



Methodology of Scientific Cognizance

Nguyen Anh Quoc, Nguyen Minh Tri^{2*}

^{1,2} The University of Social Sciences and Humanities, , Ho Chi Minh City, Vietnam

Corresponding Author: Nguyen Minh Tri : nm.tri@hutech.edu.vn

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ABSTRACT

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Methodology in scientific research is essential. Each science has its own object, and different methodologies cause and result in different perceptions. Science is human life, however, science becomes metaphysical theory because it is conditioned by the methodology of philosophy or mathematics. Philosophy and mathematics are theoretical sciences, which makes the related sciences dream, ideal, and science fantasy. The helplessness of science becomes man's misfortune, science becomes alien to man. True science begins with real people living, that is human science. Human science becomes the methodology in the study of related sciences. When studying the outside world, people uphold the principles of objectivity, comprehensiveness, development, specific history, and research practice. When studying life, the perceived object begins to die from the real person, in the process, people always create possibilities and needs. The transformation between abilities, needs means and goals makes life rich and diverse. Humans are both subjects and objects of scientific research. The interdisciplinary sciences have in common that they take human activities as research objects.

INTRODUCTION

In today's conditions, the scientific field is not only rich in cognitive objects but also diverse in methodology. Subjects and different cognitive methodologies make research results different. However, the results of scientific research still depend on the subject of research, so science cannot avoid subjectivity, bias, metaphysics, and imagination. Avoiding imagination in scientific research not only identifies the right research object but also has a consistent methodology in cognition. Therefore, the article titled Methodology of Scientific Cognition contributes to a clearer understanding of the object and methodology in cognition in general and scientific research in particular.

LITERATURE REVIEW

When studying philosophy's methodology for scientific knowledge, Marxism asserts: "The natural sciences have carried out a tremendous activity and have accumulated ever-increasing material. But philosophy is as foreign to them as they are to philosophy" (Marx, & Engels, 2000, p.178). The union of natural science with philosophy is a monstrous illusion of incompetence. This resolution is not only a cognitive task but also a real-life task. Philosophy cannot solve this task, so it is purely theoretical, and metaphysical. But when we turn to the systematic study of changes in nature, the hour of metaphysics comes to an end. When discussing the methodology of mathematics with the sciences, Marxism holds that: "The whole illusion would not be possible without the mathematical habit of manipulating infinite series. Since in mathematics, it is necessary to start from the definite, the finite, to arrive at the indefinite, the infinite, all positive or negative mathematical sequences must begin with a unit, if not, it can't be used to calculate" (Marx, & Engels, 2002, p.77). Mathematical calculations are powerless before the laws of the real world, human life.

Money with human perfection assumes that science, religion, politics, and money are united in exchange. **"Money is the parity object, so when religion appreciates then political and scientific get depreciated, when politics comes to the pick, religion, and science are limited and when science is honored, religion and politics are pushed back"** (Quoc & Tri, 2020, p.23). **This relationship enables human science and interdisciplinary sciences to develop.** According to *The Nature of Money*, the development of science makes the universe smaller than a telescope, bacteria bigger than a microscope, humans and machines understand each other better, "phenomena in nature become the objectification of man. Things in the universe become little beings that need to be protected, cared for and provided by **human intelligence"** (Quoc, 2022, p.632). **According to the Nature of Science, "Philosophy and mathematics are products of helplessness, unhappiness, and falsehood. The falsehood of philosophy and mathematics becomes the falsehood and fantasy of the related sciences. The falsehoods of science make humans helpless and unhappy"** (Quoc & Linh, 2022, p.4717).

