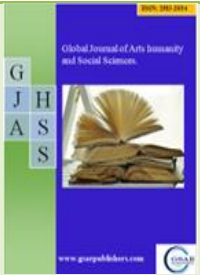
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BASIC FUNCTIONS OF THE STATE

BY

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Abstract

The state is a human product, so the state is a human creation. Since people are products of the state, they have state instincts. Human creativity becomes the instinct of the state. The existence of the state is an instinct, it possesses people without knowing enough, without knowing how to stop, always feeling lacking. The state's human possession in various forms can become wars of invasion and anti-invasion, causing society to divide into the ruling and dominated classes, civil servants, and citizens. But all are human, making the function of protecting human rights, survival, and maintaining the race become the function of protecting the homeland, dominating, and managing. The common management function of states today has become the exclusive policy of promulgating laws and issuing money policies. Money and law are the basic tools of every state. The state's management of citizens, occupations, jobs, and property by law is individual, and distribution by money is universal, making life have a money instinct. Money becomes a strange force, dominating people. People who dominate, coerce, and manage each other become money that dominates, coerces, and manages people. People management became money management, business made service professions appear. When money is an instinct in life, love of money becomes respect for people with money. Money services serve people with money. Money becomes an object of mutual service between people. The service function of money is popularized, the state's management function by law becomes redundant, and the service function of the state is an inevitable trend.

KEYWORDS: state, domination, management, money, law

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1. Introduction

In today's market economy and international integration conditions, countries are overcoming barriers, taking advantage of opportunities, and creating driving forces for development. One of those barriers and driving forces is the role of the state. The origin, nature, and functions of the state have been studied in the fields of philosophy and political science, but up to now the types and forms of state existence are understood differently. Different countries; Forces and parties with different interests also have different concepts about the type and form of state organization. That difference has many causes, one of which is that the system of state functions has a specific historical nature. That is why this article contributes to clarifying the basic functions of the state.

2. Research Overview

The article titled Basic Functions of the State is new research, inherited from the following studies. The Nature of Liberty (2021) analyzes freedom about necessity, personal responsibility, private property, and slavery. The Nature of Money (2021) clarifies the power of money and the demise of the currency system. The disappearing state analyzes the monopoly on making laws and issuing money. "The existence of the state is the need for truth and justice, but the existence of the state is a means and profession of civil servants. The state manages citizens by law, distributes products with money. Law and money are the basic tools of the state" (Quoc, N. A., Tri, N. M., Thuong, N. A., Hoang, D. T., Chien, D. V., & Bung, N. V., 2022. p.1242). The Needs of All (2022) clarifies that human abilities and needs are everything. "Humans are real, creative, and free subjects, so humans liberate themselves by separating from nature to become responsible



subjects. Freedom of choice is responsible” (Quoc, N.A., Chien, D.V., Dinh, P.T., Hoang, D.T., 2022, p.958). The above works are necessary information to clarify the state of perishing.

3. Methods and data

The issue of the basic functions of the state is presented from the human scientific methodology. Human life is an internal and external balance in means and ends. In it, humans are both the subject and the object of perception. The state is inside and outside of people, and people are outside and inside of the state. The existence of the state is a transformation between the inside and outside of people. The existence of humans makes the state meaningful; when humans disappear, the state becomes meaningless. Possession is the survival of species, and humans survive by their own products. The state is a product and object of humans. In addition, state functions are also clarified from the methods of synthesis and analysis, logic, and history. The data are inherited and continued from internationally published scientific works.

4. Results and discussion

4.1. State existence

The survival and maintenance of the species in all possible forms is for species in general and humans in particular. Species survive by possessing the visible world outside them, while humans survive by their own products, one of those products is the state. The state appears historically specifically, it be the product of peace, dialogue, persuasion, consultation, and compromise or it is the product of aggression, violence, and coercion by war. Wars of invasion and annexation between countries with national colors appeared. The task of protecting the right to life becomes the task of protecting national survival, that is, protecting human rights. Expansion or contraction of the state's territory is of a common nature carried out by wars of aggression and anti-aggression.

War becomes the survival of one nation but the victim of another. Survival through wars became common, making the possession of the right to life become a survival instinct. Where there is aggression, there is counter-aggression. Aggression becomes an instinct, and then anti-aggression becomes peace and responsibility. The issue of harmony and responsibility is that real, direct, and natural human communication becomes the survival of a nation. The antagonism between invasion and counter-invasion of nations is mutual antagonism between states that becomes legal wars. Differences and conflicts in the law are unavoidable, making war, violence, and weapons the objects of support. Truth, justice, and the laws of life are determined by violence, weapons, and domination. Without violence and weapons, state domination cannot exist.

