

Ownership of Humans

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ABSTRACT: Animals and species live by behavior, they possess instincts to survive. People live by their own products. Depending on natural conditions and social circumstances, people have different ways of living, ways of living, and lifestyles. A way of life is a way of making products that ensure survival and the maintenance of the species. The characteristic of this product is direct, realistic, inevitable, and natural human communication. Communicating in nature, using products as brokers, is social. Society is a product prepared for people to enjoy and satisfy. Humans do not exist, society is meaningless. The existence of society is rich so that people can live based on each other's abilities and needs. Social satisfaction makes different ways of living in the process of development. The way of life makes products not only in tools, machines, equipment, robots, computers, AI, labor, plant care, and animal domestication, but also performs the basic function of survival, maintain the race and educate fellow human beings. But there is no product as good as people. Humans are both subjects and human products. Humans are both the subject of perception and the object of perception. Mutual ownership between people in family, religion, state, company, bank by tradition, canon law, law, charter, money. This ownership is both a product of necessity and a product of freedom in the process of development.

KEYWORDS: Humans, ownership, standards, money, instincts

1. INTRODUCTION

The issue of owning property, wealth, and money is recognized by society and regulated by law but is understood very differently. Wealth is considered to be possessing a lot of assets and money, then that wealth is attributed to the origin of those assets and money. The phenomena of getting rich through robbery, corruption, money laundering, smuggling, and tax evasion are still being eliminated in practice. Inheritance, business, speculation, high-paying careers are being eliminated by progressive taxation. But now ownership is understood as the right to possess, dispose of and use property and money of the subject. Humans use, possess, and dispose of each other, becoming mutual ownership among humans who are still modestly studied. People possess, determine, and use each other in family, religion, state, company, and bank, which is mutual ownership between people. Humans become human vehicles. Assigning functions, tasks, and job positions according to traditional standards, canons, laws, and regulations, money becomes possessed, determined, and used among people. People are possessed, lose themselves and become products of tradition, canons, laws, regulations, and money. People become slaves to family, religion, state, companies, banks. It is slavery to standards, money makes people become commodity instincts. Ownership of goods becomes ownership of people. The study of property ownership and money becomes the study of human goods. That is the reason for the presentation and analysis of human property.

2. RESEARCH OVERVIEW

The issue of ownership is made by distinguishing between privately owned and private individual, which states: "If this person cannot take what is the other one to do for himself, the discussion of ownership becomes redundant. In regime matriarchy, the personal power is owned property reproductive so children are of mother. In patrilineality, the personal power gained is the possession of muscle healthy, so what eating makes is father's. Primitive communal society exists is based on reproduction, muscle health so the dispute took place out at that level. In the period of patriarchal regime the dispute appeared because The product is not only due to the strength of its own individual muscles, but also regulated by the community of people" (Quoc, N. A., et al., 2021, P.195). When discussing values and even human beings, it is said that: "Human cost demonstrated in social relations

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regards the standards as "the parity", and in economic relations regards money as "the parity". While people are as "the parity", all become goods, but when standards and money are as "the parity", people become commodities popularly" (Quoc, N. A., et al., 2020, P.2720). When studying the nature of money, it is confirmed: "Competence, qualities and good virtues at work are the goals of real people. People are conditioned to become the needs of all. Truth is the goal, then people are honored and become the life source of society. Then, the value of man is the value of truth" (Quoc, N. A., 2021, P.632). Human corruption is a process driven by standards and money. "Human trade is superfluous when labor, behavior is liberty, creativity, happiness. Liberty, creativity, and happiness are human's, so only human is the need of all. If you want to possess and conquer nature, return to being human. The full, complete, and realistic recapture of the human being is to return to the individual's abilities and needs to his fellow human beings. Master or slave, liberty or prison, happiness or unhappiness is the work of man". (Quoc, N. A., Tri, N. M., Thuong, N. A., Hoang, D. T., & Bung, N. V., 2021, P.261). Based on the inheritance of ideas, the author continues to develop and present the content titled Ownership of Humans.

3. RESEARCH METHODOLOGY

When researching the topic of Human Property, the author approaches this content from the methodology of human philosophy. It considers humans as the measure of all things. All phenomena in the universe, no matter how diverse and rich, exist only inside or outside humans. Man is the balance inside and outside, man is the broker to transform the outside into the inside and the inside into the outside. Human life is a transformation between inside and outside. Internal communication is human communication using standards as a broker. External exchange is the buying and selling of goods using money as a broker. Human life becomes the standard exchange with money making humans a commodity. Possession of goods becomes possession of people.

