

Commodities of Work Positions become Monopoly Behavior



Tong Thi Thai Chung¹, Le Viet Nghi²

^{1,2}Dong Nai College of Decorative Arts

ABSTRACT: The article aims to systematize buying and selling labor power under the condition of money as a measure, showing that job positions are just commodities bought, resold, and traded like any other commodity, making monopoly behavior popular. The article's content is approached from human and social philosophy to achieve the above purpose while simultaneously combining qualitative methods and synthetic analysis. The result is to clarify that all human attributes have the survival value of species; they become different commodities in production and business, measured by standards and money. Throughout the article, the natural world is diverse, with many species, and each species has unique survival characteristics. While animals live mainly in nature, humans create and live on the products of labor. The division of labor has created a complex society with many different occupations and social positions. Money, a tool of exchange, gradually becomes a measure of the value of everything, from labor and products to people. When money becomes the goal of life, people can lose higher spiritual values. This raises questions about the nature of happiness and the meaning of life in a society where money plays a significant role.

KEYWORDS: goods, job position, people, standards, money

1. INTRODUCTION

In the current conditions of global exchange and integration, each country has different advantages, potentials, and resources for development. Human resources are considered the primary resource, the resource of all resources. However, human resources are understood very differently. Developing human resources means owning the personal life of society in all possible forms, which is considered the driving force for economic and social development. Exploiting and using individuals for development proves to be a form of oppression and mutual exploitation in life. The right to freely buy and sell goods and labor is regulated and recognized by law. However, purchasing and selling labor, occupations, and job positions is the right to buy, sell, and sell people freely. But human trafficking, that is, the trafficking of women and children for different purposes, is not regulated or recognized by law. The phenomenon of individuals buying and selling their own lives, that is, buying and selling exclusively for profit, has not been thoroughly studied. That is why we wrote this scientific article.

2. RESEARCH STATUS OF THE TOPIC

The problem of human beings as commodities has been studied from many different perspectives. Monopolistic behavior occurs when a business or a small group of companies holds too much power to control a market entirely. This allows them to freely decide the price of products or services without facing significant competition from competitors. However, society - a product of human cognition, creativity, and labor - is based on the diversity and abundance of products and services. When a monopoly entity dominates a specific field, this diversity is limited, leading to a decline in the quality of life and hindering the development of society. Being separated from nature through social life makes people more dependent on the products and services they consume. Therefore, maintaining a healthy competitive environment is essential to ensure sustainable social development. "People live by the products it creates. Universalized human products are social. Society is a product of human perception, creation, and production. Humans are separated from nature through social life. The diversity of social life is the richness of products" (Quoc, NA., Y, NV., & Giao, HV. (2024), P.873). They are reducing the supply of goods or services to drive up prices and making it difficult for other businesses to enter or compete.

Job-buying is the practice of exchanging money or other benefits for a job. This is illegal and unethical. When a large company or group of companies dominates an industry, they may abuse their monopoly position to require qualifications too high

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for the job or to hire people with connections—not publicizing job openings or creating barriers to other applicants and using money or other benefits to recruit people with connections or willingness to pay. People need connections or financial resources to find jobs. People with actual ability may be overlooked for those willing to pay. When hiring is based on money rather than ability, the quality of human resources in the business will suffer. This behavior violates competition, anti-corruption, and labor regulations. Creates inequality in employment opportunities. Reduces the efficiency of companies and the entire economy. Creates a hostile and unhealthy working environment.

Strict and strictly enforced legal regulations are needed to ensure a fair and transparent working environment. Strengthening inspection, examination, and rigorous handling of violations such as buying and selling jobs is extremely necessary. At the same time, each individual must raise awareness of their rights and be ready to report violations. Human life is diverse and rich, expressed through many different professions. However, to ensure the sustainable development of society, it is necessary to build an equal working environment where the value of each person is assessed based on their capacity and contribution. "Selling labor to buy money" is a regular economic activity, but "buying money to buy science" is an issue that needs to be carefully considered. Science is the common property of humanity and should not be overly commercialized. "Human life manifests itself in different professions as equal labor. Selling labor is buying money. Buying money is selling science" (Quoc, NA (2024), P.15). The above information is the basis for me to clarify the content of this scientific article.

