

Truth and Falsehood in the Process of Social Stratification

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ABSTRACT: The article *“Truth and falsehood in the process of social differentiation”* aims to study the nature of human life from the perspective of K. Marx’s critical philosophy, clarifying the truth of human beings as creative, free, fair, and equal labor. At the same time, the article analyzes the process of alienation and falsehood when humans are turned into means of survival for social institutions such as the family, religion, state, and company. The ultimate goal is to find theoretical and practical solutions to reaffirm the truth of human life. The article uses the Marxist critical philosophy method, originating from real life and historical and social movements of humans. The author applies the principle of “social existence determines social consciousness”, analyzing needs, abilities, labor, and product exchange as fundamental factors forming human nature. At the same time, dialectical logic is applied to show the relationship between creativity and instinct, truth and falsehood, to demonstrate the ability to overcome alienation. The study has clarified that the truth of human life is closely linked to creativity, freedom, and fair exchange. The article deeply analyzes the process of normative instinctualization, the role of money in maintaining social falsehood, and emphasizes education as a decisive tool to restore genuine creativity. The article affirms that alienation and falsehood are not historical inevitabilities but the consequences of the process of social instinctualization. Eliminating falsehood and restoring the truth of human life is the central task, in which education plays a key role, aiming to build a sustainable society based on creative freedom and fairness among people.

KEYWORDS: The truth of human life, social lies, alienation and instinct, free creative labor, education for human liberation

1. INTRODUCTION

The article *“Truth and falsehood in the process of social differentiation”* focuses on studying the nature of human life from the perspective of critical philosophy, based on the ideological foundation of Marx and Engels. The author points out that the truth of human life is creative life, freedom, justice, and equality - essential values arising from the needs and the ability to realize the needs of each individual in the process of labor and social exchange. Labor and creativity, accordingly, not only make up the individual but also create the entire history of society.

However, in the process of division of labor and development of social institutions such as family, religion, state, and company, people are gradually alienated from their real needs and abilities. Traditional, canon law, law, and labor contracts, which were created to serve life, have become forms of instinctualization, forcing individuals to live by standards instead of for their own vital needs. The result is widespread hypocrisy in life, turning people into a means of survival for institutional species.

The article emphasizes the necessity of eliminating this falsehood to reaffirm the truth of humanity: liberating individuals from the domination of standards, awakening their inherent creative ability. Education, with its role of enlightening knowledge and promoting the genuine needs and abilities of people, is identified as a decisive factor in the process of affirming the truth and promoting social progress.

2. THEORETICAL BASIS

The article *“Truth and falsehood in the process of social degeneration”* is based on the Marxist tradition of critical philosophy, especially the ideas of Karl Marx and Friedrich Engels on human nature, labor, alienation, and social history. Accordingly, the true nature of human beings is determined by the ability to create needs, realize needs through labor, and social exchange. The author argues that authentic human life is a life of freedom, creativity, justice, and equality; on the contrary, falsehood in modern society arises when humans are alienated into a means of survival for social institutions such as family, religion, state, and corporation.

The research on this topic has had important foundations. Karl Marx in his *“Economic and Philosophical Manuscripts of 1844”*, *“The German Ideology”* and *“Capital”* deeply analyzed the alienation of human beings in capitalist society, where labor - which is

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the self-affirmation of human creative nature - is alienated into a forced, alien activity. Friedrich Engels, in his works, also emphasized the role of material production and division of labor in the formation of social institutions and class alienation.

Recent studies continue to explore this theme in different directions. Øversveen (2022) in his study of capitalism and alienation has emphasized that the repetition of dominant forms of production and exchange under modern capitalism still maintains the alienating nature outlined by Marx. Najafi (2022) extends the theory of class exploitation based on the relationship of time and labor value, showing the mechanism of appropriation of human creativity in commodity production.

In Vietnam, Quoc (2020, 2023, 2024) has developed a “human science” and philosophical approach to “human differentiation” in the commodity economy, analyzing how property, labor, sex, and money contribute to the formation of new structures of alienation. These works contribute to the theoretical foundation of the article in identifying falsehood as a process of instinctualization of social life, when traditional, canon law, law, and labor contracts turn people into means for the existence of institutions.

