Natural Ethics Become Social Ethics
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Abstract
Clarifying natural ethics into social ethics has the purpose of clarifying traditional ethics, selfish ethics, and altruistic ethics. Thereby, contributing to a clearer understanding of ethics. Morality is the truth, the reality of existence, but it is governed by standards and money, making people alienated from their peers. To clarify this issue, the content of the article is presented from a qualitative methodology, in which people are both the subject and the object of morality. The results achieved from the purpose, task, and approach are to clarify the development process of morality from nature to society as a natural historical process. From the possession of the lives of species by survival instinct to the possession of human life by moral standards. Different standards become different occupations and social positions. Division of labor becomes the possession of each other's money, becomes mutual possession between people, and class morality appears. The struggle is not about eliminating humans but about eliminating all things that are not human.

Keywords: People, Ethics, Truth, Standards, Money.

INTRODUCTION
In the history of moral thought, happiness, good, and evil have been presented, researched, and analyzed from many different angles. There is a wealth of ethical theories, but there are mainly two trends: selfishness and altruism. Altruistic, stoic hedonistic, and selfish lifestyles manifest in different forms, but all have the nature of possession. The stoic, altruistic lifestyle is the subject as the means, while others are the goal; While the hedonistic, selfish lifestyle is the subject as the goal, and others are the means. Ethical ideas in history have taken aspirations, wishes, and dreams as goals, turning living people into different means. Religious ethics takes the world after death as the premise, the goal of all happiness while living people are different means. Therefore, this article contributes to clarifying ethics, thereby providing a multi-dimensional view of human happiness in today's conditions.

Research Status of the Topic
Ethics are understood differently because humans are not the object of study. There is a view that: “Thus, morality in the understanding of modern Marxists is a set of ideas accepted in society, regarding good and bad, good and evil, through the prism of class interests and contradictions, when the norms of human behavior in a socialist state directly follow from these ideas, when the private is subordinated to the public and state interests” (Zholaman Taubaevich Koblanov, Vitaly V. Goncharov, Elena Gennadievna Petrenko, Alexander Alekseevich Maksimov, Anna Anatolyevna Borisova and Gerelma Rodionova, 2024, p.1100). Up to now, people still deliberately do not understand Marxist ethics. They do not understand the social morality of class nature. Morality is not a supernatural force but it emerges from the natural life of humans. Ethical research needs to see human nature in scientific research. Therefore, "natural science includes within itself the science of man just as the science of man includes within itself natural science: that would be a science" (Karl Marx and Engels, 42, P.179 ). Under these conditions "The natural sciences have carried out an enormous activity and have accumulated ever-increasing materials. But philosophy remains as foreign to them as they are to philosophy. Their brief association with philosophy was a monstrous illusion. The will to combine is there, but the capacity is lacking. Even history only incidentally pays attention to natural science as a factor of enlightenment, of the usefulness of individual great discoveries. But natural science, thanks to industry, penetrates more and more practically into human life, transforms human life and prepares for human liberation, even though it is directly forced to complete humanization of human relationships" (Karl Marx and Engels, 42, 2653, Email: nguyenanhquoc@hcmussh.edu.vn

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P.178). Ethics needs to be clarified from human science, it "becomes the basis of real human life, but if we take one basis for life and another basis for science, right from the beginning that is a lie" (Karl Marx and Engels, 42, P.178-179). These contents are the basis for clarifying the issue of natural ethics becoming social ethics.

Methods and Data

Ethical issues are presented systematically from a qualitative methodology that takes real people as the premise and object of research. Human life is a transformation between nature and society in means and ends. In it, humans are both the subject and the object of perception. In addition, ethics is also clarified from the methods of synthesis and analysis, logic, and history. The data are inherited and continued from internationally published scientific works.

