

THE HUMAN ESSENCE

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Abstract:

A thing exists by internal exchange and external exchange. Nature is a unity of parts. Natural exchange is an internal exchange, an inevitable exchange; natural exchange is an external exchange, a free exchange. Humans are a part of nature, so humans are objects of nature, humans are both in and out of nature. The exchange of humans is natural, an inevitable exchange, but the exchange of humans is an exchange outside of nature, it is, of course, a free exchange. Natural exchange with humans makes free exchange an exchange of people, while exchange necessary is an exchange outside humans, not people. Liberty is being within human beings, inevitable being outside of humans. The exchange between the inside and the outside transforms the necessity of nature into the freedom of human beings. The perfection of humans is going from inevitable to liberty in specific historical means and ends. Humans are free subjects.

Keywords: Humans, liberty - exchange, inevitable, standard

INTRODUCTION

Humans are a big problem, especially in the history of philosophy, ethics, politics, etc., which are studied from different angles. Each branch of science divides humans into different sets, thereby indicating the meaning and value of human life. The division of humans into different parts, so each science shows the attributes of humans about the richness and diversity of objects. Each science promotes the strengths of different people, making humans become different means, and the purpose of human life is forgotten. In today's conditions, the phenomena of war of aggression, arms race, ethnic conflicts, biological and chemical weapons, the hegemony of big countries, and money and economic wars are unavoidable. Humans in this day and age continue to be vehicles for things alien to humans. The article the essence of humans contributes to a multi-dimensional view of human life from the scientific methodology of humans.

LITERATURE REVIEW

The article titled the human essence is a research work inherited from different research works. According to Karl Marx's theory of human nature (2019), the human essence is liberty. In which, it is affirmed that the species instinct is "the objects of will. Behaviours with will is absurd for species instincts. Human behaviors are either species instincts or absurd behaviors" (Quoc, 2019, p.201-202). Money with perfecting human (2020) clarifies money in human exchange. "Money is a means of exchange, but when it becomes an objective, money separates the social divisions' into two different sides" (Quoc & Tri, 2020, p.17). The Nature of Power (2020) indicates that human needs are "Thanks to their power, humans are likely to ignore the imaginary needs and desire to overcome all dangers and the hardness of life, namely willing to

save people from fire or plunge into the water to save the drowned without considering their lives, scarifying themselves to get justice and fairness for others even though they may encounter the harsh retort” (Quoc, Tri, Dung, Lam, & Hoang, 2020, p.82). The consistency between the truth and deception during humans’ development process (2021) clarifies the truth and points out: “As much as the truth that people lose is compensated by such deception and the deviation in the direct and unavoidable relation among people” (Quoc, N. A., Tri, N, M., Lam, N.M., & Hoang, D.T. 2021, p.4213). The nature of sex (2021) clarifies that sexual behavior is free and creative. “Whenever there is any satisfaction between people, that satisfaction is sharing, empathy, trust, forgiveness, tolerance. Mutual dissatisfaction between people causes discord, selfishness, jealousy, suspicion, envy” (Quoc, Thuong, Hoang, Bung, Chien, 2021, p.294). The nature of liberty (2021) states: “If human beings do not exist, nature is meaningless, if people are eternal or lost, nature is superfluous; man is the beginning and the end of the perception of nature” (Quoc, Tri, Nghieu, Dinh. Chien, & Hoang, 2021, p.835). The alienated human (2021) said: “Standards that meet needs and bring practical benefits will be disseminated. But the standard that is universally realized is not a norm but an instinct, unconscious like an animal” (Quoc, Tri, Thuong, Hoang, & Bung, 2021, p.256). The nature of money (2021) asserts: “Money, people, and standards are unified, but when money is the goal, it acts as a common equivalent in exchange, purchase, and sale; standards and people are commodities” (Quoc, 2021, p.624). The Nature Family (2022), “A family is an organization in which one individual has the right to use the other for shared freedom, truth, and creativity. It is where the individual finds the truth about himself in the fulfillment of human nature” (Quoc, Nghieu, Chien, Dinh, Bung, & Hoang, 2022, p.111). The disappearing state (2022) argues that “The right to life, liberty, and happiness are basic human rights. The need to be human becomes the need of the state” (Quoc, Tri, Thuong, Hoang, Chien, & Bung, 2022, p.1233). Psychic phenomenon (2022) shows that “The desire to lie, greed, envy, deception, theft, corruption, tax evasion becoming popular is not psychotic, while individuals who are honest, straightforward, creative, and free are mental. Money is a common spiritual need, therefore, greed for money is not psychotic and not being greedy for money is psychotic” (Quoc, Nghieu, 2022, p.127). The above documents have not clarified the human essence but it is the data to clarify “The human essence”.

