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The Nature of Power

*Dr. Nguyen Anh Quoc, Dr. Nguyen Minh Tri, Dr. Nguyen Trung Dung,
Ma. Nguyen Mai Lam & Ma. Dinh The Hoang*

Vietnam National University

ABSTRACT

Power is the strength that protects lives so that each human is able to constantly be created and transformed each other with human nature. The vitality of human is manifested through the labor creating the products. The relation between the laborers and the products is economic relation; the one between the laborers and the non-laborers is the political relation. Laborers play an intermediary role in the relation between the non-laborers and the products as the political economic relation. If the power of the laborers is privately - owned in the political economy, the power of the non-laborers is privately - owned in political economy. Religious organizations, the states, and companies are different in their ideals and organizing methods, but they all have the nature of the private individual regime in terms of political economy. The political and economic power gained by religions, states, and companies is manifested in the salaried jobs of clergy, bureaucrats and businessmen, but the monetary wealth of clergy, bureaucrats and businessmen are private individual in the political economy. Owning actual people by labor is politically privately - owned , so the private individual in the political economy will be eliminated inevitably.

Keywords: 1. power, 2. vitality, 3. political economy, 4. money, 5. standards.

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Dr. Nguyen Anh Quoc^α, Dr. Nguyen Minh Tri^ρ, Dr. Nguyen Trung Dung^σ,
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ABSTRACT

Power is the strength that protects lives so that each human is able to constantly be created and transformed each other with human nature. The vitality of human is manifested through the labor creating the products. The relation between the laborers and the products is economic relation; the one between the laborers and the non-laborers is the political relation. Laborers play an intermediary role in the relation between the non-laborers and the products as the political economic relation. If the power of the laborers is privately - owned in the political economy, the power of the non-laborers is privately - individual in political economy. Religious organizations, the states, and companies are different in their ideals and organizing methods, but they all have the nature of the private individual regime in terms of political economy. The political and economic power gained by religions, states, and companies is manifested in the salaried jobs of clergy, bureaucrats and businessmen, but the monetary wealth of clergy, bureaucrats and businessmen are private individual in the political economy. Owning actual people by labor is politically privately - owned , so the private individual in the political economy will be eliminated inevitably.

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Author α: University of Social Sciences and Humanities – Vietnam National University Ho Chi Minh City, Vietnam.

ρ: Ho Chi Minh City University of Technology (HUTECH), Vietnam.

σ: Industrial University of Ho Chi Minh City (IUH), Vietnam.

μ: Dong A University, Danang, Vietnam.

¥: University of Social Sciences – Vietnam National University Ho Chi Minh City, Vietnam.

I. INTRODUCTION

Power is one of the important contents of the social life since it defines the tendency of the historical development and movement of each individual, organization, nation, and humanity. Without power, every individual is unlikely to live, organizations cannot exist, nations have no sovereignty, and the humanity fails to flourish. It is essential to clarify the development and corruption of power to find the driving force of political economic development and the tendency of human perfection. Nowadays, power is manifested in various fields, depending on specific conditions that each individual, organization, nation, and human has different powers; therefore, if the total strength is maximized, human's strength is invincible. This paper lays stress on researching to clarify the nature of power based on both dialectical and historical materialism.

II. POWER WITH HUMAN PERFECTION

The concrete thing as a product of nature is objectively transferred according to the law and the power of nature, which is called the natural possession of power. However, via the consciously and willfully actual activities, humans have created and mastered themselves that is called **privately - owned** property of power. In the process of living, those products that have been produced to meet social needs are not only created by humans themselves but also affected by the external factors; hence, they fully comply with general manufacturing rules. The method of producing products and the laws of the society's movement are similar, so the social results are

eliminated when their causes are removed, and the society formation requires the production of necessary products.

