



## Philosophy and Science in Social Life

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**Abstract:** The content of this scientific article aims to clarify the difference between philosophy and science, thereby distinguishing the utopian society from the scientific society. The scientific society affirms that people are subjects and products of each other. Human life is freedom and responsibility for each other. This study approaches humanistic and social philosophy to achieve the above purpose and uses qualitative, analytical, synthetic, and inverted methods. The results achieved in this study aim to lay the foundation for scientific research in general and social science in particular, especially building a realistic society in which human happiness is the ability and need of each other. This new work results from a systematic research and presentation process on subjects and products, ownership, and responsibility for using and promoting human factors in social relationships, especially individuals owning money. Communication between individuals with money gives rise to the species of money. Humans are the subject that becomes the product of money. Individuals who possess money become money that develops humans. Money uses individuals to do what money wants.

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### 1. Introduction

Philosophy in the modern context is undergoing profound and diverse changes. The rapid development of science and technology, globalization, and complex social issues pose many new philosophical challenges. At the same time, it also opens up new opportunities for philosophy to contribute to solving human problems. To date, philosophy is diverse in terms of schools and methodologies. Philosophy is no longer limited to a few dominant schools; modern philosophy has witnessed the emergence of many new schools that combine elements from many different cultures. Research methods are also more diverse, from logical analysis to phenomenological, experimental, and even methods inspired by natural sciences. Philosophy is increasingly closely linked with other sciences such as physics, biology, psychology, sociology, and even humanities such as literature and art. This intersection creates new perspectives and exciting research questions. Modern philosophy has not only focused on abstract issues but also paid much attention to hot social issues such as bioethics, social justice, the environment, and the future of humanity. However, the rapid development of artificial intelligence, biotechnology, and information technology raises many questions about the nature of human beings, consciousness, and the role of technology in life. Philosophy plays a vital role in finding answers to these questions. The challenges of universality in the context of multiculturalism and globalization in the search for a unified and universal philosophical system are more complex. Philosophers today often focus on building philosophical systems that are relative and suitable

for each specific cultural context. Philosophy provides a foundation for critical thinking, helping people understand themselves and the world more deeply, solving social problems, and improving quality of life. It is a philosophy that helps people practice the ability to think independently to criticize deeply ingrained views and beliefs; philosophy explores fundamental questions about life, the meaning of existence, and the relationship between humans and nature and society; philosophy provides the theoretical frameworks and thinking tools necessary to solve complex problems of modern society; philosophy helps people live a more meaningful, happier and more fulfilling life. Philosophy remains a vibrant and vital field of study in contemporary society. Despite many new challenges, philosophy is essential for people to understand themselves and the world and build a better future. That is why I wrote the article on the difference between philosophy and science.

## **2. Theoretical overview of the main concepts**

The fundamental concepts in philosophy and science, let's analyze the differences between metaphysics, pure reason, utopian society, and scientific society. Metaphysics is the branch of philosophy that studies the most fundamental problems of reality, such as the nature of existence, space, time, cause and effect. It seeks the most general and profound principles about the universe and the place of man in it. Metaphysics uses reason to reason about problems that are beyond the capacity of sensory experience. Pure reason is the ability of reason to reason about problems independent of experience. Pure reason is the tool that metaphysics uses to discover truths about reality. Philosophy is the science of the most fundamental issues of life, including metaphysics, theory of knowledge, logic, ethics, aesthetics, etc. It uses reason and experience to seek an understanding of the world and humanity. Philosophy has a broader scope than metaphysics, including more specific issues such as ethics, politics, and art. Science is the pursuit of knowledge about the natural world through observation, experimentation, and the construction of theories. It uses the empirical method to test hypotheses. Science focuses on observable and measurable phenomena. Metaphysics, pure reason, philosophy, and science are closely related concepts. Metaphysics is a branch of philosophy that uses pure reason to study the most fundamental questions about reality. Philosophy has a broader scope than metaphysics, including more specific issues. Science focuses on studying the natural world through experimental methods, so science still needs to be understood as human life because it is about perceiving and transforming the natural world and perceiving and educating people. The concepts of metaphysics, pure reason, and philosophy are not different; they are always unified. I unify these concepts in this article to clarify the difference between a romantic and a scientific society.