Living species distinguish between living objects by instinct, it can distinguish between their food and their enemies. The existence of violence becomes the life instinct of one species against another. If the state is satisfied with survival, if it is not satisfied with survival, it will be annexed and destroyed. The existence of the state is cold; calm and indifferent towards people in general and other states in particular. Every state performs the basic function of ensuring its

existence and development. Territorial struggles between states are common in terms of nature, form, and scale, becoming human possession. The possession of humans is the survival satisfaction of the state. Without people, all states become meaningless; when all humans die, all states become redundant. Human capabilities are the needs of the state and vice versa, human needs are the capabilities of the state. The state's survival function becomes the task of social division of labor, product distribution, and levels of enjoyment and ownership also appear.

The state exists by human activities. If the state is not a living object, the state becomes meaningless. The state has meaning when it is a living subject. One part can live by the state, the other part becomes its victims. The state is a real, existing force that not only exists in nature but is also expressed in social life. There is no state in general, a strange abstraction, but the state is closely related to life. The state is alien to life and becomes meaningless. When the state is no longer an object, the state perishes. Humans depend not only on natural conditions but also on the state. All resources and populations in a territory belong to the state. The state survives by protecting resources and populations established by different models. But up to now there has not been an ideal, perfect state model, but any type of state is always a balance inside and outside the state, that is, civil servants and citizens. The state, civil servants, and citizens are a unified whole. When the state is subject to existence, civil servants and citizens transform with each other. When taking the people as the basis, the state and civil servants are each other's means and ends. When civil servants act as equivalents, the state and citizens are goods.

When the state and people no longer know each other's abilities and needs, the antagonism about ownership, labor, and living standards becomes a class antagonism and antagonism about the right to life. The antagonism becomes the difference in job position, career, standard of living, and enjoyment. The differentiation in work, position, profession, standard of living, and enjoyment becomes domination and being ruled. The function of protecting the homeland and preventing invasion became the dominant function. The existence of the state to prevent invasion becomes a tool of dictatorship and domination of one class over another. The state's dominant function is common when society has antagonistic class differentiation. The existence and development of the state are not only due to external factors, the implementation of foreign affairs functions, wars of mutual annexation, state separation, and consolidation, but it is also due to internal factors. of the state, which is to resolve class conflicts and perform domestic functions. The existence of the state by performing internal and external functions, internal and external transformation, is the communication of people with different ethnic and religious origins.

4.2. Management function

Dominant and dictatorial states appear to exercise the minimum right to life for different classes. The right to life has the same minimum nature of being equal human beings. People who obey the right to life become obedient to the state, and society carries the instincts of that state. Loyalty to the state is loyalty to the right to



life. The function of class domination is replaced by the function of social management, employment, and career management. The management of jobs and careers becomes the management of civil servants and citizens. Civil servants are inside the state, citizens are outside the state, and the state is outside and inside people. The state is the unity inside and outside of people, it is the unity between civil servants and citizens. Civil servants and citizens are subjects of each other, the state is the communication broker between citizens and civil servants. The state in civil servants manifests itself as the state's function becomes a civil servant profession. Civil servants and the state are unified, merged into one, without distinction. The profession of civil servants is a function of the state. State-owned civil servants are the state that owns civil servants.

Civil servants are loyal to their profession and their work is loyal to the state. All civil servants are equal when participating in state affairs, without discrimination. When performing state duties, and helping civil servants fulfill their life's mission, there is no need to receive anything in return other than being a civil servant, but enjoyment, income level, assignment of functions, tasks, etc. Job position, title, status, honor, and reward are simply the consequences of a complete and comprehensive process of becoming a civil servant in terms of ability, quality, and virtue. That is the elite team of the era, therefore, only in state jobs can civil servants find joy, while work outside the state is suffering. Job satisfaction is joy and happiness, whether the job is in a high or low position, has more or less power, and everyone is equally happy, contributing and serving responsible state affairs.

When civil servants are separated from the state, civil servants are human beings. Civil servants with good lives become living beings, the whole society strives to be civil servants. Striving to be a civil servant becomes striving to have a profession, a job to live and earn an income. Civil servants outside the state need income, money becomes buying and selling goods. Outside the state, civil servants are goods, inside the state, civil servants are people. Satisfying people is creativity, satisfying goods is instinct. The function of civil servants is to fulfill the instincts and habits of living in the state, it does not create a dull feeling in the profession. Civil servants who properly perform state functions are free, and responsibility belongs to the state. Civil servants who carry out aggressive wars and imprison criminals are not responsible, and the responsibility lies with the state. Civil servants become a source of effort, dedication, and service to the state until the end of working age and retirement.