The prevailing laws of social development appeared from the fact that people had produced material wealth, created needs and the successive generations. All these factors structure the dialectical unification of each other in the process of mobilization and development to create social strength that is called the social ownership of power. Human power determines their lives and perfection in the relation between the nature and the society; as a result, the power is the force for individuals to be created and exchanged for human nature. Humans make optimal use of natural force and social power to be created. Humans are a product of nature means that human strength is utilized to meet the society's needs. Humans are a creative subject; as a result, their power is creative labor. Without creation, humans have no power. Vitality, creative labor, and social use if possible are a basic human strength.

Even human weakness is able to become strength if it is fully obeyed the laws of nature and society through creative labor that transforms external into internal strength. The correspondent of outer and inner forces helps to sustain life. If humans are the subject making history, they reform the natural world and produce society; in other words, their practical power and capacity before the object with which it is produced are manifested. This capacity is human's internal force, strength acquired from humans themselves is the determination and consciousness; however, determination and consciousness are only revealed in certain conditions through practical activities, and human existence is its vitality in relation to the object.

The more enormous the natural world is, the smaller the humans are; in contrast, the stronger the humans, the weaker the natural world. The premise of humans' wealth, prosperity and strength is human vitality. People confront with the challenge of the inadequate environment, extreme circumstances to survive; thus, the strength of humanis shown as patience,

endurance and self-repression. To be more specific, humans fight against everything by their limited force; they suffer pain tolerantly, scarify themselves without any ulterior motive, and accept risks to seek living opportunities. Thanks to their power, humans are likely to ignore the imaginary needs and desires to overcome all dangers and the hardness of life, namely willing to save people from fire or plunge into the water to save the drowned without considering their lives, scarifying themselves to get justice and fairness for others even though they may encounter the harsh retort. Without the power, people cannot create miracles and great works by sacrificing themselves, ignoring the momentary needs to unconsciously pursue alien things. The greater the humans' strength, the more significant the reform of nature and society. Besides, notwithstanding the aggressiveness of nature and pitfalls of the society, people still live well by their own strength.

If humans are unable to be created by themselves, they have nothing; yet, they cannot devote or they cannot live. The power created is the prerequisite for devoting or helping others. To be more specific, drinking water from nature means living depending on the nature, while following the traffic laws, living according to traditional cultures and morals means living depending on the society. Taking water for saving a thirsty person's life means taking nature to help others. Teaching traditions, morals and laws so that learners can live is to give society to the nature. If humans are not created with the nature of wealth or asset, there is nothing to give anyone or help others; in other words, using nature to help others has the as identical nature as theft. A real human who is not likely to devote anything does not live.

If people do not take anything from nature or society to live, humans cannot exist as actual humans. Thanks to the nature and society, people not only live but also constantly create themselves. Scooping water to drink, picking fruit to eat, traveling according to the traffic laws is a natural and social activity of humans. Scooping, taking, and traveling are humans' power that may not only be used for their life but also for helping other people, or transforming things to things. The power of humans has shown in various

objects is capable to transform nature and society. People create internal and external power by producing products that are attractive to pleasure that not only strongly influences humans' creativity, but also becomes socialized needs. The more products the society needs, the more strength and economic strength the makers of products have.

The strength of humans is thanks to their own vitality and labor, and they fully enjoy their accomplishments and create themselves. Therefore, what individuals can do and devote becomes their strength. A person is able to help or unable to help another one depending on his or her strength. Humans are capable to do everything if they maximize their strength. Thanks to strength, people have used all their abilities on whatever they want. In case that a human help one person but not another person, it is advisable to consider humans' living activities as a rational, conscious, determined ones in the relation between means and purposes of life with mutual transformation.

If there is no ability to devote, there is no power accordingly; in other words, power does not exist and thereby there is no need for the people without power to help others in need. In that case, those people who are unable to give but just receive help from others are regarded as products used for the society's purposes like any other commodity. The power of humans can be manifested in an actual way via natural vitality, enjoying all achievements of social history for their free labor and creation fulfilling the society's needs. Strength is from both internal and external humans. The internal strength is the constant vitality and creation; meanwhile, external power is all products produced through labor. Only when humans are needs of each other does their strength exist.