Utopian and scientific societies are ideals of a better society but fundamentally differ in approach, goals, and methods. The nature of Utopian society is an ideal society, often based on people's dreams and aspirations for a perfect society without injustice and suffering. The approach is mainly based on imagination, emotions, and moral and humanistic values. A utopian society aims to create a society where everyone lives happily, equally, and in harmony with nature. Utopian societies often need a specific, straightforward method to achieve their goals. The nature of a scientific society is practical, taking truth as the criterion based on scientific analysis of the laws of social development. The approach of scientific socialism is based on scientific principles, using scientific methodology to analyze and solve social problems. The goal is to build a fair, democratic society where people are liberated from exploitation and oppression. The scientific society proposes a method of implementation that uses revolutionary and reform measures to change society. Both utopian and scientific societies play an essential role in the history of human thought. Utopian societies provide ideal ideas and motivation for change, while scientific societies provide a theoretical framework for analyzing and solving social problems.

## **3. Research methodology**

The topic is approached from the methodology of human and social philosophy: to take humans and real society as the research object. Humans are the subjects that satisfy abilities and needs. Each individual has the ability and needs of each other, a characteristic of human communication. Honest human communication is through all products perceived, created, and produced in society. Society exchanges and sells goods measured by standards and money. At the same time, qualitative, analytical, synthetic, and reverse methods are also used. Using the inversion method, the author points out the mutual conversion between cause and effect, necessity and freedom, ability and need, means and purpose, subject and product,

especially the issue of human ownership according to standards and currency in social life. Humans are different from animals in that animals live in the natural world; humans survive on their products. Society is a product of humans, so humans exist in society—the existence of society in all its different forms of human possession.

## 4. Discussion

### 4.1. Philosophy

Life is science. "Science is a product of humans, so humans live thanks to science. The richness of human life makes science different not only in the field but also in the level of expertise" (Quoc, N. A., 2024, p.5). Science is manifested in various daily activities, jobs, and occupations. Science is the ability of life to become a human need; that is, individuals need each other in life activities. Individuals need each other not only to have limbs, organs, senses, and brains to support each other in life but also to learn and exchange knowledge, giving individuals a precise nature. When oral labor was separated from manual labor, the division of labor appeared. Any profession that became a commodity in commerce and was widely exchanged became a specialty. When speech labor became a profession, language became rich, and concepts, judgments, and inferences were systematized by direct causal relationships into principles related to practical life activities. Science has appeared in management, service, and daily life. "The most important value is attached to the formation of a digital legal language in the automation of rule-making" (Livson, M., Eshtokin, S., Vasyukov, V., Yudina, E., Baybarin, A., & Pivneva, S., 2021, P.1-12).

Science is a product of the historical development of humanity. But when science is separated from life and becomes a commodity of exchange, science becomes metaphysics. The object of metaphysics is no longer the direct causal relationship; its object is the first causes and the final effects of nature, man, and society. Metaphysics, pure reason, and philosophy are no longer sciences; they seek to understand the meaning and value of the first causes and the final effects of the universe for man and society. Philosophy has become a science beyond man; it is a purely theoretical and rational science. Pure reason becomes a force that dominates man. All work, profession, thought, and perception depend on pure reason. The individual is a slave to that knowledge and is dependent on it. The individual becomes a biological robot. Metaphysics is the pre-programmed software installed in each individual. Impotence and unhappiness make metaphysical theories conservative and erroneous when social circumstances change. Dogmatic theories, alien to life, turn science into a utopian society. Aspirations and ideals become imaginary, the product of impotence, unhappiness, and illusion, fiction.

Science originates from life, but when it becomes metaphysics, it no longer arises from life but from aspirations that make that knowledge idealized. Aspirations and ideals are the premise, goal, and measure of scientific cognition and research, while real life becomes different. Theories containing ideals forget the living person, returning the whole life to a state of preparation for imaginary happiness. However, aspirations and ideals are expressed through specific means and goals depending on human conditions and needs. The richness of needs and possibilities becomes the richness of aspirations and ideals; that is, the richness of doctrines. Each doctrine appears in specific conditions and circumstances and has a particular means and purpose. When the doctrine is the goal, the content of the doctrine describes the value of life, which is generalized by the standards of life. The standards become mutual possessions between individuals, which is society. Society is divided into many parts; one part lives according to that standard, and the other part becomes the victim of that standard. The standards make each person different in their way of living and enjoying. Throughout history, thinkers have called on people to forgive each other, but they have created standards to judge and condemn each other.