Philosophical and educational traditions of the future hold that, “Scientifically based concepts that can be used in order to achieve reliable research results on the balance of tradition and innovation in the educational sphere have a rather clear structuralist colour. Any educational strategies of the future should be considered exclusively in the format of the integrity of the educational system” (Krymets, 2022, p.14). Meanwhile, *Philosophical Approach to Solving Socio – Political Issues in Kazakhstan in the Context of Modern Challenges to Society: A Theoretical and Methodological Review of the Problem* asserts: “The real danger is that the ideas of social justice, which are perceived as the highest value, may turn into an ideology that denies freedom. A significant part of the population is ready to accept possible restrictions on rights and freedoms in exchange for an improvement in living standards” (Ismailova, 2022, P.23). According to *The analysis of the philosophical reflections on education of the future peculiarities*, “The sustainability of education has always retained a dominant status in historical and cultural terms. At the same time, the dynamism of the modern world differentiates the concept of sustainability in the educational system. While the content of education remains fundamental, the formats of education are gradually reoriented towards flexible principles” (Poperechna, 2022, P.47). But *Philosophical and methodological prospects for the future of synergetics in the scientific picture of the world* say: “The integrity of science implies not only the relevance of methodological approaches separately in different scientific clusters. Interdisciplinary interaction leads to methodological interconnections. The principles that were relevant for research activities in the natural sciences are used in studies of social problems, and the concepts of technological knowledge are transferred to human research” (Skakun, 2022, p.49). **These contents are the basis for clarifying the scientific cognitive methodology.**

METHODS

Human life is a natural and social exchange of means and ends. In which, the human being is both the subject and the object of perception. Science is the object of life. The scientific cognitive methodology is inherited and continues from the scientific works of the author and his collaborators published in international journals, the direct object of science is real people living.

RESULTS AND DISCUSSION

Objects of scientific knowledge

The physical world is an organic system among its constituent objects. When objects are separated into independent elements of perception, objects exist as isolated in inorganic unity with each other. The inorganic unity of objects not only transforms themselves but also exchanges with each other. Objects exist in bondage, transforming with each other through the relationship between the general and the particular, the natural and the accidental, the cause and the effect, the content and the form, the nature and the phenomenon, the possible ability, and reality. The transformation between objects in the process of movement and

transformation. Deployment between objects concerning each other, that is, the transformation between elements that are both unified and different. The transformation between elements in a whole that transforms from quantity to change in quality takes place in succession through the process of negation. This transformation is objective, universal, and abundant among objects in nature. The knowledge reflects these relationships in the development of scientific subjects. Therefore, when perceiving objects outside people, it is necessary to firmly grasp the objective, comprehensive, developmental, historical, and practical perspectives.

An entity without an object is an entity that exists redundantly in all things. Existence has an object as the premise and basis for perception, which is different from the concept of existence and non-existence, reality and fantasy. But what does not exist, the imagination is the premise of perception that has explained the world in many different ways, the result of that perception is reasonable in theory, that is, metaphysics, theoretical science, and science study are always correct in theory. Rationalization in theory follows the old-fashioned way that everything does not exist, only theoretical thinking exists. But the object of theory is reality, so the theory of fantasy is meaningless. The theory is a reflection of reality, and a theory that does not reflect reality is an imagination. Therefore, the theory of imagination is unscientific. Perception does not come from imagination, so perception comes from reality as a premise. If imagination manifests in living reality, then imagination is the object of perception. In the awareness that it is impossible to ignore the imagination when ignoring the imagination in research, it is impossible to determine the difference between reality and fantasy, so it is impossible to distinguish between truth and falsehood, right and wrong.

An entity without an object is an absolute entity, a superfluous entity in all things, which is an irrational entity. The entity is meaningful when it exists in exchange with the object. Objects are products of each other, the objects are both unified in exchange and different outside of the exchange, so the objects are both inside and outside of each other. The internal objects constituting the thing itself are a unified whole, the objects outside are different when they have the effect, regulation, binding, and transformation of each other. The existence of the object is the premise of perception, so there is no presumption of the existence of the object. Whether people are aware of it or not, the object itself still exists. But determining inside or outside only has relative meaning, depending on the conditions and circumstances of the object; and limited or unlimited objects are recognized by human emotions as a premise.

The limit is the defined domain of the object, it is space and time. Space and time have a mutual transformation between inside and outside. But the existence of the object is an internal and external balance. Self-transformation on the inside leads to change manifesting on the outside, and vice versa, transformation and self-transformation are movements. Movement is not only

self-transformation but also transformation in space and time. Space, time, and movement are a unified whole, when separating objects into independent parts in perception, the objects have differences in space, time, and motion. The mutual transformation between space, movement, and time makes objects rich and diverse. In the exchange between objects, motion, space, and time are interchanged. When perceiving, it is necessary to consider where the object is (space), when (time), and how it changes (moves). In which, which object is the premise of perception, the other two objects have mutual transformation. When space is a constant as a premise, motion and time have a transformation for each other ($L = v.t$); when motion is a constant as a premise, space and time transform each other ($V = l.t$); When time is a constant as a premise, space, and motion have a transformation for each other ($T = l.v$). The difference in science is due to the difference in the numerical objects that are the premise of the research.

