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Karl Marx's theory of human nature and its significance in educating people nowadays

**Introduction.** Social development is an objective condition for human development. Social development is a condition for each individual in society to develop. The freedom of each individual in society is the basis and driving force for creating each culture, community, and country.

**Materials and methods.** The article uses a comprehensive and specific historical point of view of the materialist dialectical methodology. At the same time, the paper also uses analytical, synthesis, and interpretation research methods to clarify Marx about human nature and how the social human changed people's living conditions and changed people in both shape and knowledge. Human life activities, which are material production, have made individuals and social people have a dialectical relationship. Individuals and social people can encourage each other to develop together and make society more chaotic and distant. Production relations in society cause inequality and disparity between rich and poor.

**Research results.** Summarizing Marx's theory of human nature, the paper has aspects of clarification analysis of Human Nature. First, human nature is a product of history and the subject of history. Second, human nature is nature and social characteristics; Therefore, it is necessary to educate comprehensive human development. Third, the development of each person is the development of everyone in society. Each country and individual has goals, policies, and orientations for the development of human nature. Therefore, each country and individual has plans, policies, and directions for the development of human nature. Human needs a wonderfully natural and social environment to promote their full potential. Nowadays, individuals in social people must be self-aware of existence and development by working in production to improve the natural and social environment. Today, Vietnam needs to educate the Vietnamese to develop comprehensively. The government needs to implement democracy in education. And it is necessary to inform the worker of the requirements of a globally integrated society with the development of science and technology. Vietnamese workers unite with workers worldwide to promote worker's rights in companies.

**Conclusion.** This study allows arguing that Marx put forward the human mentioned in two aspects, human nature and social human. Marx clarified social humans in practical activities that changed human nature. For a comprehensive human overview, each country and individual needs to focus on health, intelligence, aesthetics, culture, capacity, quality, and morality and fight for freedom and democracy. Today, Marx’s ideas about human are the basis for the education human nature. Marx pointed out the role of man as the master of society. Therefore, the future community is educational Vietnamese. The article is the basis for promoting the democratic rights and freedoms of people in a civilized and progressive society. Therefore, clarifying the role of educating Vietnamese people in the current process of national renewal.

Keywords: human nature, individual person, social people, product of history, subject of history, Marx

**For Reference:**
Introduction

As society develops, human nature is more and more concerned. Philosophers interpret man from many different angles. Marx described the formation and development of man from the perspective of human nature and social man and in the social relationships that form the individual man and the social man. Marx’s view of human nature is too basic on dialectical materialism. Marx explains man as a genus in the natural world. Marx used Darwin’s theory of evolution to explain that the development of human existence is the product of the evolutionary process of nature. And the man himself with the factors that make up success is also from nature. The mode of human evolution is carried out continuously from birth to the present. And human existence is a remarkable development compared to animals in the natural world, thanks to humans knowing how to make tools of work and use tools of labor to create products creatively. People’s creativity in working makes each person renovating the natural world develop freely and improve himself more and more. But in the social environment, when people work diligently and tirelessly to sell their labor to have money to buy items to serve their survival needs, that labor process corrupts. When separating social people into classes and classes in society, social people feel suffocated and uncomfortable in a chaotic society. The article uses the comprehensive method and specific history of Marx’s dialectical materialism and the practice of analysis, synthesis, proof, and interpretation to clarify the factors forming human nature. The article defines the role and position of human nature in social development. The paper shows the application of Marx’s theory about human nature in today’s society. Countries need to have policies on education policies on employment to adjust and orient more comprehensive human development. The article clarifies Marx’s about human nature, whose humaan nature is creatures and social. Human nature is to exist and develops with nature and society. Human nature is a synthesis of relations in society. Still, human nature is a subject that plays a decisive role in the movement and development of the world and oneself. Therefore, it is essential to educate people to develop so that they know their work to build a democratic, equal and free society. It is necessary to correctly determine the position and role of man in the development of human history.

Research question

In the study of the Marx elucidation of humans, the following research questions clarify:
1. What is the Marxist theory of human nature?
2. What are the contents of Marx's theory of human nature?
3. How does Marx's theory of human nature help innovation for Vietnamese education to develop today's society?

Literature review

Human is a topic of interest to many scientific disciplines, such as biology, ethics, law, etc. In the history of the existence and development of philosophy, human has always been fundamental to philosophy; among the philosophers who refer to humans, Marx researches human in two aspects as a part of the natural world and society. Marx is the only philosopher
who mentions human liberation and educating people’s sense of mastery. Therefore, Marx’s
type of humans is the most complete and comprehensive in the history of philosophy
from time immemorial.

The history of humanity studied specific sciences, which is the basis for philosophy to
clarify the role and position of humans in the development of society and the natural world.
Philosophers have different views about human when it comes to the human problem, philosophers ask themselves: What is human, and to find a way to answer that question
must resolve a series of contradictions. From the view of divine philosophers, humans are
second only to the gods; humans divide into the body and the soul. The point of mind and
religion is that the soul is born of God, the regulation governing all body activities, and the
human soul exists forever. On the other hand, materialism argues that the determining and
dominant part of the soul, no soul is immortal. That perception is to discover that more
philosophers are learning nature and constantly overcoming earlier reasoning.

