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## The Nature of State

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### ***Abstract***

Human nature is shown in relation to its products. Human products are not only life, but also all that are perceived, created, produced for exchange and connection that make the human attribute common in all things. Human value is a constant that acts as a common parity in product exchange and connection, and the value of products is inversely proportional to each other. When using products as a common parity for exchange and connection between people, people become goods, the deception of this common equal makes the injustice between people appear. When using the falseness of standards, laws, and money as a common equal in exchange makes injustice appear more profound, the state appears to be a fair need of citizens. When the falsehood of norms, laws, and money as common parity is discovered by citizens, the existence of the state is only a means of making a living of officials and educators. The abolition of state protection, support for false officials and fake teachers is indispensable. Communism is fully expressed in the fulfillment of human nature, which is a natural developmental process.

**Keywords:** value, people, citizen, official, state, standards, law, money, product, commodity, parity, exchange, connection.

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### **1. Introduction**

In today's market economy and international integration conditions, countries are overcoming barriers, taking advantage of opportunities, creating a driving force for development. One of the barriers and the driving force must include the role of the state. The origin, nature and function of the state have been studied in the fields of philosophy, political science, but up to now, the types and forms of state organization are understood differently. Different countries, forces and parties in a country also have different conceptions about the type and form of state organization. This difference has many causes, one of which is not clarifying the nature of the state. To have a multidimensional view of the state, this article focuses on clarifying the nature of the state further by the method of dialectical materialism and historical materialism.

### ***2. The appearance of the state in the process of manifesting human nature***

Human beings exist in relation to objects. The object is the vehicle of life. Life is the purpose of the need and choose the outcome of the need as the goal, then life is the object of man. Life is an entity that needs an object to survive. All objects for existence are valuable, so people are worth. Humans always protect their lives no matter what the body, shape or situation is. No object can protect life as effectively as a human being, so man becomes a reciprocal to all its objects. All products that are perceived, created and produced are human objects. People, lives, products are the constituent elements of the fulfillment of human nature. If we take the value of human as a constant as a common equal to exchange and connect human attributes, the remaining elements have inversely proportional value ( $H = F.L$ ; H = human; L = life; P = product).

From the beginning, human life activities are different from animals in that they create needs, that is, human beings can create sensations. If the feeling of one object is worn out, the need for another arises. If there is an eroding material need, the spiritual need arises and vice versa. If erosion has not appeared, it has an increase in demand. People always create themselves through different objects, and at the same time produce products that meet their needs. Human creativity through object, so choosing the subjects of different individuals to reveal themselves are talents. Each individual is a talent, depending on who it reveals. Different subjects have different talents, however, there are objects that do not have common value, it becomes a strange object.

There are no people in general, only real and specific people who manifest in each individual who needs, the ability to be expressed through the responding object. The diversity of needs, abilities and objects to meet is the diversity of real people. If the development of life is a metabolic process in nature, human development is the process of exchanging objects in response to the needs of specific individuals. Humans have the nature of the natural world, so the secrets of the natural world and human secrets are the same. The entire natural world becomes a human response, so the richness of the natural world and its people are the same; the inside and the outside always have the unity in which nature becomes the human body. Humans has a need to find out the truth about himself but it is only perceived through a direct relationship, inevitably with its object, the entire natural world. In a direct relationship, inevitably with the object, people change the object or change themselves to satisfy needs is the same.

Human development process is the process in which people perceive themselves in relation to objects, especially the relationships between people, that is the relationship of exchanging attributes between people. Direct, indispensable relationship between people not only to maintain the race but also to communicate, exchange knowledge to live, creatively change oneself and others, this relationship through objects. A person in need of antiques is a unique phenomenon, but its value is not due to its chronology, but because it has common human attributes. If antiques are not popular, but in its chronology, the antique is not equal to a lump of earth, a stone in that time. Music-savvy musicians, art-savvy artists, businessmen like wealth, notes, beauty, and money make antiques valuable. Music, beauty, and money is not to breathe, drink, eat, but to satisfy the human attributes in exchanging and connecting. Antiques do not carry any human information and have no value. If the human attribute is not available in antiques, the antiques are even poorer than that in human viewing and enjoying the whole moving and changing natural world.

