



RESEARCH ARTICLE

Personal Freedom Become Social Responsibility

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Received: Apr 24, 2024	<p>Personal freedom becomes a social responsibility to clarify personal life in social relationships, determining the direct cause-and-effect relationship between people, each other's abilities, and needs. People are products of people; it is a matter of mutual ownership between people. To achieve the above purpose, this study approaches qualitative methods, synthetic analysis, and inversion to show opposing sides that change each other in social life. In particular, this content is also absorbed from the science of the relationship between subject and product, necessity and freedom. The results achieved in this study aim to lay the foundation for scientific research on personal and social life awareness. This new work results from systematic research and presentation on cause and effect, necessity and freedom, ownership between subject and product, and individual responsibility in social relationships.</p>
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INTRODUCTION

Competition between countries to develop ahead is a positive driving force. However, besides that competition, the most critical aspects are war, resource brutality, and threats to human rights. Wars with ethnic, religious, and state-based colors are still threatening security and peace in the world. Each country is still seeking to assert its sovereignty and position worldwide. Some large countries want to influence small countries, which can exercise power and impose power on small countries. Small countries that try to find a path to independence and sovereignty will fall into the traps of other countries and become another convenient means in the game of power. Human rights are still violated in many parts of the world. Human trafficking takes place in the form of border crossing, labor export, and marriage for money. These phenomena occur using owners in many different forms, and using owners in cash is expected. Personal self-employment becomes a social responsibility, that is, self-employment in financial life. All social transformations are transformed into pre-conditions, creating individuals who have lost their autonomy. That's why I contribute to clarifying individual social responsibility.

2. Research the situation on the topic

The richness of needs is the diversity of objects of perception. Therefore, science "can be expressed in terms of "needs" and "daily needs"? (K.Marx and F.Engels, 2000, P.178). Real society needs to be clarified from human science; it becomes the foundation of real life, but if "you take one basis for life and another basis for science, it is a lie from the beginning" (K.Marx and F.Engels, 2000, P .179). History itself is a real part of natural history, of the birth of nature by humans. "Later, natural science included human science, and science about humans includes natural science: it will be a science" (K.

Marx and F. Engels, 2000, P.179). "The social reality of nature and your natural science people, or the natural science of humans, these are identical expressions" (K.Marx and F.Engels, 2000, P.180). "It teaches people to be frugal even if they need fresh air or exercise. That science of miraculous industry is at the same time the science of asceticism, and its true ideal is that the cheater is an ascetic but specializes in usury" (K.Marx and F.Engels, 2000, P.188). But "political economy is still the true moral science, the most moral of all the sciences." Therefore, "it is only through developed industry, that is, through private property, that the ontological nature of human desire is realized, also in all its integrity, mixed in its humanity; Therefore, human science itself is the product of humans practically expressing themselves" (K.Marx and F.Engels, 2000, P.209). These contents are the basis for me to continue clarifying that personal freedom becomes social responsibility.

3. METHODOLOGY

The article's content is Personal Freedom with Social Responsibility Approached from the Human Science Discussion Method. At the same time, methods of calculation, analysis, synthesis, comparison, and contrast, especially the inversion method, should be combined. With the reverse method, the differences and transformations between objects at work are identified as standard levels, and money and ownership between subjects and products are recognized by law. Original documents for reference for researching the topic of weakness are taken from the work of K.Marx and F.Engels and scientific articles published in prestigious international scientific journals.

4. RESULTS AND DISCUSSION

4.1. Subject of Science

An entity without any object is an entity that exists redundantly in all things. An object exists as a premise and a database for perception. An entity without a hill symbol is a superfluous entity in all things. "Science is a product of humans, so people live by science. The richness of human life makes science different not only in the field but also in the level of expertise" (Quoc, N. A., 2024, P.5). When learning is a commodity, science becomes pure reason. Pure reason does not take real things as a premise, so it admits that there is a first cause and a final effect. Science does not take the first cause and the final result as the premise of research but takes reality as the object of research. Reality is the premise, so the scientific object is a direct, inevitable cause-and-effect relationship. Science does not seek the first cause and final effect of the universe and man. Scientific theory takes reality as the premise and object of research to clarify the necessity of the existence of objects, which is a direct cause-and-effect relationship.

