to purchase second-hand fashion." (Wicaksono et al., 2024, p.2962). Overconsumption is linked to mental disorders such as dissatisfaction, obsessive-compulsive tendencies, and material dependence.

Experts suggest several solutions to mitigate the negative impact of the commodity economy on mental health. Education and awareness initiatives can help people appreciate the intrinsic value of life and reduce materialistic self-esteem, feelings of inferiority, and pressure from social norms. Developing psychological support services is also essential, with investments in counseling and support services helping to reduce the number of people experiencing mental health problems related to economic pressures. Access to such support services can reduce stress, anxiety, and depression in the community. Promoting interdisciplinary research is essential to gaining a deeper understanding of the impact of the commodity economy on mental health. Combining insights from economics, psychology, social sciences, and humanities will assist in developing strategies to mitigate negative impacts and improve approaches to mental health support. Studying psychological phenomena in commodity economies is essential to understanding the complex interactions between economic structures, industries, and the mental health of individuals and communities. Addressing these psychological issues is crucial to building a healthier, more sustainable society in an ever-evolving commodity economy.

### **3. Research Method**

To clarify this topic, the author uses a philosophical approach to human existence, arguing that human life is a process of seeking satisfaction. Satisfaction comes from the ability to create, which distinguishes the individual as a subject and the product they create. The product ensures the subject's survival and provides the conditions for others to live. In this context, giving and receiving are mutual satisfaction without any demands for rewards or benefits. However, when giving and receiving do not meet expectations, people experience suffering, coercion, and a sense of possession. Possession itself is the instinct to satisfy needs. Animals possess the external material world to satisfy their survival needs without creating "sensory fatigue", thus preserving their natural state.

On the contrary, driven by social norms and the need for money, individuals often feel dissatisfied with deprivation and struggle to find satisfaction. This drive becomes instinctive and is reinforced by the way of life in society. When money becomes an object of possession, society builds itself around the buyer-seller relationship, in which the seller needs money and the buyer has money. Thus, people are reduced to commodities bound by the power of money, leading to coercion in labor and relationships. Within such a framework, interactions due to money can promote positive and negative characteristics. All the rare "medicines" for this regime are not to eliminate people but a process of overcoming what reduces human nature. In addition, the author uses qualitative methods of analysis, synthesis, comparison, and contrast to highlight the differences and unity in the division of functions, tasks, job positions, and occupations. A reverse approach also considers the transition between cause and effect, necessity and freedom, ability and need, means and ends, subject and product. This helps to understand the various tensions in life that create "psychosocial" diseases and ills.

### **4. Discussion**

#### **4.1 Existence and maintenance of species**

Every person is born with a "life message," while their mission is created and chosen individually. Satisfaction is the reward of life, but if it does not express the beauty of life's purpose, it cannot become the genuine belief that each individual aspires to achieve. For animals, satisfaction lies in meeting the needs of the external natural world, while humans find satisfaction in their creative products. "People are the measuring stick; there is no discrimination. Animals live from the natural world outside, and humans live from their products" (Quoc et al., 2024, p.873). Therefore, every human product is created, conceived, and produced to serve the needs of life. Human life meets needs and satisfies different abilities, leading to differences between skills and needs. Instincts meet needs, while creativity meets abilities. Instinctive communication between

humans imposes life on each other, while creative communication enriches each other's lives. Therefore, the existence of a species revolves around mutual support, while differences within a species can lead to conflict and competition.

Men and women are biologically different, but both have sexual abilities and needs, with some individual exceptions. The structure of the male and female genitals complement each other, allowing for continued reproduction and the maintenance of the human species. While the formation of the genitals occurs unconsciously, the sexual function serves the purpose of these organs and brings the reward of pleasure. Without pleasure, sexual interactions lose their appeal and become mundane, similar to scratching an itch or massaging. Sex is, therefore, spontaneous, repetitive, and shaped by social norms and taboos surrounding sex. While fetal development is unconscious, parenthood is instinctual. Internal relationships are unconscious, while external relationships are instinctive but consistent with survival. Instinct is a repetitive pattern of life without novelty, change, or creativity. Creativity emerges when resources are scarce or sensory fatigue sets in, prompting the individual to adapt to the environment or seek new opportunities. "The implementation of environmental and sustainable initiatives requires financial support" (Lamdjad et al., 2024, p.52). Creating new capabilities allows individuals to continually redefine their capabilities and needs.