**The view of people in Eastern philosophy:** The Human in Indian Buddhist philosophy.
According to Buddhism, human beings to make up of two qualities: mundane nature
and buddha nature human have good and evil spirits, so they must cultivate to attain
Buddhahood. Buddhism does not recognize the role of creativity, but denies the human
ego’s presence [12].

In Confucian philosophy, humans create from heaven and Earth’s amalgamation to
determine destiny [24]. The Human in Chinese Taoism: humans are born from the Tao, but
Tao is to unify humans, so they must live according to natural, pure laws, not contrary to the
Tao of nature. Therefore, humans need to exist in harmony with nature [19].

**The view of people in ancient and medieval Western philosophy:** The view of the ancient
Western philosophers about man expresses through two distinct positions of idealism and
materialism. The materialist philosophers of Greece conceived man as a part of nature or an
artificial up of one or more substances in nature. Thales said that man is the created water;
Heraclitus argued that manufactured fire; Anaximent holds that man created from the air.
Idealism in the Middle Ages had God create that man. Human make by two elements, body,
and soul. The concept of man in the Middle Ages stripes nature to man as small, weak,
struggling, and momentary in the visible world under limitless control of the Creator [4].

Buddhism taught that humans are from nature and made of dustmen. That concept
confirms the absolute value because a human can develop and change. People have
karma and receive karma, and people have the power to create and change entirely from
themselves [25].

**The Human in Western Philosophy in the Renaissance, Modern Period, and Modern:**
Materialism views people as closely related to social reality. Idealism conceives of humans as
determined by the Creator. Materialism in the 17th and 18th centuries, like Hopxo, explains
that humans are born naturally. Philosophers of this period used metaphysical thinking
methods to discuss the origin and nature of human. When Darwin’s theory of evolution was
born, philosophers of materialism used it to explain the source of the human race.

The philosophy of the 15th-18th centuries developed a philosophical view of human
based on the natural sciences that had overcome and developed. Classical German
philosophers such as Kant and Hegel developed human’s clever ideas in idealism. Mechanical
materialism regards human as a movement according to an ancient law. Subjective idealism
and agnosticism hold that human is the self and the feeling of the self. People are the center of creating what is not the self. The ego’s capacity is not capable of exceeding one’s emotions. Therefore, humans are small and weak and should be soft and dependent on the Creator [3].

On the other hand, philosophers consider human a product of nature and circumstances. They think a thought process is a generalization of the fundamental laws of that process [2]. Marx had to absorb Hegel's ideas selectively. Hegel's speculative idealism considers labor necessary to form man and human society. But Hegel sees labor as abstract mental activity [3]. Feuerbach again broke with Hegel’s view by criticizing the supernatural in Hegel's philosophy. Feuerbach believes that human are products of nature, instincts, and intuitive biology, depending on the circumstances. Feuerbach’s view of human was based on natural science’s achievements to prove human. But when explaining human about the community, Feuerbach falls back into the position of idealism. Feuerbach and Freud jointly believe that human is a natural entities, living being; fully human being is a biological human. Social factors such as morality, religion, and love are also natural [9]. Thus, these philosophers attribute human nature. To Marx, he advanced to a level when he argued that man transcends his natural existence through work, and labor toward his freedom [20].

These philosophers have absolutized the natural side of human, separated them from their activities, and dissolved human nature into the religious essence huma of Italian philosophers said that: human needs to worship themselves and honor their beauty, and the tendency to promote wisdom, freedom, and equality is evident in their private life as Bruno, Geolie, Thomas Campanella.

With the potential power of knowledge, Francis Bacon considers the human body the product of nature, a material entity, and the spirit to be a substance that exists only in the mind. Hopxo calls the natural objects of human the force that created the artificial world society [4].

J.J. Rousseau was a French philosopher who argued that human nature is individual freedom and human history is the struggle to be free. According to him, human nature is to achieve self-love and self-liberation.

Baruch Spinoza’s Philosophical View of Human holds that human is a product of nature. Philosophy has the main task of helping the educated perceive the world, follow the natural world, and live according to noble moral ideals.

The view of human in modern Western philosophy expresses humanism as misogyny, racism, and criticism. The idea of human Existentialism plays a significant role (Existentialism, structuralism) [29].

In general, the philosophical movements of the irrational human being and the modern Western theories consider mental factors such as instinctual, unconscious, intellectual, emotional, etc., needs to be human nature. People are often wholly personalized. The relationship between individual people and individual collectives and social people mention in terms of cynicism and stalemate. Every look at modern society shows doubt, deadlock, pessimism, etc. [26].

