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The Nature Family

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Abstract--Man is a subject with liberty, truth; An individual is a creative person. The existence of individuals is not separate from the means of living. The means of subsistence is the end, the person is the means, so helplessness, unhappiness, and falsehood appear. Removing falsehoods makes standards defining functions and duties of grandparents, parents, spouses, brothers, and children appear. Standards appear to be meaningful in the ownership, binding, and mutual use of individuals. The existence of standards makes the family the living organization of individuals. Patriarchal habits, brute force, violence, taking advantage of families to hurt each other. Parents defending and protecting their children is an animal instinct, and compliance with standards is irresponsible. The norm that binds individuals to only use each other in the family is not to have universal humanity. Money appears to abolish the false norm becomes to abolish the family. Abolish family norms expressed in

separation, divorce, eliminate violence, sexual weakness, respect men, and despise women so that people can relate to each other with common humanity, that is, bring individuals back to life return to a life of freedom, truth, and creativity.

Keywords---falsehood, family, money, standard, truth.

Introduction

The family is one of the popular phenomena of society, but up to now, the family is understood very differently. In the context of market economy, cultural exchange, economic integration, 4.0 technology makes family life change. Issues of divorce, separation and same-sex families are becoming more and more popular. Each country has different economic, social, traditional, cultural, moral, legal, money conditions, so the family is different. Family is the basis for each individual to be born, grow up and mature. The family appears to be a human need, but when the family is the goal, the family's customs and standards are measured, and the individual becomes the means to make the family conservative and lost late, alien to humans. The appearance of new factors, strange phenomena, and the tendency of families to change are inevitable laws. Awareness of the trend of family transformation from which to have a multi-dimensional view, and at the same time avoid family value shocks. To contribute to the multi-dimensional view of the family, this article focuses on clarifying the nature of the family from the dialectical and historical materialism methodology (Grimm et al., 2006; Koda et al., 2003).

Literature review

The article titled *The nature of family* is new research but it is inherited from the following studies. Discussion about the private-owned and private individual (2020) believes that: "In regime matriarchy, the personal power is owned property reproductive so children are of the mother. In patrilineality, the personal power gained is the possession of muscle healthy, so what eating makes his father's" (Quoc et al., 2020). *Humans' value and cost* (2020) show that people are the equivalent of exchange between standards and money. One of the relationships between people in the family manifests itself in the exchange of standards with money. "While people are as "the parity", all become goods, but when standards and money areas "the parity", people become commodities popularly" (Quoc et al., 2020). *The Nature of Education* (2020) points out the role of education in perfecting people and transforming families. "If the fact that humans live by scientific knowledge is popular, those who insincerely live by standards will become psychopaths in need of treatment" (Quoc et al., 2020). *The Nature of Power* (2020) shows mutual help between people. "Without any other payoff, people are still satisfied by helping others since they can be created happily and become actual humans" (Quoc et al., 2020). *The consistency between the truth and deception during humans' development process* (2021) shows truth and deception at the standard. "Family life enables people to find the truth about themselves through a direct and inevitable relation in determining the ownership. Family is the place where people realistically perfect themselves" (Quoc et al.,

2021). *The Spiritual Goods* (2021) clarifies spiritual needs, popular spiritual needs, spiritual goods. "There are many different ways to make money as a goal, but one of the effective ways to do business is to invest in real humans. People who know how to invest in themselves from the beginning manifest themselves in the patriarch of the family" (Quoc et al., 2021). *The Nature of Human Life* (2021) clarifies that the human object is life. "The family is an organization of real people connected by the standards of loyalty, filial piety, care, love. If these standards are no longer a need, the existence of the family is meaningless" (Quoc et al., 2021). *Exclusive Spiritual Goods* (2021) clarifies people and standards, individuals and behaviors, freedom and labor. "The standards of the family make people possess each other by the standards of filial piety, loyalty" (Quoc et al., 2021). *The Nature of Liberty* (2021) analyzes freedom about necessity, personal responsibility, private ownership, and slavery. "Husband and wife's infidelity, betrayal, divorce become a sad story of the family" Quoc et al. (2021), for those in need of standards. *The Alienated Human* (2021) clarifies that people lose themselves by alienated labor, alienated behavior. "Weak physiological must perform sex and resist the need, the sexual ability is equally distressing. Satisfying sexual needs and physiological weakness not performing sexual acts are the same" (Quoc et al., 2021). *The nature of money* (2021) clarifies the power of money. "Human is the goal, then human values are awakened. Money, standards are the goal, people become slaves to money, standards know how to tell" (Quoc, 2021). The above works are necessary information to clarify *The nature of family*.

