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The Nature of Liberty

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Abstract--Liberty, and necessity are the premise for the perception of the relationship between man and nature. When objects exist in nature, individuals exist in people. Nature and man are a unity between the body and the individual in behavior. The successive act of liberty to fill the temporal gaps in the exercise of the right to life and the pursuit of happiness is the object of human science. Liberty is in itself, due to it, but depending on historical circumstances and conditions, liberty depends on different objects, knowledge, and needs of individuals, making behavior about necessity become liberty about responsibility. Individuals are acts of knowledge, with a will, and liberty is acts of intelligence and reason. When private ownership comes into being, liberty about the property becomes liberty about norms. Organizations become a means of subsistence that makes standards false. To submit to falsehoods in the course of living is a slave. The abolition of slaves is the subject of liberty. In the condition

that there is no more antagonistic division of labor, diversity of occupations, an abundance of sexual orientation, and false standards are fully discovered, work and gender are equally noble and equal. Labor and sex are the goals, and with responsibility, mutual service between individuals is an inevitable consequence. Each living by their ability, having the responsibility to become each other's needs, liberty is inevitable.

Keywords--behavior, body, individual, irresponsibility, liberty, necessity, need, norm, responsibility.

Introduction

Liberty is inevitable for people in general and individuals in particular. Liberty is discussed a lot in the history of philosophy, ethics, religion, politic. However, due to different conditions and circumstances; each ethnic group has different traditions, cultures, beliefs, and political institutions; In each historical period with different class positions, liberty is understood differently. Issues such as liberty and necessity, liberty and democracy or liberty of religion, employment, profession, association, party, sexual orientation are hot issues, especially today when society still has an antagonistic division of labor; equality, democracy, and fairness are also understood differently; Disagreements in family, religion, state, and company make social malformations recur and contagious; The false standards of all the dead generations weigh like a mountain on the minds of the living, distorting liberty. The article "The nature of liberty" contributes to a multi-dimensional view of the issue of liberty from dialectical and historical materialism methodology (Lewandowsky, 2021; La Fond, 2008).

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 Liberty is new research compared to previous works but it is inherited from different studies. According to Karl Marx's theory of human nature, human nature is liberty. But in a society with an antagonistic division of labor, labor is not liberty, but forced labor causes people to be alienated and lose their liberty (Quoc, 2019). Human Sciences (2020) presents the need for food, reproduction, and labor as a premise in human scientific research. In which, it is clear that people are the creators of needs (Quoc, 2020). Money with perfecting human clarifies that as money is an equivalent, people become a commodity. Human liberty manifests itself in money relationships. Individuals who are outside the whirlpool of money enjoy the whirlwind of living life. Make money like the magic trick of life. When money is the purpose, individuals with

money are liberty to take any side, it is very simple if there is a need to take that side when there is enough money. Wealth and property are reciprocated by money, then the money is the basis of liberty (Quoc & Tri, 2020).

Discussion about the private-owned and private individual distinguishes between private - owned and private individual. Private-owned is the ownership of products by labor. A private individual is the ownership of products not equal to labor. A private individual is the source of private ownership. Humans' value and cost make it clear that people are valuable. The value of a man is expressed in standard behavior and the price of labor is expressed in money. The connection between individuals by standards or money makes individuals, labor, and standards exchange as liberty as other goods (Quoc et al., 2018).

According to The Nature of Education, man liberties himself from the inevitable blindness of nature by liberty labor, then false standards make a man a slave. Education according to standards makes people fake and each other's means of subsistence. Realist education produces liberty men, abstract education produces slaves. The Nature of Power presents power as economic, political, monetary, and normative power used for what individuals want. Thereby clarifying the ownership of wealth, property, money by possessing its owner, using, possessing, economic - political disposition by commanding its owner. The consistency between the truth and deception during humans' development process clarifies the truth. Truth is a universal spiritual need. Unrecognized necessity is the cause of falsehood. Lies are covered by standards. Slavery to falsehoods makes injustice appear, the individual is not fully developed. The Nature of State presents man revealed about his products. The state appears as an indispensable need of life, but when the state becomes a means of living for officials; standards, laws, and money make the relationship between individuals with injustice appear more profound. The Spiritual Goods distinguishes individuals from real people. The individual is the need of the body and the body is the ability to satisfy the needs of the individual. The needs of individuals are very rich and diverse, but ultimately there is a need to return to themselves. The individual is its product, it is liberty, but when exchanged, connected, bought, and sold, it becomes a spiritual commodity (Quoc et al., 2020; Quoc et al., 2021).