Humans are weaker than other species in the natural world. For example, humans cannot run as fast as horses, not climb trees as well as monkeys, their body temperature changes are not as flexible as some other species, unable to fly like birds, unable to directly suffer the extreme weather like cattle. Nevertheless, thanks to their

strength, people are likely to move faster than horses, pick fruits without climbing, alter the living habitat instead of changing body temperature, traveling in the sky without flying, intentionally create light, dark, hot, cold, dry, flood instead of depending on the extreme weather. That power is achieved when people have cooperation and organization in mutual exchange. Each person has a unique strength, so they can exploit each specific individual to make the synergy multiply. Humans mean everything when their labor can create themselves, reform thenature. Everything belongs to laborers because they have power to determine and master the society. Vitality is the greatest strength in sustaining life by labor to gain food, water, and shelter. Not until people develop their own strength in natural exploration and social transformation do they become strong.

The power manifested in the relation between laborers and their products is seen as economic power, but when it is intangible in the relation among people, it would be political power. The strength of humans is to change one thing using another thing, or alter one person through another person, so economic or political power ultimately has the same nature. Yet, depending on the specific conditions when the society has economic or political needs, its role is more clearly defined. While the relation between the laborers and the non-laborers is political and dependent, the relation between laborers and their products is economic and *privately - owned*; hence, when considering laborers as an equal value or intermediary in the exchange between the non-laborers and the products, the power of the laborer is the *privately - owned* political economy of power.

What the laborers give away is what the non-laborers receive. The laborers and non-laborers take the materials of production and the laborers as objects respectively. The lazy take the diligent as an object to possess products in a rude way including fraud, robbery, murder; meanwhile, the exceptional laborers take the common ones as the object to possess products in a sophisticated manner by cultural standards, traditions, ethics and laws. Nevertheless,

exploiting the means of production will be different from exploiting laborers for a living. By exploiting the materials produced by labor for products serving the essential needs of life, the usage of laborers is equal to the production of robots for caring people by standards. Mutual reform among humans when they become needs of each other bring them back to the same nature, that is unconditional and volunteering care and help for the humankind's survive.

The common laborers not only produce products to equip themselves but also are robots to take care of and help others to live on. Care and help become the laborers' needs while the non-laborers become the object who need care and help. However, the non-laborers are exceptional products of laborers. If there are no exceptional products with social nature, there will not appear the care and help of socially responsible people. How hard laborers plant trees, raise animals and take care of their children, they also help non-laborers like that. Children are the product of parents and taken care of; similarly, the non-laborers are the product that should be cared for by laborers. While the non-laborers are illustrated weakness, defect, or illness, the laborers show their strong, complete and healthy expression. Patients are the product of doctors, students are the product of teachers, the relation between laity and the clergy, the people and the public has the same nature of mutual care and help. Mutual help of a community is in a selfless, free, voluntary basis when the cause and effect relation and inevitability of humans become products. Humans' mutual help and care is indispensable for their development and improvement, which has been paid off by the creation of themselves. If self-employment created humans' happiness and satisfaction, the practice of helping others could bring them such bliss as a reward. Without any other payoff, people are still satisfied by helping others since they can be created happily and become actual humans. The political economic strength of the laborers has become the political economic strength of the non-laborers making that strength become a force with social meaning in general. The power of the political economy of a particular

society is constantly increasing when people are promoted, the population is larger, the need is constantly being created; as a result, people not only maintain their lives but also perfect themselves.