Method

Method and data

The research is based on the worldview and the methodology of Marxist philosophy, and at the same time uses specific research methods such as analysis and synthesis, logic and history, inductive and interpretation, abstraction, generalization, comparison, comparison, and literary methods for research and presentation (Wheat et al., 2013; Blanchard, 1990).

Research Results

The human with forming families

The function of the body and the behavior is different but there is a need to compensate each other about the object. The act of satisfying the body is unconscious, instinctive; the body is the end and the behavior is the means. The body that satisfies the behavior is freedom, truth; behavior is the end and the body is the means. Acts of helplessness, unhappiness is suffering, death. The body, nature united together is freedom, truth, personal creativity. Man is free, truth should be inevitably joyful in the relationship between the body and nature. The behavior that satisfies the need is human, that is the need for liberty, the truth. Naturally, man is the means, the body is the end. The duration of the body and the duration of human existence is different. Man separates from the body by liberty, truth. Nature is the goal, the body and the person are fully exploited. Man is glorified, body and nature are objects of each other. Objects to meet the needs of the body become scarce, people choose other objects to meet the needs appear.

This choice is to satisfy the needs of the body. In a hot environment, people put their bodies in a cooler environment. There are no conditions to change the environment, build a house to avoid sun and rain. Man distorts the needs of the body (Chrisman et al., 2003; Woods & Schmolze, 1992).

Body differences between men and women are inevitable, due to biological laws. But men and women have common sexual needs but have different functions in giving birth. The blood relationship is inevitable, and the human relationship is to satisfy needs. The union between men and women is sexual satisfaction, and childbirth is inevitable. The formation of a fetus in the body is unconscious and instinctive, but raising children is a behavior. Body and behavior are unity about living objects. The body needs the energy to maintain temperature, grow, reproduce, and synthesize nutrients, so it needs to eat, drink, breathe, sleep, rest, hear, speak, see, and have sex. The body has a need that needs an object to be met. Objects that satisfy the body are the objects of need. The object that compensates for the body's energy, although different in existence, preserves energy. Physical satisfaction through different behavioral forms of energy. Eating, drinking, sleeping, resting, hearing, talking, seeing, sex is not only instinctive, unconscious but also human. Humans are awakened right in those unconscious and instinctive behaviors. The power of the body is the power of action. The body is strong enough for the action to be performed; the trained body makes the perfection of behavior appear (Kaplan & Vidyashankar, 2012; Doyle, 1979).

Nature puts in the body in the form of different energies that make different behavior appear. Behavior is trained about the object. There is a scarcity of living objects, behaviors that can change the state of need such as being able to skip meals, and being thirsty can still give each other drinking water, which manifests in training needs. Energy is acquired by the body by various behavior-producing catalysts, antibodies, insulin, glucose; create knowledge, will, intellect, reason. Behavior changes the relationship between the body and the natural environment. But each body has different conditions of space, time, and change, so it has different needs and behaviors. The difference between behaviors and needs is personal. The individual does not have different behaviors, the individual is not perceived. Without being aware of the existence of the individual, the individual does not become a need. If a person's need is not present, personal possession is meaningless. Mutual possession between individuals is the exchange that one individual has that the other individual needs. Without personal differences, mutual possession is superfluous. Mutual ownership between individuals by the bond of need. The need for mutual ownership among socialized individuals manifests in standards. Standards of fidelity, filial piety, respect above, below, obedience, obedience to each other to use each other for personal wants. The phenomena of betrayal, adultery, divorce, separation, prohibition of incest, keeping virginity are standards that do not use each other. Standards that bind each other's use or non-use between individuals. People who satisfy behavior are personal, behavior that satisfies people is the standard. A standard is a mutual possession and uses between individuals to mutually want (Hendrickson, 2000; D'Esterre et al., 2019).

