

How to Cite:

Quoc, N. A. (2021). The nature of money. *Linguistics and Culture Review*, 5(S3), 619-634.
<https://doi.org/10.37028/lingcure.v5nS3.1558>

The Nature of Money

Nguyen Anh Quoc

The University of Social Sciences and Humanities, Vietnam National University,
Ho Chi Minh City, Vietnam

Abstract--In explaining the phenomena of life, thinkers have not clarified the relationship between money and standards and people. Man is a liberty, creative subject, truth in behavior and labor. The product of creative acts creates needs, and the product of labor fulfills human needs. Exchange between people is the exchange of behavior, labor for products as a broker. Relationships between individuals establish standards of ownership of property and people. People, property, and standards are unified, but when the state monopolizes the promulgation of laws and issues money, the state, money, and laws are unified. Laws, money and products exchanged with each other make the relationship between the state and citizens have different functions and tasks. Money is the purpose, so making money to live makes the love of money increase. People forget themselves, become hostile towards each other in the vicious circle of money. When USD became a popular spiritual demand, countries with USD need were in the whirlpool of the money game set by the American regime. Economic growth, war of aggression, defense of the homeland are common spiritual needs. Commodities, modern weapons, arms race, globalization make the USD stronger. The strength of the US dollar and the US regime are the same. The need to remove the power of the American regime became the need to abolish the monopoly on USD issuance. If the monopoly in the issuance of USD cannot be abolished, then humans are slaves to the USD telling the wrong order.

Keywords---money, people, reciprocal, state, USD.

Introduction

Money is one of the factors to connect and exchange between people, it is associated with economy, politics, culture, education, morality, law, family, religion, state, public company. Money creates the necessary driving force for development such as connecting people, distributing products, exchanging goods. However, the relationship between money and people has not been scientifically studied so far (Stemler, 2013). Besides that, the consequences of money are creating barriers to the cause of human liberation. The problems of resource

Linguistics and Culture Review © 2021.

Corresponding author: Quoc, N. A.; Email: nguyenanhquoc@hcmussh.edu.vn

Manuscript submitted: 18 June 2021, Manuscript revised: 09 Sept 2021, Accepted for publication: 27 Oct 2021

exploitation cause ecological imbalance, environmental pollution, the relationship between people becomes hostile; impotence, misfortune, falsehood, war, disease threatening life; new weapons, strange needs appear, distorting the liberty, creativity, and truth of people. Human products so far have not been studied systematically and fully in relation to money, so people are not well understood in today's conditions. In order to contribute to a multi-dimensional view of human relations with money, this article focuses on clarifying the nature of money from dialectical and historical materialism methodology (Wheat et al., 2013; Blanchard, 1990).

Method

The research is based on the worldview and the methodology of Marxist philosophy, and at the same time uses specific research methods such as analysis and synthesis, logic and history, inductive and interpretation, abstraction, generalization, comparison, comparison and literary methods for research and presentation.

Literature review

The article titled *The Nature of Money* is new research compared to previous works but it is inherited from different studies. *Money with perfecting human* (2020) clarifies that money is an equivalent, people become a commodity (Benešová & Tupa, 2017; Gore et al., 2011). Which clarifies the origin of money through labor; exchange of products, increase in human value as measured by the corresponding amount of money, the role of the state in issuing money, creative labor is human value. *Nature of Religion* (2020) argues that the historical development of religion is closely related to human activities. "But in an environment where all living activities are attributed to the exchange of money, religion as well as everything else can be exchanged and traded in various forms" (Quoc & Tri, 2020).

Humans' value and cost (2020) makes it clear that people are value. Man makes a standard exchange for money. "Money, standards are produced in a common way leading to the inflation, and depreciation; as a result, the shock of humanity's values is inevitable" (Quoc, Tri, & Lam, 2020). *The Nature of Education* (2020) clarifies educational science, the role of the education market in the development of scientific knowledge in human perfection. "Scientific knowledge embodied in creative labor has a social value illustrated by the price of money" (Quoc, Tri, Lam, & Hoang, 2020). *The Nature of Power* (2020) clarifies power with human perfection. "Money is the universal power which is so powerful that it can meet all actual needs with sufficient amount of it" (Quoc, Tri, Dung, Lam, & Hoang, 2020). *The consistency between the truth and deception during humans' development process* (2021) argues that while lying is a universal phenomenon, truth is a universal spiritual need. "The essence of money is the truth and vitality, but people who desire constantly increasing money make it false" (Quoc, Tri, Lam, & Hoang, 2021).

The Spiritual Goods (2021) clarifies spiritual needs, universal spiritual needs, spiritual goods. "When money becomes a common purpose for exchange, people,

bodies, knowledge, standards, and assets are commodities” (Quoc, Thuong, Duyen, Hoang, & Tri, 2021). *The Nature of Human Life* (2021) clarifies that the human object is life. “The real person is revealed through a direct relationship with standards and money. Exchanging between people for standards, money as a common parity, people are commodities” (Quoc, Nghia, Thuong, & Tri, 2021). *Exclusive Spiritual Goods* (2021) clarifies people and norms, individuals and behaviour, liberty and labor. “One of the basic acts of monopoly is the act of setting standards and issuing money in various forms” (Quoc, Tri, Nghieu, Lam, Hoang, & Cuong, 2021). *The Nature of Sex* (2021) clarifies sexual behavior as liberty, creativity, truth. “Norm is nobility but the price of nobility is measured in money. Money is valued, so when gay, bisexual, asexual have a lot of money, homosexuality, bisexuality, asexuality becomes the value and need of society” (Quoc, Thuong, Hoang, Bung & Chien, 2021).