Relationship between people is the exchange of products that are perceived, created, or produced, so human-made senses is aroused so that people can understand each other. If the senses can see an antique, human-made senses can enjoy its value. How people understand the world through their senses, people understand each other through such a sense of view. Without human

communication the world becomes more mysterious. Music, pictures, money make people understand themselves through the outside world, people understand each other about human attributes with such perspective. Communication between people makes human-made senses awakened, and it is meaningful to learn from each other. That is why no one wants to live alone, in isolation except for those who do not want to live or do not want to be human. Communication between human beings who cannot be used for one thing uses it for another, without any communication is superfluous, it causes human-made senses to flourish and develop. Human-made senses is the created sense, if the microscope, the telescope is the sense that is produced outside of man, human-made senses is created in the human person.

The enjoyment of art must have an artistic outlook, that is, someone with artistic knowledge. But understanding art must learn from human beauty. If you find about the non-human beauty, the beauty of nature is already the most perfect art. If nature is the criterion in art, the beauty of nature is the human need. If everyone has a need for the beauty of nature as the art of life, then the contemplation of nature becomes artistic enjoyment, which is to bring the whole art of living back to the herd in satisfying food, maintain the race. To enjoy scientific knowledge must have a the right human-made sense, that is, someone who understands scientific theory. But having scientific theory, it must learn that knowledge from real people. If science does not come from real people, then nature is inherently science without the need for man to discover such scientific knowledge. If nature becomes the criterion of scientific knowledge, natural science will become a need, so social life will return to nature in general physiological satisfaction. The physical body is different but the same human nature is shown in recognizing the inevitability of man, so if we perceive the world through different objects, we should perceive the human attribute of human conditions. different in relation to the object.

Human worth is the same recognized by human-made sense, but the difference between men and women is inevitably acknowledged by the senses. The difference between men and women is inevitable, so the difference is not recognized as injustice but considered as a functional division of nature. If we do not admit that men and women have equal values, the creation and production of supportive tools that people no longer have to become pregnant. If injustice is inevitable in a society, people will produce supportive tools to prevent such injustice from appearing. The similarity between people that everyone feels by human-made sense, the mutual respect between people is recognized as an inevitable. If the senses perceive the differences in people inevitably, human-made sense understands the similarity of human beings in a popular way to create people with the same nature. Humans cannot do things that are not there, but only those things have not yet been promoted by all truths. Criticism for capable people who do not fully express themselves and do not require those who are incapable to contribute to society. The least of life is that if you don't help anyone, don't destroy creativity. The relationship between people for the purpose of the product, the humanity is produced, so people become a common parity to simply connect and exchange all of them.

But the exchange is not in general people, but the exchange is expressed in specific people. That is the doctor in the patient relationship, the relationship between the teacher and the student, the relationship between the person who can swim and the person who drowns... taking his life as a goal, the person manifests himself in practical activities. But the communication between people for the purpose of the product, human life becomes a means. Even if eating and drinking is the end goal, life is produced as a commodity. Life carries the status of a doctor, a teacher, but cannot eat or drink patients and students to live but can live thanks to the work of people of patients and

students. It is labor that produces material wealth in patients and students, so when it comes to labor, it is directly about human beings.

Labor is the human need, purpose, and means of creation, so in addition to the time to satisfy natural needs, people do different jobs to fill in the gaps of time to fill. Labor reveals the attributes of the capacity, quality, virtue and intensity of the labor which is diligence and industriousness; while the role of labor is awareness, creation, production and responding to the subject, making the subject satisfied, delicious . . . in the process of social assignment. All of the human attributes derive from labor that can serve as a common parity for understanding among human beings. Each ethnic group has different natural conditions and traditions and each stage has a different class stance, but regardless of circumstances, the attributes, intensity, role and object of labor are the basis for the similarity and mutual understanding between countries in the world.

