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The Alienated Human

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Abstract--Man and nature is a unity between body and individual in behavior. Humans are liberty, creative, happy subjects in behavior and labor. By behavior and labor, humans produce tools, spare parts, machines, and robots to replace internal organs, lengthen the senses, and lengthen defective body parts. Evolution is no longer a mutation in the body but the assembly of accessories into organs, senses, and body parts when needed. People use devices that are manufactured to be used for what people want depending on specific conditions and circumstances. Labor and behavior make objectification of people, but alienated behavior and alienated labor make humanize the object. The time to enjoy liberty, creativity, and happiness is human, and the time to perform alienated behavior and alienated labor is the time to live for the non-human. People are corrupted into slavery to standards, money. It is the process of self-torture, torturing oneself; and the nobility of standards, the wealth of money is the unhappy product of life. Humans are liberty, creative and happy subjects; alienated human beings are all helpless, unhappy, deceit. Money, standards are products of helplessness, unhappiness, lies. Standards, money remove people from life.

Keywords---alienated behavior, alienated labor, labor, liberty, private individual, slavery.

Introduction

The value and meaning of human life are the centers of all science. But up to now, the value and meaning of human life are understood differently. Each country has different traditions, ethics, laws, money values; With different religious ideologies, political regimes, class positions, and economic conditions, people's conceptions of values and meanings are also different in both practice and perception. Ideology on religion, philosophy, politics in history has always had debates between innovation and conservatism; sometimes secretly, one faction openly criticizes the other but takes the thought of the cardinal, the leader of all generations as support. The vivid reality shows that people are still unhappy, suffering, unjust, unfair, poor, sick; natural resources and environment are destroyed; atomic, chemical, and biological weapons are produced; wars and epidemics still weigh heavily on the shoulders of the living. The alienated human is rooted in alienated labor and partly due to the help of alien theories that cause alienated behavior, while responsibility belongs to the cardinal, the leader of all generations. For different leaders and cardinals not to have to shoulder the responsibility again, the cause of human liberation is more scientific, it is necessary to fully identify human alienation. Therefore, this article focuses on clarifying alienated humans in terms of alienated labor and alienated behavior from dialectical materialism and historical materialism (Harman et al., 2019).

Method and Data

The research is based on the worldview and the methodology of Marxist philosophy, and at the same time uses specific research methods such as analysis and synthesis, logic and history, inductive and interpretation, abstraction, generalization, comparison, comparison, and literary methods for research and presentation.

Literature review

The article titled alienated human is new research compared to previous works but it is inherited from different research works. According to *Karl Marx's theory of human nature* (2019), human nature is liberty. But in a society with an antagonistic division of labor, labor is alienated, losing liberty, making people alienated. *Money with perfecting human* (2020) clarifies that as money is an equivalent, people become a commodity. The alienated human is affected by money when the product corresponds to the money, "If you take all the goods produced as the reciprocal to money, there is a part of society in a lot of money and the rest will be with a lot of assets as reciprocal. Money is a means of exchange, but when it becomes an objective, money separates the social divisions into two different sides. Those who are outside of the money cycle will be able to watch, enjoy the whirl of money life as the magic show of life. Thanks to the money presenting as a goal, people can choose a side on their demand very easily

providing that they possess enough money” (Quoc & Tri, 2020). *Nature of Religion (2020)* argues that when people do not die or death is fully recognized, religion loses all meaning, religion exists as a human being with a need to live.

Humans' value and cost (2020) make it clear that people are valuable. Talented individuals in social relations are reflected in the standards and prices of labor in exchange expressed in money. The connection and exchange between individuals become an exchange between standards and money, making individuals and labor a commodity. According to *The Nature of Education (2020)*, people liberate themselves from blindness by free labor, the standards that make people false are common and each other's means of subsistence. Standards that promise workers a hope to live, make real-life replaced by a preparation to live. According to *The Nature of Education (2020)*, people liberate themselves from blindness by free labor, the standards that make people false are common and each other's means of living. “In the conditions of the 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. The impoverishment of the workers is satisfied in their spiritual needs following the standards imagined by clergy, bureaucrats, and educators to comfort them. The standards had promised and gave workers hope to live, replacing real life with being prepared to live” (Quoc, Tri, Lam & Hoang, 2020).