Individuals possess each other by different acts, but one of the basic acts is the sexual act. "The relationship of man to woman is the most natural relationship

between human and human. Therefore, in that relationship, the natural behavior of humans has become human behavior" (Marx & Engels, 1996). Sexual behavior is a human act, a free act, the truth is that it is creative and responsible. "Sexual relations reveal human nature directly through the body in behavior. The sexual act is the truest in the relationship between bodies and people. The good thing is to see the happiness of others as your happiness; seeing the unhappiness of others as one's impotence. People compensate each other by satisfying sexual needs is the most realistic. People can only give each other what one has that the other needs to use for what each other wants" (Quoc et al., 2021). The direct relationship between people and people is sex, maintaining race. Personal, sexual, bloodline is unity (Baxtiyorovna, 2021; Nasution, 2016).

The maintenance of the species is the end of nature, and for humans, sex is the means. But without sex, reproduction does not occur. Procreation is a consequence of sex. Sex is the end, individuals are the means. But if the individual does not exist, the creativity of sex does not exist. Personal is the end, sex is the means. The unity of purpose and means not only makes nature to be preserved but also makes people need each other directly in life. The function of the family is to maintain the race, ensure life, and educate each other and share customs and traditions with standards. Sex, life, and standards are basic family functions. Family is the truth that each individual is created. Direct, inevitable personal relations are perceived as true. Truth is the need for family life. The relationship between mother and child is born true, so no mother will question who the child is, but can the child doubt the mother is the one who gave birth to him? But the mother giving birth to a child is inevitable, that inevitability is perceived as true. No one doubts that the child is not the mother's, so the dispute of mutual ownership between individuals has not yet taken place. Mother ownership of children is true, so matriarchy has not yet appeared (Maksymova et al., 2021; Nguyet, 2022).

Children need their mothers in the process of growing up, children owning their mothers to live on is true. As the children mature, the mother needs her children in ton journey to earn a living. Mother ownership of children appeared, children became the mother's property in the journey of livelihood. Mother and child become each other's needs in the process of finding living objects. The object of living is the purpose of making competition appear, alienated behavior becomes popular, and matriarchy appears. The direct, inevitable mother-child relationship is replaced by a living object. The dispute over the object of living has become popular, and the possession between individuals makes the mother's right to own children recognized by society. The nature of freedom, the truth is gradually abolished by the matriarchy, the mutual possession of individuals with alienated behaviors, and standards begin to appear. The interweaving between the individual and the private individual has a distinction. The individual separates from the herd as a creative subject, while the private individual takes the herd as a living object (Vocroix, 2021; Nyandra et al., 2018).

The relationship between children and children is born knowing only the mother, not knowing the father, so the relationship between mother, child, and living object is a unified whole. Matriarchy appeared, children, living objects belong to women's sovereignty. The need for population growth to become popular makes

women who give birth to children become exclusive individuals. But population growth depends on sexual need, so exchanging sex for power is the purpose of life. Sex is purple use, the sexual act is creative. Sex is a need, mutual possession between men and women by sex is freedom, and the truth becomes a social need. Sexual behavior becomes one of the popular ways of possessing each other between people. It is not merely instinctive, unconscious behavior but human behavior. It is a creative act, with a selection of objects, ways to make the partner satisfied. Sex is not only for pleasure but also for behavioral satisfaction. Mutual possession between men and women is not only in pleasure, maintaining the race, but also in possessing living objects, inheriting property, and increasing population. The population is larger, sexual behavior is not only voluntary, liberty, pleasure but sex is also a forced and coercive behavior. Exchanges between sex and labor emerged.

The act of alienation that occurs in that possession makes falsehood appear. The population is large, objects of living are scarce, labor becomes a need, competition for living objects becomes popular, muscular health becomes a need. The strength of the man becomes the purpose. In selective sex exchange, the healthy man becomes the object of exploitation. Children born without knowing the father are popular, so the need for the truth about the father becomes popular. But the truth about paternity is not guaranteed, so paternity lies appear to be popular. The truth about the father is the universal need that makes patriarchy emerge. Family is the need for truth about the child to be born. The family emerges as not only the truth about the ownership of children but also the mutual ownership of individuals, husband, and wife owning each other as their own. The standard of fidelity appears binding between husband and wife. The family emerges not only as mutual ownership between individuals but also as property ownership. Sex, blood, and property are united. The relationship between husband and wife is sincere, the marriage registration is meaningless. Registering marriage so that husband and wife both own each other and jointly own property. Betrayal or loyalty between husband and wife manifests itself in money or sex.