**Marx’s human nature**, he writes in the Sixth Treatise on Feuerbach (1845). Marx said that human nature is expressed through social reality when referring to people being specific, in fact, in space, time, history, and a particular society. So human nature is the totality of social relations. That hypothesis was subsequently called historical materialism. Marx applied it to capitalist society, both in Manifest der kommunistischen Partei (The Communist Manifesto)
and Das Kapital (Capital) and in other writings [15]. Thus, in classical idealist philosophy, human nature is permanent and universal and determines consciousness. Classical idealism does not place human nature in the biological species and decides a person's particular history in society. In Grundrisse, Marx states that human nature is the total of needs and motivations. In German Thought, he uses the formula: “their need, therefore their nature”. Marx conceived of human nature with inclination, motivation, vital capacity, and instinct to act to satisfy the “need” of external goals. Marx explained that human nature is the satisfaction of human needs, and people will work to meet their needs. Marx clarified that human nature is in the totality of social relationships. Human nature is the total of historical-social relations. These particular relationships shape the manifestation of human nature [11].

Nowadays, several issues of concern to the world are conflicts of interest between classes in society, conflicts of interest between individuals and social people, and political and cultural issues in education, religion, and the economy. In particular, the clash of economic interests is the decisive factor for societal inequality. Therefore, the Marxist theory points out the nature of the opposites between the natural and social man. It clarifies the dialectical relationship of the individual man with the social man. Since then, Marx's theory has called for human liberation by working together against societal exploitation. Everyone unites to live freely and happily. It is the driving force of human development [22].

According to Marx, knowledge will become a direct productive force when society develops modernly in the 4th industrial revolution. AI is gradually replacing workers. Some resources, such as land and finance, no longer become important. In the era of intelligent technology, the intellectual content of social products enhances. Therefore, the most critical factor is human development in intelligence, health, quality, capacity, and professional qualifications. Another way the material resources such as coal, minerals ... for production, and the national economy are non-renewable sources of raw materials, so if you don’t know how to use, exploit and produce materials, At least at some point, they will be exhausted. However, human needs are increasing with the increase in population. Therefore, we must educate people about science, technology, and knowledge to use those resources effectively [7].

Materials and methods

The article uses the methodology of Marx's dialectical materialism, the article clarifies that human nature is the synthesis of social relations[24]. With the principle of development, the article clarifies that the history of human development is man's creative labor. Therefore, the article describes the process of mastering history and is the historical product of man in material production. The article uses comprehensive principles, and specific historical principles to clarify that man is an entity of the natural world and society. In the development process, people learn through work; they create in their work to perfect themselves and change their natural and social people. Since then, the article has analyzed and clarified the process of comprehensive human development. In this society, for people to develop, it is necessary to educate people to develop further so that they can master themselves in the process of survival. The paper is on the principle of history – the matter to realize in human development. Marx points out the ongoing contradictions in human activities, especially social people when participating in material production. The inconsistencies
between workers who create material wealth but do not have the right to decide on the products they make but who hold the means of production and who own all material wealth in the labor market society. The contradiction between the productive labor process makes people evolve, but it is also the labor process that makes people more and more poor and miserable as society develops.

Based on the methodology, the article uses the method of synthesis and analysis to clarify Marx's views on the nature of human. Marx inherited the ideas of philosophers before him to raise his point of view about a human. Marx pointed out the origin of human and pointed out the freedom and democratic rights of each person and society. Marx pointed out that the ultimate development of human is human freedom. The release of each individual is related to the space of the whole community. Therefore, it is necessary to fight to build a free society. The article uses analytical methods to clarify Marx's views on people. The article clarifies that man is a natural entity with human nature. Clarifying the natural world is the inorganic body of human. The article uses comparative and contrasting methods to clarify that people are actual individuals, their activities, and their material living conditions. Since then, it has been clear that the free development of each person is a condition for the free development of everyone. This thesis contributes to educating people about the development of society.

Results

Firstly, Human nature is a product of history and the subject of history. Marx affirmed that human nature is both a product of natural and social history and a subject of history. Human works creatively to create their account. Therefore, human nature is a social attribute. Human and animals are both formed from the evolution of the natural world. So human and animals have an evolutionary history. But animals don't know their history, and human knows their history of existence. People have their ways of development. The history of animals is the history of their origin and existence. And that history is not made by animals. Animals have their evolution and history of existence in the natural world. But it depends on nature. And it is not aware of their presence in the history of their existence. And human nature is to be mindful of the history of his existence and, at the same time, create material wealth to meet his needs for existence. Conscious activity in the history of human existence is the manufacture of tools of labor for productive labor. Through human labor, human separate from animals. People work to control their life activities. At that time, people began to make their history. But human does not have to create their history but has to inherit it from successive human generations. History starts straight people because people want to develop; they must continue the old activities left by the previous generation. At the same time, when people work, they change the present to make society more developed [26].

Marx analyzes the human role; human is the subject of historical creation in developing productive forces. According to Marx, labor efficiency is the result of the actual capacity of workers. People in the process of labor have imprinted their creativity on the natural world with their hands and intellect. People have to improve their social life and develop perfect themselves. So they have to work for production. Since then, each generation of humanity
has received the productive forces created by the previous generation and used them for the new production process. Through this transfer of productive forces, people have formed relationships in human history, shaping human history. That history is the history of humanity. Human society is the product of people. The history of human society is also the history of every human being [13].

In other words, the total productive force accessible to men determines the condition of society and is the basis of society [26]. Social structure and the state problem continually arise from the life processes of definite individuals... as they exist in reality, i.e., are active and produce matter [2]. The political relations that individuals establish with each other depend on material production, as do legal ties [8].