METHOD and DATA

The topic is approached from the theoretical system of human science, which is a theoretical system that takes real people, and living individuals as a premise. On that basis, human life in natural and social exchange is clarified from the methodology of political economy science.

In addition, the topic-specific research methods such as analysis and synthesis, logic and history, inductive and interpretation, abstraction, generalization, comparison, comparison and literary methods for research and presentation.

RESULTS and DISCUSSION

Human's science

Historically, when studying humans, the sciences separated humans into different parts. Philosophy studies humans as a whole, thereby clarifying the human essence. However, because it is conditioned by the institutions of history, the study of humans is still confusing, and sometimes incomplete. The mistake is that humans are historical subjects, but humans bow to things created by humans. Humans become estranged from themselves and enslaved by things that are not human, that is, slaves to standards, money, family, religion, state, and company. Human science is an independent science that does not take humans according to given patterns as a premise but takes real living humans as a premise. Those are the individuals, the actual living human beings, the people who satisfy the needs of food, drink, shelter, and maintain the race, and at the same time constantly create the needs, that is human needs. The sciences that are alien to actual humans only make it difficult for humans to understand, and science is imaginary. Human science is a natural science, the science of liberating humans.

Mathematics starts from unproven axioms, human science starts from real humans living, creating needs. It is humans in exchange with nature. However, when considering humans in exchange with nature, the premise of all considerations is whether humans and nature have limits or not. Nature has limits, then nature exists in exchange with objects outside of it, this exchange is free. Nature has no limit, then nature exists in the exchange of its constituent parts, this exchange is inevitable. Inevitability exists within nature, while freedom exists outside of nature, so nature, inevitability, and freedom are a unity. Humans are a part of nature, so humans are both inside nature and outside of nature in exchange. The exchange of humans is natural, this exchange is inevitable, but when exchanging humans is an external exchange outside nature, this exchange is free. Inevitable exchange in nature, free exchange outside nature becomes inevitable exchange outside of humans, exchange freedom in humans. The exchange of humans is an exchange inside and outside of humans, that is an exchange of inevitable and liberty. Natural exchange is inevitable, and human exchange is free.

A natural exchange is an exchange that is both internal and external to nature. The inner exchange is the essence, the outer exchange is the phenomenon, and the natural exchange is the exchange of essence and phenomenon. Humans are a part of nature, so exchanging humans is a natural exchange, an exchange of essence but when exchanged humans are an exchange outside of nature, an exchange of phenomena. The exchange of humans is an exchange both inside (essence) and outside (phenomenon) of nature. Phenomenal exchange is an exchange of humans, and exchange is essentially an exchange outside of humans. The transformation of natural essence into human phenomena, and natural phenomena into the human essence. The exchange of humans is internal and external; is the exchange of essence and phenomena. Humans are the essence of natural phenomena, the exchange of natural phenomena. Nature is the essence of human phenomena.

Humans are liberty - exchange of natural phenomena. The essence of a triangle is that the sum of the three interior angles is equal to two squares (2π), which is always true for different

triangles. The sum of the three interior angles equal to two squares (2π) is the object of human beings and is also the object of all triangles. Liberty - exchange is an object of humans and also an object of natural phenomena. Humans are liberty - exchange of natural phenomena, it fully complies with natural laws, so it is the same, but depending on living conditions and circumstances, humans manifest in different bodies by the circumstances in exchange. The essence of the triangle is the object of all the different triangles, so humans and liberty - exchange are the objects of natural phenomena.

Humans and nature are united in a certain body. The body is constant, then nature and humans' exchange are proportional to each other, large humans are naturally small and conversely, strong nature is a human weakness. Nature is the end, while humans and the bodies are the means and the object of each other. Humans as a common equivalent in exchange, naturally, the body is a commodity, fully exploited. Humans are Liberty - exchange of natural phenomena, so human beings are not given patterns, but in exchange, depending on the condition of the body, by nature that human beings manifest in the liberty - exchange of natural phenomena. Natural phenomena have human needs in exchange, so humans are the goal of nature. The need for humans becomes a natural ability to satisfy.