Life requires energy to regulate body temperature, grow, reproduce, synthesize nutrients, and store them. Therefore, "integrating body tracking mechanisms amplify the system's efficacy, ensuring precision in location and movement tracking" (Ghani et al., 2024, p.1266). Eating and drinking are automatic processes, but creativity is expressed in decisions about when, how, and what objects to consume. Hunger, thirst, and breathing are felt instinctively, directing attention to external objects that satisfy internal needs and require energy to survive. The purpose of life is expressed through various possibilities. While life is expressed in various possibilities, the specific tasks and objects of satisfaction make the difference. Individuals cultivate creativity when they satisfy life through creative possibilities expressed in various possibilities. Creativity includes similar life goals but different abilities, skills, lifestyles, and survival strategies, contributing to each species' unique habits, customs, and instincts. Distinct lifestyles allow individuals to enrich each other's lives without competition, and generosity with titles brings honor to others. Different ways of living serve as ends, with life as support. Creativity emerges from finding space and time to meet appropriate needs and choosing people to live with or have relationships with, leading to an exchange of life experiences and ways of living. It involves choosing between possibilities and knowing when to make new choices, often requiring sacrificing instinctual needs. While instinct can satisfy multiple needs simultaneously, creativity seeks new experiences and becomes habitual and eventually subconscious as they are refined through repeated interactions with objects. Instinct harmonizes life with nature, a force strong enough to embody nature within itself as a basic need. Without these needs, life cannot perceive, create, or produce. The products conceived, designed, and developed become essential to the survival and function of life, allowing life to express itself through the ability to transform different objects and continuously create its own identity.

When an object becomes too familiar, sensory fatigue can prompt new needs. In times of resource scarcity, humans adapt their capabilities by skipping meals when hungry, finding alternative foods, and sharing drinks. These adaptations lead to new capabilities and needs that develop in response to changing conditions and, over time, become habits or instincts. Unique lifestyles and differences between species arise from these adaptations, but individuals are not isolated from the essence of life itself. Instead, they exist to perfect knowledge in life, which becomes the purpose of life, continuously created through social relationships that develop into common instincts and customs. Mutual satisfaction becomes instinctive, while differences in

customs can lead to conflict. Family support and care for parents, children, and the elderly bring natural joy without needing gratitude. "The main factor for the success of the support and intervention is the parents' implementation of the support, as they represent the first vital area of communication through daily interaction and communication to provide them with various skills to practice program activities" (Athbah et al., 2024, p.23). Such interactions reflect direct cause-and-effect relationships, making formal standards unnecessary. Unlike other species, human life is inherently creative and accessible, with the highest satisfaction derived from the mutual enrichment of individuals.

The freedom of human life stems from mutual satisfaction, with individual choices allowing for different relationships and occupations in industry, agriculture, management, and services. Despite similar instincts and occupational abilities, domestic dogs and wolves exhibit different instincts influenced by their social structure, species, and homogeneity. Interspecies interactions may reflect interdependence; for example, grass is essential to cows, just as cows serve the interests of other animals. Each species has its habits and needs that contribute to the balance and diversity of the ecosystem.

Human societies are composed of different customs, occupations, and institutions—family, religion, state, and corporation—each of which has a role and influence on survival. For example, family life may serve as a fulcrum for religious beliefs, while states and corporations shape human resources to meet the needs of society. Customs and norms within these groups influence occupational possibilities and human life's creative and spiritual aspects. These differences stem from the fact that livelihoods can be both creative and spiritually enriching, contributing to unique ways of life within different groups.

Specific moral codes, legal systems, and economic models guide different religions, states, and corporations, developing distinct customs and norms that reflect the instincts of each "social species." Different values shape families, religions, nations, and companies, with changes in morality, law, and economic activity enriching human society. For example, the hunting instinct of wolves is different from that of domestic dogs despite their physical similarities. Families, religions, nations, and companies develop distinct habits and needs, creating a rich cultural mosaic in human society. It "embodies its rich cultural heritage while blazing a new path toward prosperity, resilience, and sustainable development" (Mohamed et al., 2024, p.3114). Although the human form is universal, differences in lifestyle and needs are part of the evolutionary process.

The truth lies in the balance between the unity of abilities and needs, the essence of individual life. However, profit tends to create divisions between individuals. Interdependence requires mutual understanding, which is valuable in all "social species". The division of functions, tasks, and work roles reflects the truth of life, expressed in everyday actions and evident in customs and standards, shaping the structure of families, religions, nations, and companies.