The consistency between the truth and deception during humans' development process (2021) clarifies the truth. In which, affirming the truth is a common spiritual need, “The harshness is covered by the standards, so the standards make falsehood constantly increase. It is the deception only when is it concealed by norms. Deception is only found in moral people, but those who are moral may not be dishonest. Norms become the subject of deception” (Quoc, Tri, Lam, & Hoang, 2021). *The Nature of State (2021)* presents man revealed to his products. In it, it is said that “Lazy labor, poor, and unable to eat, cannot help those who manifest a vegetarian diet, receive almsgiving; beat to death has nothing to testify loyalty. Love and hate are unfair because they do not have the conditions to help the concrete. The spoiled, wasteful lifestyle is considered from the perspective of the person who cannot afford it. Abandoning all pleasures, lust manifests itself in sacrificing the very basics of life to gain respect” (Quoc, Hoang, Chien, & Thanh, 2021).

The nature of sex (2021) clarifies that sexual behavior is free and creative. When alienated sexual behavior is traded, produced in the field as a form of labor. “If selling sex to women is vile, the people buying sex are no better. Husband and wife having sex and exchanging money, helping each other are no better than prostitution. The family is the most basic organization of life, but it turns out to be disguised as prostitution, or a standard of loyalty to mask impotence; And adultery and divorce are just the removal of falsehood in the husband and wife relationship” (Quoc, Thuong, Hoang, Bung, Chien, 2021). *The Nature of Liberty (2021)*, analyzed liberty to necessity, to personal responsibility, to private ownership, and slave. In which affirms that liberty is a human need and is historical, liberty is obtained when diversifying professions. The above documents are the database to clarify the alienated human.

Research results

Human perfection by labor alienation

Man and nature are a unity. “Nature is the inorganic body of man. Man's liberty domain is the necessity of perceived nature. Man does not need any object, that object must not constitute man himself. Humans have the same needs, the inorganic body is the same. The different inorganic body is the individual. The individual is the difference of nature” (Quoc, Tri, Nghieu, Dinh, Chien & Hoang, 2021). The inorganic body of the individual is made up of needs, so each individual has their own needs, so the individual is different between people, however, the individual's needs are satisfied depending on the ability and the object. The individual is a product of nature and society, the individual becomes a slave to all; the individual is his product, the individual is the creative subject; “the individual is not only a manufactured product but also a product of the life designed by that individual. The individual's life is its product” (Quoc, Thuong, Duyen, Hoang, & Tri, 2021). Products are personal. Individuals are special, creative, products are scarce goods when exchanged, bought, and sold. The individual becomes strong when he explores nature and transforms society. Each individual has his talent, so when exploiting all individuals, it is to promote the human role. The individual is “Humans mean everything when their labor can create themselves, reform the nature. Everything belongs to laborers because they have the power to determine and master society. Vitality is the greatest strength in sustaining life by labor to gain food, water, and shelter. Not until people develop their strength in nature exploration and social transformation do they become strong” (Quoc, Tri, Dung, Lam, & Hoang, 2020).

Man transforms nature through the body as a medium. But the body is a unity between the individual and the behavior, so the reform of the world through different acts. Behavior is the means, but when it becomes subconscious, the behavior is the end. The individual is created by taking behavior as a goal. Human rights to life are expressed in different behaviors. When the right to life is the goal, then eating, drinking, sleeping, resting, hearing, speaking, seeing, sex, and labor are satisfied. But the scarcity of objects causes the behavior to be creative or the object to change to satisfy a need. In conditions of scarcity of subjects, so less eating, drinking less, abstaining from sleep, resting less, hearing enough, speaking correctly, seeing clearly, being shy about sex, and working diligently appear to be necessary for filling the time gaps full time.

Time is filled with physical or personal behavior. “When the population is large, the means of living are scarce, so labor is a necessity of life. When labor is trained, perfect, habits, hobbies become needs, then labor is not for the purpose set but the implementation of perfect habits. Then, in addition to the time to satisfy the behavior, the remaining time is to satisfy the labor needs. Labor is the goal, then labor is one of the forms of behavioral satisfaction. Labor to fill the gaps in time to fill” (Quoc, Tri, Nghieu, Lam, Hoang, & Cuong, 2021). Labor is the end, and the means of subsistence are the inevitable consequences of labor. When labor both creates individuals and produces the means of living, labor is both an end and a means, so labor is liberty and joy. Labor is the basis of satisfying needs, the wear, and tear of needs, new needs are created, the abundance of

needs appears, the abundance of different forms of labor is born, division of labor constantly taking place, diversifying professions, each individual's talent is fully revealed.