III. THE CORRUPTION OF POWER

The corruption of power that makes humans' strength become the strength of manufactured products is corrupted by the economic and political power. At first, the unexpectedly, uniquely, exceptionally economic and political relation was a prerequisite for all to live. The elderly, doctors, educators, clergy, and officials need food, drinks, living materials to exist, so the exchange among people is no longer self-centered, self-conscious, voluntary, but aiming of exchanging for food, drinks, essential living materials with self-interest, forced, inequality nature. Person-to-person relation is no longer purely exchanged for human perfection, but is a political economic relation, a right-of-life relation between people, a relation of help and reciprocity, hope and promise, borrow and pay according to standards. Nevertheless, hope and repayment are not always the same, so injustices and misfortunes arise. When this exchange relation becomes common, it becomes a relation of appropriating and being appropriated. The fact that lazy people possess wealth and property by stealing, robbing or murdering has been eliminated by the reality. People appropriate by subtly fulfilling each other's needs with standards-dealing tricks. Possessing wealth, property becomes economic power, possessing people becomes political power. Possessing managers means using their wealth and property by ordering them, that is, economic and political power no longer has a public meaning but a privately - owned meaning.

Wealth, property does not serve as a means for its owner to be created, so the erosion of feeling is inevitable. It is instrumental for the emergence of a spiritual need to meet the new demand. People having personality become objects of individuals having wealth, so they can benefit from those who have such wealth. For instance, the clergy live on people's religious needs, and officials live on people's state needs. If the ruler of religion or

leaders of movements have no personality, those having assets will not follow them, the poor may not have such needs of their personality, and the middle class still lives on their own hands and brain. Rulers, leaders with political and economic power use their wealth by ordering their owners to redistribute their wealth through preaching with calls for almsgiving, fasting, thrifty, integrity, helping each other with kindness. Actual priests and leaders make people having possessions become respected and noble, and the poor just receive essential living materials. The political and economic power of the ruler and leaders is obtained when they become popular needs of the society. Owners and leaders are talents with indispensable personalities meeting the needs of society, so they possess the political economy as a means, and aim to use political economic power to take care of the weak, help the needy, and honor those with wealth by standards. Noble and lowly, frank and sneaky expressed by the standards, the talents of the lord, the leader are revealed in the sophisticated way of taking from one person to the other, that is redistribution of products leading to the satisfaction of the majority's demand, at the same time, promoting products in that historical condition. This demand is a socialized product becoming a specific historical culture, tradition, morality and law.

The heir of the priesthood or leaders will inherit that career manifested as a job for a living while society still has such need. If the fact that the clergy learn from the priesthood, the officials learn from the leaders become popular, the religious organizations and the states exist as a professional association of salaried laborers in the process of reassignment of communal labor leading to the emergence of the human health management and care profession, and the education sector appears to take all people as living subjects. The manufacturing materials are considered objects of laborers to produce products; management, healthcare and education sectors use people as objects to create religion, state, money, law, traditional norms of culture and ethics likewise. The clergy, the officials complying with the culture, tradition, morality, and law have become a living-earning profession

like other forms of labor and production. The successor is capable of making the political economy more developed in accordance with the working capacity, the population and the needs of the society. People incapable of possessing political economy can be identified by their greed of power and money but are likely to rationalize by the standard of gratitude, namely depending on generosity to be regarded noble and affluent. The nature of a counterfeit talent and theft, robbery, murder is the same, but the expressions are different in either obvious or sophisticated. "The art of concealing laziness, falsehood is like a magic trick to live. If the producers of counterfeit goods survived, so did the deceitful people" (Nguyen Anh Quoc, Nguyen Minh Tri & Nguyen Mai Lam, 2020: 2718).

The clergy, officials work according to their capacity but enjoy according to the needs of society because without existence of the clergy, the religion and state become meaningless. If the clergy is not paid, they inevitably receive almsgiving or generosity of the religious followers, thus becoming corrupted. Officials who work according to their capacity but have not yet enjoyed according to the needs of the society inevitably have different ways to ensure their living, but often very sophisticated like distributing the public property to get rewarded or rationalize the appropriation of political and economic power by law. Subsequently, in common conditions, the righteous and the salaried officials are normally impoverished, while the dishonest and deceitful officials may get abundant without violating the law, that is as the saying "fish in troubled waters," the counterfeit officials appear.