Marx argued that the social nature of human is to create human history. In the process of a human building his account, he forced himself into relations in production and labor. That makes people no longer accessible and equal to each other in existence. But humans divide class boundaries with each other. Accordingly, Marx believes it is necessary to fight against this irrationality to free people from invisible bonds in the existence of individual and social people. The emancipation of a particular person is the driving force for the liberation of the social Human. Social freedom has become an essential condition for the emancipation of the individual. People’s self-liberation contributes to social release and promotes social progress human have liberty and freedom from restrictive constraints. Human is a natural and social perspective, meaning human have to develop comprehensively [8].

According to Marx, the development of society in the industrial age will change the role and position of workers; those who create wealth will depend less on working time and labor quantity. Workers in the working process require knowledge, qualifications, and health to be creative in the working process. Because human is an entities of nature, workers produce products of the brain and the hand; they are all materialized powers of knowledge. The person who makes the wealth is the person who has the right to decide and decide the wealth, not the owner of the means of production. The unreasonable division of labor makes people work more and more in the narrow field of production; each person is a link in the social production process. Therefore, it will inevitably lead to human development [16].

Consequently, it is necessary to educate workers to develop comprehensively to master their society. They must actively study, improve their qualifications and develop comprehensive knowledge so that workers can switch from one manufacturing industry to another depending on society's needs or preferences – their likes. Therefore, education will free them from the one-sided situation that the current division of labor forces everyone to follow. In the history of educational thought, educational philosophies, in general, consider education as a way of transmitting specific social values so that learners can join society, serve that society and develop it within the framework of society. Education here is socially centered. The organization equips learners with economic, technical, and financial knowledge to serve that society. Different from those concepts – the concept only considers education as a method of training people into machines serving the community. The founders of Marxism said that education not only makes people adapt to culture and serve society better but, more importantly, education is a way to make people happy. Fully develop their capabilities.
Regarding this concept, Marx pointed out that future education will be the one where every child when he reaches a certain age, knows how to combine education and physical training with manual labor. And, therefore, to combine manual work with education and gymnastics and productive labor with intellect and gymnastics. Marx considered this to be the only method for the production of fully developed human beings... [7].

Second, human nature is nature and social characteristics; therefore, it is necessary to educate comprehensive human development. Human exists and develops in a defined environmental system. Human nature and social condition that are both material and physical, is directly or indirectly related to human and social life. It is a necessary, indispensable condition for human existence and development. The natural world is the first premise that regulates human formation, existence, and development. So the natural world is a fundamental part of being human. Regarding human nature, Marx refers to human that exists as part of the natural world in the evolution of human species resulting from the growth and long-term development of the natural world. The scientific basis of this conclusion evidences the whole story of materialism and natural science, especially Darwin’s doctrine of the evolution of species [22].

At the same time, Marx also pointed out that human are part of the natural world as human’s inorganic bodies. Nature also includes the people in it. According to the genetic point, it is clear that our evolution regulates the natural factors that makeup. Marx shows how he believes human to be essentially different from other animals. “Men can be distinguished from animals by consciousness, religion, or anything else you like. They begin to distinguish themselves from animals as soon as they begin to produce their means of subsistence, a step which their physical organization conditions” [11]. In this passage from The German Ideology, Marx alludes to one difference: human produce their physical environments. But human do not; a few other animals also make aspects of their environment [16].

The evidence is that socialization has influenced our genetic predisposition through genes; however, in the development of society, when human work and exchange languages with each other, human have genetic changes. During development, human sexism is based on natural selection to breed themselves for the next generation while eliminating inappropriate elements in human existence.

The social man manifests through the clarification of human nature’s historical materialism. According to Marx, human nature originates from the evolution and development of natural matter and society through man's material production from the perspective of human origin. Human can surpass animals to evolve and develop into a conscious, creative species through labor and language. It was Marx’s great discovery of human nature. When people work to survive, it uses their strength, intelligence, and ability to influence production to form productive forces. But in material production, man binds himself concerning the relations of production. The concerns of production have a broader relationship than the social one. The history of humanity is the history of social relations. And each individual expresses their existence through relationships with people in society, from which human nature formed. Therefore, as discussed by Feuerbach, Marx mentioned that human nature is not inherent, reconciled, and immutable attributes. Mark has bluntly criticized Feuerbach's thesis regarding human nature, that he sees it only as a static object, an abstract individual of man, Feuerbach’s isolation from man. However, Feuerbach refers
to the typical abstract human. Through human social relations, Marx believed that human nature does not understand human nature in its inactive, fixed form, as Feuerbach and other materialists have attempted to do. Activity does not simply arise out of human nature. That is human nature. In the process of existence, labor, and practical exercises, people create jobs that change the world, but through changing the world, we also change ourselves [15].

The social environment is also a part of nature with its peculiarities. Compared with the natural environment, the social environment has a direct and decisive influence on people. The impact of the natural environment on each person is often through the social environment and deeply influenced by social factors. The social environment is also the condition and money for a human to have meaningful relationships and influence nature considerably.