The Nature of Liberty (2021) analyzes liberty in relation to necessity, to personal responsibility, to private ownership and to slavery. “Standards, money does not appear, standards do not become popular spiritual needs. Individuality is inevitable, individual, talented, creative, but when individuals submit to standards, money is being - liberty” (Quoc, Tri, Nghieu, Dinh, Chien, & Hoang, 2021). *The Alienated Human* (2021) clarifies that people lose themselves by alienated labor, alienated behavior. “Not being poor but being greedy for money is meaningless, so those who are greedy for money are unhappy until death (Thornicroft et al., 2009). Money, the norm becomes a common spiritual need, the whole society is a slave to money, the norm is unhappiness, impotence, and falsehood” (Quoc, Tri, Thuong, Hoang, & Bung, 2021). The above documents are the database to clarify *The Nature of Money*.

Research Results

Money as a measure of human value

The relationship between people takes liberty, creativity, and truth as the purpose of life. When the means of subsistence are scarce, labor to produce products is a common need. If the product of labor does not appear, the demand for that product is not popularized, and labor in that field does not become a social need. The relationship between people is not only a connection by behavior but also an exchange of labor. Connections between individuals were simplified, but when there was division of labor, diversification of occupations, and a commodity economy appeared, making the exchange between individuals complicated. The connection between individuals is the exchange between behavior and labor, taking the product to be perceived and produced as a broker. Property and knowledge are products of individuals, and standards are products of society. The relationship between individuals and society is the exchange of knowledge, property, and standards with each other. Knowledge is the goal; and property and standards are means. Standards as a measure, assets and knowledge are commodities. If property is an equivalent object, knowledge and standards can be bought and sold; relationships between individuals who are discriminated against.

The exchange between individuals by different behavior is a necessity of life. With a large population, the division of functions and tasks becomes richer and more

professional. Scarcity property causes alienated behavior to emerge, to become pervasive, and to make exchange between individuals into an external, alien, hostile relationship. Falsehoods appear, become common, making the betrayal in exchange between people no longer true. Cover up the falsehood in the exchange by taking the standard as a common measure. Standards become a means of subsistence that increases falsehood. Falsehood became so widespread that alienated labor appeared. The exchange between alienated behavior and alienated labor is a non-human relationship, satisfying a need for alienation that causes betrayal to occur. "But betrayals became common, the need for trust in the exchange was evidenced by the product expressed in money. Money has become the true belief about the parity in exchange, so betrayal has always been expressed in money" (Quoc & Tri, 2020). Money is the product of the standards, so the standards becomes the object of money. Exchanges between individuals and society become the exchange of property, standards, money. Assets, standards, money are unified. The standard corresponds to money, so money is rationalized by the norm. The same amount of money is the same standard, so the amount does not serve as a measure of personal worth. Mutual exchange between individuals becomes a buying and selling relationship, which requires a difference between individuals, that is, an exchange that one person has what the other needs. If individuals have the same standards, communication between individuals does not take place; differences, creativity between individuals do not appear. Standards are products of family, religion, state, company, so it is a social need.

Social needs become a measure of individual worth. Individuals meet social needs as measured by norms. Individuals have a reciprocal norm for the amount of money that meets a social need that becomes an individual value to society (Altmann et al., 2008). Individuals have social value when there is a corresponding amount of money. Money becomes a measure of personal worth. Individuals who have money are valuable, so individuals who want value become people who need money. Money influences religion, politics, economics, science to such a degree that money becomes the measure of everything. People are the product of the norm, it is like money, the property is stored is self-depreciating of values. The exchange between alienated labor and alienated behavior is the exchange of money for the standard. Truth is the constant as a measure; Money and standards are reciprocal, so when money depreciates, the standard gains value, and when money gains value, the norm depreciates (Fahr & Irlenbusch, 2000). Money and standards are the goals; truth becomes a means of increasing helplessness, unhappiness, and falsehood.

Assets correspond to money, so money is legalized by assets. Property is the object of money, which causes the form of money to change differently according to the level of productive forces, manifesting in historical assets such as mussel shells, metal, paper, polymers. Money in shells, metal guaranteed by a specific regime, that money is brought into the museum to admire the value at the level of mining mussel shells in a very modest way, the minting technique is so sophisticated that only a small number of that period could be produced. Mussel shell, metal is also money, it is valuable for people who like to play antiques. If the traditional needs are gone, ancient coins become meaningless. Money is a product of history, so money is a medium of exchange like any other commodity.

When money acts as a broker for exchange and connection between individuals and assets, society is divided into two parts: one has money, one has property; the need for money and property to be socialized. Money becomes the object of all socialized property. Enough money is wealth and enough wealth is money. Exchanged between standards in terms of money, property becomes an external, non-human relationship. The power of man manifested in property or money is the same, but money is more flexible. Money is the end, then the property, standards are the means.

Money is the medium in exchange but when money is the end make money everything. If a society has an antagonistic division of labor, property is reciprocated with money, then in the society one part has money and another part has property, or a part has both money and property, or another part has money have no money or property; Social disparity continues. Money is a means, but when money is everything, money pushes one part to one side and the other to the other. Those who see money as a means of life are watching, enjoying the magic of money. Those with enough money like to take sides with good or evil; good or bad; noble or lowly very simple. Money exists in aspects of life. Money is both a means and an end, so money is the driving force of socio-economic development.