Truth, creativity, liberty

The need is self-awareness. Self-aware of hunger and thirst, there is a need to eat and drink. Humans' need is self-awareness of humans, that is, self-awareness of the lack of liberty - exchange of phenomena should be directed towards the liberty - exchange of natural phenomenon. Natural exchange is the object of human perception. Humans are not only self-perceiving, perceiving objects, but humans are natural free-exchange perceiving subjects. There are no perceptual objects that are not humans or natural free - exchange. The phenomena in nature are liberty - exchanges that make nature move and change in space and time. Humans need people to act as mediators in natural exchange. Human needs translate into a natural ability to satisfy.

The transformation between humans and nature in means and ends causes the body to manifest inevitability and freedom. Body exchange, naturally, is an exchange outside of humans, is an inevitable exchange, the body has the instinct of a species in nature. Inevitability is both inside and outside the body, so exchange of the body is an inevitable exchange, but an inevitable exchange is an exchange outside the body, exchange humans. The exchange of humans is the exchange of human needs, the exchange of needs with the ability to satisfy needs that is the reality, the truth. To need without ability is impotence, to be able without need is unhappiness. Helplessness and unhappiness are the causes of falsehood. Truth and falsehood appear in the lives of humans. Humans are the measure, the common equivalent, the end, the truth and the false are the means, the object of each other, inversely proportional to each other, but the reality of life is eliminating falsehood, so no one likes a lie, except those who make a living by it.

In real life, the truth is human needs, so reality always creates needs. Create demand by adapting yourself to the right audience or choosing a new one accordingly. This renovation is not arbitrary, but it depends on the scarcity or abundance of objects. Rich in living objects,

humans can reveal their nature and creativity. But when living objects are scarce, humans reform themselves to suit new conditions. Therefore, humans not only reform nature but also reform themselves to not only satisfy human needs but also satisfy natural needs. The richness of humans, natural constantly appearing, means the rich social products make the needs constantly be created. Need abundance is the abundance of satisfying objects. Rich in needs, the object is rich in choosing to match between ability and satisfy needs. The variety in choice is the creation of humans. Humans express themselves through different objects by their abilities and needs. That is the freedom of human beings. Freedom is a human need that is realized by ability, that is, people "do according to their ability, enjoy according to their needs".

But the evolution of humans is a process of transition between the inevitable of nature to the liberty of humans. The transformation between necessity and freedom is expressed through truth and creativity in different means and purposes in human life. Human life is an exchange of the inner and the outer, it is a process of transformation between essence and phenomenon, inevitable and liberty. The exchange of humans is an exchange of living reality, an exchange of truth, but when exchanging of living reality, it is an exchange outside of humans, exchange alien to humans, exchange instinct of species, exchange inevitable. Real life is an exchange inside and outside humans, an exchange of liberty and inevitable. The exchange of humans is an inevitable and free exchange that divides humans take place. Freedom on the inside, inevitability on the outside, humans have the instincts of a species. Liberty on the outside, indispensable on the inside, humans carry the instinct of creativity. Freedom and inevitability are different means to human perfection. Humans are the unifying subject between inevitable and liberty for truth, creativity in exchange. The transformation from the inevitable of nature to the freedom of humans by truth and creativity. Humans separate from nature to become liberty subjects. Liberty is in and out of people, so the exchange of people is free. The evolution of humans is the process of transitioning from the inevitability of nature to the liberty of humans. Humans are liberty subjects in exchange, so humans have separated themselves from nature by freedom. Each human, personal is liberty.

Liberty is separated from humans, individuals with products, so the product is always personal. The individual is the owner of the product. Products are created inside our knowledge, and products are produced outside our means of living. In the process of creating products, the body is protected and nurtured by the individual. Therefore, the individual is the owner of the body, knowledge, and means of subsistence. Individuals are actual human beings, specifically, individuals who have human needs. The human needs of individuals are the exchange of body, knowledge, and materials of living. The body, knowledge, and means of living are the ability to satisfy different objects. Objects that satisfy needs are popularized and become products of society.

Liberty is the individual who owns the product, so there is no freedom in general, but the free exchange is personal. Personal exchange is the exchange of body, knowledge, and living materials. An exchange of bodies is an exchange of sex and labor. Knowledge exchange is a standard exchange. The exchange of living materials is an exchange of jobs. An individual exchange becomes an exchange of sex, labor, standards, and jobs. Sex and labor exchange is

the exchange of jobs and occupations in the process of assigning functions, tasks, or social division of labor. A personal exchange is an exchange of jobs and standards. But the existence of the individual is both an internal exchange and an external exchange. Personal exchange is the exchange of humans, liberty exchange, and exchange outside of individuals is the exchange of jobs, exchange, standard exchange, and social exchange. Social exchange is an exchange of standards, and work, but the social exchange is an exchange outside of standards, work in an exchange of money. Work, standards, and money are goods in exchange, buying, and selling of society. Work is the end, pleasure is the standard, and money is the means. A standard is a measure of how consistent the exchange of money and work is. Money as an equivalent in exchange is the standard, and jobs are goods that can be bought and sold to make a profit. Liberty exchange is the exchange of individuals into a liberty exchange is the exchange of society, exchange of goods.