The nature of human life presents nature, man, and body as a unity. Which indicates that the body is a defective product. Perfection of the body requires a human role. People exchange and connect things that are goods. Goods are produced to connect the parts of the body, while the defect is connected to all things in the universe, human is the center. Exclusive Spiritual Goods clarifies the body about people, behavior, norms, individuality, creation, labor, exclusive behavior, exclusive individuality, liberty, labor, possessions, money. The connection between these parts is satisfied is inevitable, and the connection between the needs is the liberty to appear. In which, labor is liberty, so there is no distinction between different professions. The nature of sex clarifies that sexual behavior is liberty and creativity. The information of nature needs to be aware of the human being revealed in sexual relations. Sexual behavior is liberty and responsible, serving others is the goal, so the unhappiness of others is our impotence. Norms that distort sexual orientation appear as heterosexual,

bisexual, homosexual, and asexual ([Quoc et al., 2021](#)). The above documents do not clarify liberty but it is data to clarify The Nature of Liberty.

Research results

Liberty and inevitability as a premise for human awareness

Natural perception is the perception of relationships between objects. Each science has its object, but that object is not separate from space, time, and movement. Nature has no limits, space, time, and movement have no limits, but specific objects in nature are limited. Limited or unlimited is admitted. Mathematics starts from knowledge admitted as a premise and always true in its theory, but calculations also do not clarify objects in nature without limits. Mathematical theory starts from unproven premises, while science starts from constant as a premise. Space (l) as a premise, motion (v) and time (t) are inversely proportional to each other ($l = v.t$). When movement is the premise, space and time are inversely proportional ($v = l.t$) and when time is the premise, space and motion are inversely proportional ($t = l.v$). Narrow space as the premise of mechanics; motion (the speed of light is 300000 km/s) as the premise of the theory of relativity; time as the premise for life science.

Depending on the different objects of scientific research, it is appropriate to expand and narrow the connotations of the concept of space, movement, and time. Theoretically, taking narrow space as a premise, naturally, there is a development from mechanics, physics, chemistry, biology, and society; If the motion is taken as a premise, the universe will be larger in space depending on time, and taking time as a premise is inevitable and liberty is a unity. Human science takes the liberty to exercise the right to life and the pursuit of happiness as a premise. Liberty as a premise in perception, human value is constant, human objects are inversely proportional to each other, one object is enhanced, the other is lowered, discrimination good and evil, good and bad, which appear, people about each other are discriminated against. The relationship between objects is the basis for the perception of nature, the relationship between man and nature is the basis in human science. Historically, philosophers have interpreted the world in many different ways, and human science shows the value of liberty so that each individual can fully reveal his or her nature indifferent behavior. in world reform. Nature and man are a unity between the body and the individual in behavior ([BenYishay & Betancourt, 2014](#); [Nikolaev & Bennett, 2016](#)).

Man is unity among individuals. In perception, when the individual is separated from the human, the individual does not exist; an individual does not exist, the perception of the individual is superfluous; individual existence is that it is outside of human, not in the domain, then the individual is not natural manifesting the perceived nature. The individual is not the difference of nature, the individual is perceived as other objects. But individuals are different from objects. Objects exist in nature, individuals exist in humans. The individual is the difference of nature, so it is a part of the human being, the individual has limits and is perceived. The individual always makes himself manifest to be perceived. If the individual is not perceived, the individual's existence is meaningless. Individuals are part of being human.

When the individual is separated from the behavior, the individual does not exist; the individual exists, it exists beyond behavior; If an individual exists outside of behavior, it has no past, present, and future. For individuals without past, present, and future, the awareness of individual change is superfluous. The perception about the individual is not in the change of the body but the perception of the change of successive liberty acts. The individual is expressed through successive acts of liberty in the exercise of the right to life and the pursuit of happiness. The past, present, and future of liberty behavior are the individual's time but manifest as the living space of the body. The lifetime of the body is necessary, the time of individual expression is liberty. The individual exists in the performance of liberty acts. Perceiving the necessity of nature is the perception of the relationship between objects, the liberty perception of man is the perception of the relationship between individuals. Individuals with the same knowledge are in the same domain of human existence, while individuals with different behavior make the domain constantly expand. Behavior and body are unity in necessity; individuality and behavior are unity in liberty. In a unity between the individual and the body in behavior, there is necessity and liberty to be interchanged. Inevitably the end, liberty is the means and vice versa. The complementarity between necessity and liberty causes the individual or the body to change, so the difference between actions is in the transition between necessity and liberty (Bahrudin et al., 2021; Brandberg & Amzel, 2017).