However, it should not be ignored that the salary of officials is paid by the state. Citizens have the need for justice in the state, but it is indeed illustrated in the need of money. Money becomes the power of the state, so it is not only the needs of the officials but also the needs of the citizens. The state uses money to redistribute the political economy through legislation not only for citizens, but also for officials earning salaries. Yet, the redistribution of political economy is regulated by money and law, so the state gives no real value, it

exists only in the fantasy of justice performed by coercion. The existence of justice is due to software programs installed for all those who blindly believe in the state; while the regulation, management and ownership of political economy are implemented by officials. The state, the money, the law are the same in nature; although it does not give people any real needs, it becomes all needs if it brings the political economic power.

When people use the state, money, or law for any of their purposes, it manifests good or bad, fair or unfair in terms of political economy.

State exists only for citizens who have a need for justice; money exists only for those in need of property; standards only exist for those who live by culture, morality and law; and humans are always live on their own force. Only when the state exists in the mindset of those who have a need for justice can it give officials a job to do, a profession to live. A fair world has been imagined by the religions; similarly, the states have existed to do the imaginary justice. If justice is done by the state, it is indeed a manifestation of the officials' jobs for their living. States and religions are of the same nature, both have supremacy when possessing socio-economic political power, but the way of states' organization manifested in the fact that bureaucrats making benefits from prohibitive standards, while the clergy survive thanks to binding standard implementation.

If the state no longer provides officials jobs and salary, it cannot exist as a privately - owned political economy. The power of the state is shown in the continuous increase in political and economic power, so officials have a better living condition. The political economic power of the state uses the power of money as a counterpart. In a society that it is more accessible to seek jobs or talented people, the incompetent and dishonest public servants will become more popular. If the majority of clergy are likely to earn a large sum of money, there will appear the deceitful clergy in the spiritual practice. Therefore, it is unnecessary to abolish the religions or the states, but just eliminate the religions and states which are so ideal that the clergy and officials can gain living materials without laboring. When every society

has a division of functions and tasks with different professions, each individual does not forget his or her duties and responsibilities and has the same income, the clergy and deceitful officials do not exist. Religions, states have been actually redundant for the righteous people; moreover, the clergy and bureaucrats are affluent without laboring, the religions and the states are bound to perish. It is unacceptable for an organization existing to embrace, nurture, and support individuals who do not work but become unusually affluent.

If in the good economy, the counterfeit and low quality goods have been eliminated, in religious activities the deceitful clergy and dishonest officials have been abolished likewise. The abolition of deceitful clergy and officials is an indispensable phenomenon of protecting clergy and bureaucrats by laws in the process of economic and political development. "In the conditions of clergy, officials, educators become scarce, standards are valuable, the counterfeit clergy, officials, educators appear; however, when clergy, officials, educators appear popularly, workers are fully exploited and become impoverished" (Nguyen Anh Quoc, Nguyen Minh Tri, Nguyen Mai Lam & Dinh The Hoang, 2020: 28011). Abolishing the ideal religions and states with scientific knowledge is the duty of enterprises.

It can be seen that traditional, cultural and ethical standards are not the ultimate target of enterprises, but efficiency and productive labor shown in the law and money are considered criterion for political economic development. The state gets more prosperous thanks to law enforcement; producing and issuing money but enterprises having a demand for the large amount of money should be recognized by laws. The state has become a means for increasing amount of money is the purpose of entrepreneurs; however, it may be metaphysical if origin of the ever-growing amount of money is unknown. If people cannot promote all their talents and the deceit among people is not concealed, the ever-increasing amount of money imaginatively appears like magicians. If the clergy built an ideal kingdom in the mind of those who were about to

die, officials established an ideal state in the mind of citizens, the entrepreneurs would likewise idealize wealth by placing demand for money in the mind of employees. Nevertheless, the ideal kingdom of the post-death world in the mind has made robotic humans, but the enterprises have employees make a living with scientific knowledge. Scientific knowledge becomes popular, the traditional culture, morality and law become redundant.