A family is an organization in which one individual has the right to use the other for shared freedom, truth, and creativity. It is where the individual finds the truth about himself in the fulfillment of human nature. Parents acknowledge that their children are their products, no matter what body or shape the child has, so children are equally valuable assets; Children are inevitable products of their parents, so no matter what shape or body the parents have, they are still their parents. "Parents are always gentle, kind, and tolerant to their children regardless of circumstances, and their children are always beautiful, talented in the hearts of parents. The truth about the family is to realize the inevitability of each individual in the direct relationship between people and possessions by that truth. Mutual help and care in the family are direct and inevitable, so there is no need for reciprocity, gratitude, or self-interest. The truth about a family is the vitality of each member of that family" (Quoc et al., 2021). The emergence of the family is a development process of human society in the evolutionary process, which is the process of eliminating helplessness and unhappiness. The family is an organization that owns and uses each other between individuals to jointly want liberty, truth, creativity. However, in the process of eradicating the alienated

person, traditional standards, ethics, and laws in marriage and family appear to bind each other between individuals or possess means of subsistence.

Family conservatism is bound by standards

The family, the individual, and the standard are a unified whole. But the individual is emphasized, making the exclusive individual or exclusive, patriarchal behavior appear. Standards are honored, making traditions, ethics and laws the foundation for strengthening and bonding between individuals in the family. The family is the measure, so the individual and the standard are unified. Families are regulated by different traditional standards, morals, and laws, so families are different. Families are individuals who live honestly, so they don't need standards. If the family takes freedom, truth, and creativity as a measure, without standards as support, family transformation is inevitable. If the relationship between individuals is not by blood or sex or property, then the abolition of the family is necessary. The remaining family is then an organization of individuals who use each other to bring joy to each other through free, truthful, creative behavior. But when the behavior is alienated, the behavior does not satisfy people is to satisfy other needs, non-human needs, so the non-human needs become family needs. Family needs make helplessness, unhappiness, falsehood appear. Human needs are the means, and family needs are the end.

The existence of the family is attached to the means of living, so the means of living are not guaranteed, the family does not exist. The existence of the family and the means of living are closely related, so the means of living, personal, and standards are unified in the family. The transformation of the family begins with the transformation of the means of living or personal or standard. The means of subsistence are the end, the individual, and the standard; individuals as a measure, standards, and material of living are objects of each other; the standard is an equivalent thing, the means of subsistence and the individual are commodities. The transformation of the family depends on the change of means of living, standards, and individuals. The standard is a measure of family happiness that makes individuals slaves to different traditions, customs, morals, laws, so different countries, ethnicities, and religions make families have their nuance. Material of living, money, property is a measure of family happiness, so no family is equally happy because rich and poor differ between families. Building a happy family with money and standards as a measure, the helplessness, unhappiness, and lies in the family appear to be understandable. The personal is the basis for defining the family, so the family is the place to live in freedom, truth, and creativity. Freedom, truth, and creativity are the ends, and money and standards are the means. Living materials do not change, standards do not change, and the transformation of the family begins with the creation of individuals.

Individuals have different needs and abilities, so individuals choose a family by their ability and living needs. Individuals are aware of their own needs and abilities in the family. Inability is powerlessness, lack of need is unhappiness, so not knowing the truth about oneself and being false are the same. Freedom in choosing and using the family by abilities and needs to reveal personal attributes is creativity. Constant means of living, not new standards make the family no longer an ideal environment for individuals to return to themselves. Exchanges

between individuals who are not related by blood appear to be necessary, and relationships between families become popular. Exchanging and competing for property, land, and people between families appeared; theft, war, the exchange of labor products between families became popular; extramarital sex occurs. The closeness between people by bloodline as the basis for possession of the property, power exists interwoven with inbreeding and extra-blood relations. Problems of inheritance of property, power exchanged by marriage, sex appeared. Family consolidation or separation by the exchange of property with sex between individuals becomes more common when there is an exchange of goods. "Labor produces wealth, property and sexual acts change objects, give birth to generations. Labor takes the means of production as the object, while the sexual act takes the human as the object. When the means of production are scarce, people become objects of living and vice versa. Possession of property and property by labor and possession of people by sexual acts share the same nature as privately - owned. The exchange between wealth and property with people is the exchange between labor and sexual acts. Labor is individual, sexual behavior is universal and vice versa" (Quoc et al., 2021). If sex is a special individual, then labor is popular. It is an exchange between individuals by behavior or labor, but later the exchange of products.