Species norms intuitively guide survival activities. For example, lions and wolves follow the typical abilities of their species when searching for food but do not apply moral distinctions such as good or evil to other species. Each species focuses on its survival, which may conflict with the survival of other species. Hunting is the basic instinct of lions and wolves, and these abilities become central to their way of life. Conflict, inheritance, and monopoly are inevitable between species, with each member responsible for survival. For example, a lion eating another animal is a survival instinct, regardless of moral differences.

Conversely, family protection, expressed through parental care for children, is integral to family life. Similarly, priests follow religious teachings as an instinct of their "spiritual species," civil servants uphold the law as an instinct of the state, and business people pursue profit as an



instinct in the economic system. Each species follows its instincts, considering the instincts of other species as its goal of survival. The instincts of different species are transformed into habits, reflecting conflicts between family groups, religions, states, and corporations. Conflicts and disputes can expose the contrast between truth and lies. In society, the dominant group's norms, habits, and occupations become ideals to aspire to, popularizing those areas and exaggerating their labor, inevitably transferring labor to other economic areas. The standards set by the dominant group become social norms, establishing common goals. Family traditions strengthen social relationships, forming the foundation of society. When religion dominates, religious law can become the doctrine of life, allowing deception to thrive. When the state dominates, the rule of law governs relationships; however, state dominance allows injustice to spread, creating a clear gap between rich and poor. When corporations rule, money becomes the ultimate goal, and everything else becomes a commodity; money can motivate individuals. Norms become commodities, labor is standardized according to productivity and efficiency, and everything is measured in terms of money. When exchanges occur between families, religions, nations, and corporations, what began as human exchanges become commodity trade. This commodification leads to deception. When lying becomes widespread, money becomes the measure of value, and wealth is defined not by personal worth but by monetary assets. "Money is necessary for competitive development, but its consequences cause resource depletion, social division, and distortion of creativity. Therefore, morality becomes human existence, which is the goal of sustainable development" (Quoc et al., 2024, p.4097).

Human worth is translated into the value of social norms, which define roles, jobs, and occupations, making norms measurable in terms of money in a commodity economy. Norms are the reality and intrinsic value of a species. When the norms and habits of a species change, the species changes, too, potentially becoming extinct. Norms thus promote survival in all forms, providing individuals the means to maintain these norms. "Each individual needs to constantly question the rationality and fairness of these norms while encouraging diversity and creativity, creating conditions for each person to develop comprehensively" (Hunget al., 2024, p.4665). Individuals become means, and norms become ends, distorting the authenticity of life. Deception arises when norms are pursued as ends, turning individuals into mere tools. When norms can be bought and sold, deception increases. Behind norms, deception leads to disillusionment and unhappiness because lies thrive under the guise of norms.

Humans embody truth, creativity, and freedom, but when bound by instinctive customs, they fragment into separate social entities. Each person has different abilities and needs, which influence their choice of occupation. Although following nature, individuals still follow the species' instincts when they follow norms. Dietary customs shape instincts, so different norms create different species and occupations. However, in a commodity economy, the purpose of life remains the process of creating various "remedies" to solve the problem of employment without seeing the "regime" of happiness achieved in the division of generations. The younger generation is not a means to different occupations. The teaching profession does not aim to solve the problem of employment but to bring people back to their creative freedom.

#### **4.2 Spiritual life in the commodity economy**

In a commodity economy, social relations can be fair or unfair based on the degree of reality or illusion. This balance is consistent with the norms within a defined framework. Reality remains unchanged, while illusion and norms conceal each other. Norms act as the species' instincts, where reality and illusion intersect. In this dynamic, illusion often becomes the goal, while reality and norms act as the means to achieve the goal. The transition between species becomes inevitable, with reality remaining essential regardless of these changes. However, no fundamental change occurs in interspecies relations because conflict is inevitable within the

instincts and norms of the species. When norms change, so do the species' instincts, leading to the deterioration of family, religion, state, and business institutions. As traditions and morals fade, laws weaken, and currencies lose value, the collapse of these institutions in a commodity economy is inevitable. In this economy, norms and practices remain constant, while creativity is a variable because individuals act as creative agents with distinct knowledge and will. Knowledge can act as an end and will as a means, or vice versa, creating individuals with different abilities and needs. These differences become common means and ends, fostering relationships based on freedom, creativity, and reality that enrich the species and the well-being of individuals.