3. RESEARCH METHOD

The article's content is approached from the humanistic philosophy and social philosophy methodology and uses qualitative methods, analysis, synthesis, comparison, and contrast, especially the inversion method. The inversion method has pointed out the opposite sides of the mutual conversion between the subject and the product, clarifying that labor, standards, and money are commodities bought and sold like any other commodity.

4. DISCUSSION AND RESULTS

4.1. Standard life is the instinct, the behavior of a species

The body is different between men and women. But usually, men and women are both human. Men and women have different abilities but have the same need to be human. The unity between men and women is the existence and maintenance of the species. The formation of the fetus in the body is unconscious, but taking care of children is instinct. The formation of the fetus is unconscious; caring for the offspring is instinct. The unconscious is inside the body, and the instinct is outside to maintain the species. Different feelings appear when the object of survival and maintenance of the species changes. Satisfying the senses in a hot environment makes the body more comfortable. The body needs energy to move, maintain temperature, grow, reproduce, and synthesize nutrients, so it constantly exchanges with the outside. Objects that satisfy the body's abilities and needs become objects of the organs and senses. The satisfaction of the body through different forms of energy will cause different behaviors. Sufficient or lacking energy is expressed in different abilities and needs. If the skills and needs are not satisfied, the process of training the senses or imagination will appear. Training is to fight against oneself in every possible way. Imagination is like a blind person liking colors and a deaf person liking music. Imagination is the body's need, but no object exists to satisfy it.

But as the species' instincts become more widespread, standards become redundant. Individuals who satisfy standards become the artistic satisfactions of life: the satisfactions of magic, circuses, dancing, and listening to music. In addition to the time spent on satisfying natural functions, the remaining time is spent on satisfying standards. Satisfying standards becomes interpersonal satisfaction. If standards do not bring life, they become meaningless. Standards are living things that can be exchanged, bought, and sold like other commodities. With the rapid development and inflation of standards, lies appear. Standards are the objects of lies. Standards cover up lies, so standards facilitate the development of lies. Standards act as a yardstick, creating differences in job status between parents, children, husbands and wives, grandparents, monks, officials, and business people. The standard is the joint ownership between individuals in the family, religion, state, company, and bank. The standard is determined by the conditions and circumstances of performing the natural function, which becomes the social division of labor. The natural function is the slave of necessity, which means that individuals are subject to regulating the social division of labor. The survival function does not satisfy the senses, the senses, and the organs and is expressed as hunger, thirst, pain, and discomfort. Individuals who do not meet the standard will be abandoned, lonely, unhappy, and have a guilty conscience.

4.2. Overcoming the instinct of the species is creativity

Creativity is the means, and the standard is the end; then, the individual will become a slave to the habits of a species. The difference is the nature of the perceived, the knowledge of survival. Individuals who satisfy knowledge will bring joy - individuals who satisfy knowledge through occupation and job position. Different standards represent the position of work.