The exchange of personal, mutual property between consanguineous, non-bloody families appears to be common. This exchange is not only freedom, truth, creativity, but also a forced and false exchange that makes helplessness and unhappiness popular; War and violence threaten human existence. Blood relations became the standard forbidding incest, forced sex became the standard forbidding rape, property inherited by blood relations. These prohibitive standards facilitate communication between different individuals and families. Family without incest, non-forced sex becomes the need to exchange between individuals not related by bloodline with the exchange of property with development conditions. Standards that bind and standards that forbid becoming both a tie and an exchange between unrelated individuals with family needs. The family is the need for communication between individuals and a guaranteed tee place for communication between individuals to take place more beneficial.

The standard forbidding incest, sexual coercion is the need for exchange between individuals who are not related by blood, so that family appears. Family is gone when the family is no longer a need. Family is the product of history. The family does not bring freedom, truth, and creativity to individuals making the existence of the family meaningless. Unfaithful lifestyle, the appearance of adultery, and injustice in inheritance appear; Grandparents, father and son, husband and wife, and brothers are no longer the needs of each other, making binding standards such as respect above, yielding below, filial piety, loyalty, and help become needs. But respecting above, giving below, filial piety, loyalty, and helping each other within the family discipline becomes a barrier in relationships between people who are not related by blood or sex. At first, a non-sexual, blood relationship is a distant, non-human relationship, but later on, mutual help between people who are not related by blood or sex appears to be popular. The exchange between people, in general, becomes a need, that is, the exchange of human affection. Helping each other is not only related to blood and sex, but also humanity, it goes beyond the standard of discrimination on skin color, race, status, gender, and

culture. Everyone respects above gives below, filial piety, loyalty, helping each other not because of blood, sex, but for freedom, truth, creativity that makes the existence of standards violated. Being confined in the family is superfluous.

The exchange of material for subsistence becomes an exchange between people who are not related by blood, not for sex. The love between people is universal, taking the means of living as a means. Without the exchange of living documents, and the prohibition of incest, it is difficult for human love to go beyond the boundaries of different family cultures, beliefs, religions, ethnicities, and countries. But exchanging material for living with sex or with money makes falsehood constantly increase, so divorce, separation, adultery appear, making marriage and family consolidation a necessity of life. Divorce, domestic violence, single motherhood, an illegitimate birth, premarital sex appear to be concrete phenomena of life. The standard is a measure of the family that makes the individual forgotten. Taking the standard as the criterion for making family organizations with different cultural, religious, and ethnic traditions appear, discrimination between people is inevitable. Discrimination and discrimination in terms of lifestyle, culture, and status start from the lives of different families. Famous families, returning to their ancestors, grandparents became a need and a measure of society.

Communication between individuals becomes an exchange between people. Exchange ensures survival, maintains the species, and brings joy, personal creativity. Personal is rich and diverse in life, and standards are safe and orderly, easy to manage, and organize. The bond between grandparents, parents, husband and wife, children and brothers by taking care of, helping, and protecting each other are individuals who satisfy human needs. Hate, blame, and discrimination is individuals that do not have human attributes, oppose or negate people, are not acts of possessing people but are negating and coercing people. Satisfying the body or the person is natural, inevitable. Parents, children, brothers, spouses, grandparents are real, so standards are meaningless. Relationships between individuals are liberty, not coercive, that is, human-to-human relations. The relationship between people is not limited to the family but becomes the human relationship in a country, humanity in general. The phenomena of infidelity, divorce, and infidelity become conditions for the abolition of mutual ownership between individuals in family life. It is to eliminate the mutual deceit between people such as eliminating physiological weakness, no sex, lazy work, patriarchal habits, dependence, and violence; eliminate the situation of taking advantage of love, help, respect, fidelity, and marriage to make each other suffer. Family is not a place to endure each other but a place to make each other live happily.