The exchange among people which is exceptional and unique is a necessity for all to live. When the exchange becomes popular, there appears the demand for fairness in humans' exchange, so it is measured by monetary standards. Monetary standards become power in accordance with the political economy. Monetary standards become beliefs in human behaviors, so the dishonest is always manifested in the form of money at the expense of standards. If the dishonesty was not covered by standards and money was not the parity, those dishonest would become the humor of life. Since in the exchanges, money is considered the parity, the dishonesty has favorable condition to develop. Exchange among people using monetary standard as the parity, so the injustice between the common and exceptional laborers is covered; consequently, the power of the righteous and the unethical are difficult to distinguish.

If no one believes in standards, no one can earn nobility and power by standards, money as parity. If traditional, cultural, ethical, and legal standards are considered as the parity in the exchange among people, money is regarded as such parity in the exchange of goods. Those who have a need of standards are expressed in terms of the price of money. Money, standards imagined are of the same nature; however, when money is appreciated, standards are lowered and vice versa, standards that are considered noble, money becomes ignoble. Talented people are inevitably scarce so they are worthwhile, and impersonators obscured by standards are manifested in the wealth in terms of money. Those who are longing for money tend to distort the cultural, traditional, ethical and legal standards. If money becomes the norm, the affluent locked up by that norm become

stingier. Nevertheless, when norms become money, humans are represented by the price of money, and money becomes a means for the inevitable creation of the affluent.

Money is a product produced and released by the states to be a means of life, so money becomes a universal power to meet all needs. Money is the power manifestation of the righteous laborers, while the non-laborers have the art of making money become their own power. The power of the states is illustrated by the corresponding value of money; hence, if it is common that people possessing a large amount of money have corresponding political economic power, the corruption due to money is never ceased. In this case, labor is no longer freely created, and people blinded by money and social standards may ignore their most basic rights to live.

The purpose to possess the whole world is to possess one's own vitality, then occupy the people; however, possess the owner of economic and political power is most realistic. Nevertheless, it should be acknowledged that human life is inner and outside the society, it cannot be metaphysically separate from the society. To live in a society, people must have the social strength that they are likely to create. If anyone cannot create the strength, they cannot live. Only when the society accepts can the weak live, but at the minimum level gained by natural strength. Because everyone has right to life, so no one wants to take the life of those who are weak and vulnerable to the social effects, except for those who lack human nature. If all is no longer the society's need, death is the social product. Human life is privately - owned in terms of the right to life, but when being able to live in the society, it is not determined by the individual's life but by the society. As a result, the right to life is not determined by the economic power but by political power. Therefore, the private individual regime in terms of political economy is a means for the emergence of the privacy of right to life manifested in the fact that the existence of humans' right to life is entirely decided by the society. The humans' right to life depends on the political and economic strength of a particular society.

Power is the right to life, is the strength of life that people need; however, since the right to life depends on the political and economic regime in each specific historical period, the power of individuals is manifested by norms, money, scientific knowledge such as free people, slave owners, slaves, landlords, peasants, serfs, bourgeois and workers. The private individual ownership regimes appeared in each specific historical period to rationalize human rights illustrated in different professional identities, so the life of religious organizations, states, and enterprises in particular periods recognizes the right to life by various professions enabling privacy in the right to life to emerge. The power of organizational forms is people's right to life exercised in the political and economic life. The organizations holding socio-economic power of the social nature are externally existing social products that govern the humans' right to life, but it is the life imperative that exists in each individual. All citizens with a socialized political and economic need become the product of society; thus, everyone becomes slaves to power, obey the vision of the organizations, and is even corrupted, lost their life as an alien entity with the right to life, lost their own strength, become a slave to strange things, that means being a slave to religions, states, enterprises, law, money, cultural norms, traditional ethics to be able to exist. A slave to alien things and a slave to their owners are equally miserable, it has inflicted slavery together so hard that humans have suffered and keep suffering in the coming time when modern and novel tools and weapons are kept producing.

