

THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES

Discussion about the Privately-Owned and Private Individual

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Abstract:

The privately-owned appears in the process of labor division, the capacity and quality are promoted and the assiduous and diligent virtue become the needs and motivations of life. Lazy bad habits appear, causing a social division of labor with antagonistic and magnetic causes to appear. Lazy bad habits appear that make the society with division of antagonistic labor, the private individual appear. The private individual is the strange thing that people need to be abolished, that means eliminating possession outside of labor and division of labor with antagonistic characteristics, the private property regime will be lost. In general, private elimination is not the elimination of division of labor, but the elimination of division of labor in an antagonistic way, which is the abolition of laziness and non-labor.

Keywords: privately, owned, private individual

1. Preamble

When we discuss about alienation, people need to unify the concept of the privately-owned and private individual, although these concepts have been acknowledged at different angles. However, 'All property relations have undergone the changes and improvement constantly and continuously in history (K. Marx & F. Engels, 2000b, p. 615) therefore these concepts in this content does not come from metaphysical theories of ownership not stemming from the subjective nature of the private system, but from real people. Nature, individual, person, and society exist in different ways, so it is the possessive of itself. The specific thing has not been renovated by man yet so it is of nature. Creativity is always of a specific individual; the labor of making products is of real people; things like means of production, wealth, property, money, knowledge, customs, religion, morality, law, politics, state, which are of a specific society.

The occupation by labor is a genuine person so creativity is full and there is still something to give, but the possession by not working is unrighteous and strange with humans, so there is nothing to produce and nothing to give, they can only receive. The means of production exist outside but the subject possesses, determines, uses it like a general possession. 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. Historical development of society at each specific stage a way to possess different objects, so owners have different forms but basically are private owned, private individual, public ownership, collective and other things. This essay talks about private owned and private individual.

2. Discussion about Private Owned

The concept of private owned is not the same as the concepts of nature, individual, person, commune Assembly and owner. If nature, the individual, the person, the society are themselves, possesses which is outside of itself is possessed by subject. Righteous persons are those who own the product by their own labor. Is private owned righteous person? The fact that, workers own the products that is made not only by labor but also with the contribution of materials production, knowledge, and social needs. The product is not completely regulated by workers who produced it, they only contribute a part of their strength, and the rest is the effort of the whole society, even of many generations in history combined, social needs and other things. True ownership is an external product that depends on the person labor, but in fact workers depend on these products to live. Furthermore, the product has a close relationship between workers and

society, so we don't use the concept of true ownership or righteous people should use the notion of private owned is more sensible. Private owned appear in conditions of division labor, product exchange should be the real people in the relationship with society. The concept of private reflects the homogeneous part between the employee and the product made by them, so it has meaning to study human reality, specific person. The relationship between the employee and the property and property is the relationship between the worker and their product, that is the relationship between inside and outside of the, despite difference about form exists, it still has general. How your thoughts confront yourself, labor also faces the same product. As to the capacity, quality and virtue of employees, its reality manifests itself in the product as such. For example, an architect's writing will be similar to his ability, dignity and personality. Architects are capability of works and works are reality of architects.