The relationship between cause and effect becomes owned between the subject and the product. The transformation between subject and product regarding means and ends gives rise to good and evil, right and wrong, truth and falsehood. Using people as a measure makes the product different. When using products as a measure, people are discriminated against. People are the measure, so no discrimination is based on race, skin color, hairstyle, or ethnicity. There is no discrimination in terms of gender, age, job, or profession. There is n, no distinction between rich and poor. Therefore, there is no distinction between enjoyment and income. All individuals are one reality. The truth is that they live in different professions but are the same people. People are the foundation of human communication in social life. Realistic social research fails to see that people are all alike, causing value and price, truth and falsehood, and good and evil to be confused.

Humans are the subject of perception and the object of perception. The object that is both inside and outside humans is society. One is that society is within people, so people live according to society. This is expressed in different possibilities in work and career. Second, society is outside humans, so society is a human need. Society is not a need that makes society meaningless; the existence of society is redundant. Humans satisfy society to survive, meaning society owns humans in every possible form. It is a society that maximizes and exploits different potentials and human resources for

development. Society is the subject; individuals are measured by standards or money in development, making the difference between truth and falsehood, noble and inferior, rich and poor. The difference is in each other's abilities and needs regarding means and ends, which become mutual cause-and-effect relationships, mutual ownership between people.

Resolve the relationship between people in the relationship between cause and effect to identify subjects and products. The reason is the subject; the effect is the product. The cause comes first, and the effect comes later; that's inevitable. The theme is the goal; the product is the means of survival. The transformation between subject and product in terms of means and purpose of survival makes the subject become the means; the product becomes the purpose. Turning means into ends allows people to express themselves through different products. Products are the purpose of human survival, so the results come first, and the causes come later; that is freedom. Resolving the relationship between necessity and freedom is a fundamental human right today. "Clarifying the connection between cause and effect becomes the study of the relationship between necessity and freedom. The object of science is not only necessity but also freedom" (Quoc, N. A., 2024, P.5).

4.2. Freedom and necessity

Man's relationship with nature is inevitable. The most perfect and advanced human natural relationship is the communication between men and women, parents and children. Husband and wife, parents, and children are the direct cause-and-effect relationships necessary to survive and maintain the race. Spouses, parents, and children satisfy each other, so they cannot be approached for personal gain. "It is generally the mother who naturally and practically remains the biggest source of love, guidance, care, supervision, inspiration, and motivation to the child" (Ghulam Fatima, Farooq Tanwir, Ashfaq Ahmad Mann and Abdul Saboor, 2009, P.100). People are the subject and product of each other, mutual satisfaction between people is freedom. Natural life is inevitable. Human life is freedom. The transition between nature and humans becomes between necessity and freedom in life. Freedom is self-transformation, expressed in the necessity of exchange with life. Freedom is outside of nature, necessarily outside of humans, so freedom belongs to humans, necessarily to nature. Life is a balance between inside and outside. Humans blend into nature as one, which is the unity between freedom and necessity.

The animal does what is necessary to be free (được tự do); irresponsibility and responsibility belong to necessity. Inevitability is achieved through the will to survive and maintain the species, which is repeated, practiced, and remembered longer, becoming habits, needs, preferences, and subconscious instincts. A lion's instinct is to eat other species; the way to hunt is to survive. Survival is hunting other species for meat; That is the lion's instinct. It does not eat other species, so death is inevitable. The fact that lions eat other species is determined by necessity. Therefore, necessity is the main reason why lions kill other species; lions are irresponsible. It does not hunt or eat other animals; it is not a lion. Lions are not omnivores, so they cannot choose food other than meat. There is no choice in how to live, and it is not as creative in its foraging activities as a lion; it is inevitable. The lion's life or death is determined by necessity. It is a survival instinct, so responsibility is necessary, but lions are irresponsible. It is irresponsible for a lion to be reckless in eating other animals, but if it has a full stomach, the other species will not be eaten. A lion with a full stomach means another species can live. The other species that gets to live is the responsible lion. The lion has responsibility and liberty (có tự do). But there is a has-liberty when the lion is complete and does not eat other animals. A free lion means other species have a chance to survive and become responsible lions for life in general. The freedom and responsibility of one species become favorable conditions and opportunities for the life of another species. The responsibility is to protect the lives of species in general.