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Another position is the social division of labor: the daily needs of individuals with their hands, brains, mouths, senses, and other organs. This cooperation is education. Education is life; it is mutual learning. Teaching becomes a profession that earns a living, and the relationship between individuals of different social positions becomes standard. In the race for survival, humans have turned survival into a profession. Career success is often measured in money, making money a standard measure of each person's worth. Even in the field of science, which is considered noble, money plays an increasingly important role. The fierce competition for funding has forced many scientists to direct their research to areas with high profits rather than fundamental problems. This not only reduces freedom in research but also raises questions about ethics in science. "Different occupations, but they are all the same people. However, when measured by money, money becomes a measure of people. An effective source of income is exploiting, promoting, and possessing living people. Science is human life that becomes money life" (Quoc, NA (2024), P.11). Scientific knowledge is private, but it becomes common property when it is widely disseminated. Living with the knowledge that it is publicly owned is similar in terms of standards. The same understanding makes each person the exact essence of a species. Teachers are one of the exclusive agents in the dissemination of standards. Individuals with the same standards are biological robots. Life needs each other; an individual's ability is precisely what different needs require. Individuals are objects for mutual enjoyment and education. An individual is a creative and helpful subject, becoming a normative value; conversely, those standards pull any backward individual out of that backwardness.

The solidarity between individuals, such as grandparents, parents, children, husbands and wives, monks, officials, and business people, is a cooperation for survival. When individuals, especially those with high social status, such as patriarchs, religious leaders, or political leaders, are viewed as "commodities" to be traded and bought, human worth is generalized into a common commodity. This results in everyone being evaluated and compared through a shared value system, regardless of whether they are grandparents, parents, children, or any other member of society. Money, power, or other social standards then become the measure of an individual's worth, leading to the polarization of rich and poor and high and low in society. "People are the measure; everyone is equal. When standards and money are used to measure people, society discriminates between noble and lowly, rich and poor" (Quoc, NA ., Y, NV ., & Giau, HV . (2024), P.874). Free, voluntary, and equitable relationships are when satisfaction is the goal and standards are the means. Norms distort social functions, where hope and promise, help and reward, and distribution and reward work together.

Monopolistic individuals appear when species are the means and individuals are the ends. Monopolistic individuals are patriarchs, religious leaders, leaders, and directors. The function of monopolistic individuals is to create intelligence with the reality of life or to create life with intelligence. When species assign functions and tasks to individuals, monopolistic behavior appears. A basic monopolistic behavior is setting standards and issuing money in various forms. Monopolistic behavior makes connections and exchanges coercive. When monopolistic behavior becomes noble and wealthy, many social behaviors are distorted, and conditional standards must be adjusted to suit the species. The prevalence of monopolistic behavior has created a society full of illusions and injustice. When power is concentrated in a few people, hostile behaviors such as lying, cheating, and corruption become common and are covered up under the guise of social norms. Losing trust in political systems and leaders has led many people, especially the young, to seek alternatives such as artificial intelligence. This shows monopolistic behavior harms the economy and erodes people's trust in society. Therefore, "also tired of ongoing worries about corruption and stale political leadership. More young people believe in artificial intelligence systems than they do in human leaders" (Enaifoghe, A., Maramura, T., Durokifa, A., Maduku, H., Ekanade, IK, & Chiwarawara, K. (2024), P.22).

When monopoly is the goal of survival, high living standards and income become commodities, the private sector emerges, and the property system facilitates the private sector's becoming rich. The property system appears, and norms define ownership between individuals and species. Norms such as loyalty and filial piety mean that family members own each other. Observance of commandments and precepts implies that priests own each other in religion—officials in the state own law enforcement agencies. The exchange and purchase of money means business people own each other in companies and banks. The progression from family, religion, state, and company to the bank is the common inheritance of occupation and position ownership. Joint ownership between individuals is position ownership. This relationship ensures the survival and maintenance of the species and brings joy and excitement through various jobs according to a rich standard. Work brings variety and variety to life, while standards bring peace, safety, and order and are managed and organized. Individuals know and will choose suitable work and occupations. Individuals do not have a choice; they are not responsible. The individual performs a natural act that is necessary or required according to the rules of the standards, and those standards and demands are responsible. The responsible individual punishes himself with regret, which may come one way or another, or with a guilty, tormented conscience to ensure that he does not do it again next time, or the individual has been punished - the price to pay for failure. Irresponsible individuals do not punish themselves but enjoy the rewards of the rules of the species, and the responsibility lies in the rules. It is natural for grandparents, parents, husbands, wives, and children to protect each other, but it may be wrong compared to the standards of

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religion, the state, and the company. Individuals who follow standards are not guilty, but guilt lies in traditions, customs, commandments, precepts, laws, and money. Those who follow social norms are irresponsible.