Doctrines appear not based on life but on ideals and aspirations. Philosophy is one of the doctrines that emerged early in the history of humanity, which was still full of helplessness and unhappiness. When metaphysics officially appeared, it did not take real living people as its premise but took aspirations and specific historical ideals as its premise. The premise of metaphysics is the concept of the world and the standard of human life. Metaphysics is not only a pure theory but also a product of helplessness, unhappiness, and fantasy. The world and human life are explained from the first cause and the final goal. It tries to find the value and meaning of the first cause and the final result through generalization and abstraction. Systematically systematize the first causes and the final result into theory by using related

categories and concepts. Aspirations and ideals are expressed in traditions, ethics, laws, and regulations through right and wrong, truth and falsehood, justice and injustice, and good and evil. Metaphysics becomes the methodology for futile, utopian science. Throughout history, metaphysics has been rich and diverse, with many doctrines. The richness of life and history in each period has created different futile philosophical doctrines and metaphysics. But the richness of metaphysics is the richness of methodology. Different methodologies make science ambiguous and in need of clarification. Philosophical schools throughout history have interpreted the world in various ways to rationalize life without considering man as the creator of that life. The error of pure reason has made the sciences directly related to metaphysics erroneous. The mistake of metaphysics makes man helpless and unhappy. The deception of metaphysics has become the means and the goal of many patriarchs, priests, civil servants, businesspeople, and scientists. Differences in the field of metaphysics become differences between the sciences. Differences in science become differences in class views of family, religion, state, and company, with the norms of tradition, canon, law, and work dominated by personal interests. Metaphysics is no longer a place for exchanging knowledge to serve life; it has become a means to justify the goodness of family traditions, religious canons, state laws, and company interests. It serves the work and career of patriarchs, priests, civil servants, and business people, making metaphysics complicated in ideals and conflicts in values. Metaphysics becomes a methodology of cognition; it becomes a dominant force in society and creates impotence, unhappiness, and deception. The need to eliminate helplessness, despair, and lies becomes the need to eliminate metaphysics, that is, to eliminate traditional philosophy. The elimination of philosophy is based on the premise of life.

Life is the subject of science. Science comes from life and is the understanding of necessity. Knowing how to swim would not be necessary if there were no drowning. If hunger, thirst, and cold did not appear, love for the hungry, thirsty, and ragged would not arise. The population is large, living material is scarce, new needs appear, and people's way of life changes. Frivolous ideals become metaphysical, not scientific. Communication between individuals is no longer a reality but a means of satisfying life ideals. Wealth and success are the goals; each individual becomes a different means, making each means incomprehensible. Communication between individuals with different ideals and standards makes life a utopian society.

Life is understanding life activities, which are different jobs and occupations. The exchange of jobs, occupations, and functions in the social division of labor is the exchange of people. It exchanges metaphysical products and goods, forming a theoretical system. For humans, the existence of specialized knowledge makes sense. In turn, specialized knowledge becomes knowledge of non-human objects. Humans communicate similarly from the beginning by exchanging knowledge about life. However, the exchange of life is later expressed in occupations and jobs, including labor trafficking, which distorts personal life. The incomprehensibility of life is explained by mathematics. When separated from rational philosophy, metaphysics turns mathematics into an independent theoretical science. Mathematics is a product of humans and ensures a systematic relationship between calculations. Mathematics is a product of life, born from life, solving the requirements of life. However, the existence of mathematics has become a profession and a way of life, making mathematics alien to human life. Mathematical knowledge has become the dominant power of human beings. Mathematics is no longer a practical need of life but has become a need of science. At that time, mathematics did not take human life as a premise but took things outside of humans as a premise to build a system of mathematical theories. Mathematics started from an unproven assumption, accepted and always theoretically valid. Therefore, "Before applying these algorithms, it is common practice to preprocess and analyze text data using techniques" (Kularbphetong, K., Roonrakwit, P., & Boonseng, C., 2024, P.153).