RESULTS AND DISCUSSION

The Survival Instinct of Species

Life is a measuring value, all forms of life are noble and equal. Life exists in the form of unicellular or multicellular, plant or animal, different species are good. The way of life and survival customs of species are subject to each other, so there is no distinction between good and evil. Different species not only differ in biological structure and shape but also differ in behavior. The survival behavior of species is instinct. The wolf hunts and eats other species as a survival instinct. Wolves hunting is irresponsible, wolves have no distinction between good and evil in direct exchanges outside of wolves and other species. The wolf distinguishes between good and evil in direct communication with other species; it is not a wolf, because it does not eat other animals. Wolves that do not eat other species are doomed to extinction. The wolf does not distinguish between good and evil towards other species in exchange, but it does distinguish between good and evil towards its pack. A wolf that eats its pack is a wolf that does not exist. Wolves cannibalize each other because their packs will self-destruct or they will not have the conditions to spread their species. Wolves protect the herd, and hunting is the survival and maintenance of wolves.

Good and evil appear within a particular species. However, wolves, domestic dogs, and hunting dogs have almost the same physical appearance but different living objects and different species' behavior. They have the same physical appearance but are not the same species; they become objects of each other without distinguishing between good and evil. Species have the purpose of protecting the life of their species, allowing their species to reproduce, flourish, and develop. Species do not eat their species, except when they lose their behavior when forced to survive. Domestic dogs, wolves, and hunting dogs do not exchange lifestyles with each other, because there are no common interests, so they can only be each other's objects. Species give each other ways to hunt and survive. The way to hunt each other is not only to cooperate in maintaining life but also to compete for each other's life and to possess each other's life between species.

Humans are different from other species, they have many different attributes, and they can cooperate with all species and all things according to their abilities and needs. Survival makes the child fully express his instincts, he is irresponsible, and that is why the child is not punished by his guilty conscience, he also has no mistakes, he just wants to live true to himself. I am the survival that becomes the maintenance of the species. But the child's physical punishment such as stinging, burns, drowning, and mechanical injury is a survival instinct responsible for giving the child a chance to live and grow. A child who knows how to protect his own life with all his survival is good. He has no distinction between good and evil, so he is not responsible for the actions he causes.

Self-punishment by choice, following one's own will, that is, suffering awakens oneself, people are self-aware of the mistakes they have made. Having a guilty conscience due to mistakes that harm oneself is responsible. Being responsible for self-mastery is freedom. Survival becomes responsible with self-awareness. Responsibility is separate from animal instincts. Humans are subjects responsible for themselves and become subjects of freedom. Survival is the absence of good and evil, while creativity and freedom are responsible for making good and evil distinguishable.
Every object of human life is value and goodness; it is chosen by reality as truth. Although humans have a variety of foods, they do not distinguish between good and evil in their interactions with other species. There is a distinction between good and evil in exchanges with all species and all things, so people do not kill, coerce, or transform all species and all things for food to survive at any cost. Humans can possess the lives of other species; there is no distinction between good and evil in processing plants and animals for food. Each nation has a taboo tradition of slaughtering this species and destroying that species, which is to protect several species from coexisting.

In exchanging with other species for survival, humans have no distinction between good and evil, all for the good of their own species' existence. Humans are not only the objects of survival for all species and all things but also the objects of each other. The objects of each other are not only skin color, race, and customs, but also assignment, function, task, social position, and standard of living. Learning how to live together is unified, it is the result of natural conditions and social circumstances. One person's way of life is another person's way of life. Learning from each other's lifestyle becomes competing with each other over lifestyle. Competing with each other in lifestyle means confronting each other's lifestyle. Coping with and opposing each other's lifestyle means possessing each other's lives, causing good and evil to appear in human life.