The animal identifies itself with its species; they act according to the animal, so it has no distinction. Different species in nature enjoy be-liberty (được tự do), the satisfaction of food. Species satisfy their needs with similar instincts and ways of foraging and follow their species to be liberty, so foraging

activities are irresponsible. The animal is nervous and can be responsible for other species. The animal is not responsible for the predator's behavior, regardless of the outcome. But the animal is responsible for making its stomach full. The animal is responsible for keeping its stomach full and not turning other species into food. Take responsibility for yourself as an individual.

An individual is a part of a species, so it must obey that species. The power of the individual is the power that demonstrates the existence of humanity. The individual is trained in foraging habits to prove its perfection. But the way humans live is different from the way animals live, different from other species. Species live on products outside themselves, and humans survive on products of their species. Husband and wife, parents, and children have a direct cause-and-effect relationship, so they satisfy each other comfortably, living according to their abilities and needs.

Diversity in abilities and needs is human richness. People have different choices in life, so their lifestyle is creative, accessible, and responsible. People not only create needs but also create other possibilities. The richness of needs and diversity of abilities is the richness and diversity of lifestyle. Norms are not needs, but when food and sex become scarce, eating less and fear of sex are trained and created, so fasting and not having sex are requirements, But choosing a new training path is mandatory. Why and whether you can repair it to standard throughout its life depends on historical conditions. There is no inherent need for religion, but long-term practice makes religion a way of life for believers and a profession for monks. Living according to the commandments, precepts, and scriptures with faith can make you a monk. Whether or not a person can be ordained depends on training, rectification, and reform according to the model of canon law. The lifestyle that is satisfied by different individuals or meets different ways of living is expressed in other possibilities.

The ability to become a conditioned life need appears, reappears, increases the need, and creates the habit of becoming perfect subconsciously. The fulfillment of creativity, freedom, and their consequences are inevitable products of realizing the right to life. Not ensuring the right to life inevitably means helplessness, unhappiness, and deception. Life takes freedom as its goal, so it is satisfied with eating, drinking, sleeping, resting, listening, speaking, seeing, sex, and career. These means cause habits and instincts to emerge. Instincts are essential for the survival of a species. Creativity is choice and freedom. Life is about choosing how to live and predicting the outcome; it is consistent with the ability to respond to work where and when. The subject has the freedom and is responsible for choosing subjects and lifestyles. Creativity is about giving each other a way of life and becoming accountable for each other's survival.

Survival is the goal, so breathing, drinking, eating, sleeping, resting, hearing, speaking, seeing, having sex, and working are all our satisfactions. Objects of satisfaction that become scarce will be created or changed in response. Realize that eating, drinking, sleeping, resting, listening, speaking, seeing, having sex, and working is inevitable. However, in conditions of scarcity, you should eat less, limit alcohol, abstain from sleep and restlessness, and listen enough. Talking, looking, being shy about sex, and working hard seems to be necessary. They are inversely proportional to each other to fill the time gap. The subject who has awareness and will to choose the object of life has the right to freedom. Eating, drinking, sleeping, resting, listening, speaking, seeing, having sex, and working are inevitable, but choosing what to eat, drink, when to sleep, and how to listen, speak, and see. Whatever sex and labor are, there is freedom. "The philosophy of freedom is radical: history is not decisive, nor can it be because it is the history of human liberation; and whatever the purpose of your chains, if adversities appear in the world because they are human, and the search for a way to overcome them" (Luciano Donizetti da Silva, 2024, P .60; Kanval et al., 2024). Human freedom is an inevitable natural development process. Freedom is the basis to liberate people from the slavery of instinct. Returning to social responsibility, fellow human beings are responsible for liberating people.