In a commodity economy, individuals do not rely solely on knowledge to satisfy their desires but often follow the dictates of their will, regardless of external influences. Similarly, the need for knowledge as a guide to survival requires a balance between abilities, needs, and circumstances. The individual is responsible for his or her choices and accepts the consequences, including failure. In this way, individual creativity becomes a survival goal, with lifestyle being the means to achieve that goal. Animals exist in nature, where survival depends on perceiving external objects. However, individuals live through their creations and thus perceive their abilities and needs through their products. Individuals discover the truth about their nature through these drives, turning such interactions into education. Education represents life itself; truth becomes the norm as populations increase and resources are depleted. Norms then become a refuge for the vulnerable, turning truth into the norm and creating the illusion of education in a commodity economy. Appropriate education nurtures free individuals, while illusory education creates dependence. Knowledge, organized in books and curricula to promote uniform norms, turns educated individuals into instinctual creatures programmed by outdated information widely available online. Thus, it “also notes that gaps in understanding cyber security protocols can make educational institutions vulnerable to cyber threats, thus requiring proactive measures to strengthen awareness and preparedness” (Fadli et al., 2024, p.1120).

Norms derived from the teachings of Buddha, Jesus, Confucius, and Pythagoras make this ancient understanding widely shared and enduring. In the commodity economy, people act as students and teachers to each other, representing appropriate education. However, people act according to their needs, often guided by norms when they have no choice. Norms are necessary, but when human purpose is ignored, they are manipulated to hide true abilities and needs, promoting irresponsibility. When individuals punish themselves with guilt or remorse, they reaffirm their species' instincts by trying to avoid repeating past mistakes.

Species instincts manifest in the commodity economy's families, religions, states, and corporations. Family instincts motivate parents, spouses, and children to protect each other, although these instincts may differ from religious, state, or corporate norms. Standards of filial piety or loyalty may impose obligations that lead to unhappiness in family life. Clergy abstains from sex, reflecting religious instincts; civil servants who impose the death penalty, wage war, and imprison citizens reflect state instincts; and business people who exchange labor for money express business instincts. Leaders, clergy, officials, and business people act on instinct; their sense of duty is more in line with species instincts than individual responsibility in a commodity economy. Work and lifestyle conform to established, often unregulated, standards, while deviations from traditional, legal, or economic norms lead to mistakes. These shortcomings arise not from individual abilities or needs but from expectations rooted in species-ideal instincts. Tradition, morality, law, and money are extensions of species instinct, often seemingly insensitive and imaginary. Deception is so ingrained in species instinct that it becomes as natural as exchanging goods in a commodity economy. Tradition, morality, law, and money become the objects of pressure and coercion in work and occupation. “Considering money as life's sole

purpose can lead to unethical occupations and dishonest behavior. Dishonesty at work damages personal reputation and erodes social relationships" (Quoc et al., 2024, p.974).

Historically, species have reached different stages, with norms serving as the monetary yardstick for trade and exchange. Relationships are only accessible and voluntary when the goal is creation, with norms serving as the means to that end. When norms become ends, individuals become mere tools for exploitation by different species in society. Individuals lose their freedom when normative norms distinguish between good and evil, justice and injustice, or truth and falsehood. However, when norms serve as means, individuals become ends, allowing unique and distinct identities to flourish in a commodity economy. Monopolies arise from the combination of knowledge with practical experience or the creation of life through knowledge. These monopolies produce unique goods that meet society's daily needs, shaping species' capabilities in a commodity economy. Such monopolistic practices are acceptable within a species but can lead to coercive usurpation when taken too far. As monopolies gain prestige and wealth, they distort social norms, fostering illusions that alienate individuals as they accept these false realities. Species norms create a harmonious society where individuals own each other through shared standards. Family loyalty and filial piety, religious commandments and teachings, law enforcement in countries, and corporate currency exchanges are all different norms. However, they can be scrutinized as being unique to each species. Although intuitive and limited, loyalty becomes a typical trait within each species.

In a commodity economy, competition between species with different goals and methods exposes deception, driving social change. The progression from family, religion, and state to business links truth with deception, where individuals seek truth through life experiences. Life's richness stems from various needs - truth, justice, love, happiness, standards, wealth, freedom, creativity, family, religion, politics, business association, career success, sex, and reproduction. "A progressive society needs to reconsider prejudices about occupations, especially those related to sex. Everyone has the right to choose a job and live a happy life as long as it does not cause harm to others. Eliminating suffering in occupations does not mean denying their existence but creating a more equitable social environment where everyone is respected and treated equally" (Quoc et al., 2024, p.1657). These instincts create constant pressure, sometimes distorting the individual's capabilities in a commodity economy. The tension between the ability to satisfy and the need leads to the ability to be consistent or predictable. This imbalance often leads to psychological disorders, with psychosis originating from defective neural mechanisms and mental illness originating from psychosocial trauma - the conflict between ideals and reality. Different ideals become the primary disease, and behavioral inconsistency becomes the secondary disease. The secondary disease becomes widespread, causing dishonesty to appear in all areas, especially in work, professions, and positions.

