



KARL MARX'S THEORY OF HUMAN NATURE

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Abstract:

Human instinct in general is for the safety of life activity. Men are species-being. The living nature of species has showed a complete, all-round and realistic view on human nature. The animal is the one with its natural activity. When the animal is put aside, men are species-being. When life actualises species, humans have social instincts. When society is materialized, humans have labor instincts. When we scientify labor, humans have the instincts of a God. To actualize God is the purpose, the object of science. The science about humans is true science. Will is meaningless.

Keywords: instincts, species-being, freedom, consciousness, labor

Practices always come up with questions related to humans and their problems in life. In other words, it is the question to free humans out of their sorrow and eliminate injustice and return humans to their original selves. Many sciences study humans in different angles and aspects, but the question about human liberation will not be solved completely if it only stop at dividing humans into parts and factors to study. Therefore, study about humans needs to be general, all-round, in-depth, systematic and realistic. The history of mankind followed a long time and profound purpose in every advancements they made but that not been done , until present a peaceful life is still a desire. The purpose of cognition is for men themselves, human life activity still “ *take one basis for life and another one for science then it is a lie from the beginning*”ⁱ. One of the important contents of life is the question about human life activity.

When human is divided into different independent parts, human life activity is an abstraction. Men have nothing but themselves. They are fully, all-around and absolute as an abstract human. But “*the one that in our imagination- the one that have no use for me, for another person and another person- the one that lack existence and so to me, it is something unreal, and abstract*”ⁱⁱ. Abstract human have no use for any real objects. It is just a product, an object of consciousness. “*A subject without object is an unreal subject*

ⁱ Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi. p178-179

ⁱⁱ Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi. p214

*with no sentiments, it only has concepts means it is only an imagination, a product of abstraction*ⁱⁱⁱ. The products of abstraction are the results of one form of production-which is to create human spiritual life. Human life activity is the actualisation of human abstraction.

The study of real humans, *"Science about human itself is a product of men expressing themselves in a realistic way"*^{iv}, *"it requires a total history of mankind"*^v. But *"The first premise in the history of mankind is undoubtedly the existence of living individuals"*^{vi}. These individuals are born and developed in the nature. They have every features of the world, *"men is a part of nature"*^{vii}. When life activity is divided into independent parts, life is animal instincts. *"The animal is immediately one with its life activity. It is not distinct from that activity. It is that activity"*^{viii}. The animal instincts inevitably have to rely on nature.

Slave is the inevitable of nature, it is a natural animal activity. Animal individuals overcome their animal instincts by absurd activity. When this absurdity is developed species nature, human life activity is free and conscious in nature. *"The nature of life activity includes all its nature as a specific species, its species nature, and free, conscious activity is the 'species-being' in human"*^{ix}. Free and conscious activity is meaningless to animals. *"Conscious life activity distinct human from animal life activity"*^x. If senses are natural instincts then consciousness and freedom are species instincts. Sensations and spiritual sensations are the results of the relations between subjects and corresponding objects. Sensation in general is to realize the subject needs. Active living is satisfying the need for feeling and morale feeling. Every needs are always toward the object. Having needs means having objects to satisfy that needs. Men satisfy their needs by doing their life activity. Having many needs makes life activity become bountiful. The objects to satisfy needs are the objects of humans. Realising these objects means humans are free to conscious about themselves. Free consciousness is free creativity. The objects of free consciousness are the ones that are created. Life activity is creative activity. Free and conscious activity is human's behaviours with human qualities. From the beginning, life activity is *"all things in nature must be originated, men too have their own original behaviours, they have history but history is reflect in human consciousness and therefore as original behaviours, they strip themselves in a conscious way. History is the rightful natural history of mankind"*^{xi}.

Because of freedom and consciousness, man *"makes his life activity itself an object of his will and consciousness. He has conscious life activity"*^{xii}. All species instincts (free, conscious) is the objects of will. Behaviours with will is absurd for species instincts.

ⁱⁱⁱ Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi. p234

^{iv} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi. P209

^v European Journal of Social Sciences Studies, 2018, ISSN 2501 – 8590, ISSN-L 2501 -8590, Volume 3, Issue 3, p175

^{vi} Marx and Engels, 1995, *Collected Works*, Volume 3, National Politics Publishing House The Truth, Hanoi.p29

^{vii} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi.p135

^{viii} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi.p136

^{ix} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi.p136

^x Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi.p136

^{xi} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi. P234

^{xii} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi. P 136

Human behaviours are either species instincts or absurd behaviours. Eliminating all absurdity in the past can be achieved by erasing all sorrow, mistakes in our memories and erase the absurdity, abstraction in the future by real life activity. Actualize humans based on existed patterns is one-sided, crippled and it is outdated to actualize humans in the past. *"Know the past to understand the present, and understand the future to know the purpose of life"*^{xiii}. Real humans are both the cause and the purpose of life. Will is one with species instincts makes it a behaviour with purpose, in contrast, if there is exist a contradiction then both are the cause of each other: will listens to species by its instincts or species listens to will is absurdity. With freedom it is possible to control one's self.