Marx mentioned the dialectical relationship between the individual and society. Through Marx’s description of human existence, humans are the only creatures that perform planned, purposeful work in the natural world. Therefore, there is a difference in the activity of a spider, a bee, and a weaver. A spider also conducts activities similar to a weaver, and a bee builds a nest like an architect. But the spider itself, the bee, knows how to build a nest as a genetic instinct in its genes. The weaver and architect build are activities in the imagination of consciousness [5] human is purposeful and aimed at satisfying human needs, which is the human mode of production.

Human is productive labor. So human constructions are not just like spider webs or beavers building dams human’s material production is not the result of instinctive behavior. It is not genetically determined but planners and shaped through the history of social relationships. Production activities mark human creativity. Thus, in his development, human are more developed than animals in the natural world in relationships in society. And human nature is the synthesis of social relationships, which has changed the natural person. Therefore, genes and the social environment have a positive relationship with human development; it involves, rule, and regulate human activities in society.

Marx believed that human nature is through work. life.. Unlike other animals, human know how to create innovative products to satisfy the need of individuals and society. In producing a unique product, individuals assert their uniqueness, and in distributing said product, they are pleased with others. And through that satisfaction, an individual can further self-satisfaction. But when people produce, people depend on the relationship of production (owner of means of production, organization of production management, distribution of output). That is distinct from other species but is familiar to everyone in a class society.

Third, the development of each person is the development of everyone in society. Marx expressed his point of view when he opposed Feuerbach’s point of view when he resolved the spiritual nature into human nature. According to Marx, human nature is not an inherent abstraction in every individual. Human nature is a collection of social relations. Therefore, Marx pointed out Feuerbach’s mistake; the man should be put in the fundamental nature and refer to him as a concrete person, not an abstract person and out of the historical process and fixed religious sentiments as something in itself. Human nature should not be understood only as a “genus”, as an inner, silent whole naturally unites many individuals [17].
Marx only said that labor is the process of changing our nature, not our human nature. In the labor process, man “modifies the forces of nature belonging to his body to appropriate the materials of nature in a form adapted to his own needs. By action based on the outer nature and changes it, and in this way, he simultaneously changes his nature” [25].

People are always actively and dynamically creating products according to their purposes and needs in practical human activities. In biology and genetics, heredity transfers biological characteristics from a parent organism to offspring, and it is synonymous with gene transfer, which assumes that genes carry biological (or genetic) information. In addition, parents receive children’s personality, cognitive, and thinking characteristics through the family living environment (family habits and regulations are called family style, family background, and sticky rice). In human, determining which traits are genetically dependent and environment-dependent is often controversial, especially for complex traits like intelligence and skin color, between nature and nurture. Heredity is the sum of all biological processes by which specific features pass from parents to their children. The concept of heredity consists of two seemingly paradoxical observations about organisms: the constancy of a species from generation to generation and the variation among individuals within a species. Consistency and variation are two sides of the same coin, as genetics has become apparent. Both aspects of heredity can be explained by genes, the functional units of genetic material found in all living cells. Each member of a species has a genome-specific to that species. This genome provides the structure of the species[10].

But human nature must be formed through social relationships. So Engels explained that the hand is not only the organ of labor but also the product of labor.

That dialectical process shows how humans create themselves, not purely at the social level but through genes and the environment. Marx did not deny the importance of biology to the development of human society but understood humans themselves are active participants in their product at the individual and social levels. A human-made community with science, technology, culture, and education inventions. In this way, a human changes both the social and the natural.

Marx’s concept is the driving force for people to develop their full potential to create and expand their freedom in this day and age. No matter which direction the society sets, it is for the sake of the people and must be towards the people. Therefore, any country that wants to develop must be for its people and motivate people to be creative and build their capacity. People need productive labor with the spirit of complete freedom, and society must be prosperous; each individual’s life in the community must live well and happily [6].

Thus, Marxism about humans shows that helping people be free and liberated means they must be aware of their position and role in material production. The individual and social humans have a dialectical relationship in building a good society, which Marx called communism.

**Discussion of Results**

*Firstly, there should be fairness in educating Vietnamese people to develop comprehensively. Therefore, Vietnam needs to have the policy to implement democracy in education so that all Vietnamese can learn and develop comprehensively.*
E. Pirgmaier clarified Marx’s position when he argued that human is the creative development of consciousness, the subject of history. Therefore, when the productive force develops, labor productivity improves material wealth in society is made more and more. But the gap between the rich and the poor in the community widens. Issues related to each person’s right to life, freedom, and happiness contradict the development of society. People in social relationships again become stuck with expressions in cultural life, quality of life, and fairness in the community. Thus, individual interests and social interests are not linked. In the existence of human nature is the total of social relationships [20].

We agree with the views of S. Azeri while arguing that Marx’s view of the creative role of man as the subject of history is the creation of Marx compared with previous philosophers Marx [1]. Today, in Vietnam, people have different positions, roles, and dimensions with each other such as past relationships, present relationships, future relationships, honest relationships, random relationships, natural, substantive, phenomenological, familiar, personal, direct, indirect, ethical, religious, political, legal law, economic relations, aesthetic relations, temporal relations, spiritual relations. All those relations constitute human nature.