At the international level, Derrida (1994) in “Spectres of Marx” also mentioned the Marxist “ghosts” in modern society: the lingering existence of alienated forms in political, economic, and intellectual life. Wood (2004), in his study of Marx, emphasized the urgency of reconstructing the concept of individual freedom regarding labor and property rights, overcoming the hypocrisy of bourgeois society.

The article “Truth and falsehood in the process of social differentiation” follows a special approach: instead of just analyzing the alienation from labor or ownership, the author deeply traces the survival instinct of social institutions (family, religion, state, company), considering it as a system of instinctualizing human life. From there, the article proposes an urgent philosophical task: to eliminate falsehood by liberating humans from the domination of species standards, affirming free creation and fair and equal exchange as the intrinsic values of human life.

Thus, the article not only inherits the classical Marxist theory but also contributes a new approach: analyzing falsehood as the process of “normalization of social species” and proposing a radical solution through education towards true creative freedom. This shows the expansion of the theory of freedom, inevitability, alienation, and sustainable development of human beings in the context of modern globalization.

3. METHODOLOGY

The article “*Truth and falsehood in the process of social differentiation*” uses the Marxist critical philosophical approach as a consistent foundation. This method allows analyzing the nature of human life not from metaphysical assumptions or available standards, but from real life, productive labor, and the process of social exchange. Starting from the principle: “social existence determines social consciousness”, the article examines how people create needs, realize needs through labor, and become alienated through the process of instinctualizing social standards.

The research methodology includes three levels: (1) Analysis of real human life practices - focusing on needs, capabilities and product exchange; (2) Criticism of forms of alienation and falsehood arising from the domination of social institutions, traditional standards and money; (3) Argumentation towards human liberation through education, aiming to reaffirm the ability to create freely and exchange fairly as the true nature. In addition, the article also applies dialectical logic, analyzing the movement between creativity and instinct, between truth and falsehood, to show that the process of alienation is not inevitable, but can and must be overcome. This approach aims to awaken the potential for criticism and social reform based on the free and creative nature of human beings.

4. DISCUSSION

4.1. The truth of human life

The real man is the living individual. Living man is the premise of all history. Human life is realized by satisfying the needs for food, clothing, shelter, and a few other things. The satisfaction of the first need motivates the emergence of new needs. “The first need itself, the act of satisfaction and the means for satisfaction that people have acquired - lead to new needs” (Marx & Engels, 2000, p.40). Man is the entity that creates needs. Needs and the creation of needs are the truth of human life. Driven by needs, man always realizes the possibilities to create products to satisfy them. Those possibilities are the forces of human nature. These forces “exist in him in the form of inborn abilities and capacities, in the form of talents” (Marx & Engels, 2000, p.232). Thus, human beings are entities that have needs, create needs, and have the ability to realize the created needs. Needs and abilities always exist in human life.

Labor is the basic activity of human beings. Human beings transform one thing into another through labor. Products that satisfy human needs are the result of labor. Life through the products of labor is the basis for the entire real life of humans compared to animals. In labor, humans create products and create humans themselves. Therefore, “the whole so-called history of the world is nothing but the creation of humans through human labor” (Marx & Engels, 2000, p.182). The life of labor is the life of humans. Labor creates humans in both natural and social aspects. Without labor, there are no humans, and without labor, human qualities and abilities cannot be revealed. The result of labor is products that satisfy human needs. Humans create needs, labor satisfies human needs, so labor is also creation. Creation is the truth of human life.

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The development of labor shows the development of productive forces. The development of productive forces leads to the division of social labor. The division of labor is the diversification of occupations and fields. Each occupation and field has a certain specialization. Different occupations and fields produce different results. Different results are different products. Each different product satisfies different human needs. The specialization of labor leads to the diversification of products. Humans live by products, so the abundance of products is also the abundance of human needs. Different types of products are the result of different types of labor. Different labor and the results of labor are different species. Human life is divided into species. Family, religion, state, and company appear with the development of production. The difference between species is the difference in functions and tasks in the operation of life. Family, religion, state, company are species differentiated from the nature of the human species. These social species perform the function of human life. Therefore, it is also the truth of human life. "All the different use values or commodity objects represent all the useful labor, also in many forms, also divided into many different types, genera, families, branches, and varieties - in short, represent the social division of labor" (Marx & Engels, 2002, p.72). The use value of a product is rich with many different types, genera, families, branches, and varieties. Therefore, the individuality in the use value of a commodity is the ability to satisfy the individual needs of a person. This means that one type of labor cannot satisfy all the rich needs of person. Thus, the practice of social movement raises the need to exchange the products of labor among people. "Within the limits of commodity exchange relations, one use value is worth exactly another use value, provided that it is in a suitable proportion" (Marx & Engels, 2002, p.65). The mutual exchange of products between people at a certain ratio becomes the way for people to realize their lives. The exchange of products is, therefore, also the truth of human life. The exchange of products of labor is the mutual exchange of labor between people. The exchange of labor is the mutual exchange of people because labor is the "exclusive" activity of people. The truth of life is expressed in the exchange relationship. Therefore, people cannot exist without other people. People cannot develop without other people to satisfy their needs. Satisfying each other's needs is the truth of human life and society.