Nature is the inorganic body of man. Man's liberty domain is the necessity of perceived nature. Man does not need any object, that object must not constitute man himself. Humans have the same needs, the inorganic body is the same. The different inorganic body is the individual. The individual is the difference of nature. The object of existence for the body is a need, but the need for existence for the individual is a subjective capacity. "To the extent that the need for personality increases in quantity, the subjective feeling is appropriate to it at that level. The subjective sensations make objects that are adjacent but needless seem to be far, and vice versa, objects that are far away but needed seem to be nearby" (Quoc et al., 2020). The individual's domain of liberty is far or near, wide or narrow depending on needs. The need to make the individual far away, or close to the object, satisfies the need to make the individual reveal the necessity. With the richness of needs, the ability to satisfy, the diversity of objects, the individual has many conditions to satisfy. Needs are necessary conditions for life, sufficient conditions are to satisfy needs.

The inevitable perception of nature is the perception of the relationship between objects, the human perception is the perception of the relationship between individuals. But if a man does not exist, the perception of man is superfluous. Each object in nature has different roles and effects, each individual has different needs and abilities to satisfy needs, which are manifested in different functions, tasks, and responsibilities. The body's birth, life, old age, and death are the period of life of the body, the liberty to exercise the right to life and the pursuit of happiness is the period of individual expression. The individual fills the gaps in time with liberty acts. Necessity and liberty are the premises of human perception. If human beings do not exist, nature is meaningless, if people are eternal or lost, nature is superfluous; man is the beginning and the end of the perception of nature. When explaining nature takes the necessary as a premise,

but human explanations take liberty as a premise (Rindermann, 2008; Nam, 2017; Sen, 1991). Nature corresponds to man as the basis for the perception of the relationship between necessity and liberty. Necessity and liberty are unity in objects, so the object is itself, by itself, and is liberty. Liberty has meant about the object, without the attachment to the object, liberty is meaningless, absolute liberty from being bound by the object is superfluous. Liberty does not exist, the need for liberty is not satisfied. If there is a need for liberty, liberty is perceived and realized. Each stage has different conditions, circumstances, and perceptions, so liberty is historical.

The relationship between liberty and personal responsibility

The unification between the individual and the body in behavior is the process of going from the necessity of nature to the liberty of man and vice versa. Acts act as mediators for exchange between humans and nature, or humans act as mediators in the exchange between nature and behaviour, or nature acts as mediators in the exchange between people and behaviour. It is "the real resolution of the contradiction between man and nature, between man and man, the real resolution of the conflict between existence and essence, between objectification and self-assertion, between liberty and necessity, between individual and species" (Marx & Engels, 1993). Animals do what is necessary to being - liberty and secure; it is irresponsible, and necessarily responsible for the species. Lions do not eat grass, soil is a natural necessity. It eats other species to live is inevitable, but if it doesn't eat meat, death is inevitable. The lion is not an omnivore, it has no choice of other food, so it has no having - liberty. The lion's life or death is determined by the food, the responsibility belongs to the inevitable, and the lion is irresponsible. The animal that has the identity between itself and its life in nature is to do what is necessary, so it makes no distinction. Species are being - liberty as a result of necessity. The body satisfies unconscious, instinctive needs, so it is like all other species in nature. The body adheres to the necessity of being - liberty, so the inevitable acts such as eating, drinking, sleeping, resting, listening, speaking, looking... are irresponsible but liberty acts are responsible.

Behavior is a part of nature, so behavior obeys the inevitable. The power of the body is the power of action. When the body has strength, it is natural for the action to be performed. The behavior is trained by the object, the perfection of the behavior appears. When the object is placed in the body as energy, the energy is manifested in different actions. The power of behavior that trains the body to be consistent with another. The change in behavior makes new needs appear, increases the need to become popular, the erosion of needs appears, then the behavior is created or the object is selected accordingly. When an object is scarce, the behavior changes the state of need, manifesting in training new needs. The cessation of lust is not a need, but if it is practiced, it is a need, but whether it can be eliminated or not is another matter, if you are weak, you don't need to kill sex. Needs are satisfied by different behaviors. The useful behavior, that behavior is trained, repeated, remembered for a long time, increasing needs, interests, habits, and perfect becomes subconscious. Behavior is the means to realize the right to life, but when it becomes subconscious, the behavior is the end. The purpose of the behavior is liberty, and the corollary is the right to life is satisfied; the right to life is not satisfied is helplessness, unhappiness and suffering appear.

The individual is created by taking behavior as a goal. Human evolution is no longer a variation of the body, but it changes from the necessity of the body to the liberty of the individual (Strong, 1968; Adam & Filippaios, 2007).