When all factors of life are combined, men are everything. Men do not lack the conduct as a human. Men can do anything with what they have. They do not ask for what others can not do and they do not promise things outside their ability. If they can not help themselves, it is unreasonable to ask them to help others. Happiness is what we have. If happiness is not what we have then it is a fake happiness and a misfortune. Love in humans is true love. Love not in human is the falsehood of love. If things like happiness, love, moral, wisdom, intellect, etc do not exist in human then asking for them is falsehood, is impossible, is sorrow and only hurt each other. Men themselves are life activity and *"man himself is the ultimate nature of human"*^{xiv}, it is the rightful possession, reality in human. Life need cognition to have consciousness, it follows the rules in order to be free, at the same time it has to control itself to be free and creative. Freedom and consciousness are actualize by human life activity. Therefore, *"human activity is free activity"*^{xv}, *"freedom is in controlling one's self and the nature outside"*^{xvi}. Every steps by human is a step to freedom and actualize consciousness. When actualize consciousness and freedom, there is no argument about what, why, where, when and how to make humans become real.

A free and conscious subject is a subject with its object. In the relation with objects, humans with *"Sensations have the ability to enjoy the nature of man and assert themselves as forces of human nature"*^{xvii} is fully expressed. Sensations and spiritual sensations, they both are *"human's sensations, the human nature of sensations can only due to corresponding objects, because of a humanized nature"*^{xviii}. Humanized nature converted the objects and objects are subdued by human nature. The good side of life is converted by its nature, means it occurs *"the possession stays true to human nature, by humans and for human-therefore, men completely return to themselves with their nature as a social human, which means it has human essence- this return occurs in a conscious way and it keeps all the richness of the developments in the past"*^{xix}. In the developing process if history, men have the needs to go back to being themselves, to their human nature. It is the desire to actualize human nature.

^{xiii} European Journal of Social Sciences Studies, 2018, ISSN 2501 – 8590, ISSN-L 2501 -8590, Volume 3, Issue 3, p176

^{xiv} Marx and Engels, 1980, *Selected Works*, Volume I, Publishing House The Truth, Hanoi. p35

^{xv} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi. P136

^{xvi} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi. p164

^{xvii} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi. p176

^{xviii} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi. p176

^{xix} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi. p167

Human nature is free, conscious. Freedom, consciousness are decided by different circumstances, conditions, therefore there is different in life activity. When we divided freedom and consciousness from life in a metaphysical way then human nature only remains the inherent and abstract patterns. However, human free and conscious activity is its species living instincts. This activity fully, all-around and indefinitely reveals human nature when life meets real circumstances and conditions. Human nature allows life to adapt to a variety of conditions. Every lives were born in every circumstances, conditions, bodies, shapes, no matter what they are all precious so we must keep, live, have the rights to live, become helpful, have a certain value and live well, if we can make use of the human nature in that body. In the process of life activity, the nature of human is confident, strong, creative, active and bodies are coward, weak, uncreative, passive. Human nature never stops shining but the safety of life is always decided by existed patterns. Without creativity in human nature, the remaining life will lose its feelings. The first principal and condition for human nature to appear is life safety. Human nature has the mean to fully and all round express, therefore humans are themselves in a real way. But *"human nature is not an inherent abstraction of each individual. In its realism, human nature is the combination of social relations"*^{xx}. Human nature only express through its life activity with objects, it is the real relations between subjects that demand and the objects that provide. The demanding subject and providing object occur make the relations become real and in contrast, become abstraction when they do not occur. Human nature is the reality exists with objects and only in the relations with object *"man with his usual reality and all the diversity in his nature create a all-round, abundant and insightful person in all of his sensations and senses"*^{xxi}