Mutual exchange of products between people at a certain ratio is a fact of life. Mutual exchange of products creates the need for a common equivalent as a measure for exchange. Money appeared to satisfy people's need for exchange. The original form of money was shells, furs, metals, gold, and now paper money. Money appeared to satisfy people's need for exchange. Money is a measure of product value. Money ensures that the exchange of labor to produce goods is fair between subjects. Labor value and money are different in function and task, but are unified in exchange. Money = labor value, and labor value = money. In the exchange relationship, the appearance of money is the basis for human life. "Money is the intermediary between needs and goods, between life and human means of living" (Marx & Engels, 2000, p.210). In the exchange of goods, standards appear, such as size, type, color, etc., and required labor time. In the exchange between people, standards such as freedom, fairness, love, protection, care, trust, etc., appear. Therefore, through the exchange between people, the needs and abilities of one person correspond to the abilities and needs of the other. Corresponding to "an appropriate ratio", the relationship between people is realized. In other words, in the relationship between people, giving and receiving, sacrificing and enjoying, obligations and rights, etc., must correspond to each other. It is impossible to just give, just sacrifice, just do obligations, and even more impossible, to just receive, just enjoy, just have rights. For human relationships, fairness and equality are objective necessities of human nature. Therefore, the nature of society is fairness and equality among people.

Thus, starting from the real life of human beings has allowed for the correct perception of human beings. The truth of human life is creative, free labor, and fair and equal exchange between people. The nature of society is therefore fairness and equality between people. Fairness and equality are the truths of life that people cannot deny. For that reason, it is not by chance, "*The American Declaration of Independence*" (1776) wrote: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness". Therefore, human development is to affirm the truth. Make the truth popular in society. First of all, it is to promote the needs and abilities of people in labor. Promoting the needs and abilities of labor is to promote creative and free labor. At the same time, develop society in the direction of fairness and equality. Fairness and equality in social relations are mutual exchanges between people. Fair and equal exchanges so that people satisfy each other. Social life that is contrary to the truth of people is false. Falsehood causes people to be corrupted and is a prevent to social progress.

4.2. The falsehood is that humans become a means of living for the social species

Starting from real humans to study humans is the premise of correct perception. Human life is realized by labor, exchanging the products of labor. The truth of humans is creativity, freedom, fairness, and equality. Historically, the truth of humans is the driving force of social development, human perfection. In other words, human life is the truth, the truth is the nature of humans. Species appear as a result of production development, social division of labor. Family, religion, state, company are products of humans. Different species have different ways of living. Different ways of living as different needs, abilities. The difference in needs, abilities of species is the basis for satisfying humans in both abilities and needs. The species created have different functions and tasks in the process of historical movement. The differentiation into species is that man was created. Species have different standards but are similar within the same species. Standards are certain requirements for knowledge, behavior, habits, personality, and morality to realize the ability to live as a species. Standards of species are the products of different types of labor. Social division of labor is the

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diversification of labor. That is expressed in the diversity of occupations and fields. Corresponding to each occupation and field are certain standards for that occupation and field to exist. The formation of standards is a direct product of production, starting from production. Family, religion, state, company are species that are different in their way of living, that is, different in their way of working. Their corresponding standards are the life and way of living of patriarchs, clergy, civil servants, and the bourgeoisie. Species participating in social life enrich society in terms of standards. Different standards perform different functions and tasks in social life. The richness of species and the corresponding standards make society differentiated according to species, according to those corresponding standards. Each species has its standards, and each standard has its species. In the state of social development, "not only human richness but also its poverty have human significance and therefore social significance. Poverty is the passive constraint that forces people to feel the need for great richness like other people" (Marx & Engels, 2000, p.182).