Labor not only reforms the natural world, but also creates the person himself. People are created and wealth is produced with the same attributes, but different forms of existence. How man deals with himself, labor also deals with its products. Freelance labor fully reveals human nature, so work in any form is equally valued. In the social division of labor using money as a common parity for exchange between people, human prices are inversely proportional to each other when people become commodities. In labor, there is no discrimination between people, but there are differences in products that are denoted by money, so the society has discrimination among people. Labor costs are different, so benefits are different, people are discriminated against.

Exchange between people is a natural relationship. If there was no drowning, the grief of the drowning would not arise; When it is full, there is no love for hunger; If death does not appear, wishing for eternal life not to come forth... Lazy labor, poor, and unable to eat, cannot help those who manifest a vegetarian diet, receive almsgiving; beat to death has nothing to testify loyalty. Love and hate are unfair because they do not have the conditions to help the concrete. The spoiled, wasteful lifestyle is considered from the perspective of the person who cannot afford it. Abandoning all pleasures, lust manifests itself in sacrificing the very basics of life in order to gain respect. Which standards are beneficial, it becomes a human need. Society uses standards as a criterion, the common parity to evaluate individuals so they establish good and bad, generosity and selfishness, gentlemen and gentlemen, good and evil. If reverence, flattery is a need, then people can live on these needs. That is why there is a division specializing in the production of standards of respect, obedience, commandments, precepts. If the goods were bought and sold in the market for what money it was, the standard man would make that much money.

If people manifest in standards then people are like any other commodity. Money is exchanged for virtue; virtue take capacity; the ability to take quality; product take quality; all these exchanges are human in the standard revealed through the price of money, so money is exchanged in the standard, buying and selling people. Human beings do against the product, standards and money are inversely proportional to each other, so it shows the nobility or lowliness of the person as measured by standards or money. Money is exchanged for love; love bought with money is guaranteed by the standard. Wanting to love without being loved is helpless, unhappy in love is unilateral, there is no injustice in love. If there is injustice in love, the injustice is imagined all making love not come true. The exchange of love for wealth, property, money, power, talent, health is ensured by the norm that makes misunderstanding about the price of love being exchanged.

The injustice perceived from owning the object to meet the needs is scientifically grounded, but will be superficial when it does not stem from the needs and abilities of the subject. If the object

does not respond to the subject with its abilities, the imagination, illusion, unhappiness, suffering arises. The imagination asking others to be this, or that, is no different than asking for a musical deafness, blindness to be an artist. The blame for behavior, disdain for appearance, discrimination, color discrimination in life is due to the standard imagined as the criterion. Things that you have no need for, cannot be able to do but still try to do cause all the suffering.

In the activities of living for money, standards, people become commodities for exchange, people are discriminated against. If the activity lives for people, then standards, money become a commodity. If any product meets popular needs of society, it becomes a commodity produced for exchange. People are a common commodity, people are discriminated against. If the discrimination does not place others in pervasive danger, the distinction is also not perceived, injustice among people has not been discovered. If blind, deaf, imagine how colors and music, the deformed human-made sense would imagine such people being discriminated against with such indispensable nature. If the senses see the difference in life is inevitable, the human-made sense sees the same value in human beings. But human-made senses organoleptic defect does not see the same value that people have, but imagine the value that is in the standard, money. The standard, the money became popular, making the human-made senses not awakened, and the defects were common, bringing people back to the ubiquitous unhappiness and helplessness. The standard and money is common parity in exchange, makes people more deeply discriminated against, injustice among people becomes widespread. If injustice becomes pervasive, the need for pervasive fairness emerges. The state appears to satisfy the need for fairness in the popular fantasy, while the real justice has a distinctive and indispensable nature.