4.3. Freedom and responsibility

The subject's responsibility is to have the freedom to jump into fire or water to save people, but whether or not to save others is another matter; it depends on ability. The subject must be responsible for the inevitable punishments caused by his mistakes. Being accountable means not making mistakes by learning to live together. Accepting the inevitable and not holding back is irresponsible, but choosing the inevitable and being free and responsible is essential. Being free and having freedom is different. They can follow the necessary means and adopt a lifestyle suitable to their conditions and circumstances. But being free is irresponsible. Having freedom is a responsibility. Be-liberty is the product of irresponsibility; it is the satisfaction of a species' instincts. Responsibility is a product of self. Humans are free and responsible subjects. But having freedom means choosing different subjects that suit your abilities and needs to survive and maintain your species. The product of freedom is creativity. Freedom is the subject that owns the product. The products that the subject creates have a direct cause-and-effect relationship. Freedom is not only product ownership but also responsibility for the product.

The transition between freedom and responsibility exposes the subject to punishment for their mistakes. Sick or healthy, alive or dead, happy or sad, happy or unhappy, good or evil, choosing is responsible, not choosing is irresponsible. Freedom to select subjects and lifestyle means being accountable for yourself; No one is responsible for you other than punishing your mistakes. Freedom and responsibility to enjoy happiness with all that one has in human communication becomes freedom and social responsibility. "Therefore, this particular form of social well-being is associated with increased social interaction and overall contentment" (Rashid et al., 2023; Wan Yuwen, Liang Jiang, 2023, P.727). Society's freedom causes individuals to lose their freedom. Rich or poor, noble or low, good or bad, truth and falsehood in society lead to loss of freedom in personal life. Individuals must comply with social responsibilities to be free. There is a specific historical nature to liberty, which is species instinct. Complying with family traditions, canon law, state laws as well as corporate and banking regulations means being approachable and irresponsible. The responsibility that belongs to society has a specific historical nature; the responsibility belongs to the species.

Freedom and responsibility prevent people from suffering punishments other than the inevitable. Torturing oneself, suffering, having a guilty conscience by doing wrong, and lying means being irresponsible to oneself and becoming irresponsible to society; all are evaluated according to standards. We should not punish ourselves for our mistakes but accept society's punishment. Society is unbiased, and it respects and loves everyone. Personally irresponsible becomes socially responsible in terms of standards and money. Being accountable to society is the norm and responsible money. Irresponsibility towards oneself was compensated by the nobility with standards and monetary compensation. Norms and money make individuals irresponsible. This irresponsibility causes individuals to have instincts towards different species. Animals are irresponsible because necessity dictates, but species are irresponsible when standards and money dictate, which is the normative instinct of cash. Animals carry out necessities, and species carry out standards. The monkey species is similarly instinctive and is be-liberty but irresponsible. "If I have the talent to do scientific research but don't have the money to do it, then I also don't have the talent, meaning I don't have the real, effective talent to do it. On the contrary, if I have no aptitude for scientific research, but I have the will and the money, then I have an effective aptitude to do it" (K.Marx and F.Engels, 2000, P.209). Each individual's responsibility depends on money.

Personal standards and previous training become the species' habits, preferences, customs, and instincts at will. Individuals living in a species' environment will become products of that species. Species differ not only in standards but also in money. Differences in freedom, standards, and money are differences in responsibility. Freedom has a clear motive and purpose, so responsibility belongs to the individual, but when implemented according to standards, money that is not creative is

irresponsible. Following norms and money is no different than similar customs or following the herd behavior of an animal. Rules and money are responsible, and species become irresponsible to the instincts of rules and funds. Having a conscience means being punished for your mistakes, so there are few conditions for repeating them. Having no conscience means trying to cover up and eliminate evidence by living another way, becoming a carefully planned and prepared evil person to avoid detection. Doing wrong without being punished by conscience is being punished by society, and not being punished by conscience is an animal instinct. To be free like other animals and species in nature is irresponsible, as is having freedom separate from different species with all responsibilities. Humans not only have freedom but are also the subject of liberty. Freedom is not enforced, so compliance with standards, money, and necessity are all the same; both are instincts of all species. Without the need for freedom, fighting for freedom will lose all meaning. Man is truth, creativity, freedom.