Each individual has a different family, religion, government, company, and bank, and individuals are often under pressure from different work positions every day. Society creates pressure that distorts individuals, causing behavior to become distorted, deviant, inconsistent, and erratic. The phenomenon of saying and doing things that do not match, saying one thing and doing another, cheating, stealing, looting, corruption, smuggling, and tax evasion are all forms of inconsistency and are different mental illnesses. As mental illness becomes more common, people may be infected with mental illness.

Individuals cannot maintain their basic needs; priests cannot maintain their precepts, and officials cannot enforce the law but run after money, distorting the family, religion, and state. Business people do not keep their money; instead, they run after priests and officials, distorting corporations. The changing phenomena of life, such as crime, greed, deception, injustice, discrimination between families, races, religions, nations, occupations, the arms race, aggressive wars, and environmental destruction, are all caused by various forms of mental illness. The war between species fights for territory, feeding grounds, and property rights. Large-scale war will be a competition between nations, religions, countries, and companies for individuals, although individuals do not always comply with the standards. All wars are fierce because individuals and psychopaths wage them, and individuals become victims of wars for jobs and occupations. However, the motivation to live cannot be created without exchanging and purchasing employment and occupations.

4.3. Monopolistic business behavior turns monopolistic individuals into creative subjects

In addition to satisfying needs, the remaining time is spent on satisfying abilities. When the population is large, the means of living are scarce, so the satisfaction of abilities becomes a labor demand. Modern society has transitioned from a community based on family and village relationships to a society where relationships are built economically. Purchasing and selling labor, power, and goods have become daily activities, reshaping how we interact. While the division of labor creates many new opportunities, it also poses new challenges to social solidarity and cooperation. "Cooperation, solidarity, tolerance, and openness in communication between individuals are the civilized lifestyle of modern society. In today's conditions, society has developed into a business, buying and selling labor, power, goods, and money" (Y, NV., Quoc, NA., & Giao, HV. (2024), P.5122). Cooperation and division of labor are the requirements of life, that is, free labor. Labor is creative; labor is instinctive when labor is a commodity measured according to standards.

Each individual satisfies their needs according to their capacity for labor; occupation becomes creative. Occupation and work reveal the health of the body, as well as the knowledge and will of each individual. Communication between individuals becomes an exchange of knowledge and will for survival. That is freedom. However, labor, an occupation that does not correspond to one's abilities or needs, is forced and compulsory labor. It is an instinct alien to one's species; it is suffering. According to a species' standards, an occupation is an instinct. Different standards represent an occupation, and achieving those standards becomes a profession, a job, or a job position. The standard is a job. To sell a job is to buy labor power. To sell labor power is to buy a job. Buying and selling labor and work is buying and selling people. Human life is determined by money. Freedom to buy and sell labor is freedom in the life of money.