The state, outside the citizens, is the object of the citizens' survival. Citizens need the state not only to have a job to do, and a profession to live, in but also to have justice and legal protection of property, money, and body. Satisfying the needs of the state is an instinct, it takes possession of the state but is never satisfied, not fulfilled, and always feels lacking. The state is an object that never satisfies its citizens, so the state always develops and innovates to meet the needs of its citizens. Citizens need the state that they need to live in, which means they need to protect their property, and their legal body becomes need for justice. Citizens need justice. If

justice does not exist outside of citizens, then citizens do not need justice. However, the fairness of citizens is judged by the management function of the state. Citizens do not need justice, and then the existence of the state for citizens becomes meaningless. If justice is not a product of the state, citizens do not need the state. Citizens do not need the state to enforce justice, so the state should be abolished like eliminating injustice. Justice is expressed in life as being able to keep what belongs to you. Satisfying the state is the real life of citizens, who are honest workers who earn income and pay taxes to maintain the existence of the state.

The state in civil servants manifests itself as the work of civil servants, receiving salaries according to the regime, therefore, the nature of the state is a profession, and the benefits of civil servants have a specific historical nature. The state is outside the citizen, and the citizen is outside the state. Citizens as subjects of the state become the state as subjects of citizens. Communication between the state and citizens becomes communication between civil servants and citizens. Communication between civil servants and citizens is human communication. Human communication is the exchange of products and goods. Buying and selling goods is the division of functions, tasks, job positions, and labor; therefore, there is no job discrimination, and the profession becomes no distinction between civil servants and civil servants. All civil servants and citizens who perform their survival function through different professional jobs are equally noble and equal. Management of civil servants and citizens is the management of property ownership, division of labor, product distribution, management, and protection of human rights to life. The state manages people's right to life through law and money.

4.3. Exclusive power to make laws and issue money

When the profession, work, standard of living, and enjoyment of civil servants are the goals, while the state and citizens are each other's means. Exchanges between the state and citizens are exchanges of laws, money, products, and assets. However, the state has a monopoly on promulgating laws and issuing money, while citizens work in a variety of different occupations to make products and assets. The exchange of laws, money, property, and products is human communication. Human communication became the buying and selling of goods with money regulated by law and recognizing the transfer of ownership. Transfer of ownership has the class nature of the state in that the state disenfranchises citizens by monopolizing the issuance of laws and issuing money. Money and law are hidden and ambiguous tools of the dictatorship of one class over another. That is, injustice in the transfer of ownership is recognized by law, buying and selling with money makes property legalized. Buying and selling goods is buying and selling people, citizens who need money are the sellers, and civil servants with money are the buyers. Civil servants and citizens have commodity instincts that deform the state. The distortion of the state makes civil service no longer a profession, and injustice among citizens is common. At that time, civil servants outside the state are human beings, the state is no longer an object of citizens. Citizens need objects outside the state that need justice to become the elimination of injustice. Eliminating injustice means abolishing the state and

bringing civil servants back to human life. At that time, civil servants and citizens were both human beings, had different jobs, positions, and careers, and all needed money to become different goods.

The social management function becomes the living object of everyone, causing society to be differentiated into different occupations. The state becomes the living, salaried profession of civil servants with a good standard of living, high income, and certain status and power. The profession of civil servant has become a popular demand, everyone strives to become a different civil servants. The functions and tasks of the state are diverse, and civil servants become popular. Civil servants strive for success with the ability to become happy, income is the consequence. The inability, the need to work only for income, to have a good standard of living, the nobility is suffering that deforms the state. The life of a civil servant has a high standard of living and enjoyment, so fake civil servants appear. Falsehood deforms the state apparatus, that is, laziness and bad habits but still enjoying a good standard of living. Arguments are common, so it is necessary to develop a law on civil servants. The Civil Service Law enables civil servants to properly perform their functions and duties, and have income and a standard of living that ensures adequate contribution and benefits. The law on civil servants becomes the law on the work, profession, and employment position of civil servants, with appropriate living standards, income, and benefits. Laws on work, job positions, income, revenue sources, and tax payments become citizen laws and civil laws. All our jobs and careers together. All subjects that violate the interests of citizens and civil servants become infringements on the right to life, and these subjects are regulated by criminal law.