4. RESULTS AND DISCUSSION

4.1. *Natural relations become human communication*

The relationship between humans and nature is inevitable, it is the relationship between direct cause and effect, the relationship between subject and product. The subject who owns the product is an inevitable and natural possession. The characteristic of human relations with nature reaching the highest level of development is realistic, direct human communication. It is an exchange between man and woman, resulting in children being born. Husband and wife, parents, and children are products of each other, possessing each other in a direct cause and effect relationship. But husband and wife, parents, and children are all human beings and should be equal. Owning each other directly, husband and wife, parents, and children use each other for what they want voluntarily, freely, and without profit. People are both subjects and products of each other. Humans are both the subject of perception and the object of perception.

Humans are valuable subjects. Value is added in a practical and effective way when you know how to invest in yourself and people. Nothing can be produced more efficiently than by producing people; Raising no animal makes as much money as raising humans; There is no joy like the joyful return of human life; There is no profession as noble as the profession of caring for people; There is nothing as good as human goodness, but the opposite of all that is also human. People are everything; Invest in people, invest in effective development. The highest level of human development is a product of each other.

Humans are the subjects who own products and become objects of mutual satisfaction, so humans are both the subject of perception and the object of perception. Human products are rich and diverse, but the best thing about humans is direct, inevitable, and natural mutual ownership. Man is a subject created by man. Human perfection is realistic communication to survive and maintain the species. But maintaining the species and survival means regularly exchanging with the external, tangible natural world such as temperature, oxygen (O₂), water, food and other things, depending on abilities and needs. Realistic, direct, natural communication ensures human life. Humans are the same, they are equal, fair, therefore, they have no distinction but are different in performing the function of maintaining the species or performing the function of survival. The functions of maintaining the species and survival are unified. To survive is to maintain the race, to maintain the race is to ensure survival. The transition between survival and the maintenance of the species in historical means and ends causes population growth. Men and women have different genders but are educated, satisfy each other, and are the same people. This satisfaction is not only for survival and educating each other, but its consequences are also to maintain the race and reproduce.

Population growth is not only dictated by needs, it also occurs by capabilities. Realistic, direct, natural satisfaction in the cause and effect relationship between men and women, that is sexual satisfaction. Sexual satisfaction is natural but its consequence may or may not be the birth of a child, a son or a daughter. Giving birth is natural, taking care of children is instinctive. Giving birth and raising children is natural, it is completely free, self-aware, and selfless. Sexual satisfaction in general is instinctive, but in humans it is creative, free, and responsible. Individual responsibility in sex becomes society's responsibility, causing

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population planning to change. The gender difference in performing the natural function of caring for each other becomes the social division of labor. The functions and duties of husband and wife, parents and children are different in the division of labor. Division of labor becomes product distribution, income levels, and social benefits. Society cannot meet population conditions, social differentiation occurs, making living methods and lifestyles rich and diverse. Species live on the products of the natural world, while humans live on their own products. Rich products become the richness of life.

The diversity of needs is diversity in the ability to become creative workers. Labor is a typical human activity. Besides the time to satisfy instincts, the remaining time is labor. Labor levels were raised, manual labor was separated from verbal labor. The products of manual and oral labor become the object of human survival. Nature is the object of manual labor, people are the object of verbal labor. The product of oral labor is the survival purpose of making language rich in concepts, categories, judgments, and inferences. Life changes and developments are conceptualized and abstracted logically according to the chain of causes and effects. When comparing things according to the chain of cause and effect in the search for truth without starting from realism, specific history makes the truth strange. The question posed in a logical, cause-and-effect chain asking which came first, the chicken and the egg, and which came later becomes indeterminate.

Studying the world starts from uncertainty, causing some theoretical sciences to have no premises, or invented premises. But theoretical sciences have become living professions that have proved very popular in different eras. This scientific product is rationalized for different professions, systematic reasoning, new professions in the field of philosophy and mathematics gradually appear. Verbal and manual labor are united so there is no distinction, no discrimination between people. The population is larger, food becomes scarce, the division of labor becomes the difference between manual labor and verbal labor in terms of income and enjoyment. Manual labor continues to be maintained in hunting, gathering, animal husbandry, and farming. Oral labor is divided into different jobs depending on the level of each stage, and professions such as education, management, service, and catering appear accordingly. The division of people becomes an exchange between manual labor and verbal labor. Different lifestyles mean different jobs, but they are all the same people, there is no noble job, no lowly profession.