But individual, behavior is unified in the body. Deficiency of the body in the ability to withstand heat, force, hunger, thirst, weakness, sluggishness, disease, death. It is the helplessness and unhappiness of the body. The body is the defects of nature placed in man, and the product is the perfection of the man placed in nature by the body. The defect of the body manifests itself in a need for nature. If any part of the body is defective, the object of labor will make up for that defect. Perfecting the body by replacing internal organs; visual extension by a microscope, telescope; improve the strength of the extremities by machines, robots... Humans use the body to transform objects or use objects to transform the body is the same. When nature is perfect, the body is defective and vice versa, so natural or bodily reform is what people want. The individual transforms the body by putting nature in through acts, and the individual puts the body into the transformation of the object by work. The individual putting nature in the body or putting the body in nature is the same.

The behavior of choosing a suitable living environment such as avoiding rain, wind, heat, flood, drought, and finding food. But without harsh environmental conditions, people need clothes to cover their bodies, build houses to avoid heat, rain, wind, and cold; produce food and other means of subsistence. Products are personal but exist in individuals who need those products. Useful products are socialized and become a popular need, and the domain of human liberty is expanded. Individuals are socialized by-products. When renovating nature to create tools, it is always the product of individuals. Products that meet social needs are commonly produced products, and people depend on these products to make a living. Knowledge, automobiles, airplanes, machines, and robots were discovered and produced at first as products of specific individuals, historical but popularized, and perfected in an epochal nature.

Human alienation by labor. "Putting nature in by choosing objects to suit the needs of living but the scarcity of living materials, people put their body in nature by cultivation and breeding manifestations of sensitization all things, taming animals, cultivating fellow humans. Setting body to bring all alien wilds back to human intimacy, all back to human nature" (Quoc, Nghia, Thuong & Tri, 2021). Humans become friendly, harmless, tend to crops, raise animals, protect fellow humans, don't put species in danger, then species become friendly and close to humans, that is the objectification of people or it is "spiritual food that people must prepare first before being able to enjoy and digest". However, the time for the objectification of people is different, it depends on the specific object. Products that do not have human attributes cannot be used for what people want. Unable to withstand extreme weather, people move their bodies by changing the living environment.

The domestication of nature, building houses, manufacturing machines, robots, making organs, organ parts, rehabilitation tools is the completion of defective parts of the body. To nature, humans do not have some abilities like some other species, but humans sensitize and domesticate species, nurture people, produce

tools and spare parts not only to serve their needs survival but also to connect organs and senses to make the body more perfect. Individuals, bodies, horses, buffaloes, cows, dogs, ants, dialysis machines, microscopes, telescopes, cars, airplanes, computers, robots are the objectification of people. The objectification of people becomes a unified whole, so it is a direct relationship that is assembled into the body when necessary to extend the senses and organs into a unified whole in the relationship with nature. Thanks to domesticated species, tools, and accessories, human power is affirmed before the object. Human evolution is no longer a variation of the body, but it changes from the necessity of the body to the liberty of the individual.

Labor reveals real people to products such as farmers, workers, intellectuals, teachers, doctors, clergy, officials, businessmen. Productivity, quality, design, and cost of products are regulated by the capacity, qualities, and virtues of employees. The expression of labor is health, knowledge, and creativity in work. Wealth and assets are derived from labor; value, meaning, usefulness is labor; the right to life and life is work. Real people, specifically expressed in product relations. Results shown in products such as quality, efficiency, and labor productivity are the basis for personal review, judgment, and evaluation. When identifying and evaluating individuals based on behavioral standards, can lead to metaphysics and imagination. Labor is shown in different occupations; thereby revealing their capacity, qualities, virtues, labor intensity, and the working consequences of being full, delicious, respected, happy, interested, satisfied, peaceful, and well-off.

Labor is of man and man is labor. Labor and people are different but united with each other. Human value is derived from labor. Qualities, capabilities, and virtues derived from work are the common ground for mutual understanding between nations and peoples. Each ethnic group has different traditions, cultures, beliefs, and stances among classes, but the values, attributes, and intensity of labor are the basis for mutual understanding among people in changing conditions movement of the world. When individuals face themselves most honestly, labor also confronts the products it produces most realistically. Free labor fully and completely reveals the individual nature in the subject, it becomes the first basic condition of the whole personal life. Free labor is inevitable, creative liberty, labor is joy and happiness. Freelancing is genuine. Labor has no discrimination, but there are differences in ownership of labor products, the efficiency of work, expressed in labor prices, so all forms of labor are valued, so society does not have discrimination between people.