Food, water, oxygen, music, cars make people a living reality; money for promises, hopes for those needs. Money does not give people the satisfaction of real needs other than hopes and promises, so money is a popular spiritual need. The satisfied need for money makes money meaningless. The need to own a lot of money is not satisfied, so the bloodlust of the love for money is constantly increasing. Money meets living needs like other means of living, making money production companies popular. If money is not produced, money does not become a need. Money is commonly produced, money is no longer a need. Money is so much that the whole society can possess it, only people who like to play antiques need money. Everyone can produce money, money is meaningless. Money is a monopoly product of the state. Citizens have a need for the state, that is, a need for fairness. Money is a universal symbol of justice, while law is a symbol of justice in individual cases. Money is an exclusive product that measures the value of society, so people with money are valuable people, people with value are people with money. When money depreciates, people with money depreciate.

Increasing personal value in any form, its object is always the truth. Each individual makes himself a subject of truth which is the measure of his personal worth. But using money as a measure, individual prices revolve around the amount of money earned. An individual's need for money is not a human need but a need outside of man, that is to perform alienated behavior or alienated labor in production, business produce the amount of money earned is the product of helplessness, unhappiness, deceit. Using money to speculate on the means of production to make a profit by buying labor, or renting out the means of production, or making the means of production scarce to wait for the price increase. Means of production, goods do not add value, but the people who use it can change the value. Truth in behavior, labor makes the product add value; and alienated labor, alienated behavior makes the product devalued. The appropriation of value is possible only with regard to labor, acts in truth. Alienated labor, alienated behavior does not add value but also loses value, except

that there is a variable factor $F(x)$ but the variable depends on the domain human existence. Assets are scarce or common depending on the domain of human existence i.e. social needs cause prices to rise or fall. The amount of money changes in the market depending on the money issuance policy of the state. Social demand and government policy are variables that cause asset prices to change. Social needs, state policies, property prices are unified.

In the absence of variable factors, the value of labor and behavior is equal to the value of products and goods minus production and business costs. An individual's property is equal to the reciprocal amount of money that measures the individual's value to meet social needs. The individual who owns himself or owns property or owns money is the same. Personal ownership is value, while property investment is the need to increase the amount of money (Lefort & Urzúa, 2008). Investing money or investing assets is the same, if the variable factor is not taken into account. In fact, the value of stored assets depreciates with time due to changing social needs, while the value of money depends on the policy of the state. Individuals who get rich by speculating money or assets for profit contain the element of variables. However, the variable factor manifests in opportunities or risks, when you know how to seize the opportunity, wealth is inevitable, and without timely countermeasures to risks, failure is unpredictable. The case of random wealth is considered lucky, but the case of being rich due to grasping social needs, changing state policies is wise. Luck or wisdom is determined by what is outside of people and circumstances. Ownership depends on needs and abilities, but a lot of money is determined by something outside of people (Cho, 1998). The individual who owns the truth is value but the individual who owns the money depends on the variable. Truth is constant; amount of money, social needs are inversely proportional to each other. Money is the goal, so in making money, we find joy, while performing human functions, we feel pain.

Money, people and standards are unified, but when money is the goal, it acts as a common equivalent in exchange, purchase and sale; standards and people are commodities. When the norm is the goal, as a common equivalent in the exchange between money and human, money gets the price, human lower the price and vice versa. Money, standards as a measure of value, the relationship between individuals is discriminatory. When human are constant, as a common equivalent for exchange, money and standards are bought and sold again and again to be rich or noble (Kustina et al., 2019). Depending on specific historical conditions and circumstances, which object becomes the goal, the socio-economic development will follow that trend. Human is the goal, then human values are awakened. Money, standards are the goal, people become slaves to money, standards know how to tell.

The state monopolizes the issue of money

The state is the political and economic organization, the profession of officials. Officials use property and people in a country to do what the state wants by law and money. "The existence of the state is the need of the official so the existing state in each official is manifested as a profession for a living. The State becomes a professional organization as a common parity to exchange and connect among officials in the possession of social-economic power, the official becomes a

commodity” (Quoc, Hoang, Chien, & Thanh, 2021). The official's profession is to produce goods by act exclusively to satisfy social needs. This exclusive commodity as a common equivalent for exchange is law, money. Law, money promises citizens hope for truth, fairness in the exchange of property; it makes the relationship between the state and citizens have different functions and tasks. Money and law are products of the state, so money, law, and the state have unity, so when the state is the goal; Money and law are means. When respecting the law makes the state and money have unity. When money is the common equivalent of exchange, the state and the law are commodities. Money is a commodity, but not a commodity in general, but a monopoly, produced and issued by the state.

Making money in accordance with the law is righteous, a lot of money not in accordance with the law is illegal. The law corresponds to money, so there is a law with money and with money there is a law. Money and law transform each other in measuring the value of the state. In terms of money being promoted, the state manifests itself in the value of money. Money is the value of the state, so the demand for money becomes the need for the state. State demand and money demand are the same. People have a lot of money depending on social needs and state policies (Emmanuel et al., 2017; Adinkrah & Adinkrah, 2021). Making money by policy or social need is a private individual's purpose. Increasing the amount of money owned by private individuals creates favorable conditions for concentration and capital accumulation in the expansion of scale, reproduction, economic restructuring, and diversification of industries, but the downside is that for the antagonistic division of labor, the disparity between rich and poor; unhappiness, impotence, and falsehoods are constantly increasing. The role of the state in promulgating laws, issuing money is meaningful in overcoming barriers, creating momentum for development, which is the trend of progress. Implementing the policy of take from the poor and give to the rich, the impotence, unhappiness, and falsehood are constantly increasing. Money and law carry the nature of the regime in regulating and managing society, so the value of people in a specific regime has the nature of law and money.