The relationship between the body and nature by different actions in the exercise of the right to life becomes the relationship between the body and the individual with the act as the goal. The right to life is the goal, the needs of eating, drinking, sleeping, resting, hearing, speaking, seeing, sex, and labor are satisfied. The objects of this need become scarce, the behavior is created or the object is changed to satisfy the need. Awareness of eating, drinking, sleeping, resting, listening, speaking, seeing, sex, and labor is inevitable, but in conditions of scarcity of objects, the behavior of eating less, restricting drinking, abstaining from sleep, resting less, listening enough, speaking correctly, seeing clearly, being shy about sex, and being diligent in labor appears to be essential. These behaviors are inversely proportional to filling time gaps. Behavior is not perceived, there is no distinction between physical behavior and individual behavior. Individual behavior is either created behavior or chosen behavior. Behavioral choice takes place in thinking, calculating, and predicting the results after performing the behavior is the liberty of thought. Individual behavior is an inevitable product of liberty of thought, so individuals have to have - liberty. The having - liberty individual is responsible for the choice of behavior.

Having - liberty individuals to manifest themselves in acts of knowledge or will. Knowledge and will transform the perceived necessity into the liberty of thought. Behavior does not come from knowledge to satisfy needs, the behavior is performed according to the pure command of the will to live, the defiance is done. Behavior does not come from the will to satisfy the need, the behavior is performed according to the pure command of knowledge, which is necessary to be done. Acts of defiance to protect the right to life reveal the necessity of nature, while the necessity of nature is done to ensure the right to life. Regardless of or necessarily performed, the act is the product of the will or the product of knowledge. Individuals with knowledge and will in choosing objects and performing acts are having - liberty. Eating, drinking, sleeping, resting, hearing, talking, seeing, sex, and labor is inevitable, but choosing what to eat and drink; when to sleep and rest; hear, speak, look like; Sex and work are having - liberty. Having - liberty individuals jump into fire and water to save people is responsible, but the outcome is another matter. Accept the inevitable, have no liberty, be irresponsible, be safe but choose the inevitable, having - liberty, be responsible, be insecure (Scofield, 1991; Felkenes, 1992).

Responsible, unsafe individuals manifesting themselves in the body are subject to the same punishment. Whether the body is sick or healthy, life or death, full or hungry, rich or poor, noble or low, good or evil, good or bad, the choice is a personal responsibility. The individual has a responsibility to be happy with all the life he has. But the tendencies to develop are different in that sickness or health, life or death, abundance or hunger, richness or poverty, noble or low, good or evil, good or bad, leads to insecurity, misfortune, personal risk. Self-torture by avoiding, blaming, relying, relying, greed, lying ... is irresponsible for individuals. The acts of avoidance, fault exchange, dependence, greed, lying... are all condemned, criticized, and punished by the standards; individuals accept this

judgment of society. Irresponsible to the individual becomes responsible towards social norms. Individuals are responsible for standards, so standards are responsible for individuals. Individuals who practice standards of love, help, loyalty, frankness, honesty, uprightness, loyalty, filial piety, gratitude, reciprocity, respect from above and below, etc., will be subject to these standards responsibility on behalf of the individual. Standards of accountability for the individual mean that the individual is being - liberty, safe, but irresponsible. Species are irresponsible because the inevitable determines, humans are irresponsible because of the prescribed norms.

Responsible and irresponsible is the difference between liberty behavior and normative behavior. If the behavior is motivated, the goal is liberty, the responsibility belongs to the individual, and the standard behavior that follows a given pattern is not creative, is irresponsible. Follow the standard to being - liberty but irresponsible individual, instinctive, unconscious of the same species, safe but irresponsible. Adhering to the norm is no more than a rock, a rock, the species is instinctive, unconscious, or following the behavior of the same species. When strictly observing tradition, morality, law, money is being - liberty and safe because responsibility belongs to tradition, commandment, precepts, law, money. People are constant but traditions, commandments, precepts, laws, money are inversely proportional to each other under specific historical conditions. Being - liberty individuals and having - liberty individuals are different. Being - liberty, like other objects and species in nature, humans have the safe nature of the species; and the having - liberty individual is separated from the species by all responsibility, creativity, interwoven risk in behavior. Individuality and liberty are different so when it comes to the individual is the having - liberty individual and when it comes to liberty is the liberty of the individual. Liberty and the individual are united in responsibility.