When society is the object of human satisfaction, human needs and abilities are differentiated. Each species has different needs and abilities. Therefore, species need different objects to satisfy. Every living thing in the universe can have an object. "An entity without an object is an impossible, absurd entity" (Marx & Engels, 2000, p.233). In nature, plants turn to light, cows eat grass, birds call for mates, which are the truths of life for plants, cows, and birds. The standard of plants, cows, and birds is the relationship with light, plants, and birds of the same species. In society, people satisfy each other's needs and abilities is the truth of human life. The standard is the relationship between people and the results of labor, with other people. The result of labor is the result of human activities, so standards are formed in the relationship between people. For families, religions, states, and companies, standards appear in the relationships between family members of the patriarch, the relationship between believers and clergy, the relationship between citizens and civil servants and the relationship between Workers and capitalists. Satisfying needs becomes the instinct of the species, the habit of the species. Species can possess different objects in society. "Traditional possession is the family. Possession of religious law is religion. Possession of law is the state" (Quoc, N.A., 2024a, p.68), Possession of surplus value is by the bourgeoisie. Instinct is to possess, to possess without getting bored, to possess without knowing enough. Trees still turn to the light, cows still eat grass, birds still call for mates, as long as trees still photosynthesize, cow still metabolizes energy, birds still need to reproduce. Instinct is never bored, never knows when enough, but humans are bored, know when enough. Because humans known to be bored and known to be enough, humans constantly create needs and produce objects to satisfy their needs. Species are instinctive, humans are creative. The instinct of the species is to constantly possess objects in society. Constantly searching for objects makes them scarce. Scarcity of objects makes needs not fully satisfied and abilities not fully developed. Scarcity of an item means that needs are not fully met and capabilities are not fully utilized. The instinct of the species makes falsehood appear. The falsehood is that humans do not live up to their needs and abilities. The falsehood that uses traditional, canon laws, laws, labor contracts is are convenient means to maintain the lives of patriarchs, clergy, civil servants, the capitalist. Traditional standards, canon laws, laws, and labor contracts manifest as desires, longings, standards that make a utopian society appear. Instead of living up to their needs, humans can live up to standards. Living up to standards is living wrongly with their needs and abilities. Living up to the standards is false to humans. Therefore, in society, species are limited in their needs and abilities. Living not true to human truth, that is, true to the standards. Taking standards as the goal and ideal of life makes falsehood widespread. Humans become the means to realize standards. The standards that are implemented make humans the means for the utopian society to exist. A utopian society is a society in thought. A society in thinking is true to the standards but false to humans. Living up to the standards is living up to the instincts of the species. Therefore, humans become the means of living for species such as families, religions, states, and companies. The truth becomes a falsehood, and living up to humans becomes living up to the standards.

Instinct is species, humans are creations. Humans exist because of creation, species exist because of instinct. Human truth is creation, human falsehood is instinct. The instinct of a species makes money species popular. Money appeared to satisfy human needs for exchange. Money becomes a measure in the exchange of goods, so money is a means to realize human life. Money is the means and humans are the purpose. Humans use money to exchange products, use services, and improve themselves. Money becomes a medium for human life. Money also becomes a medium for the implementation of the functions and tasks of a species. Money becomes a common equivalent for exchange between humans. Different species use money as a method to realize the life of the species. "But what mediates between me and my life, also mediates between me and the existence of others for me. For me, it is the other person" (Marx & Engels, 2000, p.210). Species instinct is knowledge, behavior, habit, and way of life that is repetitive without creativity. Species instinct possesses objects excessively, making the objects of human life scarce. Family, religion, state, and company are the instincts of patriarchs, clergy, civil servants, capitalists. Patriarchal instinct is to possess spouses and children. Clergy instinct possesses believers. Civil servants' instinct possesses citizens. Capitalist instinct possesses workers. Possessing spouses, children, believers, citizens, workers is so that patriarchs, clergy, civil servants, capitalists can live. Patriarchs, clergy, civil servants, capitalists can live when humans are dying in the category of spouses, children, believers, citizens, and workers. Patriarchs possess spouses and children by tradition. Clergy possess followers by canon law. Civil servants serve citizens by law. Capitalists employ workers through labor contracts. Patriarchs, clergy, civil servants, capitalists live by trading in standards. Trading in standards is producing, promoting, and trading in traditions, canon law, laws, and labor contracts. Producing, promoting, and trading in standards make society need standards. When society needs standards, a part of it will be able to live thanks to standards. When the need for traditions, canon law, laws, and selling labor becomes widespread in society, patriarchs, clergy, civil servants, capitalists will be able