We agree with K.T. Pham in saying that Marx’s view of human beings is the basis for human education to be associated with the natural and social environments. People in social relationships have relationships with each individual. Because in the life of every human being, there is a place to be born, grow up, work, and work in a specific country. Therefore, each individual’s life is in different conditions, such as natural, historical, cultural, political, and social conditions. Other ethnic groups also form their values, characteristics, and characteristics. And in his life activities, human will inevitably bring their features and be expressed in social relationships. Therefore, a nation’s education is an excellent value of national character and nature in the current era. Therefore, people need to learn naturally and in the totality of social relationships [18].

K. Kangal resolved that Marx’s view of man was more advanced than Hegel’s. Marx already expressed materialism in his commentary on man from the natural world and human social life. On the other hand, Hegel introduces the spiritual factor that determines human nature and overcomes Hegel’s limitations on humans. Marx said that human is not an absolute idea. The reality of life determines human nature. Therefore, it is necessary to educate people to meet the needs of social reality. Marx emphasized the creative role of man as a subject of history and, at the same time, a product of history. Marx’s theory of human nature has grown at a time when Marx’s philosophy offers insights that contribute to a greater understanding of modern problems in social policy, such as the question of human need and the analysis of social and economic processes hindering or advancing need-fulfillment [22]. Therefore, one central question is, precisely has this theory offered social policy over others, such as Social Democracy, which has exercised a more decisive influence in the twentieth century? This question is the primary concern of this chapter and the next. People need to support and educate in the development of today’s world, human nature, and society. Each nation must have a human development strategy such as: improving their health, physical, mental, professional qualifications, awareness levels, cultural and moral levels, etc. must develop policies for the development of human nature and social people to ensure the harmonized interests between individual people and social people each educates to be responsible for the survival of the nation; each
individual must build together against the old, the bad, against oppression, and the gap between rich and poor to ensure that freedom for each individual is freedom for each person in society, society must be worked together and enjoyed by each everyone in society works together to make a good society together with love for each other to create an organization that ensures the benefits of humanity in the community, bringing jobs, happiness, and well-being to each person.

K.T. Pham analyzed and clarified the human perspective on educational reform in Vietnam on the basis of Marx's view of people. Educate Vietnamese people to promote creativity to build and protect the country in the current integration process [19]. At the same time, it makes a drastic change in the educational process from mainly equipping knowledge to comprehensively developing learner’s capabilities and qualities, learning with practice; theory associated with science; To developing education and training in association with the needs of society – economic development and national defense; with scientific and technological progress; suitable with the socioeconomic conditions of Vietnam and the development trend of the world. So in educational innovation, Vietnamese people need to have ethics, knowledge, culture, health, aesthetics, and profession; have the qualities, capacity, and sense of citizenship; have patriotism, national spirit, and loyalty to the ideal of national independence and socialism [26].

Second, educating Vietnamese on the requirements of a globally integrated society is necessary. Therefore, Vietnamese have to become global workers and develop science and technology.

K.T. Pham clarified human nature as a worker of the productive force. From that, to develop human nature needs education to improve their level of response to the development of society. Human life is about survival to work to create material wealth. People must have resource production. But evaluating natural resources is not always available. So people have to make revolutions in science and technology to change the forces of production. Therefore the level and capacity of workers must also improve to meet the development of the means of production to create material wealth. Vietnam must educate people comprehensively to be suitable for new and modern production methods in the current industrial revolution 4.0 [18]. Human nature forms through individual, social, and historical expression through labor. K.T. Pham has clarified his views on labor as an activity that makes a person's character unique in society [18]. But the labor process also makes people increasingly dependent on labor activity to sell labor power. That is to deteriorate to corrupt somebody's morals in their work. According to W. Hiromatsu, alienated labor is the labor process from serving humans to developing. Workers must have the level of knowledge to meet the needs of labor with machines and techniques. The worker depends on the owner of the means of production in his work. Workers sell their labor power to owners of means of production to eat, sleep, rest, etc.

Labor is no longer noble to human. There is no longer a noble human activity, but selling labor power to survive is like an animal. The cause of alienation in labor is the private property of capitalism. That regime created a social division of individual ownership of the means of production, with the vast majority of workers from a few towns possessing all the norms of society's output. Labor is a creative human activity, characteristic only of humans.
and not animals. Workers have to force to work who own society’s production standards. Then labor becomes the function of the animal, that is, labor to eat and drink[9].