Knowledge, norms, money, and creative resources are intertwined with the instincts of the species, promoting the spread of mental illness. When capacities and needs are out of balance, mental illnesses appear in varying degrees, from mild to severe, including depression, anxiety, emptiness, disorientation, and consumerism. In a commodity economy, schizophrenia manifests as deviations from social norms—discrepancies between words and actions, deception, theft, corruption, smuggling, and tax evasion. These abilities stem from compulsions and contribute to negative social phenomena, although the roots of the problem lie deeper. The line between species instincts and individual mental health is skinny, making psychosis challenging to identify, and the sufferer may not be aware of his or her condition. Psychotic lifestyles fit into social norms and professional instincts, so traditional psychiatry may not classify them as mental illnesses in a commodity economy. Instead, the satisfaction of material needs prevails, where greed, envy, deceit, corruption, and tax evasion become routine, while honesty, creativity, and transparency



seem abnormal. Money has become a universal need, where the desire for wealth is accepted, and the lack of it is considered abnormal. Recognizing the neurotic nature of modern life and the role of knowledge, mental illness is a major social problem that requires a specific "medicine" or regimen to cure this chronic disease in a market economy completely. Only professionals in the field of psychiatry can attempt to heal these damaged minds. The mentally unhealthy individual represents an irresponsible, alienated person with varying degrees of mental illness arising from conflicting needs and choices. When multiple goals and needs are not met, the species instinct manifests psychosis through an inconsistent lifestyle. Lying, cheating, and challenging social norms are all rooted in social pressure, which manifests itself in various forms of mental illness in a commodity society.

Mental illness in life manifests itself in inconsistent lifestyles - saying one thing but not doing it is lying, and saying one thing but doing another is cheating. Cheating and lying are common psychological phenomena, making honest and straightforward individuals naive in a fraudulent society. In a commodity economy, existence includes the natural world and invisible structures such as traditions, doctrines, laws, regulations, and social distinctions. The richness of life lies in the complexity of each individual's inner world, which is reflected in various psychological phenomena. Creativity turns needs into possibilities, and the need for money becomes work, career, and social status. The transition between needs and opportunities and vice versa are all regulated by money. "Managing people becomes managing money. Actual social research needs to see money's position and functional role in people's lives, work, and careers" (Quoc et al., 2024, p.4982). Vitality comes from individual efforts, but justice, love, happiness, standards, and money become important when suffering arises.

The desire for power, professional status, and leadership roles has increased in the commodity economy. When individuals need to exceed their capabilities, they face tremendous pressure, leading to inconsistency because personal aspirations distort the natural flow of life. These pressures come from external conditions, dreams, ambitions, and ideals, making life seem distorted, inconsistent, and erratic. This is evident in mood swings and feelings of regret about career choices, sometimes leading to hesitation about continuing a particular role. "Everyone has the right to choose a career and pursue happiness. The power struggle is inevitable in society but must occur within a legal and democratic framework" (Van Yet al., 2024, p.1876). Guilt arises when desire has no viable path, creating inconsistency and distorted lifestyles in a commodity economy.

Mental illness is fundamentally an abnormal lifestyle - an imbalance between means and ends. This imbalance often results in work being perceived as painful while money brings pleasure, or conversely, work brings pleasure, but income does not. Likewise, sexual pleasure can bring happiness while childbearing brings hardship, or conversely, sex can be undesirable while childbearing brings joy. For some, abstaining from sex feels noble and brings pleasure but does not necessarily contribute to the happiness of others. These different means and ends lead to inconsistency, when a person's thoughts and actions are out of sync - thinking that something needs to be done but not acting, or knowing that something is wrong but doing it anyway. In a society where norms and money govern creativity, professions become popular, creating conditions for mental illness to thrive. The imbalance between means and ends in a commodity economy leads to widespread mental illness, the severity of which varies according to the degree of deviation. Mental illness manifests as deviation from the norm - such as inconsistency between words and actions, essentially dishonesty. Negative social phenomena often originate from mental illness, in which "social illness, mental illness" is considered primary, "primary", and other social problems are secondary, "secondary".