Human value in terms of state is expressed in law or reciprocal money. Currency exchange is popular, legal relations are individual. If the money relationship is popular, the individual value in a particular regime is expressed in the labor price expressed in the reciprocal amount of money. If everyone has the same amount of money, it becomes superfluous. The production and issuance of money is the exclusive function of the state to make money valuable, the regime is strengthened by the money being issued. Officials get rich by the amount of tax money that makes taxpayers legally poor. Tax proceeds are used partly to produce money, partly to overcome the inflation of social needs, partly to pay salaries for officials, subsidies, social security, and partly to reproduce basic needs.

The state is rich and strong in that it implements a scientific basis for tax policies for citizens, salaries for civil servants, and money issuance policies. The applied tax policy makes one part richer and the other poorer, because the amount of wealth in the society remains constant. If the state is rich and strong by taxes, no one can get rich, except those who evade taxes or do not pay taxes that is private individuals. But the tax money is not enough for the state to spend, the reciprocal money is borrowed or the money is issued. The state ensures the survival of

officials by all possible means. The state does not guarantee that officials can live on salary, the distortion of the state is inevitable. Officials get rich by salary, making citizens' love for money the driving force of development. Officials who can't live on salary make the negative appearance inevitable; while officials earn enough to live by thrifty spending, the greed for money is overcome, traditional values are enriched. The state uses citizens and property to do what the state wants by issuing money scientifically and effectively, while the law is used in reluctant situations when necessary.

The state is rich and strong when it knows how to use money with a scientific basis, which is to make money valuable. Citizens and property in a country belong to the state but officials use citizens and property for what the state wants with money or law. The State uses money to regulate and distribute products, creating development trends according to the provisions of law. The power of the state manifests itself in the amount of money issued. But when money is issued so much that money has no assets, citizens do the reciprocal, the universal power of money corresponds to the virtual value. The popular spiritual need corresponds to the amount of money, the inflation of money returns the society to traditional values. The nature of money is exclusive but very universal, so when the popular spiritual needs do not correspond to the amount of money, money takes the strength of national defense and security as a counterpart, money becomes valuable when the amount the amount of money guaranteed by that power or the power of the state that guarantees the amount of money to be issued. Money can become the guarantee for the whole society to be equally poor, while human wealth is the premise and basis for development. Social revolution and the eradication of old money and issuance of new money are the same.

The state is the owner of property and people in a territory managed by the state. Property, citizens, money, laws in a country are owned by the state. The State's defense of the fatherland means the protection of all property and citizens; monopolizing the issuance of money, establishing the rule of law by any means possible. A nation's wealth is in its wealth of citizens and state-managed assets. The power of the state in owning citizens and property is manifested by the power of law and money. The value of a regime is reciprocal to its citizens and assets acquired in a particular historical period. The State manages and regulates the economy - society or uses citizens and property to do what the state wants by promulgating laws, or using money for exchange. Assets that correspond to money; Citizens correspond to the law, but when the exchange between citizens and money is a common phenomenon, citizens and money are unified in the state.

The state is the goal for the citizen, money is the means, but the citizen is the end, the state, money is the means. Money is an equivalent object, the state and citizens are commodities. Investments for citizens, the state, money can be bought and sold; If the state is a merchant, citizens and money can be bought and sold; If money is used as a common equivalent in exchange, purchase and sale, citizens and the state are goods. Citizens, money and the state have mutual transformation in the process of exchange, purchase and sale; while the means of production do not change the value in the product. But the transformation makes the owner of the means of production legally rich; unskilled, law-abiding salaried

workers become poorer due to the devaluation of money, “those who with money get devaluation, social values become ambiguous, regime devalues and the rich is once again poor in accordance with the law, while the owners of productive materials and creative labor have been greatly enhanced in value. The power of money is so powerful that by no action, there is nothing that is not prescribed by money” (Quoc, & Tri, 2020). The transition from rich to poor and vice versa, money regulation, social distribution is simple.

The value of money depends on the needs of society. Money depreciates, citizens have no need for money and the government issues depreciated currency. Money depreciates, the state is devalued, property is socialized. Assets increase in value, the regime is devalued because money depreciates; then, the state enhances value by enacting laws that make state-owned property scarce and valuable. The state uses valuable assets to do what the state wants by law to put the power of the state in the place of money. The state is honored as every source of wealth, those who profit from the policy become true patriots. Genuine patriotic citizens become loyal to the official profession. The state makes sense when it is a means of making a lot of money. The state is lost only when it is no longer a means of making money for true patriots and no longer has the monopoly on enacting laws and issuing money. Officials are loyal to the state when enough wages bring loyalty. The value of an official's life is not equal to the labor produced, but it is bought with the salary brought by that state. States are weakened by suicide due to the amount of money that is issued. The state does not commit suicide by issuing money, then regime change is inevitable, or that money becomes a common spiritual need of mankind.