When we do not see the richness and diversity of the antecedent constants in perception, we lead to the view of absolute truth independent of time, space, and the historical development of mankind. When time is a constant as a premise in perception, truth is absolute; space and movement have a mutual transformation, making truth relative. Absolute truth is true for all objects moving in different spaces, and relative truth is only true when the object moves with any form, where, and when. In scientific perception that does not start from time, space, or the movement of objects is science without premise. The scientific premise is the imagination and the assumption, and the scientific research results are metaphysical conceptions.

The sun and the earth are objects of life, so life has both the properties of the sun and the properties of the earth. The earth and the sun are both inside and outside of life. Life is an inner and outer exchange, that is, an exchange between the Earth and the sun. The sun and the earth have a mutual transformation that makes life appear. But the earth revolves around its axis the sun revolves around the earth, and the sun revolves around its axis as the earth revolves around the sun. The time of the earth is determined by the motion of the sun, and the time of the sun is determined by the movement of the Earth. Therefore, it is not only a group of planets moving around the sun and the sun moving in the universe.

The domain of life is regulated by the transition between the sun and the earth. The exchange between the earth and the sun is out of balance, causing life to be distorted. Existing life constantly exchanges constraints with the real object. Therefore, the existence of life requires an object to satisfy or need each other's life. The sun, earth, and life are each other's objects of exchange. Life is a natural entity conditioned by the balance between the earth and the sun in exchange. The constancy of one object is the change of the other object in perception. The identification of objects in perception only has relative meaning, so when determining the objects of perception, it is necessary to clearly define space, time, and movement as a premise in perception. When considering and perceiving objects in nature, society, and humans, the problem is where and when that object

is, what object they are inside and outside of, how it is transforming itself, and how to exchange. When considering time as a constant in perception, it has no past and future, it is present. When perceiving life in general, human life in particular is not considering the past and future, that is to avoid imagination in perception, so real people are the objects of perception. When studying real people, they not only see what people live by but also clarify how they live, therefore, the object of human research is living reality.

Philosophical life

In reality, there are hungry, thirsty, and sick people, so eating, drinking, and healing are needs. Love for the hungry appears. Those who are thirsty and hungry do not appear, drink and eat is not a need; love for the thirsty, the hungry, and the sick do not exist. When drowning occurs, knowing how to swim is a necessity, learning to swim is a responsibility to yourself. Knowing how to swim is the result of knowing how to value one's own life. Living activity is the expression of knowledge. Knowledge is not for breathing, drinking, or eating, but knowledge for how to choose objects that are suitable for abilities and needs. Knowledge manifests itself in activities, ways of living, and different jobs and occupations. There is no general, abstract person that people manifest in reality living in exchange with grandparents, parents, children, doctors, teachers, clergy, civil servants, businessmen, farmers, workers, and intellectuals. The difference between people is no longer the difference in physical, genetic structure, body, or gender, but the difference between people in the way, living habits, occupation in the process of assignment social labor, product distribution, and level of enjoyment.

Love, help, respect, kindness, and goodness are the standards of life. Norms are products of living reality. Which standard is the need, that standard is the goal and is a measure of social value. When the norm as a commodity in trading makes the norm alien to life, the norm becomes imaginary, and metaphysical, dominates people, people are alienated and the norm is dominated. Standards are the needs of society, standards are produced. Norms are products of society, but when standards are not derived from life, they are derived from aspirations, dreams, and ideals that are qualitatively defined, making the norm foreign and metaphysical. Standards are both a premise, a goal, a measure of values, and a driving force of awareness, then, standards make human life a means of living.

The standard does not lead to a noble life, the standard becomes meaningless. The standard that protects the interests of a part of society is still a need. When money and standards are still needed, the exchange and trade between standards and money appear. In the exchange of money with the norm that makes life bear the cold, emotionless instincts of different species. The work of patriarch lives according to the family instinct, enjoying according to the traditional needs. The profession of the clergy lived according to religious instincts and enjoyed according to moral needs. The profession of civil servants

lives according to the state instinct, enjoying according to the needs of the law. Entrepreneurs work lives according to the company's instincts, enjoying according to the charter needs. The lifestyles and occupations of patriarchs, clergy, civil servants, and businessmen are not only different in their abilities and needs but also in their interests, which are regulated by traditional standards, ethics, laws, and regulations rate. Norms appear not only as a product of life but also as a product of dreams and ideals of an imaginary nature. All judgments are based on standards, money makes life two-sided, good and evil, good and bad, truth and false, fair and unjust.