By labor, people have shown themselves in a real way product. Productivity, quality, nice design and the price of the product how the capacity, quality and virtue of human reality are like. Workers show strong health, new knowledge, creativity and innocence in work. There is no true real wealth, real assets that do not originate from labor. There is no real value, meaning, usefulness that is not labor. The right to life and life are labor. There is no abstract human, only real, concrete manifestation in the product. Identifying people is not a matter of looking at behavior, evaluate about politeness, hierarchy, order have to relying on the products they produce, that is efficiency, productivity, results of labor. So, private owned is also the personality of real people expressed in its products. When there is a division of labor of a contradictory nature, it is necessary to distribute according to the real, effective people. It is not necessary to talk about private, if didn't see real people in the relationship between workers and non-workers. Reasonable to discuss about private owned is having a phenomenon of products of workers occupied by non-workers, without this occupation the discussion of private owned becomes redundant. Private owned has closely related to forms of ownership of a community such as family, patriarchy, slavery, caste and class in terms of conditions Specific history of each stage of social development. Ownership regime is associated with the needs of the society, so those who have no need, no one possesses it. Products are socialized become goods, possessions, assets, money, labor not only satisfies individual needs but also meets social needs in certain historical periods. Products that are useful and meet the needs of the majority are replicated in a human way. All products are created and produced by labor of human reality applied to life has popularity is. Scientists create knowledge and wisdom to be realized in products. If knowledge is popularized in reality, that individual's scientific knowledge has only historical significance and reality is of society. At first, when stone and iron labor tools were improved, land was, manufacturing steam engines, cars, and aircraft were always the personality need of the manufacturer, but it was popularized become a social reality. At that time, life not only depends on nature but also knowledge, society and the products produced. When people possess existence, they make slaves of nature, but when they possess life, they make slaves of society. Private owned is the people who own all the products by their labor but depends on nature and society. Private owned in relation to society has a specific historical nature, that is the public ownership in gen. If all people in society the same form, it is not necessary to abolish that ownership regime, even if it exists associated with any object, because of its social nature is the same, it eliminates the opposition in division of labor. The task set for life is to work together to eliminate discrimination between people. It is true that 'the communists could summarize their reasoning into this one theoretical point only is abolishing the private system' (K. Marx & F. Engels, 2000b, p. 616) but not by abolishing the present man. It is not necessary to abolish 'property made by each individual, the result of personal labor, the property which is said to be the basis of all freedoms, activities and independence' (K. Marx & F. Engels, 2000b, p. 616). Instead, it is necessary to protect assets and possessions which 'earn an honest and self-made labor' (K. Marx & F. Engels, 2000b, p. 616). Even the forms of 'ownership of bourgeoisie, peasantry' (K. Marx & F. Engels, 2000b, p. 616) don't need to be abolished because 'the development of industry has been abolished and everyday continues to erase.' (K. Marx & F. Engels, 2000b, p. 616). Which ownership regime is the cause division of labor has resistance properties, it creates scarcity of artificial production materials that give rise to lazy disease idleness, workers are not promoted so must be demolished it. Therefore, 'Communism does not deprive anyone of the ability to possess properties social products. It only deprives the right to use that possession enslave the labor of others' (K. Marx & F. Engels, 2000b, p. 618). Thus, private owned are the worker who possess the product made by them, having relate with social and people non-labor. Private owned are employees who own the product produced by them, those are real people are expressed in product by labor. If the relationship between people Labor with the product is an economic relationship, the relationship between the worker and the non Labor is a political relationship. In reality, economics and politics are not completely separated, it is necessary to clarify privately.

3. Discussion about Private Individual

Private individual exists only when in there is a division of labor has resistance and the existence of private owned so it appears in condition this person possesses the labor of other person, so it takes over the society as a whole, unless it has this possession, don't need to discuss about private. People do not Labor but they possess are generally privately so 'not only occupy one purely personal status, but also occupy a social position in production' (K. Marx & F. Engels, 2000b, p. 616). Private individuals are non-labor people who own property, wealth, money, and rights force by personality behavior outside of work. Consider 'The general nature of private individual ownership and its relation with the true property of human' (K. Marx & F. Engels, 2000b, p. 144) are hold firmly objective point of view in awareness. The illegal people are illegal possession, it opposes to true ownership. Is private individual illegal? Subjects own illegal to possess products without labor. Actual account possessed in any form, is not entirely imagined as property, wealth, money and power belong to the individual but more or less equal actual acts and activities to see off, or labor to possess, depending on the extent, nature and object of the commune festival. Private individual is concealed 'under the implicit