Labor is the power of man manifested in the product. When products correspond to money, human power corresponds to money. Social needs corresponds to the quantity of money, so the number of inhabitants corresponds to the corresponding quantity of money. Money has a value based on the number of people who need money as a counterpart. But the quality of the population determines labor productivity and social needs. The state takes the amount of money corresponding to the social labor productivity and social needs to make money valuable, then, the socio-economic development depends on the variable of money, or the labor productivity or the variable of social demand. Labor productivity, social needs and money are a unity. Labor productivity, social demand increases, money is not pumped into the market, socio-economic development is difficult, the state becomes a barrier. Labor productivity does not increase, money is put into the reserve to keep its value, the state is poor in property. Labor productivity increased, the state released more money into the market by implementing relief, social security, increased salaries for officials, investment in production of social needs is efficient. But social needs and labor productivity depend on the quality of the population.

If the quality of the population does not change and the quantity of money is stable, then the national power does not increase. The quality of life reflects the national strength and the value of money, so the quality of population, money, and country are unified. But when money is the purpose of life, the quality of population and country are commodities; country is the end, money and population quality are the means; If the quality of the population is the same

thing, money and countries will be transformed. The fluctuations of the economy - society in different directions are due to the replacement of positions, the mutual transformation between population quality, national strength, and value for money. When money is the goal, the quality of the population and the country is fully exploited, so a lot of money can only be the exploitation of the quality of the population or the use of the power of the nation. Increasing personal prices by taking money, policy as a means of becoming a popular private individual need. But taking the strength of the nation as the goal in international relations, the quality of the population and money are the means. When money is the goal, corresponding to the quality of the population, the quality of the population is fully exploited. Countries that are rich because of money exclude their citizens from the quality of life when money becomes the goal of the nation. The war between countries competing for territory, possessing people as a means, and the war for the monopoly of production and issuance of money is the goal.

Money reciprocal popular spiritual needs

Historically, wars have been fought over people, taken prisoner, forced labor or expanded territory, invaded land, and exploited resources. Today, people and property are expressed as money, so money is one of the main causes of wars. People, property, money are a unified whole. People are the end, and money and property are the means; property is a measure of value, so people and money are inversely proportional to each other; money as an equivalent for exchange, people and property are commodities. Gold is a special asset, with many attributes to meet human needs such as being able to use, accumulate, store, and exchange flexibly, so gold has become a popular spiritual need. The currency that corresponds to gold, people, that money becomes popular. People, money, and gold are united. People and money are united when gold is the yardstick; money as an equivalent for exchange, people and gold are bought and sold. When people are the goal, money and gold are means, so money and gold are inversely proportional to each other; money gains value, gold depreciates and vice versa, gold gains value, money depreciates.

Overcome the devaluation of money by mining gold or inventing new products and needs. But gold mines are scarce, so it is not feasible to mine gold for money. As gold becomes as popular as other metals, gold as a counter currency is meaningless. New needs become common in proportion to the products created. The amount of money issued in proportion to the created product is valuable. Social needs depend on each specific period, for example, in the condition that countries have demand for oil, but only a few countries have oil fields to exploit, so the currency that corresponds to kerosene is valuable. When kerosene is a necessary energy for economic development, the amount of money corresponding to kerosene is valuable, but when other forms of energy replace kerosene, the amount of money corresponding to kerosene is devalued. When oil is replaced by other forms of energy, oil-rich countries convert revenue sources to economic growth in all possible ways. Rare earth is a popular demand, the corresponding money for rare earth is valuable. Rare earths are valuable, rare earths are also produced.

Assuming that the USD is the counterpart for kerosene, the countries that have demand for kerosene have the demand for USD. Oil-producing countries and oil-consuming countries both need USD to exchange kerosene and other commodities. Oil exploitation, kerosene demand, USD is a unified whole. Oil extraction productivity does not increase, the USD and demand for kerosene are unified. The demand for kerosene is constant, the exploitation of kerosene and the USD are a unity. USD is the purpose; kerosene extraction and kerosene demand is the means. USD ensures productivity and oil supply, USD becomes the true belief that makes USD issuance regime conditional to collect assets, improve human quality. But kerosene extraction and kerosene demand are complementary, so in the short term the amount of kerosene that corresponds to USD is considered constant. But the fact that the quantity of kerosene, the demand for kerosene, and the USD in the market are variables, it depends on the productivity of kerosene extraction, the demand for kerosene for the development of countries, and the issuance USD depends on the US regime. The American regime, oil productivity, and the development of nations are a unified whole. When the development of nations is the goal; American regime and kerosene productivity are the means. When kerosene yield is the measure; the development of nations and the American regime are mutually transformative. When USD is the middleman, oil productivity and the development of nations become partners. From the beginning, people and assets managed by the US regime correspond to USD. Exploiting kerosene to get USD or using USD to buy kerosene, USD is issued. USD not only corresponds to the US regime but also corresponds to kerosene that is to the country that has a need for USD. But the productivity of kerosene extraction, the demand for kerosene changes or kerosene is replaced by other forms of energy, the USD value for kerosene changes. The increased demand for kerosene stimulates the economic development of countries, but the USD is not issued, the US regime becomes a barrier to development. USD is issued to achieve a number of problems such as: one is to remove barriers to economic development between countries; the second is that the USD is popularized; third is the increasing demand for US goods in the world; Fourth is to create an advantage for the US in competing with other countries' goods. The above problems make the tax policy and the issuance of conditional USD come into play, accelerating the strengthening of the US regime. The USD becomes popular, the USD becomes a measure of global economic growth, the demand for USD increases. When the USD corresponds to the global economy, the US regime, the USD and the global economy have a close relationship.