Animals and species are irresponsible, be liberty, while human life is free and responsible. Universal freedom is social freedom. But society is a place to exchange products and buy and sell outside goods, and it is strange to everyone. Society becomes an alien force that dominates people. In society, there is freedom; outside of society, freedom is lost. Social freedom becomes the freedom to buy and sell goods. People have freedom in society when it becomes a human commodity. People are free to sell different products to survive. Sell your products freely according to standards. Money becomes indispensable in social life. Standard selling is buying work to make money. Social life has the instincts of a species with different standards and funds.

Taking real society as a premise in understanding makes people different, characterized by differences in abilities and needs, instincts and creativity, differences and ownership. Possessing freedom and responsibility becomes the difference between right and wrong, truth and falsehood, beauty and ugliness, progress and conservatism. Quantification through weighing, measuring, measuring, and counting is shown through a chart with specific numbers expressed in cash equivalents. The amount of cash measures lifestyle and career standards. The amount of money available measures the value and enjoyment of individuals and nations. The exchange rate of speculative money measures the quality of the population and the pace of economic and political development. Dedication, delinquency, compensation, prestige, honor, and dignity are measured by the amount of money paid. The sciences agree with each other regarding quality, using people as a measure, but differ in quantity, measured by the corresponding amount of money. The quality of science is the same as the quality of serving human life but is different in level, nature, and scale, measured in money that social capabilities and needs allow. Scientific work is measured by economic efficiency and production costs. "In credit relationships, it is not money that humans eliminate, but humans themselves transformed into currency, or currency acquired, in their bodies and bodies. Human personality and morality have become objects of trade and have become material in which currency exists" (K.Marx and F.Engels, 2000, P.37). Human life becomes the life of money.

Money is not a concept or an assumption in life; it is a common phenomenon, a natural force that governs social life. Everyone needs money to survive. Money is a tangible product issued exclusively by the state. Differences between countries in social growth are translated into exchange rates. Specific statistics in the form of charts or graphs of commodity values measure the influence between countries. The value of life is quantified in money. Power is measured in money. Money, corresponding to commodities, has become famous as the measure of life. The corresponding quantity measures the standards of tradition, canon, and law. Money is the standard measure. The difference in the amount of reciprocal money determines the nature and extent of right and wrong, good and evil, beauty, and ugliness in social life. Money is the natural force that dominates society. Money excludes people from society. Managing people becomes managing money. Actual social research needs to see money's position and functional role in people's lives, work, and careers. Building a utopian society becomes the profession of dogmatic theoretical scientists, while the

richness of real society becomes the richness and diversity of different occupations. Each person living according to their abilities and needs is life's happiness.

5. CONCLUSION

Through all the presented content, I draw the following conclusion:

First, human rights are a living reality. Therefore, it does not begin with people following the example of historical saints or future ideal people. People are each other's abilities and needs. Mutual ownership between human beings is inevitable, and so is freedom.

Second, the object of science is to clarify the direct cause-and-effect relationship, which resolves the relationship between necessity and freedom in human life. People are products of each other; mutual satisfaction is freedom.

Third, nonhuman communication involves the exchange of products, that is, the buying and selling social goods. Society is the product of humans becoming subjects. People are the abilities and needs of society. Society owns people in all forms, satisfies each other's needs, and exploits and promotes the human element in many diverse professions. By satisfying abilities, society differentiates into different species. The instincts of different species enrich families, religions, nations, and companies.

Fourth, the richness of species is the richness of occupations. The amount of reciprocal money measures career and social position. Work management becomes money management inevitably. Living in the money life is freedom. Having money means having freedom.

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