### **3. The goods that human beings use as standards, laws, and money to exchange, connect to make the state's lie revealed and injustice are perceived**

The state emerges when injustice and the need for fairness is pervasive. Citizens do not have an equal need, the existence of the state becomes meaningless to the citizen, so the state exists not only outside the citizen but also in each citizen with a state need. If the citizen does not recognize the existence of a state in fair enforcement then that state should be eliminated as the need to eliminate injustice. The need for justice manifested in civic life is to reclaim what belongs to them. The body, limbs, face, nose are natural possessions that everyone understands, so the conflict between people is not common, and injustice has not appeared. But by living, human separates himself from the life shown in the product, after all, standards and money. The differences in standards, disputes over money, and private individual appearances that deepen injustices among people. Citizens are a large force with a need to be fair in exchange to properly own their own standards and money. Private ownership appears to rationalize the ownership of standards and money over the life of workers in general. The existence of the state is the needs of the citizen, that is, the same requirement between people.

But the existence of the state becomes redundant if the official does not become a profession for a living. The existence of the state is the need of the official so the existing state in each official is manifested as a profession for a living. The State becomes a professional organization as a common parity to exchange and connect among officials in the possession of social-economic power, the official becomes a commodity. The profession of the official is like any other profession that produces goods for society. How goods produced and circulated in the market become goods, the products produced by the state and exchanged in society also become like that. If a state good meets a popular need, it becomes a citizen's need. If a state goods serve as a

common parity for exchange between the state and the citizen, the citizen and the state are goods. How workers get the materials of production to create goods, the officials use the state as a means to exploit citizens in the process of making laws and money like that. Money, the law does not give citizens any real needs, but for the citizens hope, the promise of fairness, fullness. State goods for citizens have hope, the promise of fairness, eliminating injustice for citizens, and at the same time guaranteeing the lives of officials. That commodity exchanged is money and law. But when money and the law serve as a common parity for officials to exchange between citizens, the inequality between the citizens deepens.

The state's social production does not produce all goods in general, but law production meets the needs of citizens. If people commonly obey the law, the production of such laws becomes redundant. There is no law that requires citizens to do the natural inevitable. However, the law is meaningful in that it makes people more complete and from incomplete to more human, bringing people back to the inevitability of being human. If the law is not of human nature, the exchange and connection between people will not take place. The law has become the subject of pervasive human identities. If the law does not become a need to be human, that law becomes redundant. But being human has become ubiquitous and the production of laws has become meaningless. Law enforcement is a separate profession that the state distributes exclusively to the implementing officials' market share. The law enforcement official appeared to be a living, paid job that was paid by the state. Citizens who commonly enforce the law deepen injustice.

Each citizen is a real person and each specific individual, human is an individual, creative, different talent. But state production in turning various inevitable talents into pervasive injustice. Injustice reform and fair production in the law make inequality among people more common and deeper. Officials do not have a need to be fair but have a need to make a living on them. How common is fairness in the law, the real life of citizens is so unfair. Fairness in real life of individual citizens, enforced by the state, becomes events of advertising and marketing for the fairness of the law, the fairness of the officials. The existence of the state has become a popular spiritual need of the citizenry.

The law is the basis for the state to legally possess the entire political economy of the country. Property, wealth, and people living in a particular territory belonging to the state are, after all, admitted by law. The management and use of property, wealth, and people in the State wants to be done by officials. The state becomes a common parity for officials to exchange and connect with. Even fighting for power, going to war between nations, as well as calling for patriotism, keeping national traditions, loyalty to the country, after all, is for citizens to protect for benefits of officials. Official profession is a profession with a personality with a private individual, so the life of an official is a real person living with a private individual in privately - owned. How the existence of the state benefits private individuals, citizens lose their interests like that. Justice is unique, while injustice is more pervasive.

Law is considered as a common parity for exchange between citizens, citizens become goods. Citizens become goods, the person in the body of citizens being discriminated against has a common nature, becomes inevitable of life, while fairness between people is only accidental. The human nature of each citizen has not been fully aroused, so the human-made senses is therefore defective. If the human-made senses is not defect, no one can be reckless and believe in the fairness of the law, of the state, except for private individuals. The law and the state have become a symbol of justice in the image of blind citizens who have a need for color and deafness to listen to

music. If the viewpoint is opened up, humanity is revealed, people have equal values, the justice of the law is just the imagination of the officials.