form, the relationship of private individual ownership as a labor' (K. Marx & F. Engels, 2000a, p.149) so' The subjective nature of the private owned system, the private individual ownership with aims are alone activity, the subject and personality, those are labor' (K. Marx & F. Engels, 2000a, p.157). So, private individual does not mean that unlawful ownership. If the concept of illicit ownership is used, wealth and assets which non-workers, it would be separated a metaphysical way. The fact that if possessions and property are independent on the non-workers, the unrighteous cannot live as people who do not eat and live. Thus, the concept of private individual is used more reasonable than illicit ownership. Therefore, the concept of 'private individual was achieved by analysis of the concept alienated labor, alienated man and alienated life' (K. Marx & F. Engels, 2000a, p.142). Private individuals are person who don't work but still have wealth, property and power through personal behavior; it is the product, the result, the natural consequence of alienated labor and the external relationship of the worker with the natural world and with themselves.

The diligent and industrious people possessed the life by labor to live but lazy people can live by possessing the right to live with all their personality behavior. So, 'private individual property to be basic and cause of labor is corrupted, but actually it is the opposite, it turns out to be the result of labor is corrupted' (K. Marx & F. Engels, 2000a, p.142). Private individuals are lazy people who possessed products having social nature is produced, it shows the relationship of workers with non-labor people so the most basic relation social is political economy. Social possession makes one part becomes rich and another part becomes poor. When there is a lot of money and wealthy, the talent and wisdom associated with position and power will be equivalent to that, when it becomes a popular need people will strive to become a person has status, power and money. Non-labor tenure is not a social need, so individuals who perform outside-labor tenure are done by personal behaviors. The nature of private individual is trick obscured by personality behavior that causes suffering for all.

If the relationship between workers is a free relationship, then the relationship between the employee and the non-employee is dependent, political. The rice maker is independent of the rice maker, no need exchange rice to take rice, this relationship is free. If there is exchanging rice for rice, the exchange is redundant. The relationship between the people who make the rice and the people who don't make the rice is the exchange relation, the people who don't make the rice can only get what is not (take what does not make rice) to exchange. Because they need to live, people who do not make rice have to all the different forms of labor to exchange, so the lazy in society did not appear, negative not born. However, when taking the personality behavior of the individual as an object to exchange, those are that behavior becomes a source of life should be worshiped, lazy diseases appear. Relationship between people becomes the exchange of life resources by the personality behavior shown in non-employees who enjoy the fruits of other people's labor as unrighteous. Non-laborers are social products, their function is to perform social instincts in general like products and animals to be free. Workers appear to be comprehensive, have freedom and non-workers appear to be defects, social deprivation.

Private individual is the product of society. Private individual is possessing products not by labor but by all means that can be a means of personality. Employees produce the relationship of someone other than labor and standing outside of that labor. That is why 'the beneficiary of wealth is both a slave and the owner of his wealth' (K. Marx & F. Engels, 2000a, p.197). If private owned owns natural by labor then private individual possesses society by all character acts is mode of implementation of it. Private is the product, the result, the natural consequence of corrupted labor and relation external of labor. Social possession step by step to be realized, organizational forms such as family, state, religion, the party has appeared. Possession result of labor is privately individual about means of production and possession workers is a private individual about right to life. Private individual about production means earn profits by purchasing labor power or leasing production materials to take over the right to life. Trading labor is economic relations. Leasing production materials is political relationship. The state possesses the right to live one subtly by hiring sophisticated manufacturing materials and then making a profit by possible means, which is to collect taxes on private individual profits on the labor of citizens. Private individual who own means of production bought labor force profits so private individual was brokers between workers and the state. The state has become a unique and special political economic organization made means to private individual benefit has a reason to survive.