Numbers, points, lines, and planes are ideal concepts and categories. This premise has a specific value, so it cannot be understood otherwise. The consistency of concepts makes mathematics a consistent theoretical system recognized by mathematicians. Faith in mathematics makes the mathematical theoretical system the method, standard, and measure of other sciences. Quantitative science with numbers is science. Right and wrong, justice and injustice, similarity and difference, progress and backwardness in social life are quantified through weighing, measuring, and counting with numbers. Any science that is compatible with mathematics is science. Science that is not compatible with mathematics is not science. When science is incompatible with mathematics, mathematics must complement the corresponding theory.

Mathematics that does not complement theory causes science to lose its direction in research. However, mathematical operations are only valid under specific conditions, such as the denominator is non-zero and the square root is greater than or equal to zero. Calculations outside the specified range make mathematics impotent. The impotence of mathematics becomes the impotence of scientific cognition. When scientific products become a living profession, science, in general, becomes a commodity of exchange, causing scientific theories to dominate people, that is, dogmatic theoretical science. "Building a utopian society becomes the profession of dogmatic theoretical scientists, while the richness of real society becomes the richness and diversity of different occupations" (Quoc, N. A., Y, N. V., Giau, H. V., 2024, P. 4982-4983). All thoughts, actions, work, and careers depend on scientific theories.

Science is alien to life and becomes metaphysical and erroneous. Scientific errors become the norm, not only covering up the lies of scientists but also being the basis for fallacies and lies in bad habits. The need to eliminate bad habits and lies becomes the need to eradicate metaphysics and mathematics. However, it is unnecessary to eliminate all mathematics in general, only to eliminate mathematics that takes non-human things as a premise. The elimination of mathematics becomes the elimination of metaphysics, that is, the elimination of utopian society. Scientific society has become a requirement of life; it has the task of liberating people from metaphysics, pure reason, ideal society = utopian society. Scientific society begins with the criticism of pure reason and the complete elimination of metaphysics.

#### *4.2. Science*

The object of science is the direct connection between cause and effect. The cause comes. First, the effect comes later; that is a necessity. Necessity is the object of science. The relationship between man and nature is a necessity. The characteristics of this relationship are the communication between men and women and between parents and children. However, the communication between men and women and between parents and children is the product of each other. Mutual satisfaction between individuals is freedom. "In general, the mother is the greatest source of love, guidance, care, supervision, inspiration, and motivation for the child naturally and practically" (Ghulam Fatima, Farooq Tanwir, Ashfaq Ahmad Mann and Abdul Saboor, 2009, P.100). freedom is the satisfaction of each individual's capacity and needs.

Nature is the object of man, and man becomes the object of each other. Conquering and transforming nature becomes the mutual education and change of man. The relationship between man and nature is inevitable, and communication between man is a form of freedom. Natural life is unavoidable. Human life is freedom. The transition between nature and man becomes between necessity and freedom in life. The cause comes first, and the result comes later; that is a necessity. The result comes first, and the cause comes later; that is freedom. Necessity and freedom are the premises of life. Man does not exist; nature is meaningless. Man is eternal or perishable; nature is superfluous. Man begins and ends every perceived, created, and produced product. In improving nature, necessity is the premise, but human communication takes freedom as the premise. The correspondence of nature to man is the basis for understanding the relationship between necessity and freedom. "Clarifying the connection between cause and effect becomes the study of the relationship between necessity and freedom. The object of science is not only necessity but also freedom" (Quoc, N. A., 2024, P.5). necessity and freedom are the unity of objects. Each period has different conditions and circumstances, so freedom has a specific historical nature.