Moral Life

Protecting your own life is good, destroying your own life is evil. Not tormenting yourself is the supreme happiness of life. Life is a combination of joys, happy times are human life, and it is good for oneself; But trying to fight against yourself is making yourself miserable, wasting your life, it's being cruel to yourself. Giving up on yourself, removing yourself from life, and chasing after things that are not human is suffering. The task of natural life becomes different abilities in exchange with water, depending on conditions and circumstances. Knowing how to swim but not having the need to save a drowning person is unfortunate. Having the need to save a drowning person but not knowing how to swim is helpless. Helplessness and unhappiness are suffering. Knowing how to love yourself is learning to swim, and saving people from drowning is the consequence of knowing how to love yourself. Living by instinct and refusing to learn to swim means not knowing how to love yourself, but also becoming estranged from your fellow human beings. That means you can't protect yourself and can't help your fellow human beings when drowning. Good and evil appear when having to choose between one's own life and death. Good and evil appear in life.

Born without a career, but life chooses a job to suit the situation and becomes different jobs to meet survival requirements. Creativity makes people protect, help, and care through different jobs. The difference in occupation becomes the distribution of goods, support, and help for each other in life. Dissonant possibilities and needs become hopes and promises, loans and repayments. Unrealistic help brings suffering to each other, realistic satisfaction should bring happiness to each other. Reality and the truth are good. Not realistic, imagination is evil. One person's helplessness becomes another person's misfortune. Bringing misfortune to each other is evil. Helplessness and unhappiness make lies appear. Lies are the cause of all evil and sin.

People are each other's life, good and evil have a distinction. Living according to one's species is good, living not according to one's species is evil. Good and evil do not exist in exchange between species, but they appear within their species. The transformation of a species in means and ends makes good and evil different with historical significance. Good towards oneself becomes evil towards others, and goodness towards others becomes evil towards oneself. The transformation between means and ends makes good for one person but evil for the other. Good and evil are different, protecting your species is good, and fighting against your species is evil. Goodness means making one's species creative and proliferate. Evil is making one's species strange, that is going against one's own species' instincts. But good and evil are a unified whole, they have a mutual transformation in historical means and purposes, specifically survival and destruction, which become differentiation and mutual possession between species. Differentiation is transformation, creation, giving away life, and becoming possession of each other. To possess each other is to fight against each other and become against everything, which is the source of evil.

Morality appears to have a role in respecting truth, it does not defend good or condemn evil; it does not incite or promote this or that; Not supporting evil and not criticizing good, the basic function of morality is to respect
the truth. The essence of morality is that truth is respected, it is significant in eliminating suffering. After all, all suffering is due to not living according to the truth, so suffering has a false origin. The false existence is suffering that has not been eliminated. Ethics is reality, truth, truth. Truth is universal, and falsehood is unique, but when falsehood is universal, truth is a universal spiritual need. Truth and morality were common spiritual needs at that time, falsehood was common in society. That is the reason why official morality and actual morality are different and transform each other in the process of differentiating moral life, making morality have a class nature. The morality of the progressive class takes truth, reality, objective principles, comprehensiveness, development, specific history, and practice as moral measures. Needing morality means needing truth. Living true to reality is truth, truth is morality.

To live ethically is to live for truth, for reality, morality is the goal, it is a means of survival. Living ethically and dying for the truth are the same. Dying for truth is a meaningful death. The essence of morality comes from truth, eliminating falsehood. Truth is universally respected, bad people do not do evil, and good people are not wronged. But defending good and criticizing evil, supporting good and condemning evil become means and ends for different survival. The transformation between means and ends confuses good and evil. The subject is the means, the other is the end, and its tendency is altruism. The subject is the goal, others are the means, and its tendency is selfish. The hypocrisy of that moral life is taking one person as a means, and another person as the goal. Stoic, altruistic hedonistic, and selfish lifestyles are expressed in different forms, but they all possess each other with different means and purposes, making morality in history have a deceitful nature.