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to live. The life of a species takes place as an exchange between one side needing standards and the other side having the ability to meet standards. Therefore, one side is falsehood to the object and the other side is falsehood to itself. Falsehood to the object is because of chasing after standards and forgetting the human. Falsehood to oneself is to force oneself to become an ideal model. Human lies are the exchange of standard needs and the ability to meet standards, not human needs and abilities. Money, as a common equivalent, has the function and task of satisfying human needs in exchange. The instinct of species is to have standard needs and the ability to meet standards for each other in exchange. Standards and money are different in function and task, but are unified in exchange. Having standards means having money, and having money means having standards. When standards and money are exchanged for each other, humans become the means for the existence of the species. The instinct of the species is realized in the relationship between money and standards. The instinct of the species makes money popular. Money becomes the goal, and humans become the means. Falsehoods are rationalized by money. "Money, as an existing and manifest concept of value, confuses and exchanges all things, and is therefore a universal confusion and a universal substitution of all things, that is, an upside-down world, a confusion and a substitution of all natural and human qualities." (Marx & Engels, 2000, p.215). Therefore, living truthfully with human needs and abilities is species cannot exist. Species exist is humans are false to their own needs and abilities. Falsehood makes humans need standards and makes money a universal goal. False to humans is that species can exist, and living truthfully with humans is that species cannot exist. Therefore, humans have lost their creative and free nature. To live, humans must follow standards. Following standards is being false to their own needs and abilities. Practicing standards is against people. The whole society runs after standards to have money, and to have money, one must follow standards, which makes society not develop. Lies become the means of survival of species, and synonymous with it is mutual coercion between people. Lies become an obstacle to the development of society.

4.3. Eliminate falsehood and affirm the truth of human beings

Human beings are creative, species are instinctive. Creativity is the truth of human beings, it is human beings living according to their own needs and abilities. Instinct is the falsehood of human beings, it is human beings forcing themselves and forcing each other about their needs and abilities. Creativity is the basis for social development, but instinct hinders the development of society. In the evolution of history, truth is always affirmed by practice, falsehood is always denied by practice. In the present stage, human beings are still covered by falsehood. Falsehood makes human beings live according to standards instead of living according to their beings. Living according to standards becomes the instinct of the species. The instinct of the species turns human beings into a means of survival. Human beings are the means of survival for the species, causing social differentiation. Society becomes the object of survival for the species. Family, religion, state, and company turn humans into means of livelihood for patriarchs, clergy, civil servants, and capitalists. Instincts of traditional, canon law, laws, and labor contracts become the standards of existence for the above species. Standards exist is that people cannot live up to their needs and abilities. Humans become a means for patriarchs, clergy, civil servants, capitalists. The standard that turns people from ends for people into means of mutual possession. Eliminating standards is inevitable for human development. Eliminating standards is eliminating the instincts of the species. Eliminating the instincts of the species allows humans to be created. The truth of human life is affirmed. Therefore, eliminating standards is eliminating falsehood and is the basis for affirming the truth of humans.

Hitherto men have constantly made up for themselves false conceptions about themselves, about what they are and what they ought to be. They have arranged their relationships according to their ideas of God, of normal man, etc. The phantoms of their brains have gained the mastery over them. They, the creators, have bowed down before their creatures. (Marx & Engels, 2022, p.1).