We agree with the research of M. Hewitt that labor changes people today. Marx stated that in labor activities, human is the subject of production activities by affecting the means of production[10]. But in the labor process, workers depend on the means of production. But the means of production are created by humans. At the same time, in productive labor, the worker has a parallel relationship with the owner of the means of production. The contradiction in the material production process occurs when the worker makes his product but cannot use his development. Still, the owner of the means of production is the owner of the worker’s product, make And the workers in the process of making the product are not a finished product but only do a stage, a part of the production line. That makes people create more products but less creative

We agree with the research of A. Hincu when said that people control the labor process in the process of existence, not exist to work. But today, moreover, more people are trying to do it. More people depend on production because they are more and more modern. And human life is getting poorer and poorer in material and spiritual terms, and the relationship between people and even more unfair when the gap between the rich and the poor of workers and owners of the means of production is further apart. With the development of science and technology, material production is not mainly about health, mental, physical, and genetics, but people in social relationships are focused. With the development of science and technology, robots and artificial intelligence were born to replace humans in labor, especially in jobs requiring strength; machines replace humans. But human existence and development, labor, and language are still decisive factors for human existence and development. Social people change the human nature of a developed society. When people work, muscles emerge, their hands become more flexible, and human senses are more acute. A material change is a natural basis for social evolution as human consciousness with the natural origin develops through social factors and decisive labor. But the emergence of a large brain with at least 15 billion neurons is the biological basis for the emergence of consciousness as its origin. Intelligence is the advancement of human consciousness. The physical mechanism in the human brain has created a specific form of information reflection and processing of human consciousness. When processing information, they were checking information becomes faster and more accurate. That ability grows exponentially and is qualitatively different. That is the second signaling system due to systematic tool-making and the emergence of abstract languages. In addition, through labor, human consciousness is growing and getting smarter [11].

We agree with the research of V. Satgar Labor is a creative human activity characteristic only of humans and not animals. Workers have to force to work who own society’s production standards. When it is said that people instinctively work, they learn through work to express their creativity. Labor is closely associated with people in the working process. According to Marx, human labor is an instinct in human development. And it is in the process of working that instinct changes people. Labor makes people develop because it is a purposeful and creative human activity. It is also in the labor process that human nature development makes, and human language has become a natural element of humans. A language is also a form of labor – spontaneous labor. The transition from the unexpected struggle to the inherent
human struggle requires an analysis of the role of language and social communication. Since then, people have needed three essential elements: tool-making, language, and sociality. These three factors are closely interlinked, regulating each other and confirming that they arise simultaneously. According to Marx, human nature and human social entities. So human nature attaches to consciousness and language; social people have changed human nature when working. And in turn, genuine people make social people develop and transform themselves in social life. Therefore, continuing research on the origin of humans and the factors affecting them is the basis for a better understanding of human nature and human evolution in general and today in particular, especially socially [22].

We agree with M.B. Konashev that people develop in the working. So people need education in practice. In today’s society, with productive forces still at different levels in each social community, the development of workers depends on the level of workers, on the development of workers of means of production. Therefore, in today’s material show, although machines support science and technology development and human labor, humans still need to be comprehensively developed from the human nature perspective and human endeavor. Therefore, it is necessary to educate people to love work because only work can develop and perfect health, intelligence, and morality. Besides, labor makes people appreciate the delivery and the value of products created by labor, and respect workers, and from there, people must know how to work for themselves. And they respect the need to work as a need for their survival. Labor makes people familiar with hardships with a self-disciplined spirit that is not a social parasite. The development of awareness of human develops with the product of labor. Production activities of society build step by step, from low to high. Therefore, one’s understanding (of the natural world and organization) also develops step by step, from low to high, from shallow to profound, and from one side to the whole. In creating this productive labor, the natural world gradually reveals the laws, attributes, and knowledge humans have to understand the natural world more deeply, making human perception develop from low to high, from unknown to little known. Because working people gradually understand phenomena, properties, laws, and the relationship between humans and the natural world. Production is the relationship between one person and another in the company [13].

F. Engels & K. Marx were right in saying that the human being is the basis for each country to invest in human development in education and improve the individual consciousness associated with social consciousness. And comprehensive human development is education about health, fitness, knowledge, morality, human qualities, and abilities, especially self-discipline, independence, self-reliance, and self-development, up in life [6].

E. Pirgmaier is correct to assume that education plays a vital role in the formation and development of an individual's personality and contributes to determining the movement and action of society. Education should enable people to quickly master the whole production system in practice so that they can switch from one industry to another according to the needs of society. Or depending on their preferences [20].

The world context demands workers with high qualifications ability to adapt to changes in science and technology and work in a multinational environment and with the internet. So Vietnam educates the skills, expertise, and qualifications to keep up with this change. Education has to be modern and oriented to development to keep up with
the world's progress. Vietnam needs to train workers for the global labor market. Only comprehensively educating Vietnamese people can lead the country to develop quickly and sustainably on the socialist path.

Third, Vietnamese workers unite with workers worldwide to promote their right to master society. We agreed with E. Pirgmaier when he said that a dialectical relationship between individual people and social people in real social life [20]. The nature of the particular human and the friendly human is the essence of time, society, and history. Therefore, human is the unity between the individual human and the lovely Human. In human existence and development, a human must be free, democratic, and equal in labor productivity in cultural and spiritual life. To develop, there must be a harmonious combination of interests between individuals and social people in social development. Individuals and society must ensure harmony of interests. But in their development, each era, country, nation, and community is different, and the human product is another. Today, human countries still have social injustices. The poor and hungry are still human. Society is divided into castes, classes, and religions, making people not accessible to have material and spiritual life. Society become chaotic. According to Marx, it is because: “As much as human creates circumstances, circumstances also create people” [15]. Thus, people make regulations that change their living situations, but they are also subject to the rules they set G. W. Remmling is correct to assume that people develop when people have more favorable living conditions in social life. That is the basis and driving force for countries to develop economically, culturally, and socially [22].