Invented products and inventions of unique nature are considered great and great works. People are products of each other that become popular and are devalued. Perhaps what is commonly produced becomes redundant, while patented and manufactured products that are unique and scarce become precious and highly valuable. The best thing is that the product not only allows the subject to survive but also allows others to live. Need products need people. Caring for, supporting, and compensating each other in life is inevitable and natural. The larger population needs products and needs jobs and occupations to make a living. Needing a job becomes learning each other's way of life. Learning each other's way of life is taking away each other's life. Giving each other a way to live becomes possessing each other's lives. To possess life and products is to possess people and become each other's living objects. The division between husband, wife, parents, and children appears.

But spouses, parents, and children are all human beings. People are both inside and outside the family, and the family is both outside and inside the person. The transformation inside and outside the family is the transformation outside and inside the person. The internal and external transformation of a person causes the product to appear. When a product becomes scarce, that product becomes a need; when a product becomes popular, it becomes a human ability. The product belongs to the subject, needing the product means needing the subject. Ownership of the subject and ownership of the product are the same in exchange. Owning a product is owning a person. Without people, products do not exist. When people die, all products are meaningless.

4.2. Human communication becomes social exchange

Social change and development begin with human development, which is the process of differentiating people into different professions. Work not only satisfies abilities but also satisfies needs. Job and career satisfaction is joy, a consequence of work that satisfies needs with the products obtained. The product not only satisfies the needs of the subject, but the product also gives life to others. Any product that meets the needs of others is the product's ability to be popularized, and that industry has the conditions to develop. Product richness is the richness of needs and capabilities. The richness of abilities is the diversity of occupations in the social division of labor. Diversity in the social division of labor becomes the difference not only in occupations but also in job positions, and income becomes the satisfaction of different needs. Needing products becomes needing professions in that field, needing jobs and labor becomes needing people. The richness of work is the richness of people, which becomes the diversity of methods, ways of living, and different lifestyles. The population is larger, the diversity of ways of life becomes the object of human life.

Human life is an internal and external transformation, it is a transformation between people and products in means and ends in the process of social differentiation. The social differentiation determined by products has a specific historical nature, the first being the family system. Family is where husband and wife, parents and children protect and care for each other freely, voluntarily and without profit. The internal transformation of the family is the transformation between husband and wife, parents

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and children in the division of labor, product distribution, and the appearance of patriarchy. Patriarchal habits are clearly revealed when there is an exchange of external products to ensure the survival of the family. Domineering in the matter of marriage to exchange power or money or status. Noble statuses that are lowered are compensated by money, while lowly statuses lose money (dowry) to be compensated by noble status.

Each other's products have a weak, natural nature in the cause and effect relationship, but mutual disputes cause private ownership to appear. Ownership that is natural in the relationship between cause and effect becomes social ownership, that is, human communication using the product as a broker. Internal products correspond to standards, external products correspond to money. The human interaction with products becomes the standard exchange with money. Natural human relationships become social relationships. Owning people naturally becomes owning people by standards and money. Money and standards are to possess, determine, and use people according to the standards and money wants. People use standards, money becomes standards, money uses people. Mutual ownership between people by standards and money. Owning people and owning products are the same, but when the product is the purpose, people are divided into subjects and products. Patriarchy appears as a product of the struggle for ownership of people and products in the family. The existence of the family is the work of the patriarch. Patriarchy uses people for what patriarchy wants to become the family's business.

With population imbalance, having children is a need, women are the owners of reproduction, and matriarchy appears. When food is scarce, food is a need, men are the owners of health, and patriarchy appears. Owning different products makes private ownership different between matriarchal families and patrilineal families. Differences between families become differences in social exchange but still ensure human survival. Sex becomes a broker to transfer ownership of labor outside the bloodline, species outside the family appear. Exchange outside the family, that is outside the bloodline, is the exchange of family products. It is the exchange of labor and people, the buying and selling of goods. Unsatisfied goods become mutually possessed. Mutual possession becomes mutual resistance and transformation. Mutual re-education through forced sex, labor, education becomes agreement, negotiation, consultation or through war, violence, domination makes religion and state separate from family, becoming alien force, dominating people.