Man is the species activity. Species instincts create products to satisfy its species needs. Every products made by species during the developing process of history is society. Abstract products are easiest to make in the toughest conditions of reality and it satisfies the absolute needs of species instincts. That product is *"in religion, or in the history under common abstract form of the politics, the Art and the Literature,etc"*^{xxii}. The free production of consciousness is to create the spiritual life. Spiritual life such as *"Religion, family, nation, law, moral, science, art and so on are only some special forms of production and they follow the same principal of production"*^{xxiii}. Abstract products are actualised by life, which means humans use real life to eliminate the abstraction, human life activity has social instincts. It *"proves that human living activities are the positive elimination of all corruptions, in other words men go back from religion, family, nation, etc. to their human experience, means their social existence"*^{xxiv}. Real society is one of the basic conditions to ensure the security in life activity and *"social instinct is one of the most important leverage in the development of mankind"*^{xxv}. Real men *"with the character of a social product"*^{xxvi}, is the

^{xx} Marx and Engels, 1995, *Collected Works*, Volume 3, National Politics Publishing House The Truth, Hanoi.p19

^{xxi} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi.p176-177

^{xxii} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi.p177

^{xxiii} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi.p168

^{xxiv} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi.p168

^{xxv} Marx and Engels, 1983, *Selected Works*, Volume IV, National Politics Publishing House The Truth, Hanoi.p598-599

^{xxvi} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi.p170

result of social circumstances and conditions. *Therefore, "social essence is already existed in every movements, society itself creates man with his own traits in the same way that it creates society"*^{xxvii}. When social instinct is the one of the life activity, humans will rely on the conditions of society and become the slave to all: religion, power, and money; slave to abstract products.

Social instinct makes *"men become poorer and poorer with its traits as a human, men come closer to money in order to possess that nature of rivalry"*^{xxviii}. Natural instincts hold life by its activity. It makes life poorer and poorer with its traits as life; therefore life requires products to hold it. This immoderate possession makes *"forces that are not human in general rule everything"*^{xxix}. Understand the law and follow it is the inevitable helpless will. Becoming a slave to the inevitable makes men free. The instincts of human life activity rely on everything in nature and society. Men become slave to everything is inevitable. Humans volunteer to become a slave is no better than the unconscious activity of animals. But being a slave wisely is different from knowing but still chooses to remain as slave. Therefore, meaningful behaviours and absurd behaviours are different.

By their absurd activity to social instincts *"man makes the species- both his own and those of other things – his object...he looks upon himself as the present, living species, he look upon himself as a universal and therefore free being"*^{xxx}. Human nature is completely revealed through every moral behaviours of individuals. Each individual has different living environment, therefore it creates its own unique life activity with exclusive and unrepeated personality, which is the real phenomenon of human life. Human is the object that create itself in a realistic way, it shows every aspects of ability, quality, etc. of its life and as a result it creates absurd objects. Therefore, the more variety in creativity and stirring in sensations, the more variety in needs, and life have more diversity. Individual is different from society, it started with absurd behaviours. All absurdity eliminated by real life activity has its meaning. *"Men themselves begin to distinguish themselves from animals as soon as they begin to produce their means of subsistence"*^{xxxi}. Men created social activity in the same way as they created labour. One of the social activities, meaningful activities, to meet practical needs can be understood as labor, *"the object of labor is the objectification of human life"*^{xxxii}. Materials and products for human consumption are the inevitable result of labor. *"Labour materials and human with its subject character are both the result and the starting point of movement"*^{xxxiii}. When society is materialized (money, products), human life activity has labour instincts.

Labour is a common life activity of human. For human, its purpose is to change the world, but it is not for the sake of changing the world. That change is for humans.

^{xxvii} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi.p169

^{xxviii} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi.p184

^{xxix} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi.p196

^{xxx} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi.p134

^{xxxi} Marx and Engels, 1995, *Collected Works*, Volume 3, National Politics Publishing House The Truth, Hanoi.p29

^{xxxii} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publish House, The Truth, Hanoi, p137

^{xxxiii} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi, p169

Labour is needs and drives; is a mean of life activity. *"Labour is life"*^{xxxiv}. Therefore, *"for man, labour, life activity and productive life themselves turn out to be a mean to satisfy his needs- the needs that keep his physical body alive"*^{xxxv}. During the process of production, humans want to make use of anything possible just to change the unfamiliar things into familiar, friendly and harmonious with their life. Man faces himself in the same real way as labour faces its own products. Real and free labour had fully expressed human in its object. *"Labour is the first basic condition of all human life, etc. labour creates human self"*^{xxxvi}. Labour *"is showed in different forms like: working, developing, asserting, interpreting, contributing, serving, thinking and so on; through them labour express its properties and values in ability, quality, health, wisdom, talent, intellect, bravery, affection, love, respect, cherish... and its intensity is readiness, hard-working, diligent, agile...; its role is to influence, improve, change...and its objects are provided makes the subject filled, appetizing, respected, happy, loved, delightful, satisfied, merry, peaceful"*^{xxxvii}. All human properties can only be showed through labour, therefore *"when we talk about labour, people immediately discuss about humans themselves"*^{xxxviii}.