Different standards are different species. Labor is necessary, but evolution has had to compete fiercely with species with specific historical natures. Individuals bring labor to nature by gathering, hunting, cultivating, and raising animals and integrating with nature by choosing suitable habitats, such as avoiding rain, wind, heat, floods, and droughts. Without harsh climatic conditions, workers produce clothes to cover their bodies, build houses to avoid heat, rain, wind, and cold, dig canals to carry water and build dams and dikes to prevent floods and droughts. Human labor does not stop at exploiting nature but also includes the process of domestication and control. We have domesticated plants, animals, and even our kind to serve our needs. This process does not stop at providing food but also extends to regulating the reproductive processes of other species. For example, increasing milk production in dairy cows or increasing the number of offspring in different livestock species are clear examples of human intervention in nature. This raises questions about the boundary between using natural resources and their abuse. Therefore, "not only were nonhuman bodies and lives depended on for our human survival, but the very reproduction of these nonhuman animals was regulated and controlled, and mice mothers, rat mothers, rabbit mothers were asked to do more birth work and care work; more "essential labor" as a result" (Dare, A., & Fletcher, V. (2023), P.2). Each individual can connect his body with horses, cattle and dogs to move faster, have more robust traction, distinguish better smells, have better load-bearing parts and have perfect senses and knowledge. They produce telescopes, microscopes, machines, cars, airplanes, computers, and robots to support the defective parts of the body. At the same time, it produces body parts and organs to cure physical disabilities such as hunger, thirst, pain, illness, and death and continuously increases intelligence. The individual has the form of free labor as his duty and responsibility.

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Free labor is the diversification into different occupations, depending on ability and need. Free labor is the general equivalent of exchange and purchase, and the standards and employment positions are commodities. Freedom may need to improve in terms of money and appropriate standards, but it can adapt to different forms of labor. All occupations are equal, so there is no discrimination between individuals. Freedom does not depend on species, money, or wealth; it depends on the freedom to earn a living in different occupations. Mutual aid is not related to job position, standards, or the issuance of money. Mutual aid is not an illusion of love, anxiety, hope, or promise; it is living and helping each other according to each individual's ability and need. When the diversification of occupations becomes common, there is no longer any comparison or deep calculation to distinguish occupations. The individual phenomena of species reflect the rich evolutionary process of history. The richness and diversity of life originate from the cell, while the richness and diversity of species, families, religions, states, companies, and banks originate from the human body. In evolution, there is competition between species as an instinct for survival. The difference lies in taking the species' standard as the social measure. The standard of any species that has value and prestige is the standard of high value. When the law is respected, the state is admired, or if the standard of the clergy is prestigious, religion is respected. Let's take the family as the standard of equivalent exchange. The values of religion, the state, and the company are inversely proportional, depending on the specific historical conditions. Each species takes the standard as a measure, so there is a distinction between species in terms of standards and differences in body, race, skin color, hairstyle, and eye color. Social norms have profoundly shaped human lifestyles and behaviors, from tradition, religion, and law to occupational prejudices.

Discrimination based on these norms causes social injustice and hinders the development of individuals and communities. In globalization, conservative notions of "traditional ways of life" are often used to resist social change and progress. "The "customs and traditions," and the populist discourses which increasingly represent "the traditional way of life" as the last bastion against the evils of globalization, are condemned unambiguously in the novel, from the very title" (Petković, D., & Ljubinković, D. (2022), P.92). It is discrimination because work becomes discrimination in terms of social status. Labor becomes a standard deviation in the distribution of products and levels of enjoyment. Species provide standards that make the means of production artificially scarce. When the means of production are scarce, differences between species appear, causing diversity in behavior and lifestyle. The rational choice of occupations suitable to intelligence and circumstances as a means of livelihood is freedom. Individuals are slaves to norms, and so are slaves to food. Each individual's existence depends on mutual assistance from others. To ensure survival, humans have diversified the forms of labor, creating a social division of labor. Thanks to that, the needs of each individual are met effectively. This view emphasizes the importance of cooperation and association between community members. "Women may not passively accept societal expectations but rather employ strategic tactics to navigate these norms while maintaining legitimacy through alternative avenues" (Blaique, L. (2024), P.16). The practice of norms, job positions, and occupations has been reflected in various monetary lives throughout history. When the monopoly of issuing money emerged, money became a measure of society. Cash and external assets owned by individuals were recognized and rationalized by society.