If fairness is obtained in people with disabilities with the human-made senses of the law, the state, then justice in the law, the state becomes a popular fantasy life. If justice in the law is imagination, money will overcome the imagination of the law, bringing the fairness in the imagination of life more real. If the tradition, peace and loyalty are kept, citizens will still believe in officials, the state, and the law. When the tradition is gone, the patriotism is gone, citizens will no longer believe in the fairness of the law but in the fairness of money. But money is produced and released by the state, so the belief in money as a common parity is also to believe in the fairness of the state.

If the citizen has no need for money, the money becomes meaningless to the citizen, the state becomes redundant when performing the function of producing and issuing money. Money becomes a popular demand, the total value of the political economy by the amount of money, assets and means of production in a country responding to the needs of officials and citizens. All products are produced for the reciprocal of money, one part has money and the other part has products as reciprocal products. Money is a commodity for exchange, so money pushes part of society to one side and the other to the other. Those who are outside the money vortex are watch, enjoying the whirlwind of money in their living. Money becomes the goal, which side people like to be simpler if there is a need to stand on that side when enough money. Money shows contradictions in life, but if money does not appear, human nature is not revealed. The price of money is the development of human history. Money becomes so powerful that nothing can be done but there is nothing in society that is not affected by money.

People with money gain or lose value depending on society in need of money. Citizens make money by owning the means of production to engage in productive labor or by purchasing labor power or by renting out the means of production to increase the quantity of money. If you subtract the cost in the general product, then the citizen's value is measured by the price of money. The price of the product is measured by the demand in the market by the amount of money made by the counterpart citizens. But the money is not used for consumption but stored, the value of that money changes, so the price of the owner of that money also devalues. The wealth of money by keeping conditional society back to the past that it can turn the pot of money dug up, unearthed and the mussel shells can be exchanged again , measure, accumulate, store.

If the amount of money corresponds to the political economy remains constant, then the person who can keep the money becomes rich legally and the person who does not keep the money becomes legally poor. But the amount of reciprocal money is produced and issued exclusively by the state, so whether there is a lot of money or a little money depends on the production and issuance of money. When money inflation, people with money are devalued, legal poor, and citizens working righteously raise prices, values become ambiguous. When the money is taken by the number of people as a counterpart, that value depends on the needs of human employment. The needs of being a human are reflected in the arts, morals, law, science, culture, tradition . . . so how much money is in society, the needs of art, morality, and law , science, culture, tradition... is like that. If art, morality, law, science, culture, tradition is considered an asset that cannot be promoted, it becomes money stored in each person. When money is devalued, art, morality, law, science, culture, tradition depreciate, and when money does, art, ethics, law, science, culture, tradition depreciate. And the real man is the common par value for all.

Human values are manifested in family activities, religion, state, company manifests in art, ethics, law, science, culture, traditions, money, wealth, production materials... counterpart. Citizenship recognized the different forms of labor expressed in the price of money. But when everyone produces the same money, the money becomes redundant. The production and issuance of money is an exclusive function of the state that makes money scarce and valuable, the state has strengthened by the amount of money issued. If the state exists by tax like so, the rest will be taxed will be poor like that. The state tax is collected to reduce the cost of money production, the rest fix the inflation in social demand, the rest pay the salary to officials, if there is not enough money, it will be produced and issued. out. The applied tax makes one part richer and the rest poorer, so no one can get rich by tax, except for those who don't pay taxes. The state spends extra money and citizens' desire for money will be the driving force for development. If the state is stingy in spending, the desire for money is overcome, the values of tradition, morality, law... will be borne in life. The state manages the society effectively when the production and distribution of money are scientifically grounded.