The state manages society by law. Law is a product of the state. There is no law in general, law is a product of the will of the state. The population is growing, diversifying forms of ownership, and professions are becoming rich in industry, agriculture, and services; Different levels of income and enjoyment in families, religions, companies, and banks make society different between creativity and instinct, truth and falsehood, justice and injustice. This difference is the diversity of life, therefore, a complete and synchronized legal system is necessary. The richness of life is the richness of law. The abundance of laws becomes a diversity of fields and different subjects of regulation, causing the law to lack uniformity and rigor; Economic and political conditions are always changing, making it inevitable that the law cannot meet the needs of life. Building systematic laws using robots, computers, and AI is a development trend. At that time, human functions become robot functions, and robot functions become human functions. People with legal instincts become cold and insensitive to their fellow humans. Carrying out the survival function of the state becomes the task of building laws, protecting the true origin of property, eliminating the antagonistic division of labor, and overcoming unfair distribution. It eliminates unjust appropriation, and discrimination against different forms of labor, and eliminates the gap between rich and poor and discrimination.

Cooperation, labor exchange, product distribution, purchase, and sale of goods are regulated and recognized by law and become all activities regulated by the enforcement and management of the law. The entire society is governed by law, making life have a legal instinct. Life is the law, so obeying the law becomes submitting to the state. The growth of the state depends on the construction of the legal system. Law-making and law enforcement are the jobs of civil servants, but it is a limitation when not seeing the roles of different individuals, but it is also metaphysical when separating law-making and enforcement from specific society. The intersection between forms of ownership is complex, therefore, building a legal system needs to identify the origin of ownership, especially the issue of private and private ownership. From there, we aim to completely eliminate the phenomenon of theft, inheritance, smuggling, tax evasion, money laundering, and corruption. The richness and diversity in the division of labor in industry, agriculture, and services will help build laws to protect the rights of labor, business, and genuine production, eliminating laziness and dishonesty. bad habit; Ensure distribution by progressive tax policy for all forms of private individuals, especially progressive tax on property inheritance. However, building laws to manage the political economy is always associated with perfecting the law on civil servants. But the life of civil servants is also human life. The state is the object of life, causing civil servants to have different jobs, positions, living standards, and enjoyment. The transformation of civil servant life deforms the state.

4.4. Civil servants and citizens serving each other become serving humanity

The state is the object of human survival, becoming the object of the state. The state serves human life, that is, serves citizens and civil servants. The state guarantees life, and civil servants in the state are happy, but those outside the state are suffering. The state does not guarantee life, civil servants inside the state are suffering, and outside the state is joy. Avoiding distortion of the state, and building and perfecting civil servant laws is necessary. Communication between civil servants is between superiors and subordinates. Superiors and subordinates are the same, so there is no discrimination in terms of job position, no difference in product distribution, income level, or enjoyment, but there is a difference in position. job position, special enjoyment. All are equal before the law. The life of civil servants is not only direct communication with each other but also communication between civil servants and citizens, which is human communication in the social division of labor. All forms of labor are equally noble and equal, therefore, there is no distinction between civil servants and citizens and no discrimination between people. Civil servants and citizens are equal before the law.

But the remnants of tradition such as patriarchal habits, feelings of acquaintance, and belonging to the same village or commune have not been eliminated before new laws are built and revised to be more reasonable. Rotate officers, promote, promote, raise salaries, and demote each job position appropriately. The conflict between tradition and law is inevitable, it is the conflict between old and

new, conservative and progressive, between virtue and vice. This contradiction exists not only in each individual but also in each different civil servant. The state only punishes those who do not implement prohibitive norms and does not punish those who implement binding norms. Appropriation of property and murder are punished by law, but not helping each other is not punished by law. Failure to comply with the law is punished, failure to comply with binding standards is self-punishment in being devalued. Personnel work is not only based on legal criteria but also on binding criteria to assign tasks according to responsibilities.

No distinction between civil servants and citizens, superiors and subordinates are equal in law. But it must be admitted that there has not been and is no legal system that makes everyone the same, only a legal system that makes different jobs, occupations, living standards, and racial and ethnic origin. Different skins, religions are allowed to be human. The law does not have the purpose of making everyone the same, but the existence of law makes life have a legal instinct, while creativity is forgotten. Forgotten creativity makes life differentiate between civil servants and citizens, superiors and subordinates. This distinction becomes occupational discrimination, different job positions, status, power, different distribution, and different social divisions between rich and poor.