The countries with USD demand, the US regime and the amount of USD in the market are a unified whole. The interests of the US regime are promoted, the USD and countries that need the USD are leverage; The USD is the equivalent of making the US regime and other countries convert to each other. The interests of each country as a criterion to strive for, the US and USD regimes are objects to be exploited. Countries need to take advantage of the US regime and USD to develop. But if a country as strong as the US cooperates bilaterally, two-thirds of the balance advantage will be in the US's favor. In trade and global economic integration, the USD is popularized and brought into play. When absolute isolation between countries becomes common, the USD becomes useless in international relations. COVID-19 can be a test tool in embargo against USD.

USD is consumed across borders between countries is effective for the US regime, but countries that do not issue USD speculate and trade USD. Speculation makes USD scarce, enabling the US to issue more USD. Countries may not use USD in domestic purchases but may not yet prohibit their citizens from storing USD. Countries do not improve labor productivity, but speculating and trading USD to improve economic growth index is to make that country's money inflation, borders of countries are encroached on by USD. When the USD is the common equivalent, the goods and currencies of the countries in import and export have inverse proportions. Trading in USD makes a profit on the difference in currency rates of some countries in the import and export of goods. Speculating USD to use that as a measure of economic growth is wise but falls into the trap of the money game and is dominated by USD. Countries that do business, speculate in USD but impoverish their own resources and minerals, destroy the environment, and their citizens are thoroughly exploited. The production of goods, trading in USD in the import and export of goods is the poverty of the countries, while the US regime is constantly getting stronger.

Which country is invested by the US is that country becomes rich in USD, and resources, minerals or people are fully exploited. USD speculation is the USD counter asset there. Country speculating USD is backed by USD. The demand for speculation in USD is common, the rest is for the US to become rich in assets and people. Issuing USD is not inflationary when other countries speculate on USD. Business, speculation in USD is to put all assets and people into USD counterpart in a popular way. Countries speculating USD are poor in assets, people because of the wealth of USD and depend on it. The American regime is not perfect, the all-time high, but the perfection of the American regime is guaranteed by the strength of the USD. The USD is speculated to be larger in size and nature, the US regime is guaranteed by assets, people have demand for USD. The superiority of the USD is that the old need is simply reproduced, while the newly created need is universal. Countries may like African culture, Asian people, and European civilization, but the general trend is still to like USD, although they may not like the pragmatic nature of the American regime. The issuance of USD by buying assets, paying salaries for officials, relief, social security, production of new needs is to collect assets, people on one term; and USD speculation became a product of the US regime.

Countries around the world may not like the US regime but have a need for USD. When USD is a popular spiritual demand, the power of countries with USD demand revolves around the value of USD in international relations. The amount of USD becomes subject to the countries of the world. Asset value, the strength of a country is measured by the amount of dollars increased as a reciprocal. The annual growth of a country is expressed as a percentage, corresponding to the additional USD being issued to the market, the growth of that country is meaningless. If the total amount of USD in the market is stable, taking the USD as a measure for growth has a scientific basis. But it is also difficult to confirm that USD is not injected into the market, the amount of USD in the market is still a mystery? But suppose the amount of USD is pumped into the market through various forms such as official salaries, social benefits, social reproduction and new demand creation. The issuance of USD is an internal work, it is an exclusive product, ensuring the US's socio-economic security. Other countries must not

interfere in the internal affairs of another country in international relations is a basic and universal principle. Countries with USD demand and total amount of USD are consistent with the US mode in the currency game.

Countries with USD demand are in the spinning vortex of USD, so globalization is done by USD. People connect with each other by exchanging goods tied together in USD. Exchanges and purchases between countries are paid in USD. The American regime is guaranteed by property, people need USD. But when the level of production force develops, productivity increases, quality is good, production costs are cheaper, so essential goods are cheaper and cheaper, social demand increases, USD is not issued to compensate for each other so the USD value is unchanged. Labor productivity increased, production costs were low, commodity prices were cheap, social demand did not increase, the dollar depreciated, the US regime lowered prices. Keeping the USD price by putting it in reserve, other currencies have the conditions to popularize, the position of USD becomes scarce, the influence of the US regime is narrowed. The American regime depends on the global economic growth and the world demand for USD.

Expand the influence of the US regime by expanding the USD market. It is the reproduction and creation of new needs as the USD reciprocal. The struggle for power, influence, and aggression among nations is still a need, while the defense of the country's homeland is a common spiritual need. War of aggression and defense of the fatherland poses requirements for the production of new weapons, modernization of the national defense, and an arms race that has become a common phenomenon. The country that produces the new weapon becomes a source of USD revenue. When the USD is reciprocal of new weapons, the countries that produce the weapons become rich in dollars, and the citizens are excluded from life. Countries that need USD to import technology, buy weapons, and citizens are fully exploited. Wealthy countries, measured in dollars, are excluding their citizens from their lives. And modern weapons are produced to become the USD game again. The arms race between nations causes some countries with modern science to invest USD in research and production of new weapons, while those that have not yet produced weapons speculative USD to buy weapon. In the arms race and war of countries that need USD, the US regime gets richer when the USD is also reciprocal with weapons. Countries that do not have an arms race depending on the USD are inevitable, and the arms race makes the USD a popular spiritual need.