From the beginning, human life is natural, in which husband and wife are products of each other, children are products of parents. This product is in direct contact, inevitably becoming the buying and selling of goods. Buying and selling goods makes people no longer human but is a destructive factor that deforms them. Human communication is no longer real, direct, but a standard exchange with money becoming the buying and selling of goods. Commodities are destructive forces that deform human life because of standards and money has a commodity instinct. Commodities make society distinguish between buyers and sellers. Each other's products are natural, so husband and wife, parents and children merge into one, they have no distinction. Performing the functions of men with women, parents with children is a natural function that becomes a duty in the division of social functions and tasks. Division of tasks, distribution of products, different living standards become buying and selling labor, jobs, goods. Buying and selling goods becomes a transfer of ownership, redistribution of products, and social differentiation in enjoyment.

4.3. Social exchange becomes the sale of people

With a difficult profession and a low standard of living, it gradually becomes unique. Any occupation that is gentle and has a high standard of living is popularized and becomes the living habit of the species. The living habits of species become widespread, humans become the object of species' survival. Possession makes people become each other's products, mutual ownership in religion, state, companies, and banks appears. Species outside the family appear not only as a product of verbal labor but also as a product of manual labor; If it is not a product of agreement, it is also a product of violence. The transformation between agreement and violence in means and ends becomes mutual possession by norms. Mutual ownership by standards makes the instincts and behaviors of species increase. Human communication becomes exchange between species, that is, the exchange of different occupations, working positions, power, and income levels. This exchange becomes semi-standard, buying money so that labor does not enjoy it, but labor does not enjoy it. The appearance of laziness causes bad habits and falsehood to increase. Family, religion, and state become objects of each other's life, possession of each other's lives between species appears to become mutual possession between humans. Selling labor means buying jobs. Labor is no longer fun, labor is a compulsion. Labor is not for the worker himself but for standards or money, so outside of standards, money makes labor lazy. Without standards, money is labor not performed.

Up to now, the family is still the place that effectively provides labor resources for the survival of religion, the state, companies, and banks. Species that are directly and realistically attached to the family are provided with resources to survive; species that are not attached to family or financial life are those species that perish. Religion, state, companies, banks are products and objects of human life. Humans create religions, states, companies, and banks to survive, and become religions, states, companies, and banks to survive by possessing humans. Religion, the state, companies, and banks that possess people from

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families do not know how to get bored, they do not know enough, they always feel lacking but do not know how to stop. Competition between species for humans in all possible forms. Even the assignment of functions, tasks, and job positions is to use each other between people to do what they want together, which is to have a job to do, to have a profession to live.

If religion were not a profession for living, religion would have disappeared long ago. If religion has a police or army, religion only exists in the past. When the profession of a monk becomes rich, the whole society competes to become monks, and religion disappears. The job of a monk is to be comfortable, satisfied, and at peace, while advancement is to enjoy everything after death to comfort oneself. Mutual possession outside of human love, outside of direct cause-and-effect relationships, outside of family becomes the behavior and instinct of species. Instincts and habits make society have a surplus of labor in the oral area but a shortage of labor in the manual area, laziness in society becomes common, poverty and other problems appear accordingly. . Tools, machines, and robots appear to increase productivity, and instinctive professions are replaced by machines, robots, and AI. Owning the object of life becomes the goal, while work and career are just different means. Mutual ownership of careers becomes mutual ownership of people.

Species are the living objects of humans, becoming humans are the living objects of species. Species possessing humans is an instinct, possessing each other, not knowing enough, not knowing how to stop becoming possessive of humans, that is, possessing each other's way of life. If a way of life is still a possibility or a need, it becomes popular and society moves according to that trend; Any way of life that is no longer a possibility or a need for survival will self-destruct. Species that are still suitable will continue to survive, species that are no longer suitable will perish. Traditional work is also a need, families have conditions to develop. The profession of clergy is still alive and well, religion has the conditions to expand its scale, reproduce, and its structure and organization become rich and diverse. The profession of civil servants is also the job of enforcing justice, the state has the conditions to expand its scale and create jobs for the majority. Businessmen also earn a lot of money, companies and banks have conditions to develop. Diversifying occupations is to enrich the lives of species. Differences in behavior cause society to differentiate into different species. The richness of species is the richness of needs, instincts, and habits that become the richness of objects of survival, the mutual possession of life between species that appears. Mutual ownership beyond sex, blood relations appear to become possession of each other's labor.