Man loses himself by alienated labor

Humans are liberty, creative and happy subjects at work. Labor is the power of man. Labor alienation makes the power of man the power in the product. Man elevates his position in natural relations by the products of labor. "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" (Quoc, Tri & Thanh, 2020). The individual facing himself and the labor facing the product are equally honest. Competence, qualities, and virtues in employees are fully expressed in products. Man is a historical subject by labor,

but when labor is alienated, man becomes a slave to products. Labor is the need and purpose, so labor is liberty, creativity, and happiness; while labor alienation makes human products, but when labor is alienated, labor is forced and compulsory. Labor is the medium of exchange and connection between people and human objects. Labor is a person who knows how to work and live with his mind and hands; reveal the advantages, positives, benefits, values, good things that bring advantages to life. Alienated labor and disenfranchised labor are essentially the same; they remove man and object from labor. Alienated labor is the defect of labor.

Depriving people of work is alienated labor, working outside of people. Labor is not human, labor is a robot, labor is programmed according to a given pattern, labor is not creative. Alienated labor deprives people of needs, liberties, and happiness, so its products are inhuman, the products become alien and anti-human. Labor is a human need and ability, then its products serve the human needs of eating, living, hearing, seeing, sleeping, resting, and sex. Alienated labor is labor that is not free, is not a need or ability but is against the liberty of labor; labor becomes compulsory or forced; is against itself, negating oneself, so the products of alienated labor are not only against the workers themselves but also people in general. Alienated labor against labor itself; and the product of alienated labor against the worker. As the product of alienated labor becomes pervasive, it is universally opposed to human life. Alienated labor makes the individual not fully promote, labor is not for liberty, creativity, happiness but because the product meets the needs of society, the labor is programmed according to the needs of the society, given template. To cede liberty, creativity, and happiness in work is to cede one's person. To sell one's person is to sell dreams and aspirations with labor, making people one-sided, crippled, and deceitful. The product of labor is against forces alien to man, and the product of alienated labor is against man. Alienated labor exploits natural resources, causes ecological imbalance and destroys the environment. From rudimentary to advanced, modern weapons such as atomic, chemical, and biological weapons are products derived from alienated labor.

Labor is performed when there is an object of labor alienation. Labor alienation fully reveals the capabilities, qualities, and virtues of workers in the product. To live labor is to love oneself, to love the products of labor, so to save, not to waste, to cherish the product. Valuing yourself and your product is the same. Diligence, diligence, and hard work make labor more powerful, so workers are not afraid of difficulties, hardships, and hardships; No need to argue, not afraid of anyone competing for status in work, fill in the gaps in time with labor to have fun and passion for work. When living with brains and hands, workers are not afraid of the powerful, do not deceive, lie, so they are not afraid of people with eloquence, tricks, tricks, and delinquents. Labor reveals health, beautiful body, solid body, agility or reveals knowledge, will, intellect, reason, showing courage, acceptance, hope born; Having the conditions to provide food and drink manifests itself as yielding, sharing, protecting, empathizing, and solidarity. Labor does not hate labor itself but has a disgruntled attitude towards those who possess the fruits of their labor.

Alienated labor is labor that is outside of man, not of human nature. In alienated labor, people do not assert themselves but negate themselves, which is labor that is not free, loses creativity, has no joy, does not promote its capacity, qualities, the inherent virtue of the worker but forced labor, labor for something outside of man. Therefore, outside of work, people are seen as themselves, while in work, people feel that they are separated from themselves, losing themselves. Labor is no longer voluntary but labor is compulsory and forced. It is no longer a labor need, but a means to satisfy another need, a non-human need, not a labor need, that is the animal's need for food or another need for humans. People, the need for wealth and money, for example. The joy in work and the passion for money are the difference between loving people and worshipping the non-human. Passion for money is the product of lack of means of living and helplessness and unhappiness in love; and joy in labor is the product of satiety, respect, and happiness of human nature. The product of alienated labor is unhappiness, impotence, and deceit. Alienated labor is against man, the product of alienated labor is against human liberty, creativity, and happiness. Alienated labor renounces man, and its products also renounce man.

The nature of alienated labor is most evident when there is no longer physical coercion, people avoid labor by avoiding infectious diseases. Labor outside of man is self-sacrifice, self-torture, self-annihilation, self-denial, not following the needs and abilities of labor itself. The human function becomes the animal function, and vice versa, the human product becomes the animal product. However, the acts of eating, drinking, sleeping, resting, hearing, seeing, and sex are creative acts, functionally truly human, but alienated labor is that behavior is only animal behavior, losing the liberty and creativity of people. The creative functions of the individual, which are abstractly separated from human activities, become norms and turn the norm into a final, unique, unchanging goal, then those functions are animalistic unconscious instincts, harp.