Labour itself with its ultimate purpose is to be autotelic so it does not stop at looking for food but for creating humans themselves. In reality *"human production is all-round production; animals only produce when immediate physical need compels them to do so, while man produces even when he is free from physical need and truly produces only in freedom from such need"*^{xxxix}. Man creates, and produces objects not for the objects themselves but for man himself, and labour itself. Man creates money, religion, family, nation, law, moral, science, art and so on not for those that are created but because they hold meaning to human activity. Because *"the productive life has the character of species. It is life creating life"*^{xl}. Human becomes the owner of the society and the society serve human, it is the reality that man always strikes for, which means the society outside brings human abundance, peace and happiness. Society is a mean to actualize life activity.

Free labour is human nature, is inevitable work. Real labour is freedom in creativity. Labour in any forms is genuine work. There is no discrimination between labours but there are differences in possessing labour, labour products, work efficiency, work factors and they are showed by labour price. Any forms of labour are worthy and hold the same value, therefore society does not exist discrimination between humans. There is discrimination in labour price, therefore society exist discrimination between humans. There is no unfairness in labour, only unfairness in human nature- which is not developed fully and all rounded. Human value normally contains human nature, but human price depends on living circumstances and conditions. Humans become goods when their price is decided by money, they can be bought and sold, traded with

^{xxxiv} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi. P.87.

^{xxxv} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi. P136.

^{xxxvi} Marx and Engels, 1983, *Selected Works*, Volume V, National Politics Publishing House The Truth, Hanoi, p491.

^{xxxvii} European Journal of Social Sciences Studies, 2018, ISSN 2501 – 8590, ISSN-L 2501 -8590, Volume 3, Issue 3, P177-178.

^{xxxviii} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi, P144.

^{xxxix} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi, P137.

^{xl} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi, P136.

everything. If man is a good, the quality of that goods must come from the quality of man.

Every trade in the end is exchanging values, quality of humans. The cooperation, unity, mercy, openness in the relationship between humans is a civilized life style in modern society. *"In civilized stage, every person is a merchant and society is a society of commerce"*^{xli}. Import and export is to send out and bring in value, real properties of human. Export means producing human value and import means human value is not being produced. Export and import human is to send out and bring in human abilities. Human abilities are instincts, internal force in the forms of ability, potential. Places that import humans to make use of their ability are places that rich in value, in both knowledge and possession, and rich in morality. Places that export humans are places that human value is poor, poor in both possession and morality. Rising value by importing humans and exporting goods is the most efficient way. Import humans brings the biggest value by exporting the biggest amount of goods, in contrast export goods brings the most profit by importing the highest human quality.

Nowadays, power does not exist in inherent abstract theories; it exists in the realism of manufacturing and trade. Every borders created have their purpose is to manage life activity. Man's last border is to overcome himself. Man manage himself is the most realistic. *"Masters or slaves, freedom or imprisonment, happy or misfortune are depend on yourself"*^{xlii}. We can say, *"Every values of human originally from labour, common value are its sign. That quality and ability are common denominator, common feature to the differences between nations, races. Each nation has its own traditions, cultures, religions and each stage of history has its own distinguishing standpoint about social class but no matter where or when, values, properties and the intensity of labour are the basis for the understanding between nations, races in the ever-changing conditions of the world"*^{xliii}.

Man is the subject of labour and as the same time he is its object. Man himself is labour. Labour is the common life activity. When labour is scientific, human life activity has the instincts of god. Life activity's objects are science's objects. By his scientific life activity, man *"duplicated himself not only in the knowledge aspect like occurring in consciousness but also duplicated himself in a realistic, positive way, and man looks upon himself in the world he created"*^{xliv}. Through the creative process, humans reveal their nature as a perfect, powerful and all-round real subject; everything was made for humans. The whole world belongs to humans and they own every product they made. *"If you want to possess the world, go back to being a human. Getting back your humanity in a fully, all-round, realistic is to go back to being yourself"*^{xlv}. Things beside life such as houses, cars are not luxurious, having a lot of money does not make you 'filled', and other people are not pretty. Everything is just a mean. Luxurious, filled and pretty are in your effort, knowledge, talent, righteousness and generousities, etc. that pass to other people and property. The products you made are good products because they are yours,

^{xli} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi, p205.