When the demand for USD is saturated, the amount of USD issued depreciates, the US regime devalues, countries become poor. The need to eliminate helplessness, unhappiness, and falsehood becomes the need to remove the USD. Eliminating the USD by abolishing the American regime or issuing a new replacement currency is the same. USD inflation makes all mankind equally poor because helplessness, unhappiness, falsehood are divided equally among those who own USD. The forms of money in relationships and transactions today are exclusive products, so it has the nature of helplessness, unhappiness, and falsehood. Money erases people by dangerous, contagious disease, COVID-19 or by atomic and chemical weapons or by depleted resources, ecological imbalance, environmental pollution. Anything that is effective in preserving USD strength or USD revenue or undermining USD can be produced. But money inflation causes

humanity to fall into a state of value recession, a cyclical value shock occurs. A country rich in assets and population becomes a prerequisite for development, while the condition of the United States is an advantage for a new regime to emerge. Which country can take advantage of the advantage to become a powerhouse in the monopoly of money issuance. New money emerges as the product of awakened truth; Liberty and creative labor has conditions to promote. All the things that are produced for USD revenue become obsolete but the truth is constant. The currency that takes the truth as a counterpart is of universal value. The new currency corresponds to the truth of the new regime that appears, the rotation of the currency is inevitable. The form of a newly-appeared currency with a common humanity is issued to reveal the truth of the human condition. The devaluation of money became a common spiritual shock that awakened humanity to return to itself. Complete human nature becomes the need of all substitutes for the function of money. Money corresponds to people, money returns to its essence as the product of truth. Money is no longer a product of impotence, unhappiness, and falsehood. Spending money is self-consumption, self-enjoyment. It is universally true that people are the measure of wealth. People are the end, money is the means; Money cuts itself out of people's lives. Man returns to his true nature as the subject of truth. Human is the goal, liberty and creativity are promoted. Health in labor is replaced by machines and robots; and the means of production are replaced by human intelligence. At that time, the scarcity of means of production does not become a barrier to the promotion of the human factor. Less investment in production materials, enhanced labor force by machines and robots, makes production costs low, high productivity, good product quality.

The product of truth takes people as a measure, then the private individual becomes poorer himself, and the individual who is rich in time becomes a human. Speculation in the means of production of the private individual is eliminated, investment in one's own people becomes inevitable. Competence, qualities and good virtues at work are the goals of real people. People are conditioned to become the needs of all. Truth is the goal, then people are honored and become the life source of society. Then, the value of man is the value of truth. Truth is the basis for mutual understanding between people honestly through friendly gestures, lively movements, revealing the form of life such as circus, magic, people are seen the ground rolling on the wheels, its own feet; while the product is spinning, seeing the truth in people. The whole universe is smaller than a telescope, bacteria are bigger than a microscope, humans and machines understand each other better, communicate and connect with everything by truth; phenomena in nature become the objectification of man. Things in the universe become little beings that need to be protected, cared for and provided by human intelligence.

Conclusion

The individual is a liberty subject, creative in behavior. The power of the individual is the power found in the product of action, labor. The exchange between the act of taking liberty and creativity as the goal, but when the means of production become scarce, labor is inevitable, so labor is the need, the goal, the means. The relationship between people by behavior becomes an exchange of labor for products as a broker. Exchanges inevitably become random exchanges,

so falsehoods and injustices in exchange appear. The standard, money appears to be the product of impotence, unhappiness, falsehood but as a common equivalent in exchange. But when money corresponds to the product of creative labor, money is legitimized as creative labour. Money becomes a common spiritual need, becoming a measure of human worth. The power of man is the power of money. The state becomes rich by monopolizing the issue of money. The State manages the economy - society by the policy of salaries for officials, taxes for citizens; implement policies of social relief, reproduction and production of new social needs. In international relations, USD has become a common spiritual need of the world. The American regime is guaranteed by the strength of the dollar, while the countries that speculate on the dollar are poor in assets, and their citizens are forced to work. The need to eliminate helplessness, unhappiness, and falsehood becomes the need to eliminate USD.