Alienated labor is not to satisfy the need for labor, but to satisfy a need other than labor, labor is no longer voluntary, free, but physically forced. If there is no physical coercion, labor cannot be performed, alienated labor manifests in lazy workers. Without physical coercion, the lazy man does not perform labor. Lazy people reveal their shortcomings, negativity, uselessness, no value, bad things that are harmful and difficult for society. When the object becomes scarce, the object is the end, and labor is the means. Labor is a means, forced; Labor is no longer a pleasure but forced labor. In the condition that the population is large and the subject of labor becomes scarce, a part of the population still lives by unskilled labor is historical; another part survives thanks to the change in the object of labor. Changing objects has two forms: one is labor created to suit the scarcity of objects, new demands make new industries and professions appear; the second is that people become living objects of each other, relying on each other to live, the phenomenon of laziness appears accordingly. Laziness to work making a living by begging, accepting alms or inheritance, stealing, robbing, or relying on the policies of a particular regime for a living are different phenomena but laziness, in general, is the same private individual is the appropriation of another's a labor by alienated behavior (Blennow, 2012). The abolition of a private individual by acknowledging privately - owned in the process of the social division of labor is inevitable, so private ownership was born. But when private ownership

appeared, causing an ever-increasing antagonistic division of labor, private individuals emerged.

The antagonistic division of labor makes labor alienation in different directions, one is creative labor, labor alienation makes its species take on labor nature. Labor, labor is popularized to become a productive force, the process of objectifying people and secondly, alienated labor, humanizing the object, losing liberty. Any trend that meets the requirements of life will be popularized, creating a trend of socio-economic development. If creative labor is popularized, the economy - society will develop according to the nature of the object; and the tendency of alienated labor to give rise to an antagonistic division of labor, man becoming the universal slave of products. Each species in nature has its nature and manifests itself in organized living habits, and alienated labor makes the species' standard of herd appearance appear. Alienated human makes standards, money become common spiritual needs. People become commodities, and products dominate people. Human movement depends on airplanes and cars; production labor depends on technology and machinery; exchange, human connection depends on phone, internet and human weakness is threatened by modern, advanced weapons.

Life begins with its premise of food, water, and shelter; produces generations and creates needs, but all happiness and unhappiness manifests themselves in behavior, work. Labor dominates all life, so human is alienated in private ownership, ultimately stemming from labor alienation. Labor alienation makes human objectification of people, which is the spiritual food that people must prepare first before being able to enjoy and digest. The means of subsistence which are products of labor does not exist, the means of subsistence do not become a universal need. The need for means of subsistence does not become a widespread phenomenon, the scarcity of means of subsistence does not appear. The subject of labor and means of subsistence are not so scarce that when people are put in a dangerous situation, physically forced, theft, robbery, and inheritance rights have not become a common phenomenon. Laziness is the product of alienated labor. Laziness, competition for inheritance, theft, and robbery threaten the peace of life, then the need to eliminate laziness, struggle for an inheritance, and theft appears. Attitudes towards labor in diligence and laziness appear. Attitude towards diligence is a virtue, and laziness is a bad habit. Diligence and laziness; Virtues and bad habits are opposing standards embodied in culture, tradition, morality, ethics, and law.

People lose themselves by alienated behavior

When society has an antagonistic division of labor, the private individual takes possession of the social product by alienated behavior (Cumplings & Manring, 1977). "Behavior is a part of nature, so behavior obeys the inevitable. The power of the body is the power of action. When the body has strength, it is natural for the action to be performed. The behavior is trained by the object, the perfection of the behavior appears" (Quoc, Tri, Nghieu, Dinh, Chien, & Hoang, 2021). Behavioral perfection becomes subconscious in satisfying needs. Behavior is a means in the exercise of the right to life, but when the behavior becomes perfect, the end of the behavior is liberty, creativity, happiness. Mastering liberty,

creativity, and happiness is human behavior; behavioral alienation to match individual needs and abilities with natural and social conditions; through which individuals possess each other to share a common human nature. Possessing people by sexual acts or connecting by other acts is freedom, creativity, happiness, so it doesn't have any other needs than the need to be human.