The form of political and economic organizations was born with a shortage of rights to life, it is poor in means of production so it is also poor in life. Poor suffering of the right to life, the deprivation of life are the cause of wars, paintings, violence and social revolution. Economic and political organizations have established institutions on the basis of poverty on the right to life, deprivation of life the institution created always guarantees the fairest, because it cannot have any more injustice on impoverishment. Organizations like family, state, parties, religion, caste, class are always fair at the impoverished level, which means maintaining the right to live at a minimum in specific historical conditions allowed. In the matriarchy, fairness for women is the right to reproductive rights, but in the patriarchy are fair for men, especially the muscular health in men. Historically, fairness imposed by slave owners, landlords, bourgeois, clergy... all had private individual origins like that. If the life of those organizations cannot be maintained, then that justice is also meaningful history. That fairness is a decisive factor to the life of the political and economy organization is long or short, the greater the degree of fairness widened, the narrowed injustice, the longer that life exists. Economic and political organizations appear to be nature of private individual means, so what laws, ethics, ideologies will always reflect the fairness, solidarity and unity of the nest life that function as much as possible. Citizens of the state, party members, religious followers must cede the right to life so that the life of the state, partisan and religion can live. Organize giving away life by way express its commands to keep means of living. State, party, religion can survive the life of a citizen, a party member, a religious person is such a life. Perform citizens' life is the implementation of the law; party members implement party regulations; religious people keep the commandments and precepts strictly. Loyalty to life is loyalty into your faith, your hope; disloyalty to that belief is to take risk life itself. Citizens who do not live according to the law are punished, which means they are deprived of

the right to live in accordance with the law. Party members who fail to observe the Party charter shall be disciplined according to regulations. People who follow religion do not live according to the commandments, the rules are also subject to various penalties according to the rules imposed by religion. There is not a general society, but society is always in space, certain time. Human life is not only determined by the natural environment but also affected by social historical conditions. The reality human right to life is determined by the life of the political economy so the life of the organization still exists, the right to life is promoted; how the organizational life loses, so does the right to life. If the right to life is separated from life metaphysically, the remaining life is the abstraction, the relationship between the person is a fictional community. All political economic organizations are a product of history that are essentially private individual means. In a social community, an individual possesses an organization, turning its full power into an individual power, so it possession outside labor but also the whole society. The power of society is how the private individual ownership of society is the same how and is expressed in the form of wealth, property, money into its own. Political economic organizations are the product of history, it is also very necessary to be eliminated, because these organizations are just tools and means for the private sector to sprout and flourish. Non-workers can only get rich while organizations are still the means and tools for individuals. The same poverty is achieved when society is transparent and so is wealth. Having the same for everyone becomes inevitable. If the elimination social forces that has antagonistic property success, the human race is no longer other organization form than the existence of a single organization of workers in the wealth of the whole society. A product of history is also very necessary was deleted, so it is necessary to delete the organization that is the product of history. But the product of history is only a consequence of demand, so erasing the product of history is the reality of the need for all. The problem of the origin of private individual 'become to the problem of the relationship of alienated labor with the development of mankind'. Because when talk about private individual ownership, People think they are discussing about something outside of people. When it comes to labor, people talk directly about themselves. How to set the problem such a new solution contained a solution to the problem' (K. Marx & F. Engels, 2000a, p.144). But richness of private individual sector is no longer the purpose but only the means of all creative workers in the development process when the human nature is completed. To eradicate private individual is erase everything that not belong to human. When 'Determined the general nature of private individual property, identify as a result of alienated labor, in its relationship with the true property of man and society' (K. Marx & F. Engels, 2000a, p.144), the private individual has different origins such as inheritance, randomness, gambling, theft, robbery, bribery, corruption... But inheritance, randomness, gambling in the private individual formation does not have social value, it is only a product of personal circumstances, so if it does not become a creative subject on the basis of the society to which it is inherited that private individual only bring for historical significance. Private ownership origin in the form of rude, revealing as theft, robbery; secrets, as secret as corruption are individual phenomena be practically eliminated, so, theft, robbery, bribery, corruption cannot become a common phenomenon of society. If it becomes a common phenomenon of society, then the private owned regime was born having sense in overcoming private individual forms by the obvious and rude way. If the private owned regime does not overcome this phenomenon, the theft, robbery will become a common phenomenon. Then the lazy disease will become a social value, no one needs labor anymore, the lazy disease cannot exist, the private owned regime is also lost because the private individual cannot live, the private does not exist. The phenomena of wealth by corruption, based on a secret, confidential policy, has not been disclosed yet, if it represents wealth is currently publicly revealed to be eradicated by anti-greed corruption and anti-corruption of the whole society. That wealth exists only in poor living conditions, or only in the average living standard of the social ground, so privately individual in the form of corruption also does nothing. The private owned regime overcomes rich forms by the rude, revealing, secretive, secret way but it creates the impetus for the sophisticated and subtle private individual phenomenon to appear.