Commodities are the needs of exchange, purchase, and sale, so goods are produced in a variety of designs, quality, cost, productivity, types, and functions to meet the needs of society. The abundance of goods becomes the abundance of social needs, the richness of people. Needs, goods, and people are unified. Needs are the ends, goods, and people are means and objects of each other. Goods are the measure, then people and needs are unified. But when humans make common parity, needs and goods are quickly sold and resold. Then, whether goods are needs or needs are goods, it is the same. But basic needs are human needs, so goods are human needs or people have the same needs for goods.

The transformation from the exchange of humans, liberty, and the individual to the social exchange makes the exchange of life rich and mixed between the exchange of body, knowledge, and means of subsistence, sex, labor, employment, standards, money, and goods. One of the above factors is taken as a common goal, measure, or equivalent, the remaining elements are unified, both as a means, as an object, and as each other's goods in exchange. This exchange makes in the process of social development a distinction between good and evil, justice and injustice, and truth and falsehood appear. The transition from nature to social life is an evolutionary process in which humans are still the subject of the history of that process.

Human needs

Humans are human needs, so humans are valuable. The value of humans is truth, creativity, and freedom in exchange. Truth, creativity, and freedom become the ability to satisfy human needs. Capability is the product of truth, creativity, and freedom. But the truth, creativity, and freedom are values, so products are values. Humans are the value of the product. Owning people and owning products are of equal value in exchange. Product exchange is an exchange both inside and outside of people. Product exchange is an exchange outside of people, an exchange of goods, and a social exchange. The exchange of humans is an exchange of value, but an exchange of value is an exchange other than people, an exchange of goods, or exchange social. In the process of exchanging value inside and outside humans becomes exchange value is an exchange of goods, exchange society. Humans lose their value and depend on society, so humans are no longer a measure, but society becomes a measure of humans. Humans are measured by standards or money in exchange for confusing values. Value becomes price and

price becomes value. The exchange of humans is an exchange of value, but an exchange of value is an exchange in addition to humans, and an exchange of goods. Social exchange is the exchange of prices measured in money. Money becomes the measure of price for all.

But humans are human needs, one of the most practical needs of humans is the need for the body, the need for labor, the sex. The exchange of humans is direct, inevitable; is the exchange of living knowledge. The exchange of humans is the exchange of bodies, sex, and labor. Body exchange is an exchange outside of humans, an instinctive, inevitable exchange. The exchange of humans becomes an exchange of knowledge, sex, labor, and instincts. But the exchange of knowledge, sex, and labor is the exchange of functions and tasks in the process of social division, which manifests in different jobs, while the instinctive exchange is the exchange of the body so humans, body, and work are unified. The job is to mediate the exchange between humans and the body. Work is the end, then humans, bodies are means and objects of each other. Humans and bodies transform each other in means and ends. If humans are perfect then the body is defective and if humans are defective then the body is perfect. Perfection and imperfection are united in humans. Humans are the mutual compensation between imperfection and the perfection of body and work. When the body is defective, humans produce tools with high strength, heat resistance, microscopes, telescopes, airplanes, cars... and when the work is defective, human needs exhibit a satisfying ability in cultivating crops, protecting animals, and sensing fellow human beings.

Humans have different abilities and needs in exchange to become the division of functions and tasks in labor and work. All jobs and professions in the family, religion, state, and company are equally precious and equal, but the lies of patriarchs, clergy, civil servants, and businessmen in the professions make helplessness and unhappiness appear. The exchange of humans is the ultimate goal that is to exchange life knowledge, and scientific knowledge. Humans produce products not only for their own life but also for perfection that is to make human needs into the ability to satisfy social needs, Humans become the need of all. The evolution of humans is no longer the evolution of the body, but the evolution of humans, and the body is produced by tools outside of humans, which is the natural liberty - exchange process.