A strong state depends on storing the money of the citizen, so how much money is stored, where the scarcity of money gets there, the state is as strong as the amount of money that is released like that. The amount of money is so much that money has no reciprocal assets, assets, and production materials, money will create virtual demand, values will be imagined, if virtual values cannot be created, money devaluation. Imaginary need is proportional to the amount of money, so people with money return imaginary values. The nature of money is monopoly, very universal, so when the imagined values do not become a counterpart to the money, the money will take the power of the state as a counterpart, the state guarantees the amount of money to be distributed. onions.

All production materials and people in a nation are property owned by a particular state by the amount of money produced counterpart. Meanwhile, the wealth of a country, the amount of money produced by the state is closely related. Where the value of property is equal to the price of such an amount of money, how powerful is the state like that. If the state's power is used as a counterpart to the money and property, how the money devalues, the state will also lose its value likewise, when the assets in society are unchanged. The devaluation of the state causes citizens' belief in fairness to be lost as well. If the money devalues and the State lowers the price, the property will be valued as an object of common price. The more value a property increases, the more the value of the state will be reduced, when the money is devalued. If the state is not honored as every source of values, it becomes meaningless to the citizen. At that time, the state is meant as a means for officials to earn profits, private individual with conditions for development. The state loses when it no longer has a monopoly in producing money to allocate and support that official. Officials are not loyal to the state because wages are not enough to bring loyalty by cherishing more valuable property. But that asset is not equal to the labor produced, but it is bought with wages brought by the state. States are losing in the form of suicide because their own money is released if citizens' wealth does not increase.

Various forms of money have strengthened historically by countering creative labor, so the state that produces that currency is also stronger. For example, USD is not for self-consumption and enjoyment, but for business, but profitable business by speculation and storage. As much as storing USD makes it scarce, USD value is like that, so is the strength of USD. Where the USD goes is the reciprocal asset there; So is the strength of the state that produces dollars guaranteed by assets. If



there is still USD speculation, the rest will enrich wealth by producing and issuing USD. If there is no USD speculation making it scarce, the USD will also inflation will be unavoidable. USD speculation is turning all wealth in the world into a counterpart of USD so popularly, the country producing and issuing USD is getting rich in wealth, and the countries speculating in USD are getting poor. of wealth by the dollar wealth and dependence on it. The USD-producing state is not a perfect state, the pinnacle of all time, but that state's perfection is guaranteed by the strength of the USD. The USD deepens the inequality between countries.

It can be said, "Money becomes the true belief about parity in exchange so betrayal is always expressed in money. Exchange between money for products is an exchange of individual labor with common labor. Therefore, the masking of this injustice by taking money as a common equalizer The existence of money in society deepens injustices. Earn a profit on the gullibility of money parity ". If the injustice brought about by money is fully aware, citizens no longer have a need for equity in money, such as there is no need for injustice, the function exists of the state in the production and distribution of money in the society becomes meaningless to citizens.

If the state has a monopoly in the making of laws and issuing money, but when the falsehood of the law and the injustice of money bring about the full awareness of the citizen, the state becomes redundant to the citizen. . Therefore, the state is only a tool for officials to become a profession to make a living. If citizens use labor tools to improve the natural world, officials use the state tools to reform citizens. Citizens become the living object of officials. Official profession is a special creative labor profession with stable income. If the profession of bureaucracy brings wealth and wealth, it becomes the dream of those with weak capacities, poor qualities, and bad habits. When public officials become popular, hot growth, or popularized, how inflationary officials appear, or when real officials become scarce, fake officials emerge. show up like that. How can counterfeit producers live in an economy, so do fake officials.

The lies and injustice do not come from real people, honest citizens, real officials, but from fake officials. When the state fails to promote the function of law production and money issuance, the fake officials reform to bring citizens out of reality and bring them to life in satisfaction of their imagined needs. The fake official turns real people, individual specific individuals, creativity, different talents into injustice in the division of social labor by the distribution regime. The creation of the state of the official is that the perception of nature, life is direct, indispensable of talented individuals; Seeing talent, especially injustice, makes injustice the fairness of law and money. The State makes laws and issues money, taking citizens as the subjects of residence for officials. Commonly exploiting citizens for use in what the state wants, that exploitation becomes a special profession, the education sector.