Animals do what is necessary to be free; irresponsibility is that of animals because responsibility is determined by necessity. The lion's instinct to eat other species for survival is necessity; necessity is the responsibility of nature, and the lion is irresponsible. When the lion is done, it is free and not a slave to hunger. The lion does not eat meat; the species has the conditions for survival, and the lion has responsibility. The freedom and responsibility of one species become favorable conditions and opportunities for the life of another species. Responsibility is to protect the life of species in general. Animals are responsible for keeping their stomachs full and not turning other species into food. Human life is creative, accessible, and accountable. "It is understood that the aristocratic vision must be abandoned, from the agents of justice to the rulers responsible for promoting means that make it possible to overcome class inequality" (Borges, R. S. da S., Costa, S. L. F., & Leitão, M. C., 2020, P.243).

People not only create needs but also create different possibilities. The diversity of needs and opportunities comes from the diversity and richness of lifestyles. Freedom is the satisfaction of each individual's skills

and needs. When we are not satisfied with each other, we are forcing each other's lives. One individual becomes a means; another individual becomes a goal. Use between individuals distinguishes between truth and falsehood, good and evil, justice and injustice. Joint ownership between people creates norms. Marriage means that husband and wife own each other. At birth, parents own their children. Religious law implies that clergy own and use each other for spiritual purposes. Laws dictate that public officials own and use each other for what the state wants. Norms are the product of powerlessness and unhappiness that make people objects in each other's lives. Life depends on standards, and man is a slave to standards. Being a slave to standards is freedom; it is irresponsible, and responsibility lies in standards. Following standards is to escape recklessness and choose standards that suit your abilities and needs while still achieving freedom and responsibility. Freedom and having freedom are different. Loyalty is following standards and choosing a lifestyle that suits your conditions and circumstances. But freedom is irresponsible, and having freedom is a responsibility. Freedom is not only owning products but also being responsible for products. Freedom, having freedom, and freedom are different. "The philosophy of freedom is radical: history is not decisive, nor can it be because it is the history of human liberation" (Luciano Donizetti da Silva, 2024, P .60).

Freedom (be-liberty) is like animals and other species in nature being irresponsible, having the freedom to separate from other species with all responsibilities. Humans not only have freedom but are also the subjects of freedom. Animals and irresponsible species are freedom (be-liberty), while human life is freedom and responsibility, which is happiness in society. "So this specific form of social happiness is associated with increased social interaction and general satisfaction" (Wan Yuwen, Liang Jiang, 2023, P.727). Universal freedom is social freedom. But society is about exchanging products, buying and selling goods from outside. Society becomes an alien force that dominates people; people inevitably lose their freedom and obedience. In society, there is freedom (has-liberty); outside society, freedom is lost. Social freedom becomes the freedom to buy and sell goods. Individuals have freedom in society when it becomes a kind of commodity. People have the freedom to sell different products to survive. Selling a product is selling your freedom by standards and money. Communication by standards and money becomes inevitable in social life. Social life has the instinct of a species with different standards and amounts of money.

When studying and understanding real society, it is necessary to determine where, when, and how society is moving. What factors determine the movement and change of society? What factors are the driving forces of social development that need to be exploited and promoted? What barriers to social development need to be overcome and eliminated? Clarifying the nature of society is necessary. It has methodological significance in the study of other sciences, especially in explaining the role of society in reclaiming human rights. The theoretical system of practical society is social philosophy, that is, scientific sociology. However, this theoretical system is not purely rational or metaphysical; it does not start from aspirations and ideals but proceeds from them - from practice, taking real society as the premise and honest communication as the object of research. When we separate nature, man, and society into independent elements and parts, we understand that nature and man have different roles and functions in the movement and development of society. When studying society, we learn objectivity, comprehensiveness, development, historical specificity, and practicality. Taking real society as a premise in cognition will make people different, characterized by differences in capacity and need, means and ends, subjects and products, freedom and responsibility. Responsibility becomes the difference between natural function and social mission. The difference in historical mission becomes between right and wrong, truth and lie, beauty and ugliness, progress and conservatism. This difference is quantified by weighing and measuring through charts with specific numbers, expressed in cash equivalent - cash value measures the standard of living and work. The amount of money available measures the value and enjoyment of individuals and nations. "International cooperation has been manifested not only through procedural procedures but also through conventions, agreements, organizations and other forms of public policies" (Franco de Lima, L. G. C., & Maciel-Lima, S., 2021, P.01-19). In particular, it is a matter of monetary policy. The exchange rate of speculative money measures the quality of the population and the speed of economic and political development. Dedication, compensation, honor, and dignity are measured by the money paid. The sciences are qualitatively unified, taking people as the measure but quantitatively different, measuring by the corresponding amount of money. Basic science is a theoretical science that determines the object and method of research. Social