Sex is one of the needs of human beings, so sex is not only an instinct, but sex is also a creation. Humans have different needs but the most basic and true need of human beings is the need for truth. To exchange human needs is to exchange living truths. The truest truth in the exchange of orgasmic ally-satisfied human beings is sex. There is no greater satisfaction or happiness than the exchange of human beings, but there is no truer exchange of human beings than the exchange of sex. There is no greater pleasure in the exchange of people than in the exchange of sex. Sex is creation, sex is responsibility. The creation of sex does not work at one time, then another, not with this object, then with another, not in one way or another. But when sex exchange is an exchange outside of humans, sex is forced, a commodity in social exchange. Standards of sex, money, love, marriage, and family become commodities in exchange. Products of sex are produced like other goods, the sex economy creates jobs and redistributes society, but social problems related to sex appear.

Human needs are different from the needs of other species, humans have only one need, human needs, but depending on specific conditions and circumstances, needs are created for suitable living subjects. Species have different instincts, it is the perfection of behavior so it can satisfy many needs at the same time, but when satisfying the needs of humans is a creative need, so satisfying this need from giving up other needs. The exchange of humans is an exchange of human needs, an exchange of living knowledge, but when exchanging knowledge is an exchange outside of humans, an exchange of spiritual goods. The exchange of spiritual goods is the exchange of social spirits. Social spirituality to be common is a universal spiritual need. The common spiritual need in society is the product of helplessness, unhappiness, and falsehood. Standards of fairness, truth, eternity, and money are common spiritual needs in the process of social division. Spiritual needs are universal, real humans are particular, and imaginary humans are universal. The social division takes place between real humans and imaginary humans. Imaginary human beings and real human beings united in social life are the same truth, all fully manifesting their ability to satisfy their needs, that is, "to do according to their ability, according to need". But it is a pity that the image does not believe in his living reality but seeks truth, justice, and eternity with his falsehood. Personal appearance is the need to eliminate falsehood. When the personal exchange is an exchange in addition to people, individuals are goods in exchange for common spiritual needs. The individual who satisfies the common spiritual need in exchange is to be creative. The individual is both a product of humans and a product of common spiritual needs, so the individual becomes a historical subject, those are talented patriarchs, cardinals, leaders, and directors.

Education is a human need. The exchange of humans is the exchange of education that is the exchange of living knowledge between humans. Humans are created out of each other's ways of living, so this exchange is truth, creativity, and freedom. The exchange of living among human beings is voluntary, voluntary, and disinterested, so it is not a relationship of promise, hope, or redemption. All human beings in exchange live equally and are equally valued. But when the exchange of education is an exchange outside of people, the exchange of knowledge is alien to life, education is corrupted, and education is a commodity in exchange social. Education is a commodity in social exchange, then education becomes a social need, making the products of education produced like other goods such as investment in facilities, textbooks, testing, inspection, accreditation, marketing, enrollment advice, and income security make education alien to life. Standards are equally educated and taught to make human beings the same. Humans are equally common, so the source of labor is both redundant and insufficient, unable to meet the job requirements produced by education. The educational economic sector becomes the education market, so the demand for employment becomes the need for knowledge, and then education returns to its true nature.

Money is a product of humans, so the need for money is a human need. The exchange of humans is an exchange of money, so humans are created by money. Money is the means, humans are the purpose. The transformation between money and people makes humans only a means, and money is a purpose. When money is the purpose, people are the means in exchange, the exchange of money is an exchange in addition to humans, money is a commodity in exchange social. The exchange of money makes everything a commodity, so money is power.

Money is power, so having money is having power, and having power is having money. Money corresponds to power. Money becomes a monopoly product issued by the state. The monetary policy of the state is the policy of salary for civil servants, and tax for citizens. Money meets a universal need, then they are power. USD is the strength of the American regime, but the exchange in USD makes unfairness and fraud in exchange common. The need to eliminate injustice is the need to abolish the USD becomes the need to abolish the monopoly of issuing USD.

CONCLUSION

Humans are human needs, so humans are valuable. Humans are free subjects, so freedom is a human value. Freedom is the individual who owns the product. The products of the individual are the body, knowledge, and means of living. Products are personal, so personal ownership and ownership of products in exchange are the same? Personal exchange is the exchange of body, knowledge, and means of living, becoming the exchange of goods and the exchange of society. Social exchange, the exchange of goods is standard, money makes goods rich, and human life rich. In the richness of social life, the division of labor is inevitable, but all forms of labor and work are equally precious, and human beings have no discrimination. But when labor and work are measured by standards, money, the difference in the price of labor becomes unjust in the process of social division, human is a commodity, is differentiated by the price of money is inevitable.

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