Liberty and the individual have different functions but need each other. Individuals are acts of knowledge, will and liberty are acts of intelligence and reason. Understanding the falsehood of norms is the reason. Be aware of your own needs and abilities about the object of intelligence. "Liberty does not appear then liberty is not perceived. Liberty is not perceived, then liberty does not become a need. Liberty does not become a need; liberty is not realized" (Quoc et al., 2021). Without realizing liberty, compliance with standards and necessity are the same. The norm has not yet become universal; the falsehood and injustice of life have not yet appeared; the truth has not become a universal need, the individual does not need liberty. Without the need for liberty, the fight for liberty is meaningless. Individuals need liberty, liberty is realized and realized. Individuals are the liberty to perceive, create, and produce products that are popularized as a society. The society within the body is knowledge, the society outside the body is wealth, property. Knowledge on the inside, wealth on the outside, although different in existence, but all carry the necessity of life. When the body is a product of nature, the behavior must comply with the necessity to being - liberty, when the human being is the product of society, the behavior must obey the standards of tradition, morality, law, and money to being - liberty. The irresponsible individual is being - liberty, and the responsible individual is having - liberty. Liberty, being liberty and having - liberty is different, "liberty is in the control of oneself and external nature" (Marx & Engels, 2020).

The relationship between liberty and private ownership

Objects interact and transform each other and individuals are regulated and bound by needs, in which this individual has that other individual needs, that is humanity. Between individuals who do not need each other, mutual possession between individuals is superfluous. Possession between individuals by possessing a body or product. Mutual possession between parents and children in a blood relationship is inevitable, just as the body possesses limbs, but when not used for mutual desires, this possession is superfluous. Mutual possession between individuals by possessing the body through sexual acts. Norms of fidelity or betrayal emerge as reflections of mutual possession or separation between individuals. Mutual appropriation between individuals by possessing abilities, qualities, virtues, or wealth obtained from labor. Capabilities, qualities, and virtues acquired from work become the standards of life; wealth is expressed in terms of the quantity value of money.

Sexual and labor standards appear to prescribe forms of personal ownership of each other through behavior, body, possessions, money such as obedience, obedience, fidelity, loyalty, hope, promise, love, diligence, industriousness, industriousness, courage, sacrifice, help... Satisfying the norm is that individuals possess each other. Knowledge, a wealth of one individual becomes knowledge, a wealth of another by different actions, it is the source of private property. But when private property appeared, the ownership of knowledge and wealth was legalized by standards or the purchase and sale of money. Mutual ownership between individuals by sexual acts or by labor, but when standards and money appear, individuals possessing each other are expressed in standards, money is popular. If an individual is an owner, he or she has the right to possess, dispose of, and use standards and money for what he wants, which is liberty. In private property, liberty is the owner of the products.

Sexual acts and labor are liberty, but individuals are unable to perform sexual functions, and labor is an isolated case. These particular cases are not the necessities of life, they do not have the right to life. "If there was no occurrence of exclusive or unique behaviors, the criteria would not appear and if a criterion could be followed by everyone, it became meaningless" (Quoc et al., 2020). Even if everyone performs the same necessity, it becomes superfluous to enact legislation on the realization of that necessity. Particular phenomena, which inevitably live in specific conditions and circumstances, become a popular means of living, making standards and money appear. Right from the moment of birth, individuals do not need standards or money but want to live honestly with all necessities. The existence of standards and money of organizations is indispensable for life in specific conditions and circumstances. 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.

When standards and money dominate society, sex and labor acts are forced and compulsory with no other choice. Individuals are alienated, lose their liberty in terms of sex, forced labor. Sexual and labor acts become irresponsible making individual acts the behavior of species, and the behavior of species becomes

human behavior. Labor creates wealth, property, sexual acts change the object, maintain the breed. Possession of property, property by labor, and personal possession by sexual acts are private - owned. Producing wealth and property with the means of production as the object, procreation takes the opposite sex as the object. In specific conditions and circumstances, sexual acts are the object of living or not doing lewdness, non-fornication is the object of living; man is the object or nature is the object of labor. Prostitution makes a living, and killing sex becomes a profession; exploiting people and nature to satisfy needs is the same. When the means of production are scarce, a variety of occupations and jobs appear; when sexual norms appear, sexual orientation is created universally.

When the means of production are scarce, individuals become objects of each other's subsistence. The exchange between labor and sexual acts is the exchange of wealth and property with individuals. Individuals are special individuals; wealth, the property is universal, and vice versa. In an exchange between the particular and the popular, the individual gets the price, the popular lower the price. If the population is large, the wealth will be high, and vice versa, if the wealth is abundant, it will be overlooked, the people will be valued. Wealth becomes meaningless, human values are awakened. The exchange and connection between the particular and the universal make falsehood and injustice appear. Standards, money appearing in specific conditions is necessary as an equivalent in exchange and connection between individuals. Standards and money are the means to eliminate falsehood and injustice, but when standards and money are the ends, falsehood, and injustice are constantly increasing. All loyalty or betrayal between individuals is expressed through standards or money. The norm, money became a common spiritual need for individuals to possess each other. Individuals, standards, and money are united in behavior, then behavior acts as a broker for the connection. Acting as an object to connect, "private behavior appears, and private ownership is born, creating conditions for a private individual to become popular. Private ownership is was born, standards appeared to determine ownership between individual acts, and organizations appeared" (Quoc et al., 2021). Without the need to from organizations, it is absurd to compete to keep and fulfill the standards of organizations. Standards such as fidelity, filial piety, gratitude, hope, promise, obedience, mutual obedience are individual possessions in the family; monks carry out commandments, precepts are mutual property in religion; officials performing the duties prescribed by law are mutually owned within the state; Businessmen exchanging, buying and selling money is mutual ownership in the company.