The boundary between species instinct and mental illness is very fragile, making them very difficult to detect. People with mental illness are often unaware of their condition because their survival instinct follows social norms and professional instincts. In a commodity economy, traits such as greed, jealousy, deception, theft, corruption, and tax evasion are accepted as usual, while honesty, transparency, creativity, and freedom are considered abnormal. The desire for social status is normalized, while the lack of such a desire is often labeled as "narcissistic" or "autistic." The recognition of the reality of mental illness shows its seriousness in the context of modern life. Some individuals lie without feeling guilty because they quickly forget and often do not recognize the deception, showing signs of mental retardation. Those who remember their lies over time may harbor resentment or skillfully conceal the lie to avoid suffering. Lying for self-esteem causes fear of social punishment, leading to anxiety, insomnia, and even physical suffering. Those who do not repent or recognize their wrongdoing demonstrate irresponsibility to themselves and society. People with mental illness may lack empathy, be blind to the suffering of others, and be indifferent to punishment, thus ignoring the feelings of others in a commodity economy. A person with mental illness may commit crimes without fear and do good deeds without joy. Such mental illness requires legal "medication" treatment, including regimes such as asset forfeiture, to prevent relapse. The abandonment of promises is a mental disability, and the realization that one cannot fulfill one's dreams due to changed circumstances can lead to feelings of guilt, unhappiness, and suffering. "Suffering often stems from lies and misunderstandings about the nature of things. People will face negative consequences when they try to hide the truth or are dishonest with themselves" (Giau et al., 2024, p.9344). Mental illness is inherently linked to the instincts of the species, making its presence inevitable. Psychiatrists who study mental illness to heal the corrupted mind in the commodity economy recognize that mental illness, crime, and individual wrongful living originate from irresponsible instincts. Mental illness can vary in severity due to different lifestyle choices. When many species pursue different goals without satisfying their respective needs, mental illness appears as an inconsistent lifestyle, thus lacking a clear goal.

Suffering is widespread, causing many forms of mental illness to appear in the commodity economy. A guilty conscience does not cure mental illness by itself; mild cases may require education and persuasion, moderate cases are condemned by criticism and self-reflection, and more serious cases that are detrimental to the normal course of things must be addressed by law. When patriarchs fail to set a good example, priests ignore their oaths, government officials ignore the law, and business people prioritize profit over integrity, these actions distort the norms of society. The dissonance between capacity and need leads to impotence and unhappiness due to unrealistic aspirations. Seeking everything without the necessary capacity can lead to paranoia. Impotence and unhappiness do not stem from one's actions but from unfulfilled desires and calculations in a commodity economy. When each individual looks at mental illness from a reality-based perspective, it can be seen that truth, creativity, and freedom are not pathologies; instead, they represent a life lived according to one's capacity and needs. Many mental struggles arise from the gap between capacity and need, leading to impotence, unhappiness, and dissatisfaction. Changes in life dynamics—such as crime, greed, deceit, discrimination, ethnic conflict, war, and environmental destruction—are all consequences of mental or personal dysfunctions in a commodity economy. Aggressive wars, homophobic ideologies, insatiable greed, ecological degradation, and resource depletion stem from individuals driven by personal ambition rather than collective well-being. Power permeates the roles of family, religion, state, and business in a commodity economy. Patriarchs may lack virtue, clergy may abandon their moral principles, public officials may violate the law, and business people may distort family and social values to serve their interests. The desire for power in multiple roles can lead to paranoia.

Each social role has a distinct mission; upholding that mission is a moral responsibility. "Social responsibility is essential to ensure the survival of humanity; both men and women play indispensable roles; each gender has its advantages and disadvantages; the combination of both creates balance and perfection; gender diversity enriches life and ensures sustainable development of humanity" (Quoc et al., 2024, p.773). Mental illness arises when individuals lose touch with their truth, abilities, and needs, leading to helplessness and unhappiness when abilities fail to meet the demands of life. People oppressed by social pressure may live on charity but remain unaware of the realities of life in a commodity economy.

Social upheaval, crime, greed, delusion, discrimination, religious and ethnic conflict, aggressive wars, and environmental destruction all stem from forms of mental illness or compulsion. The quest for power and control reflects the ambitions of the oppressed or alienated, while war often reflects the fragmented egos of influential individuals. Families, religions, states, and corporations exploit people. Coercion, war, environmental destruction, resource depletion, and the proliferation of modern weapons are all symptoms of this compulsion.