The richness of dreams and ideals starting from concrete historical reality in different means and ends makes theories emerge. Doctrine is theoretical science, science is always right in theory. The theory is the product of the thinker, so the theory exists through the living activity of the thinker. Theories appear as both a theoretical knowledge system and a specific historical life content, so it is both a means and an aim of life. When doctrine is the goal, then doctrine is the measure of life. When a theory is a means, a part can make a living by it, another part becomes its victim, and the doctrine becomes a guiding principle, orienting life. Philosophy is one of the theories that appeared early in history. Philosophical schools appear to make philosophical knowledge popular, philosophical goods are created with "quality, design, and productivity" that bring different benefits in perception and activities living.

The richness of philosophical schools is the diversity of human life. Philosophy is not only the life of philosophers, but philosophy is also a commodity in exchange and purchase. When philosophical goods are created and popularized, philosophy becomes superfluous, life does not store or possess popular products as private property for living. Commodity philosophy becomes monopolistic in production when it is associated with the dominant social force, that is, the philosophy of hedonism. The philosophy of hedonism is also governed by the contradictions of society, it requires the universal meaning of the human outlook of society in general, and it becomes an empty statement to the point of moral preaching excuse for existing society. Philosophy serves the interests of a part, with different stances, positions, and classes. The existence of philosophical tendencies makes traditions, ethics, laws, and regulations exist instinctively in different species. The instincts of family, religion, state, and company appear to be significant in establishing and reinforcing standards for patriarchs, clergy, civil servants, and businessmen to own and use each other. Philosophers throughout history have built philosophical theories that call for forgiveness from each other but have set standards for judging and condemning each other. Producing philosophical goods becomes science beyond man, or makes human science dual. The two-faced humanity in philosophy makes the perception differentiated, the remaining philosophy is a fallacy for boastful words.

Historically, philosophical schools have taken ideals and dreams as the premise for living, but have not taken real people as a premise for awareness, and have not taken human liberation as their goal. Aspirations and dreams serve as a premise in building and training life to return to traditions, ethics, laws, and regulations; lifestyle education instinctively family, religion, state, and company. The premise and purpose of that philosophical system are the concepts of the world, epistemology, and human outlook. Of course, that theoretical system is not entirely imagined, but it is also a product of helplessness and unhappiness. Concepts of the world, human life, and epistemology are generalized and abstracted into categories of truth, goodness, and beauty presented through a system of concepts by judgment and inference. This system of reasoning is recognized by human emotions as a premise in perception. Ideals and aspirations in the family, religion, state, and company are generalized through a system of qualitative opposites such as right and wrong, truth and falsehood, justice and injustice, good and bad, and happiness and unhappiness in life.

Philosophy appears not only as a means of subsistence of a part but also as a need of science. The philosophical system becomes the methodology for the sciences. When scientific research is often approached from certain philosophical theories. The richness of philosophical schools is a richness of methodology. Methodological richness is the richness of objects and results of scientific research. Different scientific theories cause different scientific results in perception. Historically philosophical schools have interpreted the world in different ways to rationalize life, they have not yet clarified that man is the creative subject. The alien philosophy of life is the product of helplessness and unhappiness, making people imaginary, metaphysical, and false.

The metaphysics of philosophy in history makes the sciences directly related to philosophy a science outside of man. Science beyond man makes living humans forgotten, helplessness, and unhappiness common. The difference between the methodological tendencies of philosophy becomes the difference in scientific understanding. The debate in the fields of aesthetics, religion, ethics, politics, jurisprudence, and economics stems from the background of different philosophies' worldviews, methodologies, and human views. This difference confuses values in emergent science. Aesthetics, religion, ethics, politics, jurisprudence, and economics are based on different philosophic methodologies making these sciences take the stand of different philosophical doctrines. The difference in the premises and the object of philosophical understanding makes a difference in the scientific field. The object, the results of the research, and the scientific perception are determined by theories or practices. Truth, goodness, and beauty are ideals and aspirations, but they manifest in life as different means and purposes of life. One part takes the truth, goodness, and beauty as the goal to aim for, and another part takes it as a means of livelihood. Freedom, equality, and charity are always true in theory, but it is both a premise and an object of science. But in real life, freedom, equality, and charity are the means of one part but the end of another. When freedom, equality, and fraternity are the means, a

part can live by that theory. When freedom, equality, and charity are the goals, the part that becomes its victims becomes miserable.