The alienated family comes from the alienated person. Powerlessness, unhappiness, and falsehood appear to alienate people. Physiological weakness is a single phenomenon but the lack of sexual function is inevitable. Not performing a sexual function and not doing lewdness is the same. Nobility is the practice of the standard of non-fornication, and the low intention of not doing lewd or weak sexual acts is noble, and not doing lewd acts is to live with a standard. Sexual needs are inevitable in able people, satisfying needs is a pleasure but distorted by standards. Distorted sex is compensated by a non-human need for a standard. The standard is a need, so it is the object of satisfaction. The standard becomes the object of need. The standard that makes individuals the same is superfluous,

individuals are the same, those individuals have no need for each other, and the existence of individuals the same at the standard is meaningless. The standard is a common spiritual need, so the family uses the standard as a support, the family takes the standard as a measure, leaving only the popular spiritual need. The need to eliminate the falsehood of the standard becomes the need to abolish the family, that is, to eliminate narrow, selfish, irresponsible personal property; remove love by exchange of sex, or bloodline. The abolition of the family is not the eradication of people, but the removal of human impotence, unhappiness, and hypocrisy. The standard is a measure that makes truth and falsehood appear in the family. Truth becomes the object of falsehood. The falsehood is covered by the standard, so the standards make it possible for lies in the family to flourish. The degree of falsehood corresponds to the need for truth, so falsehood is popular, truth is a popular spiritual need. Falsehood is popular, so the real person is special. Real people are special individuals, imaginary people are popular. The family becomes a universal spiritual need, the family becomes the goal, and the person is forgotten. Abolition of the family becomes the abolition of family standards, bringing individuals back to freedom, truth, and creativity.

Remove the family standard with money

In terms of market economy, cultural exchange, and global economic integration; Diversification of occupations, rich sexual orientation make the family change. When money and sex are the goals in social life, making the traditional family, living according to the standards become obsolete. Families are deformed, giving rise to new families such as gay, bisexual and asexual families; Families that do not share the same cultural, religious, or ethnic traditions appear. Each stage has different purposes of economic development that distort family trends. If the standard is historical, the family will have changes to suit the traditions, morals, and laws of a nation or nation. The exchange, integration, and diversity of professions make marriage not only beyond the region within a country but also to the world, the false standards in the family are gradually erased cancel.

Economic integration and cultural exchange acquire appropriate standards, eliminating unsuitable standards for survival are inevitable. Thereby, the lies in the traditional family are perceived and detected. When the falsehood is found to be popular, the need for truth in the family becomes a popular spiritual need. Truth is a measure of well-defined functions and personal tasks in the family. The individual's mission to be fulfilled makes the standards the means. But when the norm becomes the goal that distorts the family, the relationship between people becomes one of hope and promise, support and return, giving and receiving. Unsatisfactory promises, returns, and receiving become the need to eliminate hope, support, and distribute each other. The need to remove hope and promise, support and return, give and receive in sexual relations, bloodline becomes the need to abolish family standards.

The relationship between grandparents, parents, husband and wife, children, brothers and sisters helping each other is limited within the circle of the family. Parents protecting and covering their children become animal instincts, and following family standards is irresponsible. Human love is different from family standards, animal instincts. The standard of mutual help is limited to the family

as there is no humanity, it is the exchange of money, the standard with blood or sex. This exchange is not completely liberty, truth, fun; it is a forced, self-interested exchange. Human love is not the exchange of one thing for another, a self-interested relationship, but human love is performing an act to satisfy human needs, that is the need for freedom, truth, creating it voluntarily, selfless. Human love is not because of sex, not because of bloodline, without money, without standards, so human love is not limited to the family. Humanity is beyond the scope of family standards. It is not enough to be filial to parents and grandparents, but also to be filial to people in general. Just protecting each other between grandparents, parents, brothers, and husband and wife is not human love, but human love is protecting the truth with all freedom and creativity. Helping is not only helping parents, children, spouses, grandparents, brothers but also caring for each other among people with traditions, cultures, beliefs, religions, ethnicities, different positions, and classes. All need to have cared for equality between people, standards of mutual protection between people of the same blood or sexual relationship are no more than animals, and the narrowness of the family becomes a barrier to the perfection of human nature. All living and helping each other, not because of blood, not because of sex, do not need to be faithful, do not distinguish between individuals with colors of religion, ethnicity, class, status, or class different cowards. The existence of standards of helping, caring, and caring for each other within the family makes the individual selfish and narrow, revealing the petty person, manifesting in the form of a different psyche. The remaining family is an organization of exchange between individuals who share the same standards, traditions, cultures, beliefs, religions, morals, laws, with money, sex, and bloodlines popular.