philosophy and social science are basic sciences. They take real society as the premise and object and are approached by humanistic philosophy. Natural society is the object of social philosophy. In social reality, individuals are dominated by money; this is a general rule of daily life. This legal issue recognizes individuals' ownership of money when individuals use money. However, the use of money and the motivation of individuals to do what money wants have yet to be thoroughly studied. When money is the object, the premise is presented and systematized.

Money is not a concept or an assumption in life; it is a common phenomenon, a force that governs social life. Money is a tangible product issued exclusively by the state. The value of life is quantified in money. Power is measured in money. The corresponding amount of money measures the standards of tradition, religion, and law. The difference in the money returned determines the degree of right and wrong, as well as good and evil in social life. Money is a force that governs individuals. The individual's possession of money becomes the instinct of money. "In credit relations, it is not people who eliminate money, but people who turn it into money, or money they have, in their bodies and their bodies. Human personality and morality have become objects of purchase. Sell and become the matter in which money exists" (K. Marx and F. Engels, 2000, P.37). Money excludes people from society. Money is the subject responsible for individual life.

Practical social research needs to see the position and role of money in the life, work, and career of individuals as becoming a utopian society. The result of scientific research is still just a utopian society. Each individual lives according to their ability and needs; a natural society differs from a utopian society. But real society has yet to become the object of scientific research. Social research does not originate from reality but from aspirations, dreams, and ideals, which contribute to initiatives to build a utopian society. A real society takes people as a measure without discrimination. Therefore, "justice and care reveal two moral imperatives - to treat others fairly and to help someone in need unrestrainedly" (Sgarlata, S., Dłużewicz, A., & Napiwodzka, K., 2022, p.5). The utopian society uses standards and money as a measure, so individuals are discriminated against. Each person lives according to their ability and needs; that is the happiness of life. Building an ideal society in the future with all pure reason means not sharing happiness equally among generations. The utopian society is still just an individual as a means for another individual. The law does not intend to turn this individual into a means; that individual into a goal. The law brings every individual back to the truth, that is, to live according to their ability and enjoy according to their needs; that is, the freedom of this individual becomes that individual's freedom.

## **5. Summary of the leading research results**

Through the discussion of the above content, I can draw the following results:

First, science is to systematize direct causal relationships, that is, to clarify the necessity: metaphysics, pure reason, and traditional philosophy attempt to find the first causes and final effects.

Second, science is human life and human liberation, so the object of science is not only necessity but also freedom. Metaphysics tries to find the meaning and value of the first cause and the final result, and real life is forgotten.

Third, metaphysics becomes the theory of a utopian society. The theoretical system of a scientific society is the relationship between cause and effect, necessity and freedom, ability and need, means and ends, and subject and product in human life.

## **6. Conclusions**

With the above results, I draw the following conclusions:

First, a utopian society avoids the problem of ownership, while a scientific society does not prevent the issue of ownership. A scientific society considers people as subjects, products of each other, and responsible. Metaphysics absolutizes the meaning and value of standards, making individuals irresponsible to themselves and accountable for standards, turning individuals into biological robots.

Second, standards are measured by money. Life has a cash instinct, and money has become popular. Individuals are slaves to money, that is, slaves to instinct, free but irresponsible. Having money means you

are free in your financial life.

Third, personal ownership of money is regulated and recognized by standards. Freedom of money becomes freedom in life, which is human freedom.

## 7. Limitations, significance, and further research directions

The above contents are presented systematically; however, certain limitations are inevitable. The main limitation is the author's personal opinion, subjectivity, and opinion. However, the purpose of the content of this article is to point out the dogmatic nature of pure theory and eliminate the aspirations and ideals of metaphysics. Eliminate the value of the first cause and the final result so that human happiness is a living reality. On this basis, the content continues to be developed and researched on the issue of human evolution in the process of differentiation into different species.

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