Freedom of labor satisfies each other in the process of diversifying different industries. Diversifying industries means diversifying into many products. All products exchanged and bought and sold in the market are considered commodities. The market is where participants freely exchange goods, services, and money. This freedom is the foundation for the development of a market economy. To achieve business goals, businesses must build a clear development strategy, including defining objectives, performance indicators, and budgets for marketing activities. Each marketing channel will have specific activities to achieve the common goal. "The development strategy is built once the goals, key performance indicators, and marketing strategy budget are defined. Here are all the activities that need to be performed for each marketing channel" (Hadzhi, K. M., Vali, G. X., Viladdin, M. A., Cemil, K. I., Ali, Y. S., Fizuli, H. Z., & Tahir, P. A. (2024), P.15). The free market is a place for exchanging and buying and selling money, wealth, labor, standards, creativity, individuals, people, behavior, monopoly behavior, individuals and bodies; all are commodities. However, the body is equivalent to exchange and sale, so all other commodities are inversely proportional. The body is a universal need, but the body can only meet the needs of each customer. The human body, a unique work of art, carries within it the highest value - that is, life. Therefore, all activities that maintain and develop life have a valuable meaning. In existence, people exchange material and spiritual values such as knowledge, skills, and emotions. Creativity, a noble expression of human nature, is the most valuable "currency" that each person possesses. It helps individuals express themselves and creates value for the community. "The type of money produced and stored in each person is the highest form of existence of money. It likes to express itself through creativity and does not like to impoverish itself by its instinctive state. Wanting to make oneself poor is an individual case, but getting rich through creativity is a personality trait in society" (Y, NV., Quoc, NA., & Giau, HV. (2024), P.5123). All are different commodities. Each historical period takes a commodity as an equal standard for exchange; the scarcity of that commodity is emphasized more. The scarce commodity serves as an equivalent standard for exchange and trade, while the remaining commodities are inversely proportional to each other depending on the capacity and needs of society. The historical development trend depends on the commodity used as an equivalent standard in exchange and trade.

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Spiritual phenomena result from the exchange and trade of life to satisfy capacity and needs. Society is divided, causing individuals to appear in different spiritual forms. But without spiritual phenomena, the evolutionary drive will not appear. Any commodity with a reasonable price is produced in competition between species. The body is a monopoly commodity, equivalent to the standard, personality, creativity, freedom, labor, monopoly personality, and monopoly behavior. Respecting each other's bodies is life, preferring to stand on the side of freedom or standards, money or personality, wealth or behavior according to the ability and need to fill the time gap. The body is a monopoly commodity, so it is produced like any other commodity. Living with your body, you can be a child, parent, spouse, grandparent, priest, official, business person, patriarch, leader, director, parishioner, citizen, employee, teacher, doctor, engineer, or scientist. The difference between rich and poor, free and enslaved person, rich and poor, good and bad, good and bad, truth and lies, justice, equality and injustice depends on social needs. The nature of all bodies is the same; The rest is the body's choice of behavior, character, creativity, standards, freedom, labor, exclusive character, exclusive behavior, various wealth, and money to live as desired. Life always puts everything on the body as a necessity, and fate is imaginary due to not understanding the ever-changing needs of society. Freedom is inevitable when traditions, old habits, commandments, precepts, laws, and money become personal.

5. CONCLUSION

Through the discussion of the above content, I can draw the following conclusions:

First, species in nature are different because of different objects and herd characteristics. Species in the natural world are each other's survival objects; they are each other's means and purposes in the evolutionary process.

Second, humans are different from animals in that animals live in the natural world outside, and humans live in their products. The division of labor separates verbal labor from manual labor. Humans have different products of labor and other differences. The richness of families, religions, states, companies, and banks is the richness of occupations and job positions.

Third, job positions and occupations are measured by different standards. Standards correspond to the amount of money, making labor, standards, and money commodities, making humans commodities.

Fourth, goods become popular, and social life is based on money. Money is the object of survival, and the way to earn money becomes the instinct to earn money. When working in suffering, receiving money is joy. Life has the instinct of money; then, having money is having freedom; life is only accessible when having money.

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