In a commodity economy, people are inherently motivated to grow, with communication as the bridge between individuals. Communication becomes a freedom rather than a necessity. Life in such a society reflects the freedom of exchange, where individuals learn to invest in themselves to achieve personal and economic goals. Here, values such as knowledge, standards, resources, and money become indispensable for exchange and trade. The interaction between individuals with different abilities and needs pushes society beyond conventional boundaries.

#### **4.3. Free labor is a "medicine"; the process of solving employment, distributing products, and implementing social security policies is a "social psychiatric" therapy in a commodity economy**

In a commodity economy, labor is a basic human need - both an end and a means to meet the requirements of social life. Labor nurtures and develops the individual as one of the representatives of the collective life of humanity. In addition to meeting basic needs, labor also brings fulfillment and joy through creativity. When labor arises from passion rather than duty, it becomes creative and transforms from a means of survival into an expression of life itself. In this way, labor goes beyond mere survival and becomes an enjoyable, meaningful activity in a commodity economy. When survival is only a means and labor is the goal, labor promotes the creation of resources. As both an end and a means, labor is associated with freedom and creativity, transforming traditional social norms and instincts through diverse expressions of labor. This transformation turns labor into a means of survival and a source of self-expression and self-fulfillment. Self-sufficiency becomes the goal, with labor and instinct as means of individual and collective development. Resources are produced according to labor capacity, promoting a dynamic interaction between resources, labor, and instinct. While the species' instincts may be collective, resources are finite, leading to competition and sometimes forced labor. However, labor can achieve freedom, creativity, and authenticity. When resources become familiar, "Design street environments that meet the needs of all age groups, promote intergenerational interaction, and foster a sense of community. This approach promotes children's social development and enhances the inclusiveness and cohesion of communities" (Liu et al., 2024, p.3317).

The competition for survival over generations has promoted diverse forms of labor, creating various occupations such as industry, agriculture, management and service, and the division of roles. Instead of competing for jobs and positions, each person needs to create new jobs and occupations in the division of labor. Not being greedy for a job is instinctively giving a job opportunity to colleagues. Not liking the nobility of a job position gives others social status. Free labor is creative, living according to one's own abilities and needs without appropriation; this is a valuable medicine that needs to be effectively exploited, especially in the era of robot

technology and AI. With the diversity of occupations, free labor has promoted equal opportunities among individuals regardless of occupation, representing an inevitable trend in the commodity economy. Individuals become human through their careers by overcoming their species-specific instincts and navigating survival through creativity in various fields according to their abilities and needs. Free labor, driven by commodity exchange, promotes the distribution of resources driven by compassion and daily mutual assistance in the commodity economy.

The flexibility in adapting to different occupations has led to a trend of free labor, accepting occupational diversity, and promoting mutual respect for equality without distinguishing between verbal and manual labor. All forms of labor involve intelligence, although there is still a division between verbal and manual labor. Each form of labor maintains human dignity through creativity in the commodity economy. The diversity of occupations reflects the habits and differences between people. Instinct gradually differentiates family life from religious and state life, based on development standards, expressing the richness of human development through different trends.

Human history is a passionate evolutionary process in which the connection between individuals from different families, religions, and countries is essential. However, the wealth of other families, religions, and countries in the evolutionary process comes from creative, unique individuals in the commodity economy. Competition between species has changed into competition for survival. When the pressure for survival is transformed into a cooperative effort, the species' instinct becomes widespread. This change reduces monopoly dominance and promotes a model in which collective efforts enrich human society against exploitation and maximize the benefits of human life in the commodity economy. In this economy, communication and exchange between species are inevitable, with free labor being the priority. Social differentiation is expressed in different forms of labor, costs, and standards between species. Group norms, rooted in tradition, ecclesiastical law, or social status, serve as a measure of value that differentiates groups. Family, religious, state, and corporate norms are historically shaped: the clergy is respected when religion is honored, and the state is authoritative when the law is upheld. Group differentiation is based on ability and need: survival habits, traditions, rules, and professional standards in religion, the state, corporations, and finance. In the commodity economy, computers, robots, and AI increasingly replace instinctive, labor-intensive occupations in management, service, and catering.

Free labor represents the breaking of traditional norms, the freedom to innovate, and the creation of new forms of work. While each group adheres to its standards, true freedom comes from creative work. Such work provides a livelihood and creates prestigious positions, titles, excellence, and models of achievement. Without this freedom, individuals remain bound by the commodity economy's social norms and survival instincts. Notable figures such as Jesus and Karl Marx shared ideologies that focused on "truth," "practice," and "reality." Their ideas of transcending survival instincts to cultivate practical humanity were profound contributions. However, ingrained habits and instincts of the species continue to challenge these ideas, leading to "different prejudices" and discrimination that persist, preventing humanity from achieving global unity in the commodity economy. Resources always limit the survival instinct, and the possession of resources for survival is a common motivation of species, leading to competition for resources, labor specialization, resource depletion, and ecological imbalance. The scarcity of resources has led to many freelance and entrepreneurial jobs.