References

- Adinkrah, M., & Adinkrah, H. A. (2021). Focalizing Chinua Achebe's no longer at ease: mitigating and aggravating factors in Obi Okonkwo's corruption scandal. *International Journal of Linguistics, Literature and Culture*, 7(5), 371-380.
- Altmann, S., Dohmen, T., & Wibral, M. (2008). Do the reciprocal trust less?. *Economics Letters*, 99(3), 454-457. <https://doi.org/10.1016/j.econlet.2007.09.012>
- Benešová, A., & Tupa, J. (2017). Requirements for education and qualification of people in Industry 4.0. *Procedia manufacturing*, 11, 2195-2202. <https://doi.org/10.1016/j.promfg.2017.07.366>
- Blanchard, O. J. (1990). Why does money affect output? A survey. *Handbook of monetary economics*, 2, 779-835. [https://doi.org/10.1016/S1573-4498\(05\)80022-0](https://doi.org/10.1016/S1573-4498(05)80022-0)
- Cho, M. H. (1998). Ownership structure, investment, and the corporate value: an empirical analysis. *Journal of financial economics*, 47(1), 103-121. [https://doi.org/10.1016/S0304-405X\(97\)00039-1](https://doi.org/10.1016/S0304-405X(97)00039-1)
- Emmanuel, K. A., Chukwuma, I. O., Ann, O., & Agu, A. O. (2017). Effect of corruption on corporate governance in selected area offices of deposit money banks in Enugu State, Nigeria. *International Research Journal of Management, IT and Social Sciences*, 4(2), 27-47.
- Fahr, R., & Irlenbusch, B. (2000). Fairness as a constraint on trust in reciprocity: earned property rights in a reciprocal exchange experiment. *Economics Letters*, 66(3), 275-282. [https://doi.org/10.1016/S0165-1765\(99\)00236-0](https://doi.org/10.1016/S0165-1765(99)00236-0)
- Gore, F. M., Bloem, P. J., Patton, G. C., Ferguson, J., Joseph, V., Coffey, C., ... & Mathers, C. D. (2011). Global burden of disease in young people aged 10–24 years: a systematic analysis. *The Lancet*, 377(9783), 2093-2102. [https://doi.org/10.1016/S0140-6736\(11\)60512-6](https://doi.org/10.1016/S0140-6736(11)60512-6)
- Kustina, K.T., Dewi, G.A.A.O., Prena, G.D., Suryasa, W. (2019). Branchless banking, third-party funds, and profitability evidence reference to banking sector in indonesia. *Journal of Advanced Research in Dynamical and Control Systems*, 11(2), 290-299.
- Lefort, F., & Urzúa, F. (2008). Board independence, firm performance and ownership concentration: Evidence from Chile. *Journal of Business Research*, 61(6), 615-622. <https://doi.org/10.1016/j.jbusres.2007.06.036>

- Quoc, N. A., & Tri, N. M. (2020). Money with perfecting human. *International Journal of Education Humanities and Social Science*.
- Quoc, N. A., & Tri, N. M. (2020). Nature of Religion. *International Journal of Humanities and Social Science Invention*.
- Quoc, N. A., Hoang, D.T., Chien, D.V., & Thanh, D.V. (2021). The Nature of State. *Journal of Contemporary Issues in Business and Government*, Print ISSN: 2204-1990, Online ISSN: 1323-6903, 27(2).
- Quoc, N. A., Nghia, N. T., Thuong, N.A., & Tri, N.M. (2021). The nature of human life, *Galaxy International Interdisciplinary Research Journal (GIIRJ)*, ISSN: 2347 - 6915, 9, (6).
- Quoc, N. A., Thuong, N.A., Duyen, N.T.T., Hoang, D.T., & Tri, N. M. (2021). The Spirtual Goods. *Turkish Journal of Computer and Mathematics Education*. 12(6), 4867-4879.
- Quoc, N. A., Thuong, N.A., Hoang, D.T., Bung, N.T., Chien, D.V. (2021). *The nature of sex, Multicultural Education*, 7(8), 290 -298,
- Quoc, N. A., Tri, N, M., & Lam N.M. (2020). *Humans' value and cost. The Journal of Critical Rewievs*, 7(12), 2714-2720.
- Quoc, N. A., Tri, N, M., & Thanh, D.V. (2020). Discussion about the privately - owned and private individual. *The international Journal of Humanities & Social Studies*. 8(6).
- Quoc, N. A., Tri, N, M., Lam, N.M., & Hoang, D.T. (2020). The Nature of Education. *Indian Journal of Natural Sciences*, 10(62), 28007 - 28017
- Quoc, N. A., Tri, N, M., Lam, N.M., & Hoang, D.T. (2021). The consistency between the truth and deception during humans' development process. *PalArch's Journal of Archaeology of Egypt/Egyptology*, 18(4), ISSN: 1567-214X.
- Quoc, N. A., Tri, N. M., Dung, N.T., Lam, N.M., & Hoang, D.T. (2020). The Nature of Power, *London Journal of Research Humanities and Social Sciences*, 20(16), 2515-5792.
- Quoc, N. A., Tri, N. M., Nghieu, N.T., Dinh, P.T., Chien, D.V., & Hoang, D.T. (2021). *The Nature of Liberty, Linguistics and Culture Review*, 5(S2), 831-847.
- Quoc, N. A., Tri, N. M., Thuong, N. A., Hoang, D. T., & Bung, N. V. (2021). The alienated human. *Linguistics and Culture Review*, 5(1), 247-262.
- Quoc, N. A., Tri, N.M., Nghieu, N.T. Lam, N.M., Hoang, D.T. & Cuong, T.M. (2021). Exclusive Spirtual Goods, *Palarch's Journal of Egypt/Egyptology*. 18(08), 2568-2584.
- Stemler, A. R. (2013). The JOBS Act and crowdfunding: Harnessing the power—and money—of the masses. *Business Horizons*, 56(3), 271-275. <https://doi.org/10.1016/j.bushor.2013.01.007>
- Thornicroft, G., Brohan, E., Rose, D., Sartorius, N., Leese, M., & INDIGO Study Group. (2009). Global pattern of experienced and anticipated discrimination against people with schizophrenia: a cross-sectional survey. *The Lancet*, 373(9661), 408-415. [https://doi.org/10.1016/S0140-6736\(08\)61817-6](https://doi.org/10.1016/S0140-6736(08)61817-6)
- Wheat, R. E., Wang, Y., Byrnes, J. E., & Ranganathan, J. (2013). Raising money for scientific research through crowdfunding. *Trends in ecology & evolution*, 28(2), 71-72. <https://doi.org/10.1016/j.tree.2012.11.001>