

MONEY WITH PERFECTING HUMAN

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ABSTRACT

Money is a product created by human as a means of life, so it becomes a need with universal power acting as the reciprocal for all needs. People use money to turn what cannot be combined into a common combination with all things, what is indivisible into the universal division of things. But when money is created by science about human, the intellect will connect the unconnected, divide the indivisible by creative labor. Human becomes the parity object to connect all things by all scientific knowledge gained. To what level that human power manifested in scientific knowledge, the price for labor is at equivalent level. Human vitality exists along with the capability of scientific knowledge in making connection of all things. Without taking human as reciprocal for all, the exchanges between people in reality will inevitably become imagination and the cause of every values crisis.

Key Words: Government; Labor, money; Human value; Physical Production.

1. INTRODUCTION

By taking reality human as the reciprocal of money, the more money one has, the more valuable that person becomes. But when money is separated from a person metaphysically, money returns to what is its nature, unable to change its value by itself; unable to give people any reality to live on but the usefulness of money meets the needs of a means of exchange, measurement, accumulation, distribution, storage so that it becomes a social purpose, a need for each individual living. The content of the article discusses the role of money in perfecting human.

2. CONTENT

2.1. The nature of money

The relationship of people using money to exchange was initially simplified by the products of labor. But when there were division of labor, appearance of commodity economy, diversification of industries, the exchanges became complicated. The honesty in exchanging was not guaranteed in the living environment where there was scarcity of living materials, so the betrayal appeared as a need to be alive. But betrayals became common, the need for trust in the exchange was evidenced by the product expressed in money. Money has become the true belief about the parity in exchange, so betrayal has always been expressed in money. The exchange between money and product is the exchange between a specific labor and an unskilled labor, so this injustice is covered by the money as a common parity object. The existence of money in society deepens the

injustices. When people are no longer easy to be deceived, people will not be able to earn profit from the gullibility of the money parity.

If the mussel shell is an object that anyone can exploit to use as the exchange item, the mussel exploitation career will become a popular profession, then it is impossible to deceive each other with mussels. If money is cast in metal, printed with paper that whoever can do, there will be no other profession in the society besides casting and printing money. If mussel shells, metals, or papers (cash) are something that everyone can produce, then money will become meaningless for all. But if money was not produced, there would be no demand for money in society. If money is way too much that the whole society can possess, there will be no need for money to be possessed. Products made by specific, creative individual are expressed as money. Money appears not only in the field of religion and politics, but also in the field of economics and science with unique products that reach the certain level of sophistication, so money becomes the driving force of all.

When money becomes the demand, the total value of society equals the amount of money, property, wealth, and means of production in a country that are the reciprocal of the needs of the population. 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 goal, people can choose a side on their demand very easily providing that they possess enough money. Money manifests many contradictory aspects in life, but if money does not appear, the motivation of society will not develop into purpose. The price of money was gained through the entire process of human development in history with a lot of intelligence.

If money is promoted, it will increase in value, but if it is put for storage without any effectively exploitation, money will be nothing more than the common antiques with common natures that anyone can possess. Money in the form of mussel shells, metal produced and guaranteed by a specific regime in history, the money has now been taken to the museum for people to admire the value of labor at the level of modestly mussel shell exploitation, sophisticated money-casting techniques that only a small number could produce. Nowadays, if shells, metals are money, then it could only be valuable to those who are fond of collecting antiques. When the traditional demand is no longer exist, those antiques are worth far less than debris, junk bottles when the issuing regime of that money disappears.

Money is a product of history, so money is similar to any other products or commodities. All forms of exchange between people taking products as brokers are expressed in money. Money is its nature but the form of existence has changed differently according to the level of production force at each historical stage manifested as mussels shell, metal, paper, polymer ... Reciprocals for the value of a regime are all products produced, created in a specific historical period expressed in money. The nature of money is the product of individual, creative, monopoly labor acting as a means to meet the needs of the historical social life associated with a specific regime.

2.2. Increasing human value in the equivalent amount of money

People with lots of money get appreciation or depreciation depending on the number of people in need of money. The usual way to make a lot of money is to own the means of production. Investing in means of production to make a profit in different ways is engaging in productive labor or purchasing labor or demising production materials to increase the amount of money. If the goods produced are mainly based on the means of production, the value of the human will be expressed by labor products measured by the price of money using as reciprocal. The price of a product is measured by the needs of society as it becomes a commodity in the market considered as reciprocal by an amount of money. After subtracting production costs, the remainder of money acts as reciprocal to measure the value of labor force, measure the increase of human value in the development process, so when invested in production, money can measure human values. As the increasing value of human taking money as reciprocal, the amount of money belongs to the owner of the goods produced. However, as those products and goods becoming asset to store without being used for consumption, the amount of the reciprocal money will be changed in value.