IV. THE POWER OF LAW, MONEY, SCIENTIFIC KNOWLEDGE BECOMES PRIVACY IN RIGHT TO LIFE

When conventional culture and morality becomes a single phenomenon; the socialized law and money were popular. Besides, when scientific knowledge becomes the need of life, religions become a particular phenomenon, the state is popularized, enterprises have favorable conditions to develop. All means and tools of an ideal state just aim to keep the monopoly in the production and issuance of money so that officials

have a job to live on. The political and economic power of the state is in accordance with the power of value of the whole amount of money issued and used. Money is the universal power which is so powerful that it can meet all actual needs with sufficient amount of it. As much as the power of money is obtained by the law, the state has such political and economic power. The regulation, distribution and management of society by the state's laws in the production and distribution of money are manifested in the implementation of tax policies for citizens and lawful salary for officials. The power of the state is obtained by the power of money, the law, but illustrated itself in the privacy of political economy. If the salary of civil servants is not paid by money produced and issued by the state but is paid by the tax policy, the strength of the state depends on the employees and the enterprises. Money produced and issued by the state is nominal, while the real power depends on enterprises and employees.

If the state turns out to be outdated in monetary policy, causing money to be devalued, its abolition is inevitable. The changes in the the privacy of political economy regime at a specific stage leads to the state's change in the production and distribution of money. When the stages of transition are successful, the form of money will change as well, everyone will be equally rich in privacy of physical property but equally fair in the insufficiency of money. The power of the state is obtained by the political economic power, and the law is illustrated by money, so no ideal states become real, only real people living by laboring with scientific knowledge to meet social needs. States, money and laws serve as a means for officials to have political and economic power and create incentives for enterprises to thrive.

Making a profit by money is of minority and singular but of fair and equal, because its standards are measured by the particular amount of money. When a state is unable to collect taxes for paying officials the salary, the deregulation begins to take place. The political economic power of a new state appears with the division of functions and tasks taking job efficiency as a measure of prices, it ensures employment of officials and workers. That is the transition from

private ownership to public ownership of means of production, forming a regime of privately - owned ownership of scientific knowledge. The new state allows enterprises possessing the right to life of all employees to be physically privately - owned in all the different countries of the world. Monks and officials are loyal to religion and regime; likewise, employees, laborers are loyal to the enterprise, and their betrayal is the same. The existence of rulers, leaders and employers are all meaningful, but the clergy manage religious people, officials have jobs thanks to citizens living in their territory, and employers earn money from the employees with physical freedom. While all the power of religions, states and enterprises takes the standards, money and scientific knowledge to match the political economic power, the clergy, bureaucrats and employers get their way if they have power. Yet, power never makes the external powerful but makes life become its own reality.

The American lifestyle or European culture may be unfavorable, but American and European countries still have power thanks to their monetary strength of USD and EURO. The states get out of the domination of religious ideology; similarly, enterprises escape from the encirclement and protection of the state ideology. If scientific knowledge becomes a substitute for money, it will be produced by enterprises. The states and enterprises create money and scientific knowledge respectively; hence, the power of the latter no longer depends on money but on discovered scientific knowledge. Religions, the states distribute political economy to the clergy, officials following the principle “from each according to their abilities, to each according to their needs,” while enterprises distribute the business according to the principle “from each according to their abilities, to each according to their productivity”. If the employees’ productivity depends on the professional qualifications and scientific knowledge, scientific knowledge and expertise becomes the object of the entrepreneurs. Consequently, the existence of religions in the past becomes symbols of nations having states, likewise, the existence of the states in the past becomes a trademark for enterprises in the

protection policy of those states. The political economic privately - owned ownership was manifested in the emergence of scientific knowledge and intellectual property regime. The creative, exceptional and free individuals tend to go beyond the conventional standards of right to life in the journey of making a living, changing their own status when possible. If each individual's change can meet his or her own needs and is compatible with the social trend by scientific knowledge, it is socialized and becomes the society’s needs; as a result, political and economic power of the era appears accordingly.