The rule of law is to carry out the function of economic and political management by law. This function is closely linked to the function of domination. It is not only a matter of national security and national defense but also a matter of human security, and social security. Respecting the law makes all activities of life regulated by law, life has the instinct of law. Complying with the law is irresponsible, but the responsibility belongs to the state, citizens, and civil servants with state instincts. Public officials are not responsible for imprisoning and arresting criminals following the law, but the responsibility lies with the law and the state. Citizens who pay taxes legally are not responsible, so they are not punished by the law or the state. Law is a living object that causes society to be divided into managing and being managed, transforming each other in the means and purposes of the state. Mutual possession and management make the instinct of possession and management become common, therefore, when being managed is joy, when being human is suffering, a part that knows how to obey and listen to orders appears. The management instinct becomes fighting for titles, status, craving for fame, distinguishing job positions, occupations, and status in the division of labor. Competing for, possessing, and managing makes society constantly deceitful, bad habits, lazy, and unjust. Management becomes a living subject not only for the state but also for civil servants, and citizens become victims of management. State management by law cannot avoid certain limitations in the ever-changing economic and political conditions.

Subject and property are different, but in exchange, property and subject are one. Ownership of property is subject to ownership. The law governing the subject is general management. Management in general is the management of the owner. Ownership management and asset management are the same. The

state is not as effective in managing people as it is in managing property. All assets are managed publicly, and transparently, with clear origins, and human management becomes unique. Asset management is the policy of issuing money and promulgating laws of the state. That is tax policy for citizens and salary for civil servants. Tax policy to support the apparatus is inevitable for state survival. The tax policy applied to the rich is effective, but the poor do not have enough to live on so they do not have to pay taxes. When civil servants are rich, taxes on citizens become taxes on civil servants. But it is difficult for civil servants to make laws so that they have to pay taxes unless the civil servant is fair-minded.

Civil servants do not pay taxes, but taxes on the rich are not enforced, causing the state to lose revenue. Revenue loss causes monetary policy to be distorted, salaries for civil servants are not guaranteed, taxes for citizens are not implemented, and state distortion is unavoidable. Living according to the law makes you a rich person without having to pay taxes while working for a salary makes you poor according to the rules. Social differentiation is distorted by law, and policies become ambiguous. The survival and maintenance of the species are deformed by the law, and money becomes a change in people's hearts, which is dissatisfaction and discontent that is sometimes silent, covert, semi-public, and public with demonstrations. Sentiment, violence in different forms such as internal revolution, external overthrow, territorial war, and foreign currency speculation appeared. Tax policy for the rich is a general trend of development. The state is progressive in that it taxes the rich to implement social security and human security policies; Taxes on the poor turn out to be taken from the poor to give to the rich, making society more unjust.

The population is larger, the natural environment for survival becomes narrower, products become scarce, and labor makes products. Appropriating the products of labor becomes possessing people through the annexation of different races, skin colors, hairstyles, habits, languages, ethnic traditions, and religions. The state is the owner of all people and resources in a specific historical territory. The state uses people and resources for what the state wants. Fairness by law, state money is a promise, and the right to life, freedom, and happiness is hope. If the state does not promise the right to life, freedom, and happiness, the existence of the state becomes redundant. The existence of the state is meaningful to those who exercise the right to life and the pursuit of happiness. Life without the state means the state's existence is meaningless. If the state does not belong to this object, it belongs to that object. The state becomes an object of helplessness, unhappiness, and suffering. The state gives the right to live and pursue happiness, so those who have the right to live, have freedom, and be happy do not need the state. The right to life, freedom, and happiness are basic rights, so being human requires a state. The state becomes the alien force that dominates all. Without the need for the state, its existence becomes redundant. When life depends on the state, the state becomes meaningful.



5. Conclusion

The state is a product of humans, so humans exist and are protected by the state. The basic function of the state is to protect human rights to life, which is to survive and maintain the species. Protecting human rights to life manifests itself in invasion and anti-invasion. The invasion function becomes a domestic and foreign function. Domestic and foreign affairs transform each other between means and purposes to make the state survive. The defense of one's survival in all sorts of ways can become the dominant function of the state. Different state models have been established to protect the survival of the state, but up to now, there has not been a complete state model. Depending on the conditions, the existing models have historical significance. Every state model has a balance inside and outside of people, that is the balance between civil servants and citizens. The state's management of civil servants becomes the management of citizens. Civil servants and citizens are both human beings, with different jobs and occupations in the social division of labor. All forms of labor are commodities, bought and sold for money. Making money becomes serving money. Serving money becomes serving those who have money. Civil servants who need money are sellers, and citizens with money are buyers. Civil servants and citizens spend money on buying and selling goods. Serving money becomes serving people. Inflation and devaluation of money cause the state to lower prices, and the destruction of the state is inevitable.

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