When the population is large, employment and social security issues have not been resolved, family planning policies are necessary. Population planning increases the quality of the aging population, threatens the labor force, and policies to encourage population growth to appear. The policies of planning and encouraging population growth for the sake of economic development deform the family, that is, in the sexual relationship and the maintenance of the race. Sex, maintaining the race is no longer a natural need but carries a social responsibility, it becomes an alienated and forced behavior. Sex, maintaining the race is no longer a human need, but a social responsibility, and earning a living becomes a need. Sex is still a need, the business, production of equipment, aphrodisiacs, support tools, sex toys, sex dolls, prostitution, genital engineering, plastic surgery, making Beauty became popular, and drugs about prolonging life, curing diseases, improving sexual ability were produced. The tools, drugs, and means of supporting time prolongation, intensity enhancement, variety of methods and objects create stimulation and excitement, but they cannot replace people in terms of aesthetics, sensuality, passion, creativity, and discovery.

Relationships between people are still an essential need of life. Sex is no longer a need, the sex organs only have the function of urination. The remodeling and suppression to no longer have sexual desire is a popular need, so drugs to reduce sex desire are produced to make money. The information that needs to be discovered and searched for, is revealed in the relationship between people, that is, sex and blood relations. Sex relationship, bloodline is the relationship between people is perceived. Mutual awareness among people is the need for truth.

Acknowledging the truth is freedom, so the truth is a need. Individuals who come together, by all means, are truly family. The modern family is not about absolutizing the individual but respecting the truth, bringing the individual back to himself with all the truths of life. In the modern family, the relationship between individuals is not because of sex, not because of bloodline, but because of human love. Those are the different forms of organization that emerged; Sex and blood are the means, and humanity becomes the end. But people must have means of living, property, and money, so a modern family needs money to survive. The relationship between truth, humanity, and money is a unity.

Truth, humanity is the end, money is the means, but when money is the equivalent of exchange, truth and humanity are commodities. The modern family has become a personal organization with money as the end, and truth and humanity as the means. But when money is no longer the goal, inheritance of property is no longer needed, sex and blood relations become human relationships. When making a living is the pressure of life, making money is the goal, while sex, race maintenance, and love are social responsibilities. In the performance of sexual acts, giving birth is no longer to satisfy joy and happiness but to fulfill another need, a non-human need, the need for money makes loneliness, impotence, unfortunate, and lies appear. Society needs money to exchange, buy and sell essential goods and sex is a need, sex earns a living. Prostitution is vile, making sex buyers no better. Couples helping, exchanging money with sex is one of the forms of prostitution. "When sex is still an essential need of life, it is meaningless to prohibit the exchange and sale of sexual acts. But it is reasonable to ban sexual acts for people who are physiologically weak, helpless, apathetic, reluctant to have sex, or who worship the norm. Making a living by standards and sexual behavior is the same. If making money by sex acts is a lowly job, then making money by standards is equally noble, but making money by sex acts is still more honest" (Quoc et al., 2021).

Sex and reproduction become alienated acts, the products of those acts also become commodities. The child is bought and sold, prostitution becomes popular, the exchange of power, money, and sex is sometimes silent, covert, semi-open, open, sometimes declared war against prostitution and sex. Sex is a means of making money that makes a created sex product a commodity. Exchanges and purchases are covered by money, which distorts love, marriage, and family, making gay, bisexual, and fake asexual families appear. Physiological weakness, impotence, frigidity not performing sexual functions but meeting living conditions; social benefits such as employment, health care, and education have not been well addressed; Sexually transmitted diseases and social problems caused by sex, making money by standards prohibiting lewdness, not lust, and adultery is meaningful. "Husband and wife having sex and exchanging money, helping each other are no better than prostitution. The family is the most basic organization of life, but it turns out to be disguised as prostitution, or a standard of loyalty to mask impotence; and adultery and divorce are just the removal of falsehood in the husband and wife relationship" (Quoc et al., 2021). The standards do not do lust, loyalty, chastity, help each other to cover physiological weakness, impotence, apathy in life. Sex slavery, trafficking in children, women, rarity, and prostitution appear in the condition that sex is a commodity, while money is the goal.