Individuals who need an object need liberty about that object. For individuals who do not need a career, employment from family, religion, state, or company, liberty in those organizations is superfluous, and satisfying tradition, morality, law, and money is meaningless. Liberty is very necessary for relation to the profession, the job earns a living from the organizations. Individuals who want to work in any organization need liberty in that organization. It is the liberty to participate in the work of organizations and each individual to bring into full play their talents and creativity. Labor, sex outside the organization, not bound by standards, it is not forced, alienated, there is no need for liberty. Professional standards, the behavior of earning a living in an organization only makes sense for individuals who do not meet the standards. Standards mean eliminating people with weak ability, poor

quality, bad character according to the criteria of a particular organization. Individuals who do not meet the standards, but because they make a living through the organization, are either fake or need liberty. The stability of a particular organization requires the elimination of falsehood and liberty. But without the need to practice living in organizations, the need for liberty in organizations does not arise, and the fight for liberty is superfluous. But without making a living from organizations, the stability and existence of that organization are superfluous. Loyalty is the norm of mutual ownership among individuals in the foraging practice of organizations. In organizations, individuals use each other to achieve mutual goals by standards. When mutual ownership between individuals in organizations occurs, liberty about the individual is distorted into liberty about the norm. Liberty is no longer a talented, creative, responsible individual, but a normative, irresponsible individual.

According to any organization, obey the standards of that organization. People become the product of standards. At that time, confusion is not due to blindness but due to the standard of love; misplaced love is not because of foolishness but because of too heavy emotional standards; shed tears not because of hardship but because of injustice by false standards; accept, yield not because of wrong but by the standards of forgiveness, tolerance, not greed; hard work is not a hardship but due to greed for money; Being liberty and happiness is not because of laziness to work but because of the nobility of standards, so pursuing happiness is not equal to limiting unhappiness, having love is not equal to respecting the truth of life. Liberty understands everything, so you don't blindly believe in nonsense and lies, but always keep a straight and pure heart. If everyone helps and takes care of each other, love, fidelity, tolerance, and charity seem superfluous, family life has only historical significance; keeping the commandments, the precepts, and the need for happiness after death do not exist, the function of religion loses all meaning; obeying the law, so they don't steal, don't rob, don't kill, don't rape, the functions of public agencies will be exhausted; In exchange of labor at parity between professions, money is meaningless. The norm of organizations exists that liberty is a need. The norm is the master instead of the individual, so the individual who submits to the norm is being - liberty but irresponsible. Private ownership exists, the irresponsible individual to being - liberty is common.

Liberty and slavery

As individuals have mutual needs, organizations emerge, setting standards in owning individuals together. When organizations become the means of subsistence for patriarchs, clergy, bureaucrats, and businessmen, the standards become false. Slavery to falsehoods is powerlessness, unhappiness, and suffering, so the rich and noble can still be powerlessness, unhappy, and miserable; but the poor and lowly can still have happiness and joy is understandable. Organizations that use individuals as a means and standards as an end, the achievement disease is widespread, false, and unfair is constantly increasing. The norm is the goal, so sex must be suppressed and tormented without acting; Physiological weakness is a defect, so the fallacy should be made to assert that you dare to give up lust, indulge in repair, and can kill sex; A lot of money is afraid of being discovered, exposed, and robbed, so it has to be secret, secretive, austere, thrifty,

and painful for the body, but poverty is afraid of being despised, so it appears rich by showing off. All become slaves to strangers, who have not been true to themselves by torturing themselves responsibly.

When the false standards of organizations place the body in danger and the danger is realized, the removal of the danger becomes the need. Eliminate danger by choosing appropriate behavior to ensure that the necessity of survival is creativity and discovery of the inevitability of nature. The inevitability of nature is perceived as truth. The truth becomes the need, the falsehood is discovered. A lie that is not detected is not a lie. When lies are discovered, the lies become a joke, a comedy of life. Individuals with standards may not be deceitful, but hypocrisy exists only in those with standards. Norms are the object of falsehood. "A lie does not appear to be so widespread that it puts others in danger that the falsehood is not recognized. The falsehood is covered by the norm, so the standards make the falsehood constantly increase" (Quoc et al., 2021). Disobeying the inevitable, following falsehood is slavery. Slaves to falsehoods become objects of liberty.