Behavioral alienation reveals the essential, the particular. The necessary does not appear, the necessary is not perceived, the knowledge of the necessary does not appear. Knowledge of the universalized necessity is the norm of life. Standards that meet needs and bring practical benefits will be disseminated. But the standard that is universally realized is not a norm but an instinct, unconscious like an animal. Standards that meet reality are individual, while alienated behavior makes standards, money, and fairness become popular spiritual needs. The universally spiritual need is the product of the process of self-sacrifice, self-denial, removing people from the behavior and life of all dead generations. Norms, money, and justice are the products of unhappiness, helplessness, and deceit of mankind. In the absence of need, the ability to connect between people, alienated behavior appears, that is coercion, suffering; It is self-torture, self-destruction. Behavior out of need is unhappiness; behavior beyond ability is powerless. Deception is the product of unhappiness, impotence. Alienated behavior is unhappy, helpless, and deceptive behavior, so it's not human. Alienated behavior is that a person is excluded from the behavior, so it is irresponsible. To resist needs is to fight against oneself, to alienate oneself from one's fellow man. The act of connecting is no longer a need, a pleasure, but a non-human need, that connection can only be standards or money or animals. Receiving the product of liberty, creativity, and happiness becomes human, but receiving the product of helplessness, unhappiness, and falsehood becomes something outside of man. If others are not happy to help you, you should not accept, and force others to help you is not advisable; all are equally alienated behavior. If you don't want to be a helpless, unhappy, fake person, don't accept the products of alienated behavior.

Sex in animals is instinctive, unconscious, irresponsible; and sex in humans is liberty, creativity, happiness, so there is responsibility. With the scarcity of sexual objects, people are created, sexual orientations are diversified following abilities and needs. Sexual alienation is the transformation, service, and mutual offering between people, but alienated sex is suffering and forced. Unhappiness is when there is no sexual need but has to perform reluctantly or behavior against sexual need. Weak physiological must perform sex and resist the need, sexual ability is equally distressing. Satisfying sexual needs and physiological weakness not performing sexual acts are the same. The standard not to indulge in lust, not to commit adultery makes the value confusing between the physically weak and those with sexual needs. People are discriminated against between the noble and the low, using the standard as a measure. Suppressing sexual needs is noble by standard, so the physiologically weak and the noble are the same, noble is the product of misfortune and impotence of life. But the rapist and the person being raped are different, the responsible rapist should be punished by the law, and the person being raped is irresponsible and should not be punished by the law. Alienated sex is an act outside of sexual needs and abilities; is an exchange other than people, it can only be an exchange of standards or money or animals. "Husband and wife having sex and exchanging money, helping each other are no

better than prostitution. The family is the most basic organization of life, but it turns out to be disguised as prostitution, or a standard of loyalty to mask impotence; and adultery and divorce are just the removal of falsehood in the husband and wife relationship” (Quoc, Thuong, Hoang, Bung & Chien, 2021). Wealthy people in the form of forced marriage or sacrificing sexual needs to be noble in standards are the product of unhappiness, sexual impotence.

Individuals who are capable of satisfying liberty, creativity, and happiness do not want to live according to standards but want to live their lives honestly. Liberty, creativity, and happiness belong to people, but alienated behavior is that people have not been awakened; Not living is dying. It is “to die for the way of life in the past, to die to prepare for the future of life and to live for the things outside of oneself now. To live for the past is to live for established standards, to live for the future is not to live, and to live for the present time is not to allow oneself to live actually” (Quoc & Tri, 2020). Alienated behavior is not to satisfy humans but to satisfy a need that is not human, which is anti-human. It gave up liberty, creativity, and happiness to have the perseverance to repair and practice hard labor according to unrealistic standards (Blundell & MaCurdy, 1999; Altonji & Blank, 1999). Alienated behavior is the means, and the end is the object outside the person. Relationships outside of people, which are instinctive, unconscious, animal, self-interest, normative, money relationships. Alienated behavior deprives people of behavior, turning behavior into hostility to humans; human behavior becomes animal behavior or self-interested behavior; when performing a human function becomes a function of money or function of standards. Alienated behavior against people, people are against that behavior, hostility between behavior and people appears. Acts against people with animals, standards, money. People become the object of the existence of standards, money. The alienated behavior does not come from the need, the ability is the behavior that is against the ability and needs of the person. You have the need and ability to help but you do not help anyone and you have no need or ability to help but you are forced to help others; all are equally unhappy, helpless, deceitful.