Between theory and practice, both unity and difference manifest are contradictions in life. Differences in life become binding norms of morality, prohibition of law regulated by the interests of different forces. Philosophical methodology makes science alien to human life, it becomes the means and ends of an instinctive part of a particular historical species. While scholastic philosophy helped the West survive in the middle of the night, the two-sided humanity in Eastern philosophy made it possible for some countries influenced by that philosophy to become retarded. Eastern philosophy and Western philosophy have historically become methodologies for non-human sciences or have bold double-faced humanism. The two-sided humanity in philosophy makes one part live by the philosophy, another part becomes its victim, and the other part becomes a biological robot. Philosophical methodology was superseded by mathematical methodology. Mathematical methodology appeared to facilitate the emergence of sciences. The mathematical methodology appears significant in eradicating philosophical methodology in history.

Math life

When mathematics was separated from philosophy into an independent chemistry subject, mathematics created conditions for the development of natural, technical, manufacturing, and commodity sciences. Socioeconomics is constantly being fueled by the sciences that take mathematics as their methodology. Mathematics appears to be the need of life, it is the need to abolish philosophy. Right from the beginning, human life is the exchange of life knowledge, but later life exchange is reflected in lifestyle, occupation is buying and selling goods, making life difficult to understand. Confusion is characterized by the transformation between opposites such as right and wrong, truth and falsehood, justice and injustice, and good and evil. Different properties and functions in life exchange are quantified in natural functions, tasks in the division of labor, distribution of products, and level of social enjoyment. Life exchange is quantified by time, productivity, and efficiency is reflected in the product. The difference in exchange is determined by the scale, nature is the requirement of life. Mathematics appears not only the need for production labor, making products of good quality, beautiful designs, low prices, and high productivity in the ideal of object modeling, but also the need to exchange products. Accurate products in weighing, measuring, measuring, and counting.

Mathematics is a human product, born from life, and solves the requirements and tasks of life. Mathematics exists in the living activities of mathematicians. The existence and development of mathematics became a livelihood. Life is trained by mathematics, making mathematics a need, hobby, and instinct in scientific research. The mathematical instinct in scientific research makes mathematics a system concerning calculations. Right, and wrong in scientific perception take mathematics as a reference system. Mathematics

became the need of the sciences. At that time, mathematics did not take life as a premise but idealized the object as a premise and purpose in building a theoretical system of mathematics. Those are unproven premises, it is recognized by feeling as the premise and the end of mathematics is always limited. The premise, limit, and domain of mathematics are recognized by human emotions. The mathematical reason is always correct in theory and becomes an independent theoretical science.

Mathematical categories are presented through a conceptual system of points, lines, planes, and coefficients with addition, subtraction, multiplication, and division operations. Mathematical categories carry it a certain value, it is simple, so they cannot be understood differently, although these categories are recognized by human feelings. The monosyllabic nature of concepts makes mathematics a consistent theoretical system accepted by mathematicians. Belief in the theoretical system makes mathematics the methodology, standard, and frame of reference for other sciences. Science is only correct when it takes mathematics as its methodology and frame of reference. Physics, chemistry, and biology are different sciences but united in mathematical theory. Mathematics has a theoretical system, so sciences that do not adhere to mathematical theory are outside science, not science. If mathematics is not suitable for science, mathematics will supplement theory; if it does not add theory, the sciences will lose direction. Science separated from mathematics becomes non-scientific.

Science quantified by mathematics is science. The transformation between right and wrong, truth and falsehood, justice and injustice, beauty and ugliness, progress and backwardness in social life is quantified through weighing, measuring, measuring and counting; represented through charts by specific numbers, expressed by the amount of the corresponding amount. Standards of traditions, ethics, laws, and regulations are measured by the price of money in the exchange of lifestyles and professions. The amount of money acquired becomes a measure of the value, standard of living, and enjoyment of a person and nation. Population quality, economic development speed, and social needs are measured by the amount of money in exchange, purchase, and sale. Dedication and delinquency are measured by the amount of money reciprocal because measurement, law, and ethics are consistent with each other in qualitative but different in quantitative. The qualitative and quantitative differences become different subjects in basic science. Basic science is the theoretical science of determining real objects.