When organizations became a means of subsistence, individuals with needs in these organizations moved from being subservient to the necessity to being slaves to blind standards and money. The individual is not aware of the falsehood, the slavery is not detected and the value of liberty is meaningless. That's why in society there is a part that submits to falsehood to the point of ignorance. They are pitiful, poor people, but are less condemned and criticized than those who have knowledge but are also slaves to lies; love and pity appear accordingly. This division has no need for liberty but a need to obey orders, to obey with all sincere affection or blind loyalty. Organizations that are the means of subsistence for patriarchs, clergy, officials, businessmen need an obedient and obedient department, that's why education follows "the tradition of all dead generations" "is very important to organizations. In traditional education, teachers are irresponsible. Individuals who are not aware of slavery to falsehoods and misfortunes, liberty and creativity are not a need.

But if slaves to the nests do not appear, liberty in those organizations does not become a necessity. When organizations become a means of subsistence, liberty occurs only in the exclusive individual, being - liberty comes in monopolistic behavior; having - liberty when respecting the truth, and slavery to standards is popular. Slavery to norms puts the body in jeopardy where, depending on the nature and degree of the norm, the body is forced to sacrifice essential needs to satisfy the harbinger of the norm. If the falsehood of standards is not discovered, individuals become victims of standards, and a part becomes rich and noble by standards. Life trains long-term behavior with false standards, creating habits, preferences, and the need to become blindly loyal. The body that fully complies with necessity and the individual who submits to standards are essentially the same, but the slave to falsehood is the helpless, unhappy man. Distinguishing between truth and falsehood is not simple, but it requires individuals to have wisdom and reason. Reason and intellect have the role of judgement, predicting results to choose and perform appropriate behaviors and objects. Motivated, purposeful behavior, expected result after the behavior, the effect that precedes the behavior is the cause after, it is a reversal of "time" that transforms from liberty become indispensable. However, it must be admitted that the results in

thoughts, ideas, and wishes to become reality are still conditioned by knowledge, will, conditions, and changed circumstances. The inevitability of nature is that the cause comes first, the effect comes later, but human liberty results in thinking, thought comes first leading to the cause of the effect on reality. With the right and wrong happening in thought, the reason and intellect can distinguish the truth and the falsehood of the standards, then understand the value of liberty different from slavery.

Liberty does not become a need, slaves are not aware. Slaves are not aware, the abolition of slavery does not become a need. The need for the abolition of slaves is so widespread that it is enslaved to commonly perceived falsehoods. If there was no need to abolish slavery, it would be superfluous to give liberty. Liberty is by oneself but depending on specific conditions and circumstances, liberty and slavery can be interchanged, making an intelligent and rational part can still be slaves to falsehood, it is a part that knows what is wrong and does not condemn it; when it is right, it doesn't dare to defend; knows the standards are false but still tortures the body with obedience and obedience. Liars are also quite rich, it manifests in saying one way and doing another, preaching about things that are not there, doing things that they do not believe, saying and doing do not go together, using phenomena to disguise nature, fallacy, inconsistent theory and practice; they go beyond their own needs and abilities about the object. One part that does not distinguish between truth and falsehood, right and wrong, becomes the product of standards that commonly confuse truth and falsehood. One part becomes a victim of this confusion, and another part becomes noble, rich with all that confusion, becoming wise.

The individual is aware of the falsehood but remains enslaved to the norm for various reasons. One of the reasons is the pressure to make a living, earn a living, or traditional habits and instincts. Although aware of the falsehood of the standards, but have no other choice, or if there is a choice, but the body is in danger of distorting liberty. Liberty occurs when there are many living objects to exercise the right to choose and to own. When the object is scarce, there is no choice, the phenomena of theft, robbery, rape, murder are unavoidable. These phenomena are always eliminated by practice, and organizations engaged in management to eliminate theft, robbery, rape, murder become a profession for a living. Having money to live by standards and selling sex share the same essence of business behavior, and noble or lowly is in the cleverness of concealment. Every individual has a reason, wisdom becomes noble is also very simple when cleverly know how to conceal. Having reason, having intelligence can still be a slave to falsehood, but this part needs liberty.

In a society with many different organizations, diversified professions, rich in sexual orientation, the richness of objects in choosing a way of life. Individuals who know how to help and take care of each other return to family life. When physiologically weak, giving up sexual needs, wanting eternal happiness after death, they come to religious professions. The desire for fame, love of status, and nobility participate in state management. If you want to have money, you can engage in business, set up a company, create jobs, buy and sell goods for a profit. If you like to be creative, you can participate in scientific research and production labor; satisfy orgasm, reduce stress, have money to live, perform sexual acts.