In the case that there are high labor productivity, increasing in quantity of goods with a constant amount of money, the money is valuable, so those who possess a large amount of money will worth as the value of the money they possess. The money is the reciprocal of the asset, then storing money or storing asset are the same value. But in reality, the stored assets will always be depreciated in value if it doesn't become scarce and is in need by the society. The greater demand of the mass societies in need of that wealth is, the greater the value of that asset and the value of its owner will be. If recreating the need for storing asset, it is enriching traditional values but impoverishing in an epochal way. If the traditional culture is a need, the society can exist on those needs but in the lack of value set by the times. Without setting traditional culture aside, being wealthy by unskilled labor is to bring life back to the past. Such wealth of money allows society to be so conditioned to turn back to the past that it can turn those pots of money dug up and excavated and pieces of mussel shells again get exchanged, measured, accumulated and stored.

Demand has always been created, so obsolete goods are no longer of an age, except for those cases where society preserves traditional values. How obsolete the goods are, its value will be depreciated accordingly, leading to the equivalent depreciation of its reciprocal money. If taking the assets of society as the reciprocal to the certain amount of money, the old assets makes the inflation process take place while increasing labor productivity, the inflation of money and the increase in human value are considered as mutually compensation. Consumption-free of wealth is an intangible devaluation, the amount of reciprocal money remains the same so that inflation appears, the owner of that asset is lowering its value. If it is impossible to statistically estimate the amount of wealth stored to compensate for the increase in human value, the defined inflation level is only relative. Demands are always created, the stored wealth will be devalued so the amount of reciprocal money will thereby be devalued, those who store the wealth will also be devalued.

Investing in gold is inefficient unless gold becomes scarcer. If taking gold as the reciprocal of a fixed amount of money, the gold also changes according to social needs. When the more gold is

produced, mined, its application being replaced by other metals, gold will lose its value and so does its reciprocal money. However, the value of gold is determined by the scarcity compared to the demand, if gold does not become scarce and easily possessed by everyone as a common nature, then gold will not be as valuable as a glass of water, a bowl of rice. All pearls, jewels, and diamonds produced will change the value of gold. In a particular production sector, the demand for money, gold, goods is closely related; When commodities are scarce and money depreciates, gold appreciates and vice versa. If depositing money into banks increases its value, society will have no demand for producing goods. Bank interest rates do not increase the value of money, so in an ineffective production industry where the money is devalued, the value of people with money accordingly get lower.

In history, taking slaves, lands, and means of production in general as private assets for storing in a common way creating the scarcity of those assets, the money would get devaluation, the owners of money would get poor thus and a part of the slaves, lands, and means of production owners were thereby enriched. When a production based mainly on means of production gets scarce of means of production with labor not fully promoted, social division will take place. The change is that the owner of the means of production is legally enriched and that unskilled workers and wage earners are poor following the rules that in the case that money is devalued and those who with money get devaluation, social values become ambiguous, regime devalues and the rich is once again poor in accordance with the law, while the owners of productive materials and creative labor have been greatly enhanced in value. The power of money is so powerful that by no action, there is nothing that is not prescribed by money.

Without real production background, getting rich by investing money in business or speculating in production to increase the amount of money is only effective in individuals with private characteristics. If the whole society speculates the means of production as stored wealth, then they are all the same wealthy people living on traditional values, privates with imagination of a lot of money in a common nature but no one wants to buy those production materials that are priced in heaven for nothing. When all societies become private individuals, the wealth of money enriched by their own labor through the means of production will be the same. If the whole society becomes private, the same wealth for all comes from the products of labor, the happy life, and the continuity of race. If labor demand does not increase, the possession of means of production is redundant. As labor demand increases, private ownership becomes common, the scarcity of means of production sets out requirements for the replacement of production materials or special or creative labor.

When the value of wealth, money, gold and means of production takes the population as a reciprocal, that value depends on social needs. The needs of society are expressed in arts, ethics, laws, sciences, cultures, traditions ... so the amount of money, wealth, assets in society is equivalent to the demand for arts, ethics, laws, sciences, cultures, traditions. If arts, ethics, law, sciences, cultures, traditions are considered as assets and wealth that cannot be promoted, they become antiques stored in every person. Antiques are not unique in need but common in nature owned by everyone, their value is not equal to rude human behaviors. Reality human is the product of society, it is similar to the stored wealth, the antique items in making themselves

inflation, worn out of values. If taking the value of wealth and money as mutual reciprocals like taking gold and money as mutual reciprocals, we could take money as reciprocal to arts, ethics, laws, sciences, cultures, traditions ... In such situation, money depreciates while ethics, laws, sciences, cultures, traditions appreciate, and when money appreciates, art, ethics, law, science, culture, traditions get depreciated, and reality human is the parity subject acting as reciprocity for all.