Human communication is enjoyment, satisfaction becomes product exchange, buying and selling goods changes ownership, causing new products to appear. People are natural communication, and products are social communication. Social communication outside of products changes the object of ownership and the subject of ownership. The subjects of ownership, labor, and products are different but unified in exchange. Possession of the product or labor becomes possession of the possessing subject. Mutual possession by exchanging products, buying and selling goods makes society divided into privately owned and private individual. Private individual and privately owned are different ownership entities. Satisfying needs is private, while satisfying abilities is privately owned. Privately owned creates different products, while private individuals possess goods without feeling bored, always feeling lacking but not knowing enough. Those who love standards compete for status without knowing how to stop, and those who are greedy for money don't know how to have enough.

The contradiction between privately owned and private individual, the antagonistic division of labor appears, and private ownership is born. The established regime recognizes private ownership but rationalizes the existence of private individuals. Privately owned property becomes a private individual with conditions for popularization. Privately owned property maximizes the potential of human resources and labor in society. With a larger population, private ownership (privately - owned) creates capabilities and needs, the richness of private - owned ownership is the abundance of labor and product diversity. Private individuals who possess goods become possessive of living objects, making them scarce. Speculating on living objects to increase prices to make a profit, or renting out living objects, or buying labor to make a profit is the nature of private individuals. But private individual ownership can only exist when exploiting the policies of a specific regime. Private individual's possession of goods and living objects becomes social possession, possession of the right to life.

When private individuals become popular, making living objects scarce, it becomes the cause of depleted resource exploitation, weapons production, surplus of goods, and labor shortage in this area but surplus. in the other region, causing increased distribution differences. Private individuals create barriers to social development, human resources are not fully exploited, making professions and job positions become commodity instincts. Buyers and sellers are tied together by money, sellers need money, buyers have money. The life of money becomes the instinct of the money species. Money becomes a strange, truly dominant force, bringing life back to the instinct of money.

The possessive instinct makes a product scarce, then that product is created and produced to meet the needs of society. When a product becomes popular, possessing that product becomes redundant. The instinct to possess becomes a shock to values, changing values becomes a requirement of life. Human differentiation is based on different abilities and needs. When the population is large, the universal commodity instinct creates barriers to expressing human nature. The greatest suffering is that

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human nature is not revealed. The abolition of suffering becomes the abolition of universal goods. Money is universal, money is inflationary so money is abolished. But the abolition of money is to abolish this form of money with a new form. That money is backed by the power of truth. Truth is the ultimate currency in evolution. If everyone can make money, that money becomes redundant. Eliminating excess money becomes eliminating the possessive instinct, old money-making professions fall into decline, and new jobs appear. Forms of ownership, diversity in division of labor, diversity in forms of income create conditions for human development that is, promoting each individual in accordance with the profession and job position.

Human development begins with the creation of new products; Product functions not only bind each other through private ownership but also regulate society through division of labor and social redistribution. Different owners and objects of ownership, diverse products make society different in professions and job positions. But the abundance of jobs and diversity of occupations in agriculture, industry, and services has a difference in diligence and laziness. Human development is the process of human differentiation, and products are both the driving force and barrier of that differentiation. Product perfection becomes the instinct of a species. Ownership appropriate to the profession creates conditions for full and comprehensive promotion and exploitation, with each person working according to their ability and benefiting according to their historical needs. Human happiness is not a given, it is a reality when each person acts according to their abilities and specific historical needs.

Changes in ownership lead to differences in the division of labor and job positions, but also lead to differences in distribution, levels of benefits, and income, which improves the quality of human life. Product substitution is a natural historical process. The transformation between people and products in means and ends has a specific historical nature in different production methods, lifestyles, and ways of living. Different ways of living are the habits and birth instincts of different species. The needs of one species are the capabilities of another species. The existence of the family is the object of the extra-family species becoming the extra-family species is the object of the family. The person as the object of the family becomes the family as the object of the person. Humans are objects of families that become objects of species. Species survive on human life. People do not exist and families, religions, states, companies and banks become meaningless. When people disappear, existing species become redundant. Humans are the abilities and survival needs of species. Species desperately need human existence. Population and social security policies become goals and strategies in human security.

5. CONCLUSION

Natural life is inevitable, human life is freedom. Freedom in human communication is a natural development process in humans. The most basic and best function that makes humans the product and subject of each other is forgotten. Strange things become wonderful, great things that make people lose themselves and become products of times with different natural conditions and social circumstances. Humans become slaves to nature and society and become the living instinct of families, religions, companies, and banks. Instinctual jobs and professions being replaced by robots, AI, and chatGPT are a natural development process.

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