Depending on the individual's needs and abilities, choose the appropriate way of living, functions, and tasks; Self-mastery and work to earn a living is liberty. However, some individuals choose jobs and occupations that are not in line with their abilities and needs, so they make a living by lying to themselves as slaves, tormenting themselves to make themselves and others miserable.

Husband and wife's infidelity, betrayal, divorce become a sad story of the family, making grandparents, parents, and children suffer. The clergy's passion for sex, money and power became the gossip of religious people; money-loving, wealth-loving officials became the object of the fight against corruption and embezzlement; businessmen love the power of officials, like nobility like monks are slaves, torture themselves, make themselves miserable. An individual can't play the role of being both a monk, an official, and a perfect businessman at the same time. An individual cannot serve two masters at the same time, but can only choose one profession or another. As for greed for all sorts of things that do not match their abilities and needs, they become psychopaths. In society, there are no fools, but only individuals who are greedy and ignorant, so they do not know how to rely on their abilities and needs, making helplessness and unhappiness appear.

But an infatuation with false standards is inevitably erased by the abundance of sexual orientation and the diversification of occupations in the social division of labor. In the condition that sexual orientation develops abundantly in heterosexual, homosexual, bisexual, and asexual; diversifying into different industries in industry, agriculture, and services; when the division of functions and tasks in organizations becomes abundant, the liberty to live with all suitable career and job choices, each individual's talent and creativity. When the body, person, individual, creation, behavior, norm, individual monopoly, monopoly act, labor, liberty, money, possessions are equally exchanged goods then the discrimination against sexual orientation and occupation only has historical significance. Each individual is a talent, with social value, the existence of standards is meaningless; Discrimination against occupations, jobs, and sexual orientation is superfluous.

Everyone is allowed to work and serve each other in satisfying their needs and abilities. If the norm no longer dominates society, the conservatism of cultural traditions, ethnicities, and different class positions are superfluous; clergy, officials, businessmen, doctors, engineers, teachers, farmers, workers, intellectuals are all equal, noble, have the same value as liberty. At that time, all individuals can live true to themselves with all their needs and abilities about the object, then noble in standards is meaningless; rich in money is superfluous; enough to live is inevitable. All individuals are equal, equally noble, it is impossible to earn a living by the standards of their own, then everyone living honestly becomes necessary, individual, creative, and liberty.

The norm, the surviving institution is the comedy on the stage, enriching life. Actors, artists, singers in the charity business become comedians in everyday life, the audience of life has a better understanding of morality. Sexual acts and labor are common means of living, orgasm is satisfied, and food is the goal. Sexual liberty, labor is the goal, orgasm is satisfied, eating is the consequence. Sexual

acts, labor is the purpose, responsible, mutual service between individuals is the inevitable consequence. Then, individuals serving each other are liberty, voluntary and disinterested. The individual is the creative subject in the sexual act, the labor that meets the different needs becomes the object of each other. At that time, the diversity and abundance of occupations, jobs, sexual orientation that each individual has needs, the ability to meet the object of becoming each other's needs is liberty.

Conclusion

Necessity and liberty are a unity in the object. The existence of the object is inevitable, so the object is in itself, by itself, and is liberty. Liberty only has meaning in the relationship, the bond with the object. Knowledge is the result of perceiving the necessity of nature, but realizing the necessity is the creative liberty of man. With different conditions, circumstances, and perceptions, liberty is historical. In a unity between the individual and the body in behavior, necessity and liberty are inversely proportional to each other. Inevitably the end, liberty is the means and vice versa. The unification between the individual and the body is a process that goes from the necessity of nature to the liberty of man. Human evolution is no longer a variation of the body but a transition from the necessity of the body to the liberty of the individual. The individual who perceives creates, and produces himself becomes the need of all, then the individual masters himself, and the product is liberty. Behavior with knowledge and will transforms from liberty in the relation of necessity to liberty about responsibility. Individuals are acts of knowledge, will and liberty are acts of intelligence, reason. Individuality and liberty are different but united, so when it comes to the individual there is having - liberty individual and when it comes to liberty is the liberty of the individual liberty about the individual becomes liberty about the norm when individuals have mutual needs. Individuals have mutual needs, so social organizations are formed, and private ownership appears. When organizations appear to take standards and money as a means of living, lies, and injustice appear. Submission to falsehoods and injustices is slavery. Eliminating slaves and regaining liberty is inevitable in various industries and jobs.

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