2.3. The role of the state in issuing money

Value of money takes from social assets as reciprocal but the amount of money is set by the regime of producing and issuing money. When money is used as a broker for communication between people, the society is divided into two different labor divisions, which are unskilled labors who produce goods, and separate and creative labors who produce money. Nevertheless, in the process of communication among people, the need for money and products to live is socialized. Reality human are fond of money and wealthy in their nature, making money both a means and a purpose. Because of the purposes for money being socialized, money becomes the need of everyone, except in special cases, with socially isolated personalities.

Private is a special phenomenon benefiting from the scarcity of means of production, so the concentration of capital, accumulation of value are given condition to develop. Without money accumulation, it will be difficult to expand the scale, reproduce, and restructure the economy. If the scarcity of production means is destroyed, human resources will be promoted, the accumulation of social labor is given conditions for development. The scarcity of means of production is a social conflict that creates conditions for the appearance of individual and creative workers. The State produces and issues money with the meaning to regulate production materials to meet labor needs, so money always carries the nature of that regime. Value is always the value of the human nature of a particular regime.

Human value in history is expressed by the value of religion, politics, money, wealth, productive means as reciprocals. The value of people in a particular regime by recognizing the different forms of labor manifests itself in the price of money. However, when everyone makes the same money, it becomes redundant. The production and issuance of money is a function and duty of the state with a monopoly nature that makes money valuable, the regime has been strengthened by the money issued. If a regime apparatus is raised by taxes, those who pay taxes will become poor accordingly. The tax collection of a regime is to reduce the cost of money production, while the rest of the tax revenue is used for overcoming the inflation of social needs. The tax policy applied makes one part rich and the other poor, since the amount of wealth in society is constant. No one is getting richer if state gets rich by collecting taxes, except for those who don't pay. If the state uses and spends money "wastefully", the people's desire for money will be the driving force of development. If the state is "stingy" in spending, the desire for money is overcome, the traditional value will be enriched. The state effectively manages society by producing and issuing money on a scientific basis.

A strong regime depends on money reservation, therefore, the more society reserves money, the more scarcity of money occurs, followed by that is the regime will stay strong by the amount of

money issued. But when money is released so much that money doesn't take wealth, assets, and means of production as reciprocal, its universal power will create virtual demand, the values will all be imagined. The imaginary need is the reciprocal to the amount of money, so the society can exist by returning to its traditional values. The nature of money is monopoly, characteristic of labor but very flexible so when imaginary values do not become reciprocal to money, it takes the value of a specific regime as a reciprocal, money becomes valuable when the amount guaranteed by a regime or a money guarantee mode is issued.

The entire all means of production and the people of the nation which are assets owned by a particular regime is equals to the amount of money produced as a reciprocal. At that time, the assets of a specific regime, the amount of money produced by the regime and the regime have a close relationship. The value of the asset is expressed by the equivalent price of such amount of money, the amount of money is equivalent to the regime's values. If we consider the value of the regime as the reciprocal of its assets, so does the amount of money produced being the object of parity. When the money depreciates, there is no need for money and so does the money production regime. If the money depreciates, the regime is depreciated, so the assets appreciate, the value of the asset is socialized. The more asset's value is worth, the more depreciated that regime's value will be. If the regime is not honored as the source of life, no one will make a profit on it. The regime is meaningful when it serves as a means for society to make more money. The regime disappears when it no longer has the monopoly in producing money to allocate to its regime's apparatus. Officials are not loyal to the regime because wages (salary) are not enough to bring loyalty rather than having more valuable assets. But that property is not given by the laboring; it is bought with wages (salary) brought about by the regime. The social regimes are disappearing in the form of suicide due to their own released money.