From the beginning, education is one of the forms of producing real human beings by improving each other's human nature to be revealed in the inevitable knowledge in general. Education has the essence of inevitable knowledge, creating real people. Mutual reform among people in a community makes everyone become different teachers with common meaning, while each other's products become people of the same nature. Education is a reality of living in the relationship between people to be created in a inevitable way. But the false, injustice appeared so popular that the need for truth and fairness also emerged. The standards of truth and fairness become the object to renovate and produce products that bear the human identity. That improvement, production is education. The inevitability becomes scientific knowledge, and the imagined convention becomes

the universal norm. The corruption of education occurs when the standard is used as a common equal in exchange, the connection between people, the person becomes a commodity. Right from the moment of birth, people do not have the need for standards but only want to live honestly with all the inevitability, but education has trained people to live according to the standards, creating habits, preferences and becoming needs. bridge. At that time, man is a slave to standards that become the spiritual need of man. How life complies with the inevitable, man has been a slave to such standards. How the prison locked lives like that standard of keeping people like that. If work has set man free, then standardized education makes man a slave. Teachers have the nature of standards so that standards become ideal in satisfying the spiritual needs of society. State through education to transform people into products with citizenship to use in the things the state wants. States in history have survived by the standards that that state produced, the minimum standard being the law. Each state produced its citizens by its own epochal law, making the laws of each state different. States have educated about loyalty, love, and serve each other in a very vague and contradictory manner, so when putting it in relation to its interests, each state understands loyalty and love. That service is different. The offensive against each other between political institutions, peoples, and parties that have taken place in history is due to the inevitability of being masked by the falsity of norms. The norms that have made people difficult to understand, when calling for forgiveness to each other but are tied together by standards. The state produces commodity robots that take on various citizenship, and real people become art of living in dealing with norms of living deceitfully. The art of living has become a popular demand, so if teachers are a profession that can earn a living by standards, they can either serve religion, or serve businesses, or serve for government. If the teacher serves the state, then become a salaried official in the production of robots to be used for the state wants. At first, education makes people share the same nature, but the corruption of human organization forms, education becomes a livelihood. But the teaching profession is an individual creative labor, if the teaching profession becomes popular, grows hot, and inflation, false teachers will appear popular. Officials and teachers are closely connected with each other, so when public officials and teachers appear popularly, thoroughly exploited citizens become impoverished but are satisfied in their spiritual needs with standards envisioned by officials, popularized by teachers. Therefore, it is not necessary to abolish all states in general but to abolish the state that protects officials and educators. Officials, educators, lazy, stealing . . . are the same in nature but lazy, stealing . . . honestly, more transparent. The State is a fair need for citizens, but public officials and educators who are eager for their own benefits make them fake. If lies are brought by false teachers, injustice is done by false officials, the need for truth, fairness arises. The need for truth and fairness is like that, citizens have the need to abolish the state like that; That is to abolish the state to protect false officials and educators to earn a living.

#### **4. Conclusion**

People are worth. Human, life, and product are factors of exchange and connection in the process of fulfilling human nature, but when using human as a common equal, the value of life is inversely proportional to the real value. products, lives, and products become commodities for exchange. The product has the attribute of users exchanging and connecting, making specific individuals and people realize the same nature. Standards, laws, and money appear as a common parity in exchange, and people become commodities. The falsehood of norms, money in exchange, connections between people makes injustice appear, the need for justice is born. The state appears

to meet the fair needs of citizens, it promises to make all citizens develop their human nature in that life. The existence of the state makes the law, money, and standards lie revealed, so citizens no longer believe in the fairness of laws, money, and standards, the existence of the state is only. It is also a living tool for officials and educators. Eliminate the false falsehood of officials, educators and private individuals, human nature is complete, then communism appears inevitable.

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