Money becomes the power of the states, and likewise scientific knowledge becomes the power of enterprises. However, enterprises may become obsolete when scientific knowledge is popularized, and any employees can possess scientific knowledge and be physically free. Physical freedom is given to the employees by the law of the states, and the scientific knowledge is brought about by the money of the company to the employees correspondingly. When all laborers live by scientific knowledge, the inevitability of life will no longer be confused by imagined standards and money. Humans liberalize themselves from the bondage of standards, money to create their own vitality, so those who still have need of abundant money have to labor or depend on laborers. The production materials are the object of labor; similarly, nature becomes the object of science, and then the laborers become the object of science, so science about human has favorable conditions to develop when money is still the need of life. Enterprises may replace the function of religions, the states in creating people but not people of traditional nature. As a result, those who need abundant money are slaves of stored property, and those who live by scientific knowledge become the masters of their own vitality are successively created.

Political economic power has been changed in the possession of the right to life from being insatiable to satiable and vice versa; from violated and rude to sophisticated and subtle possessions that are the results of risky moves of politicians and merchants in the process of becoming eminent professionals. Rigidity in exercising

political economic power is not success and gentility is not failure, it is indeed the real strength of power. The power of eminent experts is their vitality within themselves that matches the external power in a real way. Each individual living with different aspirations and responsibilities such as doctors, engineers, teachers, workers, farmers, prime ministers, presidents, and so forth has a variety of political and economic missions, positions, and roles for the movement not only of themselves but also for the destiny of social life. The political and economic life of each individual is associated with a specific job, equally strong and fair in the division of social labor. Consequently, specialists are delicate, and the laborers are honest.

The honest possession by sophistication is of talented specialists and the sophisticated possession by the honesty is of honest laborers. Sophistication without honesty turns out to be tricks and deception, but honesty without sophistication turns to be rudeness. Sophistication and honesty, tricks or rudeness can be seen anywhere, anytime, provided that humans well controlling themselves can achieve anything regardless of being specialists or laborers. Humanity no longer distinguishes good and bad, noble and ignoble through traditionally cultural, ethical, and legal norms, but considers the differences as inevitable phenomena according to the scientific knowledge of humans' world diversity. Hence, those who still discriminate against those differences become psychopaths, or being attacked by viruses that need treatment of specialists for the damaged soul or software caused by virus. Power is the life force that is enough to make a human being, so everything that is not human will be meaningless.

V. CONCLUSION

The humans' ultimate power is the life force of themselves, so it is instrumental to save it by fulfilling the responsibility of life's mission. Since humans are not only a product of nature and society, but also the subject of their own creation. Thus, humans' power is everything; that means humans are the center of wealth, property and total power. Humans' power is manifested by

economic and political power, so it represents standards or money when it is reciprocal with standards or money. In the exchange among people, standards and money are regarded equity, so human right to life becomes a commodity. The lost vitality becomes alien, antagonistic and anti-human. Owning the whole world is still insufficient, it is only sufficient when humans can develop to the best of themselves. The powerful people who are not afraid of having defects are still weak because they fail to correct their defects. Anyone who has enough political and economic power is able to possess money and property; however, it is not as profound as possessing property's owners; in other words, possessing people rather than property. The fact that human beings are fully and actually possessed means people who are the needs of all are possessed by themselves. If money is an omnipotent power that meets all real needs, the omnipotent humans' power is to create themselves to become the need of all inevitability by scientific knowledge. Since political economic strength, standards, and money are just means for people to be created, so the strong can rely on themselves and the weak always use political economic power, standards, money to cover their weaknesses and lift them up. When the humans' inevitable weakness becomes popular, it is eliminated by new strains of virus.

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