The various forms of money are strengthened by taking creative labor as reciprocal, so the mode of production of such money is also stronger. The value of USD is not for self-consumption and enjoyment for non-USD producing countries but for business and speculation. Everyone reserves USD, so the USD reaches such price. The value of USD is guaranteed wherever there are reciprocal assets for it; so is the value of that regime guaranteed by the USD. If all the countries were speculating on the USD, the rest of the USD issuance regime would be enriched in assets by producing USD for issuance. The USD issuance will not cause inflation when other countries still speculate USD. All are turning the entire world's wealth into a common reciprocal of the dollar, so nations are getting poorer on assets because of their USD enrichment and dependence on it. USD production mode is not the perfect regime or the peak of all times but its perfection is guaranteed by the strength of the USD. If USD continues to be speculated bigger in terms of scale and nature, the mode of producing USD will be guaranteed by the whole world's assets. Any regime that becomes a particular phenomenon will be removed, but without this particular phenomenon, the USD would not be expensive. However, it must be acknowledged that the advantages of the USD regime is that the old demand is simply recreated, while the newly created demand is popular, so wishing for owning alot of dollars is still a trend.

A country that becomes rich when producing money to finance will take over all the wealth and assets of the world, while speculative regimes will become rich in money and become a product

of the USD regime. Other regimes are creating the scarcity in the means of production by storing USD, the value of humanity is once again in a state of regression as the periods of value development. Humans become equally wealthy when USD becomes paper, USD production regime will disappear when intellectual labor becomes popular, creative labor is promoted on intellectual-rich products. The USD will no longer be produced by monopolies, but the form of money will be issued by humanity. The special money that is produced and stored in each person is the last form of money existence, you can become wealthy by creative labor or become poor by yourself. If one wants to impoverish oneself, that is a special case; getting rich by creative labor is personality labor in a free society. Value shocks will become a common phenomenon that makes human nature perfect.

2.4. Creative labor sets the standard for human values

In the condition of high productivity, the amount of reciprocal money is suitable to the value of labor force, the parity of money returns to its true nature. Money bears the human factor of life, so the power of money is actualized through creative labor. Spending money by self-consumption and enjoyment of individual creative labor is helpful for socialized life. Innovative individual labor products are honored as the reciprocal of money, so individual workers become assets as reciprocal of money, therefore the intellectual product is the need being socialized. If creativity is a popular need, money is a measure of the value of creative labor. The stronger the creative labor is, the stronger the money will be. Strong money is not money with high exchange rates, high exchange rate is due to the scarcity of money that regime creates to assert a country with a long history of traditional values, so strong money always takes creative labor as reciprocal.

The means of production are scarce but labor is optimally promoted as creative labor, so the means of production are no longer a barrier to creative labor. Production invests less in production materials, improves labor value, so the price of goods gets cheaper every passing day, people's value will be enhanced by creative labor. Creative labor as a measure of the level of productive force is expressed in the form of money. When depreciating in value of the owner of production materials is inevitable, the wealth of the intellectual property owner will become indispensable. In that condition, the capacity, quality, and virtue of the job are considered as the goal of becoming the general knowledge of the human being who lives - that is the human science.

Human science is the purpose of life. The knowledge that is the purpose of life will be honored and become the source of life for society. If scientific knowledge is the reciprocal of people, the human's value will be to live scientifically. Scientific knowledge is human so practical knowledge is the life of an intellectual. When scientific knowledge becomes common, all will get equally wealthy in the intellectuals condition. Everyone is able to understand each other through friendly gestures, lively movements, revealing the most authentic form of life as enjoying circus shows, magic shows; to see how the earth rolling on our feet, the happiness brought to all by creative labor is the purpose of life; the whole vast universe becomes smaller than telescopes, bacteria are bigger than microscopes, people understands machines better, communicate with human things thanks to money as motivation.

3. CONCLUSION

Particular - creative labor will be a need, but because of money, it inevitably becomes a purpose. Earning profits with money tightens all people together, so when people become a means, money becomes a simple goal and vice versa. When money serves as a purpose, labor is the means so creative labor becomes the need of all. When you know how to refresh yourself on the real needs of society, having lots of money depends on yourself whether you want to push yourself toward money or oppose it, or stay out of the whirlpool of money. The degradation of man and money is the process of perfecting human nature. Though the abundance of needs leads to the diversity of different human forces inclinations, people are still not free from the constraints of natural life, the continuity of race, so the cooperation and unity between these tendencies are the process of perfecting human that will happen in history. The nature of the state is manifested in the monopoly function of the production and issuance of money. Performing rituals for the dead, observing the precepts to prepare the dead for the living in order to subtly make money in the religious life; competition for power to monopolize the production and issue of money manifested in political life; creative, particular laboring to have money manifested in the scientific life; the combination of them needs money as brokers in the form of parity object to exchange. Money is the parity object, so when religion appreciates then political and scientific get depreciated, When politics comes to the pick, religion and science are limited and when science is honored, religion and politics are pushed back. The human science is the most genuine of upcoming history.

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