A stoic, altruistic lifestyle in that the subject is the means, and others are the goal; while a hedonistic, selfish lifestyle is where the subject is the goal and others are the means. Possessing each other's lives with a stoic, altruistic method is a subtle possession. Possessing each other's lives through pleasure and selfish means is rude possession. Stoicism, altruism, pleasure, and selfishness all share a deceptive nature. One is the end, the other is the means that makes disguised morality appear. Lies make one person's helplessness become another person's unhappiness and vice versa. Helplessness and unhappiness are death, and self-destruction. Good and evil are differentiated in exchange by means and ends, there is a distinction between parents, spouses, children, clergy, civil servants, and businessmen in social life. The unity between parents, husband, wife, and children is family; the unity among the clergy is religious; the unity among civil servants is the state; The unity between businessmen is the company.

Good and evil exist not only in humans but also in all species. Good deeds are the truth, the life of all species; Evil is falsehood, self-destruction. Husband and wife are false to each other, the family perishes on its own; the clergy is false to each other, religion itself decays; Civil servants lie to each other, the state destroys itself; Businessmen lie to each other, companies weaken themselves. The exchange between species is the survival of species, it has no distinction between good and evil. To live according to any species is to obey the standards of that species. Failure to comply with standards is painful and a guilty conscience. Conscience is guilty when patriarchs do not comply with family traditions, clergy do not keep religious canons, civil servants do not comply with state laws, and businessmen do not comply with company regulations. But patriarchs, clergy, civil servants, and businessmen are not guilty of conscience when living according to the standards and money of their species. As for the suffering caused by going against standards, money causes species to fall apart, decline, self-destruct, or deform.

**Hypocrisy**

Different behavior means different species. Wolves, domestic dogs, and hunting dogs have the same appearance but different behaviors and different species' instincts. Humans are creative but their behavior is differentiated by the objects of life, i.e. different natural circumstances and social environments. This differentiation causes each species to have a different way of life, a different lifestyle, and a different species' instinct. Based on the physical body, distinguishing one person from another is the difference in skin color, race, language family, and hairstyle. Different races are considered different species, which is why in history people have differentiated between yellow, black, and white skin without distinguishing between good and evil. Different skin colors and races have been living objects of each other throughout history. The supreme function of the body is the reproduction of species. But physically, species are no better than animals, so race is not the basis for
distinguishing species. Different species are determined by different behaviors. Species have different behavioral standards, which are the instincts of different species. Instinct versus creativity. Using behavior and instinct as the basis for distinguishing between species means there are differences in natural functions. Species whose bodies resemble humans but are not human are hypocrites. There are many people whose bodies resemble humans but whose behavior is no better than that of animals.

When taking the behavior of one species as a measure of humans, the remaining species are not human. When taking the family as a measure of a person, religion, the state, companies, and banks are outside of people. When you are in the family, you are happy, but when you are outside the family, you are outside the person. Being in religion, the state, the company, or the bank is not human, that is suffering. When returning to family life, being a human is happiness, working and laboring is suffering, and vice versa. Parents and children protect each other according to the family tradition, and the family is responsible. Clergy protecting each other according to canon law is religion, religion is responsible. Civil servants protect each other in the performance of public duties, protect the homeland, fight against invasion, imprison prisoners by the law, and the state is responsible. Businessmen protect each other according to regulations as the company, the company is responsible. Parents, children, clergy, civil servants, and businessmen live according to their species. It is not creative but manifests itself in the division of social tasks and different job positions. It is the survival instinct of species. The positions, functions, and duties of patriarchs, clergy, civil servants, and businessmen are instinctive. Families survive by tradition, religions survive by canon law, the state survives by law, and companies survive by regulations. If a species' instinct does not exist, its behavior will also disappear.

The survival of one species is the life of another, species possess each other to survive without distinguishing between good and evil. Good and evil do not appear in exchanges between species.