^{xlii} European Journal of Social Sciences Studies, 2018, ISSN 2501 – 8590, ISSN-L 2501 -8590, Volume 3, Issue 3, p181.

^{xliii} European Journal of Social Sciences Studies, 2018, ISSN 2501 – 8590, ISSN-L 2501 -8590, Volume 3, Issue 3, p178.

^{xliv} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi, p137

^{xlv} European Journal of Social Sciences Studies, 2018, ISSN 2501 – 8590, ISSN-L 2501 -8590, Volume 3, Issue 3, p181.

because “thanks to freedom in labor and enjoyment, it goes back to being the rightful personal property of humans”^{xlvi}. Man admires and savors his effort, knowledge, righteousness and generousities, etc. without feeling bored, only feel it lacks and never enough, it is showed as the love in human and property.

Things like money, religion, power, and law, moral and so on are very useful to life activity. Real society does not have any requirement except for the purpose that it was made with, it promises everything and men have the right to wish for everything. If it is needed to give up money, religion, power, nation, law, moral for humans to achieve eternity, they are ready to give up everything to save their life. Eternal life makes everything becomes unnecessary, humans lost their objects of life activity. Life does not exist makes everything meaningless, men does not have objects for life activity. Death and eternity in life are the same because everything besides life becomes meaningless. Life is lost or eternally exist are both makes life activity unnecessary, human nature has no reason to exist with its status as the object of life activity. If life did not have human nature, life became meaningless. Human nature has eternal meanings, even though it is only exist physical body, shape in any forms and time, “human body can exist is because of human”^{xlvii}. Human nature as an inherent abstract existence still has some meanings to its spiritual life. That is when, do not hear but know and know but cannot utter a word; do not see but understand and understand but cannot explain... and becomes the every sources of energy of the generation when every conditions met. Every mystery become clear when there is a combination between sensation and spiritual sensation.

Science activity’s mission is to erase all inherent abstract things, things that unfamiliar to mankind, things that do not belong to humans. When life activity is scientific, it becomes eternal. When life activity becomes eternal then everything that is made will not spare. Men produce everything not for themselves anymore, but it is for the objects that are produced. The survival instincts of human become unlimited power in truth, effort, knowledge, talent, love, righteousness and generousities, etc. Power and wealth is to create the world in its true nature, it is the protection and care to every species, every thing in a silent way- that is not show off, boast about his work to ask for payment and feel at ease after doing all responsibilities of a human. When that happen, with every flaws he had, he will accept all responsibilities with an eager to learn attitude, gently, merciful, with altruism but never blame anyone else because everything is his products; That is when even without seeing what men did but it is so majestic that everything just turns out all right; back and white, left and right, everything becomes clear; Even if there are rebellions, they will be submitted. That is reason “why it is very hard to erase the creativity- a symbol that exist in people consciousness”^{xlviii}. And we should “learn how to believe in human”^{xlix}. Flaws and fullness in human are perfect. Even if natural world could think, it would never explain why

^{xlvi} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi, p122.

^{xlvii} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi, p181.

^{xlviii} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi, p180.

^{xlix} Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi, p125.

humans are so glorious. The creativity makes “*natural world is showed as its creation (human)*”¹. Natural world will have to kneel, lean and bow while praising the realism of humans. Even if natural world want to reflect, regret about its status as a slave, it has to respectfully say: Why don't I belong to humans?

Conclusion

Through all of the contents above, the unwanted flaw that appears in the physical body is the fault of nature and the flaw in personality is human's fault. Misfortune is an abstraction of society; it is desires, ideals that are not actualized. Man responsibility is to control himself and convert objects. Real humans do not make others suffering. Titles, status, power are responsibilities in a period of time, if we just it carefully, it is an abstraction; have power but have no control in yourself only makes you hurt yourself and other people. Love is the need to look for one's value in object. There is no loyal person but everyone wants to live earnestly. The need to help others is reality and asking for repayment to one's likes is abstraction. Perfect a human does not refrain yourself; therefore it has to experience in the relations with objects. Abstract education produces slave humans, realistic education makes free humans. Freedom, consciousness are belong to humans, they are the inherent property and power that cannot be missed in life. Man is the object of science. Every science is science about human. When man is labour then he is the object of science. Science about humans is the truest science. Will is meaningless.

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¹Marx and Engels, 2000, *Collected Works*, Volume 42, National Politics Publishing House The Truth, Hanoi, p137

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