Recognizing one's strengths and choosing the right career path has become an individual's decision in the commodity economy. Making these choices improves the life of the individual and enriches society. In the commodity economy, free labor promotes intelligence, independent thinking, and the pursuit of continuous learning. Freedom of labor encourages

professional exchange and socialization, turning occupational freedom into an asset that helps society overcome many prejudices. Individuals can freely exchange, buy, and sell products and services according to their ownership and needs. The diversity of labor creates many different products and services, meeting the diverse needs of society. Freedom of labor reflects creativity in developing new capacities and meeting new needs. This transformation involves material goods, life plans, labor standards, and occupational innovation in the commodity economy. Freedom of labor promotes free trade in goods, services, and ideas, with the primary goal being the survival and reproduction of the species. When life becomes the standard of exchange, it is both scarce and valuable, while other goods may have opposite values. The species' instincts may motivate humans, and individuals with similar mental dispositions may require treatment or rehabilitation in the commodity economy. Therefore, "Implementing sustainable practices can increase resilience and long-term survival" (Purnomo et al., 2024, p.3475). Mental states arise from exchanges involving life, lifestyle, character, creativity, standards, freedom, labor, material things, and money, and without these mental phenomena, the driving force for evolution would not arise. When life becomes a commodity and a standard of value, it becomes intertwined with lifestyle, character, creativity, standards, freedom, labor, livelihood, and money in the economic commodity exchange market. The seller and the buyer are both correct; both are products of commodities and carry the status of life with different amounts of money.

When individuals value each other's lives, they can associate them with freedom or standards, money or relationships, material needs or ideals based on their own needs and abilities. "Bonding social capital describes close relationships between individuals with similar backgrounds, such as family, close friends, or neighbors, while bridging social capital involves strong ties with distant friends, coworkers, and colleagues" (Ari et al., 2024, p.3002). Life, which fulfills an everyday life, is considered a valuable commodity, with aspects valued as much as any manufactured good. In this context, mental phenomena can be resolved or even abolished. By adapting to the possibilities and demands of life, individuals are free to choose their social roles, whether as children, parents, spouses, elders, priests, officials, business people, patriarchs, religious leaders, directors, believers, citizens, workers, teachers, doctors, engineers, or scientists in a commodity economy. Social treatment and individual capacities are the "medicine" that shapes differences such as wealth and poverty, good and evil, freedom and oppression, status and inferiority, truth and falsehood, justice and injustice. The "medicine" of nature gives each person life, but choice, freedom, truth, and creativity shape the way a person lives. A person's life integrates the forces of both nature and society. Life has always represented the evolution of species instinct, with occupational freedom being the ultimate expression of species differentiation, not only a treatment for "social psychiatry" but also the "medicine" of truth for each individual to be himself. When freedom becomes universal, the nature of species is harmonized, reducing differences and allowing diversity in occupations and life choices. Freedom of labor becomes universal when tradition, morality, law, and money are unified. Then, freedom and reality are necessary and linked together, making the fulfillment of universal freedom possible. Freedom appears as the "medicine" of the "psychosocial" treatment regime in the commodity economy.

## **5. Conclusion**

The phenomenon of "social psychopathy" is complex and has influenced the development of the commodity economy. Economic structures shape individuals' perceptions of success, freedom, and fulfillment, often creating "social psychopathy" pressures. The drive for economic achievement fosters creativity, adaptability, and the development of new skills, contributing to social evolution and personal growth, and is considered a possible remedy for "social psychopathy". However, it can also lead to negative mental patterns, such as anxiety,



guilt, and competitive stress, as individuals struggle to reconcile their abilities with the high demands of economic roles. Mental phenomena such as ambition, creativity, and the need for autonomy develop alongside economic conditions, creating a unique cultural framework where values such as freedom, success, and social status are constantly redefined. As individuals overcome these mental challenges, the commodity economy shapes a dynamic environment where individual and social development depends on balancing material needs and mental health, emphasizing the need for adaptation, support, and purpose in modern life. All of this gives rise to the need for an effective and quality "remedy", each individual living according to his or her own abilities, enjoying his or her own needs, that is "truth".

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