

Hegel And Psychiatry; And Wise Steps For The Individual And Per The Psych Unit

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Part One: Hegel (Nice!) And Psychiatry

Hegel wrote, in *Philosophy Of Right*, in the chapter "The Ethical System":

153. In that individuals belong to the ethical and social fabric they have a right to determine themselves subjectively and freely. Assurance of their freedom has its truth in the objectivity of ethical observance, in which they realize their own being and inner universality.

154. The right of individuals to their particularity is contained in the concrete ethical order, because it is in particularity that the social principle finds a visible outer manifestation.

We should emphasize this, in American society! It is done in some ways, depending which family, culture, group, or school; in the political, school, and family life it too often is ignored or is top-down mandated per a given fixed and unrealistic inherited form. (Things and traditions can and should be passed down – but realized for each individual, by each individual, within the ‘ethical and social fabric’ – and this, too, often happens; there is significant dynamicism and participant inquiry, and this should be noted.) But the above principles, so stated, should be part of American cultural training. “Work out life for oneself. Here's what various people before you have said, including Confucius, Buddha, Jesus Christ, Muhammed, the American Indian tradition A, B, or C..., Hegel, Wittgenstein...”.

This applies, too, to psychiatry – “But I'm not eligible for the above: I've been DSM'd.” Actually, if a person does not conform to socially (on some level) reasonable means to the above Hegel pursuit, then 1) the basis for socially reasonable should be discussed; 2) the individual should be allowed to respond, explain, or change his or her mind or action; and 3) this inquiry should then become part of 153 and 154!!! And I would argue that in most cases, the individual retains significant ability to work things out for himself or herself – either to explain, or to re-orient, or to develop and enhance further insight. Proper context and guidance may be necessary.

But psych unit psychiatrists do not, in the first place, consider the ethical at all, in their framework and praxis – much less an ethical system or moral actuality; or perceptual or spiritual or religious or psychological or narrative or everyday or mediative reality. It is a biogenetic model that purports to explain many of the features of human existence – and one would conclude all of them in terms of the biogenetic – that excludes all of ‘all of the above’.

It does not allow that training, working out for oneself, and useful deviation from an imagined line of median behavior apply. It does not acknowledge body-breath-mind-truth-world-space. It does not

acknowledge Hegel, or his importance. It does not acknowledge or allow merit and demerit of this and that, and the standpoint of those various involved, or of society, or of a thinker from culture A, B, C. Nor does it permit the individual voice, and it denies the use of language. Yet it's 'biogenetic malfunction' and the disorder set in the biogenetic model and described in an inversion of the use of the uniframe (Minsky, *The Society Of Mind*).

Any strengths it (psych unit psychiatry) has should be set in a redefined framework.

But this Hegel is really useful. :-)

Part Two: A Delight And Reality

So this is such a delight and reality, an actual real space, this Hegel and Buddhism. Realization and just this world.

(And part of the state should be to make sure of social justice and individual, collective, and group and nationality rights. And that also is up to us, along with the state, in the everyday.)

Part Three: Karmic And Wisdom Steps

I had this idea a few weeks ago that I haven't yet put down in print, and the idea fits right in with Hegel (the ethical system) and Buddhism (insight, non-discriminating mind, and a moral reality), and also with Christianity (and perhaps any deeply wisdom thought and practice).

I figured that if one takes largely positive steps, even if one is found mentally ill by this or that criteria, one can more readily find a path from dilemma or toward explanation and right. One hasn't done that with significant long-term penalty. One has to know, can train oneself, can realize wisdom (philosophy, the everyday, or wisdom traditions), can study and work with Hegel's ethical system and determination, can work with non-discriminating mind and avoiding reacting effects from an objectified, fixed view of each thing and things (Buddhism), one can see if another responds to an act or representation of kindness or patience, etc. So the Christians see a moral and Spirit reality to God, study, and the fruits of the Spirit, and perfection in Christ; the Buddhists speak of discriminating mind and its perils, and the path to liberation, insight, realization of just this world, and freedom from karma, perhaps with a moral reality to the universe (I have to study this – natural outcomes); Hegel speaks of the ethical system, that the ethical system is the spirit of a family and a nation, that this has to be determined on an individual and particular way by the individual since it is part of the ethical and social fabric, that there is an objective, universal objective sense and actuality to the ethical system. The individual who in preempting or encountering a psych unit – and those around them – should be made aware of this, to avoid further dependent-arising pitfalls and worsening snares, so that clarity can be better attained and reality penetrated per situation and person. That is, introducing the positive can help see ways that step aside from potential karmic or philosophic or interpersonal or mental or spiritual difficulty. Then and at the same time, the matter should be described in terms of 'all of the above' from mvo-p.

So this has material, real-world implications.

Significant!

P.S. For instance, the mvo-p treatment team could say, “If the individual is ethical, or sets up this or that set of situations and types of situations, in his or her life, then what to do, what material do we have to work with...” ... along with ‘all of the above’.

The ethical stance of the individual is never taken into account in a psych unit, or in a diagnosis (which is largely rendered a-priori decisis). But it’s key! And can provide a map, along with other factors.

Resources

Philosophy Of Right by G. W. F. Hegel, Dover Philosophical Classics.

Related Papers

[Introduction To Mvo-p And My MVO: 2019 Thesis](#)

My MVO: 2019 Thesis (Web page and papers): <http://mvo-p.com/Mvo-2019-Thesis.html>