The human connection doesn't need standards, only sincerity; and the hatred is not sincere, so the standard is used as a support. “Priests do not bear children; officials execute death, imprison criminals, cause wars to kill fellow citizens; entrepreneurs buy and sell labor, individuals, acts... to get rich not be convicted because the responsibility belongs to the commandment, the precepts, the law, and the money. All human beings comply with the standards, all humans have no sin, but the sin is due to traditions, customs, commandments, precepts, laws, and money. It is irresponsible for people to comply with social norms” (Quoc, Tri, Nghieu, Lam, Hoang, & Cuong, 2021). Irresponsibility is giving up liberty, creativity, personal happiness. A private individual is irresponsible. The private individual connects people by alienated behavior, so that the ends and means have permutations, so there is a unity between the abilities and the needs of mutual transformation. This permutation makes the confusion between truth and falsehood appear, the antagonistic division of labor in private ownership is constantly increasing, society has different attitudes towards working people for virtues and vices to constantly appear. Mutual protection becomes coercive, slaves to common spiritual needs, helping each other according to standards,

money is a private individual (Brennan et al., 2008). A private individual is an alienated behavior, it is not only deceitful to oneself but also others.

The private individual goes beyond the need, ability to make oneself miserable, chasing money, standards to sacrifice their whole life; appropriating wealth by alienated behavior; have time to enjoy passion, enjoyment, pleasure with all secrecy and secrecy; Standard behaviors that cover up lies, so they are not detected, become virtues. Alienated labor creates lowliness, filth, and stupidity, while private individuals live by that lowliness, filth, and stupidity. Those who create lowliness and those who live by lowliness are essentially the same, but those who create lowliness are still more human than those who live by lowliness. The problems of social evils stemming from those who live by lowliness are the disease of laziness and falsehood. Laziness, falsehood, obnoxiousness, and contempt exist in private individuals (Fischer et al., 2019). Humans are not obnoxious but have the same status of alienated behavior, so the mutual hatred of the private individual appears. If the private individual's mutual hatred does not appear, the standard of existence is meaningless.

Alienated behavior is behavior that does not follow the individual's needs and abilities, but runs beyond the needs and abilities. Needing to save drowning people, loving the poor but unable to swim, having no conditions is helpless or unhappy; needing without the ability is powerless; Having the ability without the need is unhappiness. Alienated behavior does not satisfy needs, abilities should manifest as false by suppressing to appear polite, weak, relaxed to clever; denying one's truth in exchange for feigning ignorance at a blunder of bad habits to gain sympathy; knowing that they can't do things, they become greedy for fame, power, and money by repressing themselves in subtlety and sophistication; not being able to do things becomes afraid of difficulties, afraid of suffering, anxiety, fear of life becomes deception and lies; inability, need to do good work, so afraid of being discovered, revealing the body, forming a tight, lack of openness; not being able to do the job should become jealous; fail to protect anyone who shows discomfort; self-aware of their poverty becomes jealous; knowing that others are better than themselves, they make excuses and speak ill of them; If you can't do it, you'll talk a lot, scheming, and strategizing. Alienated behavior is the product of helplessness, unhappiness, deceit.

Alienated behavior manifests itself in poor life, so it does not help anyone to be exemplary; endure, arduous to brave to defend the right to life; fasting to receive alms; poor but not cowardly but must keep to the margins; I would rather starve to death than suffer humiliation. Subtlety, courtesy, politeness, reverence, flattery cover alienated behavior with humility, simplicity, and simplicity to gain attention, care, and concern. Without the conditions to help the specific, it shows tolerance, affection, and love. The lifestyle that is spoiled, loose, wasteful, unsuitable for fine customs and traditions, lacking in culture, and alien to the old habitual way of life is often considered from the perspective of those who have no conditions to express it. Giving up all pleasures, all desires, needs, and desires by correcting yourself, living up to the standards, showing gentleness to sacrificing the most basic of personal life to receive grace, distribution, almsgiving.

Standards and money appear to be the means, while liberty, creativity, and happiness are the ends. When alienated behavior becomes common, money and standards are the goals of life, while liberty, creativity, and human happiness are the means. The change between means and ends makes the confusion between truth and falsehood constantly increase. But the behavior carries on its different standard identities, so making money and being noble becomes the standard business. The standard is priced depending on the beneficiary, the diversification of behavior conforms to the norm to meet customer needs in the exchange to make money. Selling liberty, creativity, and happiness is selling people for riches, money, and nobility. Private individuals exchange, buy and sell alienated behavior to earn wealth, money, noble by standards. When meeting new customers, sell them politeness, becoming a deceiver to please customers; when the customer is familiar, sell enthusiasm to appear sincere; when customers have urgent needs, it is necessary to show enthusiasm, express urgency and speed; and when meeting difficult customers, show patience, know how to wait and endure; customers with a lot of money sell them nobility, manifesting in self-deprecation; gentle people sell them sympathy, manifesting as boundless love; customers with little money can make the most of it by giving them kindness, showing love and help; If the customer is professional, he or she needs to have expertise and professional knowledge; people who like vanity give them a sense of honor, so they have to have empty words; customers who like new fashions need to give them fashion, which is reflected in their interest in tastes; stingy customers sell them benefits to appear generous; customers who like to enjoy, give them attentive service, showing care; customers who love to retort need to sell them meticulousness, showing care and thoughtfulness; Those who hesitate sell them security, appearing to sell prestige, honor, and dignity. The human connection becomes the standard trading, money. It is selling one's person in exchange for money, standards. Humans are valuable, so accepting yourself is fun, selling yourself is sad. Humans are constants as the equivalent to buy and sell money, the norm. Human is the value that makes objectification of people, and when money, the norm as an equivalent for exchange, humanizes the money and the norm.