Family is the purpose of social development, sex, and money exchange; Freedom, creativity, and truth are promoted, so cultural exchange and economic integration are promoted by exchanging, buying, and selling money and USD; Patriarchal habits, physiological weakness, lazy work, and domestic violence are eliminated. The modern family is a yardstick, sex and money are inversely proportional; Cultural and ethical traditions are honored, making love, marriage, and family victims. Money becomes the equivalent of exchange, family and sex become commodities; falsehoods and injustices become popular. The family becomes the institution of exchange between individuals for sex or money. Truth, sex, and money are unity. The individual lives by truth, sex or money is the choice of the individual. The exchange between individuals in the family became the exchange of sex, money, diversity of ways of living became popular. Family relations, sex exchange, money buying, and selling have become a need to connect individuals with different sexual needs and money, it is no longer a standard exchange. Individuals use non-sexual, non-bloodline standards to bind individuals together to become different organizations. They are professional organizations of individuals who have an asexual relationship, not bound by blood (BenYishay & Betancourt, 2014; Brandberg & Amzel, 2017; Rindermann, 2008).

Earning a living becomes a popular need. Personal activities of living become activities of earning a living. Families are individuals with blood relations, sex becomes a money-making relationship. The relationship between individuals becomes the exchange of labor and products. The individual becomes a common equivalent in exchange and purchase. Personal is a commodity, competition for possession between individuals appears, patriarchy becomes popular. Money determines ownership between individuals, so loyalty, filial piety, mutual help, or betrayal in the family manifests itself in money. Family is no longer a heterosexual relationship, bloodline, but also an exchange of sex in general with money. Sex and money become objects of each other. Sex is a creative, responsible behavior that enriches families with different sexual orientations. Rich sexual orientation makes for a variety of family forms. Standard heterosexual families consider the maintenance of the lineage as a social responsibility; gay, bisexual, and asexual families take sexual satisfaction as personal responsibility and money as a goal (Adam & Filippaios, 2007; Bahrudin et al., 2021).

The sexual diversity of the family appears; sexual aids, sterilization, contraception, and family planning became popular. Working hard and diversifying by different occupations, asexuality becomes popular, and sexual needs are special, human activities such as bees, ant colonies hard-working, diligent with work for a living. The maintenance of the species is a necessity, the act of reproduction is a commodity. Medical facilities related to obstetrics, plastic surgery, technology, sperm banks, hired pregnancy, family planning, safe abortion, artificial insemination, assisted reproductive technology; Treatment of diseases such as difficulty in sexual intercourse, erectile dysfunction, impotence, frigidity, impotence, physiological weakness appear more and more popular. New drugs continue to be produced for sexual needs.

Conclusion

The human need manifests itself in the need for money, humanity, and truth but when money is the goal makes the need to be patriarchal, cardinal, leader, director, president, cleric, official, businessman, teacher, scientist, singer, farmer, worker, intellectual. Changing your whole life to become this man or woman is just a way of living without realizing the truth about yourself. The truth about oneself is the awareness of a need, the ability to satisfy it. It is common for satisfaction to become a need for money. Every individual family is pressured by money needs. The interweaving between humanity, truth, and personal money distorts behaviors. Mood swings, out-of-phase, or imbalanced needs make mental illness appear. The need for humanity, truth, and money is not associated with satisfying behavior, labor causes the individual to be deformed, and mental illness is spread. The other family relationship is the money relationship. When human love and truth are no longer the support of the family, and money is not worth exchanging, divorce, separation, infidelity, adultery become indispensable in life. Divorce, separation, infidelity, adultery is not the eradication of the family, but the eradication of falsehood and lack of humanity in the family, creating conditions for freedom, truth, and creativity of each individual is fully promoted.

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