Exchanges between countries become currency conversions, the influence of which is measured by specific statistics, in graphs or graphs of the values of different commodities. When the value of life is measured by money, power is measured by money. Any coin that is valued is the one that becomes the measure of life. The need for power, nobility, strength, sex, knowledge, and life is measured by the reciprocal amount. Money becomes the standard measure of traditions, ethics, laws, and regulations. The difference in the amount of

reciprocal money determines the nature and extent of truth and falsehood, right and wrong, justice and injustice, good and bad, and beauty and ugliness in life. The influence of mathematics, statistics, and the amount of money determines the level, nature, and object of science. But mathematical operations are correct only in cases where the denominator is non-zero, the square root is greater than or equal to zero, the original premises of mathematics have not been proven, it is only accepted by feeling, so the Out-of-domain computation renders mathematical theory impotent.

Mathematics is always right in its theory, but in practice, mathematics can be right or wrong. Mathematics has become impotent with human life, so human life is not reduced to simple calculations, not explained by arithmetic, geometry, algebra, and integrals. The inability of mathematical theory to change real objects makes the theoretical sciences impotent in real life. Human happiness and unhappiness are not quantified, converted by mathematical calculations, and cannot be reduced to simple quantification by money numbers between rich and poor, noble and low. Each person has different abilities and needs, so it is not possible to take standards and money as a measure of life.

Mathematical theory is powerless before truth, creativity, and human freedom. People's lives become cold, emotionless, and conditioned by mathematical instincts. The coldness of numbers and mathematics becoming a livelihood makes math-related science the norm, right and wrong in scientific perception become instinctive, lack of creativity. The scientific instinct is the living object of the scientist. The unification of the natural sciences with mathematics makes natural science alien to human life, science becomes the instinct of a species, boredom where science appears. The other science is the means of subsistence of an instinctive part of a species. Physics, chemistry, and biology, alien to human life, become commodities in exchange, purchase, and sale; making that science an alien force that dominates human life. Human life depends on the theory of natural science.

Theoretical science becomes dogmatic science according to the norms, and instincts of a species. One part makes a living by teaching and disseminating scientific theories, and another part is enslaved to those theories. Slaves to theories become slaves to instinct. Scientific instinct is the product of the process of education, training, and training according to a given pattern and standard. When science is the end, human activity is the means. When science is the means, science becomes the lifestyle and profession of the scientist. The way of living is trained by science through lifestyle, occupation makes science a need, instinct, science loses its creativity. Scientific exchange is the inheritance and learning of discovered knowledge, making science instinctive, not new, apart from idealized theories. The impotence of mathematics becomes the impotence of these sciences. Eliminating helplessness, and misfortune becomes the eradication of scientific instincts that are inevitable.

The inability of the sciences in today's terms is rooted in the inability of mathematical theory. Using mathematical theory as a scientific research methodology, robots are better programmed for scientific research calculations. The inability of science becomes man's misfortune, it corrupts man. The need to eliminate unhappiness becomes the need to abolish the scientific instinct, that is, to abolish the instinct in scientific knowledge. Eliminating instinct is the tendency of truth, creativity, and freedom, that's why human science appeared to open up a new methodology for liberating people.

Human Science

Nature, society, and humans are a unified whole, but when they are separated into independent parts, nature, society, and humans have different functions, so they become objects of scientific study differently. Metaphysical separation in perception makes the natural and social sciences an extra-human science. Extra-human science is an alien, imaginary non-human science. Human science begins with real people living, which is the premise for the realization of nature and society. Nature and society are not a premise in scientific research, so science does not question whether nature and society exist or not. True science lies in the fact that when scientific discoveries are made in the condition that the objects of nature are exhausted and the needs of society change, how do people live and what can they do? What are the objects of human life activities, how to create them, and how to make life the object of science? Science clarifies how to live, how to live, and where and when people need each other. Science clarifies why people choose one way but not another, choose one object but not another so that humans become the ability and need of all. True science does not start from metaphysical theory, it does not start from the imagination of aspirations, dreams, and ideals, but the premise of science is living people.