Exchange, integration, solidarity, and education between one family with another, one religion with another, one state with another, and one company with another do not create good and evil. People have no distinction in terms of skin color or race. Cooperation is to exploit and improve the world, protecting the survival of fellow human beings. But a profession with a better life has become a requirement of society. Social regulation and distribution in the labor market is an inevitable phenomenon. Each individual who fulfills his functions and tasks well is good, happiness is supreme, and there is no discrimination. Patriarchs, clergy, civil servants, and businessmen survive by the truth, but when not living true to life makes behavior false. Reality becomes the standard of life, and truth and falsehood are mutually transformed into means and ends. Standards are the lives of species, so if a species' standards do not exist, that species will perish. Patriarchs do according to the family's ability and enjoy according to tradition; monks have religious abilities and enjoy canon law; Civil servants work according to the state's ability and receive benefits according to the law; Businessmen work according to the company's ability and receive benefits according to regulations. Differences in standards are differences in social position and living standards.

**Ethical Standards**

Falsehood appears, and truth becomes a need. Truth is a product, truth exists by living, different lifestyles. Any beneficial lifestyle, not only for the subject to live but also for its species to survive, becomes the norm. Standards are the means, and people are the ends, so all work is noble and equal. Standards are the ends, people are different means, and discriminatory professions become the dominant force. Life becomes helpless, unhappy, painful, and false due to prescribed standards. The head of the family has a fulfilling life with marital
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fidelity and filial piety in his children; The clergy live well by preparing the believers for life; Civil servants live by the lies of society, businessmen live by employees. The falsity of behavior becomes the falsity of species.

The differences between species become each other's lives. Patriarchs, clergy, civil servants, and businessmen are each other's lives; there is no distinction between truth and falsehood, good and evil. But when we are the same kind, we become each other's living objects, making truth and falsehood, good and evil distinguishable. Different species possess each other without distinction between good and evil, but different species are equally human. Fellow humans possess each other's lives by standards that cause good and evil to appear in humans. The norm that exists when needing each other in direct exchange becomes possessing each other's abilities. To possess all is to oppose all. To oppose all is to persecute all. Persecution of different lifestyles becomes mutual persecution, which is mutual possession between people. Harms life is evil, protecting life is good. Norms appear to protect life. Living by standards has become popular, and all activities of life run according to standards.

Differences in standards become the behavior of different species, and different social instincts appear. The norm is a measure that makes behavior different between species. Differences and conflicts in behavior become conflicts between species. Patriarchs, clergy, civil servants, and businessmen oppose and punish each other by using standards as a measuring stick. Whichever standard is still a need, the species that corresponds to that standard has the conditions to popularize it. Insensitive species, depending on their ability to satisfy their needs, each species has different survival habits. Species take over each other's lives, making humanity increasingly poor as a human species. Humans need the goods produced to maintain survival. The possession of all nature and society makes the general non-human force dominate all.

Family traditions, religious canons, state laws, and company regulations become a species, which manifests itself in the division of social functions and tasks in different occupations. The jobs and positions are different but they are all the same people. People are the same but have different occupations, possessing each other, making society distinguish between truth and falsehood, right and wrong, beautiful and ugly, and good and evil in the distribution of social products. Qualitative differences between occupations, living standards, and enjoyment become differences between species. Species become an alien force, opposing humanity, and eliminating humans from life as evil. Species are each other's life, but if a species is still a requirement of life, that species will continue to have the conditions to develop and popularize.

Humans are the creators, so all different professions, positions, jobs, functions, and tasks originate from humans, so they are the same species. Fellow human beings protect their lives, regardless of skin color, race, standards, regulations, occupation, income level, or lifestyle. Each job is expressed in reality, without people in general, but it is associated with specific occupations such as grandparents, parents, children, clergy, civil servants, businessmen, doctors, and engineers. monks, teachers, scientists, artists, pilots, drivers, workers, farmers, and intellectuals, all are equal in maintaining the species. Each individual is a subject responsible for work, with different levels of income and enjoyment in the social distribution process that becomes discrimination.