We agree with S. Azeri in that Marx pointed out the essence of the mode of production as the productive force between the decisive role in the production process. Production methods force determines the persuasive power of man. Therefore, workers must understand the entire method of production of their time. Marx pointed out that the relations of production determine the division of class relations [1]. We agree with the point of view of G.A. Cohen when he thinks class divisions limit people’s capacity to express themselves as active and create products that meet their needs. It is necessary to expand their knowledge and experience. There is a need for the worker’s political, social, cultural, and scientific education. They are expanding political prejudices, promoting the development of social relations, and expanding new science and technology to bring human potential in terms of production volume and linkages. Promote production methods, and encourage people to get rich from nature [4].

M. A. Peters also points to Marx's creativity in clarifying the role of relations of production. Marx examines the processes of producing for need embodied in the development of the means and relations of production, representing the productive forces shaping history. His focus on human nature and fulfillment broadens to considering material structures shaping production and consumption and determining the modes of life and consciousness governing individual existence [19].

We agree with the point of view of M.B. Konashev when he thinks, In the relationship between individual people and social people, there is a dialectical relationship with each other. People are allowed to live in each school with favorable conditions and circumstances. Still, the individual consciousness does not strive, strive, try to receive, and transform the social value system through social relations. Individual’s capacity, that individual will not promote
a high degree. The impact of the natural and social environment on human development occurs regularly in physical and intellectual, cognitive, and action capacities. However, the same living environment but the influence of economic, political, and socio-cultural factors on each person’s development is not the same. In other words, each person's ability to absorb the change of objective factors differs depending on each child's awareness, effort, self-discipline, and capability [13].

We agree with the view of P. N. Kondrashov when he argued that human nature learns through social factors. Therefore, in today’s developed and modern society, the person develops as that society develops, and the social person develops; the person has a living environment (natural and social), guaranteed. Each person’s life in a community is prosperous; cultural values preserve the natural environment. The social environment is increasingly improving When social people develop individual people, live, active, productive labor makes a progressive society [14].

From Marx’s point of view, Vietnam in the process of educating Vietnamese today must be associated with the purpose of education so that workers can meet the requirements of society. And Vietnam needs to innovate education associated with science and technology. Education must follow the direction of comprehensive human development in all aspects: knowledge, expertise, physical fitness, health, ideology, and morality... These are basic essential qualities of a person of socialist. Because when science and technology develop, the capacity and qualifications of workers must correspond to the labor materials in society [18]. Vietnamese workers are not only active in the process of working to build a developing Vietnam.

In participating in the world labor market, Vietnamese workers must have sufficient qualifications, abilities, and participation to protect their interests and the interests of workers in general in the world. That contributes to enhancing of worker’s role in material production activities. Because Vietnam is a supply chain in the physical production process of multinational corporations, therefore in working, Vietnamese must actively improve and develop themselves to be suitable for the labor market. But that does not mean that to have a job, workers must accept being exploited. Vietnamese Workers must unite with workers worldwide to demand equal labor rights and democracy in labor.

**Conclusion**

Marx put forward the human mentioned in two aspects, and humans are natural and social Human. Marx clarified social human in practical activities that changed human nature. And in the history of his development, human make their history of existence, but humans are also subject to the social regulations that humans set. At the same time, Marx introduced the relationship between individual people and social people in productive labor, a dialectical relationship. The person makes the social person, but society also stipulates that individuals in their existence must work and develop themselves according to the development of society. People grow and progress, the driving force that makes society more developed, progressive, and civilized. Humans have enhanced their creative capacity, and made human, history in the work process. Therefore, each community and society should have policies to promote the creative ability of individuals so that social people develop, and in the process
of material production - the typically human activity is to meet the needs of human existence and development. Therefore, to build society, each country and policy must educate people and make a natural and social environment so that each individual is free to develop comprehensively in terms of health, intelligence, capacity, and culture. And each individual is free to create, contribute their efforts to the development of society, and make community development, through which social people are developed and improved in quality. Marx’s view of people is the basis for building a good community. A man for everyone and everyone for one person that together makes perfect for peaceful coexistence, equality, and freedom. The thought of Marx is considered the greatest thinker in human history over the past 1000 years. Marx offered solutions to change society and realized his aspiration to eliminate all oppression, exploitation, and injustice. Marx wished to build a society in which the freedom of each person is a condition for releasing all people. Today, laborers, social movements, activists, and progressive humanity have yet to find another thinker who can replace Marx in rekindling the flame of struggle. Struggle to solve social problems and strive for the noble ideal of social progress and human liberation. Marx's thought is the basis for educating people to have a comprehensive view of society and realize their role in building a better society. People in Vietnam are the basis for education as wisdom and civilization because people are both the goal and the driving force of Vietnam's socioeconomic development. In fact, over the years, Vietnam has been innovating education to comprehensively educate Vietnamese people, such as intelligence, morality, physical strength, aesthetics, creativity, ideals, beliefs, etc.

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