The standard is the need, the standard still earns a profit. If subtlety, wisdom, politeness, respect, flattery, and gentleness are still the needs of society, laziness and deceit can still make a profit on these needs. That is why there is a division dedicated to producing standards by preaching, calling for reverence, obedience, keeping the commandments, precepts, rules, etiquette, before and after, above and below. Making profits on the needs created by the private individual is to say one way and do another. People are everything, but when separated into standards and money to exchange, those elements become a source of life. The private individual's source of life becomes the opposite, alien side that dominates people. Standards and money become the private individual, making alienated behavior constantly increase. The deception torments oneself with alienated behavior to desire wealth and nobility at all costs. Money and standards are unhappiness, helplessness, and falsehood products of life. Those who are not aware of money and standards are unhappy products, helpless so greedy for money, deceitful to the point of being unable to resist that unhappy, helpless product anymore; and money, standards compensate for the unhappiness, helplessness, falsehood of life.

Human life is liberty, creativity, happy, but when alienated behavior makes money life, standards dominate people. Money and standards become common equivalents for exchange between people. People are discriminated against when taking money and standards as a measure. Injustice appears that people have not yet fully promoted their needs and abilities (Kramer et al., 2017; Boyd et al., 2018). Human values are universal but human prices are subject to specific historical conditions. Man is regulated by the price of money-making man a commodity. When it is understood that the private individual makes the labor alienated, the need to abolish the alienated behavior becomes the need to abolish the private individual (Brandberg & Amzel, 2017). Alienated labor enslaves the worker to the means of subsistence, while alienated behavior makes the private individual slave to norms. Slaves to the means of subsistence and slaves to standards are equally poor, people with greed for money. Not being poor but being greedy for money is meaningless, so those who are greedy for money are unhappy until death. Money, the norm becomes a common spiritual need, the whole society is a slave to money, the norm is unhappiness, impotence, and falsehood alike.

The private individual has the nature of theft and corruption, so it is practical to eliminate the private individual such as eliminating theft and corruption; while the private individual is erasing each other by economic laws, publicizing and transparent economic policies, implementing progressive tax policies on profits. Abolition of the private individual is the source of private ownership, standards are constantly being created, slavery to norms becomes a common phenomenon (Bertocchi & Dimico, 2014). Slaves to money, the norm is unhappiness, impotence, falsehood alike. Only when private individuals can be removed; alienated behavior is removed, people return to their nature of liberty, creativity, and happiness. People who are alienated lose their liberty, creativity, and happiness is to remove themselves from life. The greatest suffering in life is self-denial, self-annihilation. Money, standards are the product of unhappiness, impotence, deceit. Money, the standard that excludes people from life.

Conclusion

Man in his relationship with nature is expressed as liberty, creative and happy subject, so in labor, human is everything. Man is both a product of history and a creative subject. Labor is alienated, behavior is alienated, so there is discrimination between people. Man is liberty, creative, and happy, so he's not ugly, he's not obnoxious, his status is not to blame. Everything like fame, status, nobility of standards, money is not for praise or worship; All are pitiful, very pitiful. Pity because of labor, behavior is valuable and poor because work is alienated, behavior is alienated to submit to standards, money. Labor and behavior are goods, people themselves are bought and sold to become noble and rich, people become slaves of greed. Keeping people precious and promoting freedom, creativity, and happiness in life is a good thing in life. Occupying the non-human is unhappiness, impotence, deceit; self-imposed captivity. Rich in money, noble by standards but not by labor, free, creative, and happy behavior are just products, the results of unhappiness, helplessness, and lies. Money and standards make common ends, then unhappiness, impotence, deceit are divided among all. Eliminating the alien is not intended to destroy people, but to remove

what does not belong to people. 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.

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