Species that give each other life become each other's life-takers. People are each other's life, good and evil appear. Good and evil not only exist in each individual but they also exist in species. The survival of each individual and species is good; Self-destruction is evil. Good and evil are mutually transformed, making differentiation among species unavoidable, and the richness and diversity of life appear. This possession causes species to perish when they no longer have the ability or need. The demise of one species is determined by another without good or evil. The self-destruction of a species is due to the internal transformation between good and evil. Good and evil are two sides of life, lions survive when there are other species to eat when lions change dishes, other species have a chance to survive. The creativity and freedom of one species is the life of another. The richness and diversity of different professions are the survival of humanity. The same appearance but different habits are different species. Different species are discriminated against and become discriminated against in behavior by standards and money. Different professions in society are distributed by money and become each other's lives, hypocrisy and discrimination appear, and good and evil are historical processes that require resolution by humans themselves.
Taking real society as a premise in perception makes people different, characterized by differences in abilities and needs, instincts and creativity, differentiation, and possession, freedom and responsibility becomes the difference between right and wrong, truth and falsehood, beauty and ugliness, progressive and conservative quantified through weighing, measuring, counting; expressed through charts with specific numbers, expressed in equivalent amounts of money. Standards are measured by the price of money in terms of lifestyle and profession. The amount of money available is a measure of the price and enjoyment of individuals and countries. Population quality and economic and political development speed are measured by the exchange rate of the amount of money being speculated on. Dedication, level of delinquency, compensation, compensation for prestige, honor, and dignity are measured by the amount of reciprocal money. The sciences agree with each other in qualitative terms, using humans as a measure, but differ in quantitative terms, measured by the corresponding amount of money. The quality of the sciences is the same as serving human life but different in level, nature, and scale measured in money.

**Morality Corresponds to Money**

When money is the object, the premise is presented and systematized. Money is not a concept or an assumption in life, it is a common phenomenon, a real force that governs social life, everyone needs money to survive. Money is a tangible product exclusively issued by the state. Differences between countries in social growth become currency exchange rate conversions, and the influence between countries is measured by specific statistical numbers, in charts or graphs of commodity values. The value of life is quantified by money, power is measured by money. Money that corresponds to goods becomes popular as a measure of life. Standards of tradition, canons, laws, and regulations are measured by the corresponding amount of money. Money is the standard measure. The difference in the amount of reciprocal money determines the nature and extent of truth and falsehood, right and wrong, good and bad, beautiful and ugly in social life. Money is the true force that dominates society.

Humans are the subject of constantly creating life, protecting their own lives, and protecting their fellow human beings. Humans become each other's lives, humans differentiate into species that co-exist but are each other's lives, distinctions between good and evil, truth and falsehood, and democracy and totalitarianism appear. This family is good, and another family is bad. One religion is right, another religion is wrong. This state is democratic, that state is totalitarian. This company is doing business honestly, that company is dishonest. Everything is just a difference to living together, but if we don't see that the good life of all species is the survival of each other, each species survives by itself in all forms that can become good for other species. This species is cruel to that species. Existence in all possible forms is the supreme goal of each species, causing good and evil to transform each other into means and ends, and the opposition between the two classes appears.

The progressive class takes reality, truth, and practice as the measure of truth; The conservative class uses ideals and aspirations as a measure, making life fake. The job position becomes a professional reality quantified by the corresponding amount of money, that is, the price of the job, the level of income, and the enjoyment. It makes social life differentiated, one part earns money as a hired worker, the part that works honestly has little money, and the unemployed part lives with the help of others. Professions in species hire people to make a living, and species possess each other's lives with money. Life is a transformation between truth and money in means and ends. Truth and reality are the goals, money is the means. The transformation between truth and money outside humans has not yet appeared as good and evil. To possess the truth is to possess money, to have the truth is to have money, to have money is to have the truth. Money is the goal, and different truths become the means to make money's life survive. The existence and demise of a species in today's conditions depends on progress, reality takes money as a measure, and truth corresponds to money. What money has value is true, species behavior has value. Money has value, and truth is ability, and need, which species corresponds to truth, money is a measure of social development, and that species is survival. The survival of a species and the domination of money are good. The destruction of a species, the loss is due to the evil of that species.