If the origin of private individual as the sophisticated and subtle way is a spectral phenomenon, then the lazy disease of such origin will become socially valuable and it also cannot live as thieves and robber each other in general. Private individual has subtle source cannot become a common commune phenomenon, but it exists in the phenomenon of renting production materials, purchasing labor power make a profit, it is obscured by the private owned regime. Private owned regime facilitates for spirit and hard work mind appear, labor to become the needs of society. Diligence and hard work bring social value, so a lazy part can get rich by the sophisticated behavior of sophisticated non-working people. If you understand that the private individual nature is like thieves and corrupt people... then in reality, people will erase the private people like thieves and corruption. In fact, private individual appears as this subtle form is erasing each other by economic laws; private owned regime is also abolishing private individual by making transparent economic policies, especially progressive tax policy is implemented for profit, so the rest of the private elimination is in need of cooperation of workers. Private people, corrupt people, thieves are the same nature, but theft is more human than about the nature, regulations tissue and form. It is necessary to abolish the private individual, corruption such the eradication of theft, robbery, the lazy disease in society has just disappeared, humanity has survived in the 'simple, rustic' but very happy for everybody. If abolishing the private owned and private individual regime, 'all activities will stop and Common lazy illness will reign' (K. Marx & F. Engels, 2000b, p.619). In today's society if disease laziness became popular, the private sector also disappeared long ago, no one lived without living materials 'because in that society, the workers are not entitled, but those who enjoy do not work' (K. Marx & F. Engels, 2000b, p.619). All objections to the abolition of private individual are simply to cover up the subtleties of possessive social products in a very different way. When the will of the private individual becomes popular, the problem is how to realize it so that all the private individual is only a means of individual and creative labor. Innovative labor promotion will become the driving force of development. The abolition of private is a natural historical phenomenon. When it is impossible to appropriate each other's labor to become money and wealth; social power becomes monopoly of personal; ie 'when individual property cannot turn into bourgeois property then' (K.

Marx & F. Engels, 2000b, p.618) the individual was killed but' that individual is sure must be eliminated ' (K. Marx & F. Engels, 2000b, p.619). If against theft, robbery, greed but private individual is not abolished, the career is half-hearted.

4. Conclusion

In the development of history, abolition private individual is a necessary condition to delete alienation of human. If private individual is abolished, the diligent and industrious character is not demand of private individual but the needs of the workers. Real people depend on those qualities to live. A progressive society does not eliminate the reality people but only the individual with the character of taking the private as the purpose. Private individual become a common phenomenon, it is a disease of society that needed to be cured. But if the private is no longer a personality, it becomes a common phenomenon that social life still exists, so that the private individual does not need elimination, because that wealth of all people becomes a means of creative labor. By the time the private individual no longer needs to be eradicated, one will find demand and value in the private individual like circus beasts; private individual acts become comedies on stage, private individual become people who are managed and led by robots like pets, or treated and cared for like people god. If society survives by need of lazy disease, then to now all the private individuals in general are still living in a fantasy. If living material without labor becomes a common phenomenon, the existence of private individual becomes redundant, the richness of a particular character becomes lost all the meaning of life. Workers advanced awareness about the nature of the private individual to clarify that people who possess society by the behavior of laziness in a very sophisticated way. Private like that, must definitely be abolished.

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