Science can assume that nature and society do not exist for research but cannot assume that humans do not exist for scientific research. Humans do not exist, everything becomes meaningless; all perception, research, investigation, and discovery are absent. Man is not only the subject of perception but also the object of perception. Scientists can think that objects in nature are exhausted, and social needs change to invent and invent, but can't assume that humans do not exist for scientific research. But if the form of human existence is constant, the perception of human life is superfluous, scientific knowledge becomes meaningful when human life is a transformation between different forms.

The metaphysics of science is that when building a scientific theory, it considers the object outside the human being as a premise, the object of research, that is, taking aspirations, dreams, and ideals as a premise in the perception of scientific knowledge without taking living people as the premise or research object; have not considered the liberation and promotion of the human factor as a goal. The scientific theory is alien to life, making people helpless, unhappy, miserable, and deceitful. Science does not question how natural and social people are without human existence, because life is the premise of all cognition. Science

clarifies how life should be meaningful. When man is a product of history, man is dominated by alien forces, he becomes a slave to nature and society. When man is the creative subject, he is the ability and need of all.

Human science is the object of the sciences. Human science becomes a methodology in orienting research, making science not go astray. Human science clarifies the position and role of people in the world's transformation. The problem of people, liberating people in the process of renovating the world is the center of all science. Human science does not come from the premise of aspirations, dreams, ideals, and objects outside of humans, but from the premise of reality, which is living people as the premise. Human life is the premise of the whole system of human science.

Human science starts from a realistic premise such as hunger is eaten, thirst is drunk, sickness is cured, deafness is heard, blindness is seen, ignorance is opened up, and possibilities are constantly being created for different needs. It is the new covenant in science, a living reality. Everyone is respected and helped equally, without discrimination based on skin color, race, tradition, morality, or the law; There is no distinction between family origin, religion, state, or company, but all professions and lifestyles are precious when living responsibly. All human beings are each other's abilities and needs. The basis of the study of man must begin with determining the first premise of all human existence, and therefore the premise of all history, that to live, there must first be food, drinking, housing... All human acts begin with the production of those means of subsistence to satisfy the needs to ensure the human right to life; produce others by procreation and give rise to communication between people; leads to the production of new needs, so the unification of the three behaviors is the first human history. Sciences that are alien to these premises in human studies only make it difficult to understand, the rest of science is a fantasy explained in words with different semantics.

Human history is the history of the unity of cause and purpose, that is, the transition between what is inside and outside of man in the process of creating needs. Objects on the inside let people live, objects on the outside become needs. Humans live on oxygen, water, food, and knowledge inside, and objects found in nature and society become needs. Natural and social needs become different abilities in living activities. The transformation between abilities and needs in means and purposes makes human life rich and diverse. Promoting the human factor is transforming needs into the ability to manifest in reality through living activities.

Living activities that are common in humans are sex and work. Free labor and creative sex lead to communication and exchange between people. Human life makes new abilities and needs appear. The creation of new abilities and needs is the first human behavior, while the instincts of a species are the old abilities and needs that are reproduced, repeated, non-creative, and irresponsible. Perceptions that are alien to human abilities and needs make science a

metaphysical theory, imaginary in explaining the world in different language games. The science associated with life and serving life is human. The science that is not related to human life is science outside science, non-science, science fantasy, scientific instinct, or it can just be science without people. Human science is a product of human life, so human science exists through human activities. Human science is human life, that is life philosophy, human philosophy.

CONCLUSIONS

The physical world is a unified whole, but when separating objects into independent elements in perception, it is necessary to see that objects exist concerning each other. Therefore, in scientific research, it is necessary to uphold the methodological principle of ensuring objectivity, comprehensiveness, development, specific history, and reality. When unfamiliar with this method of perception, the results of scientific research are ideals, aspirations, and dreams contained in theories and fantasies. Imagination in science makes human life helpless and unhappy. However, humans are a part and object of the material world, so when studying people, they must see the exchange between people and the rest of the material world, which are objects. Inside and outside people have unity between abilities, needs in means, and goals, that is the process of creating needs. The creation of needs become different capabilities, the ability to become needs of different objects. Humans are subjects that always create different abilities and needs. The scientific cognitive methodology needs to see that people are the needs of all. These original foreign sciences became difficult to understand, and the results of scientific research became metaphysical theories.

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