The life of all species and all things is survival, therefore, doing evil is not easy, and doing good is not difficult. That's why no one wants to do evil unless it is the instinct of animals, species, or forced life. The difficulty of doing good and the ease of doing evil depend on money. Money is the object of life. The buying and selling of
money changes from good to evil, or from evil to good. Good, evil, and money are a unified whole. Good is the measure, money and evil transform each other. Evil deeds are done simply for money as a purpose or for good as a support. Money as an equivalent makes good and evil transform each other. Money can come from good or evil. The coldness of money makes good and evil become different ways of life in terms of dividing or possessing money. Possessing money causes instinctive jobs to be replaced by robots. The activities of robots are irresponsible, and responsibility belongs to the species that produce and use robots.

Money is a product, money exists by lifestyle but when lifestyle is a product of money, lifestyle exists by money life. The passion for money causes people to be regulated by different job markets and careers. That differentiation makes family traditions false; Divorce is not the abolition of family but the abolition of lies. Religion calls for tolerance, dialogue, and charity, but brings commandments, precepts, and canon laws to bind each other. The ideal state is built with different structures, organizations, and models, but up to now there has not been a perfect state, different models of the state continue to be abolished. The reason the state exists is to carry out justice, but the existence of the state becomes the way of life for civil servants. The presence of a company is a requirement of life, but the existence of a company is the lifestyle of an entrepreneur. Money becomes a way of life for one part, the other part becomes a victim of money. Money is divided into truth and falsehood, good and evil in two opposing classes. Class-based wealth and poverty appear, that is, the ruled class and the ruling class. Money becomes the dominant force, the entire society is a victim of the life of money. Exchanges between people and money do not appear good and evil, but when money is the purpose, business, and money trading makes money instincts and lifestyles appear. The species of money appears money be the dominating force in life, and the pre-business lifestyle of people with each other causes good and evil to appear. Good and evil appear in life. Money species are traded, speculated, and reserve money among each other, good and evil appear in life. Any species of money that no longer has the ability or need is doomed. Money is a universal means and a universal capacity, it is a means and a capacity that turns needs into simple possibilities. Money disappears on its own, a part that survives with money becomes poor according to regulations, and a part that has no money becomes rich by itself. Abolishing money is eliminating hypocrisy and reclaiming human rights.

CONCLUSION

Through analyzing the above content, I can draw the following conclusions:

One, all forms of life are good and equal. Life is value. The life of one species is the object of another species. Occupying life between different species in nature makes no distinction between good and evil.

Two, the survival of a species is instinct. It is good for an individual to protect their survival and to maintain the species. Opposing the survival of each individual becomes opposing the maintenance of the species, which is evil. Good is protecting the survival of a species, evil is opposing its species. Good and evil appear.

Three, morality is truth. The transformation between good and evil in means and ends makes truth and falsehood different. Selfish, or altruistic, morality is hypocrisy. The hypocrisy of morality becomes various hypocrisies.

Fourth, hypocrisy takes standards as a measure, human life is different because of different standards of tradition, canons, and regulations. The difference in standards becomes the behavior and nature of different species. Family, religion, state, company, and bank are the objects of each other's survival, they have no distinction between good and evil.

Five, different species are occupation, job position, and standard of living measured by the amount of reciprocal money. Different species but all human. Mutual possession between species becomes the possession of humans with money, causing good and evil to appear.

Six, possession, resistance, and mutual transformation between species become education, persuasion, criticism, and self-criticism among humans. Fighting in different forms is not about eliminating humans but about eliminating all things that are not human.
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