To eliminate falsehood is to eliminate the instinct of the species so that humans can exist and create. To eliminate falsehood is to eliminate the standards that species use as a means of production for the life of the species. When standards become common needs, standards become a means of production for a part of humans. Living by standards is to produce, promote, and trade standards. Producing, promoting, and trading standards differentiate society into living objects of the species. The need for standards becomes common in society, then it becomes individual for those who live by standards. Needing standards and being able to meet the need for standards is living according to standards. Living according to standards is to be false to humans. Social exchange between humans takes standards as a measure. When standards are the measure, there is a distinction between noble people and lowly people. To achieve standards and conform to standards, some people force their own lives (actively). Forcing life is forcing their own needs and abilities to conform to traditions, canons, laws, and labor contracts. To satisfy the need for standards, people are forced to live their own lives passively. Being forced to live forces their needs and abilities to not go beyond traditional prejudices, canons, laws, and labor contracts. Force and being forced are equally painful in terms of life. People can only exist within the narrow limits of the patriarchal and moral categories, the categories of clergy and believers, the categories of civil servants and citizens, the categories of capitalists and workers.

To eliminate falsehood is a necessity for man to be created. Eliminating falsehood is eliminating inhuman standards, standards that are against human beings.

Let us liberate them from the chimeras, the ideas, dogmas, imaginary beings under the yoke of which they are pining away. Let us revolt against the rule of thoughts. Let us teach men, says one, to exchange these imaginations for thoughts which correspond to the

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essence of man; says the second, to take up a critical attitude toward them; says the third,³ to knock them out of their heads; and - existing reality will collapse. (Marx & Engels, 1995, p.1).

To eliminate the standards that are “tormenting” humans, the standards that turn humans into a means for other species, it is necessary to educate and perfect humans. Education is a human activity aimed at creating human beings. Education creates humans by providing and equipping humans with the right knowledge and appropriate skills for humans to survive and develop in the face of changing circumstances. Education is for humans to be created. Education in history has, on the one hand, contributed to affirming the truth of humans. Education creates humans so that humans become the needs of all things. On the other hand, education in history spreads falsehoods about humans. Old education binds humans so that humans become the needs of standard. Education in history becomes a means of promoting and popularizing standards. Education in history produces humans according to the framework and model of traditions, canon law, law, and labor contracts. Traditional, canon law, law, and labor contracts have instinctively transformed humans into species such as families, religions, states, and companies. Therefore, it is necessary to correctly perceive the role of education in eliminating falsehood and affirming the truth of human life. To promote the role of education, it is necessary to clearly distinguish between the truth and falsehood of humans. Education aims at the truth of human life. Education helps humans correctly understand their own needs and abilities, and those needs and abilities in social exchange. Educating the truth creates free humans. Educating falsehoods produces enslaved humans. Freedom and slavery are two opposite sides of human life today. Freedom is the created human being, and slavery is the standardized human being. A country and nation that educates people to live truthfully with their needs and abilities will constantly progress and develop. On the contrary, a country or nation that educates people falsely according to their needs and abilities will hinder the development of that society. Truth is human life, and falsehood is the life of the species.

5. RESULT

The article *“Truth and falsehood in the process of social differentiation”* has achieved important research results. First of all, the article clarifies that the truth of human life is creative, free, fair, and equal labor, which is affirmed through needs, abilities, and exchange activities in society. At the same time, the research has deeply analyzed the mechanism of falsehood formation: the alienation of personal life into a means of survival for institutions such as family, religion, state, and company through the instinctiveization of social standards.

The next outstanding result is that the article points out the intrinsic connection between money and standards in maintaining social falsehood, and emphasizes the decisive role of education in the process of eliminating falsehood and restoring human truth. Thereby, the research has expanded the approach to alienation, not limited to productive labor but also spreading to modern cultural and social standards. The research results lay the theoretical foundation for building a social development model towards true, creative freedom and sustainable justice for people.

6. CONCLUSION

The article *“Truth and falsehood in the process of social differentiation”* asserts that the true nature of human life is creative, free, fair, and equal labor. Humans realize their lives through the process of satisfying their needs and developing their abilities in communication and social exchange. However, with the development of the division of labor and social institutions such as family, religion, state, company, human life gradually becomes alienated, becoming a means of maintaining species standards instead of affirming individual creative freedom.

The article explains the falsehood in modern life as a consequence of the instinct of social standards, in which money and standards act as mediators for alienation. Falsehood not only alienates individual needs and abilities but also hinders social progress by turning free creativity into immobile compliance with standards.

To overcome this situation, the article emphasizes the essential role of education in awakening and promoting genuine human needs and abilities, liberating individuals from the domination of species standards. From there, the article suggests an orientation to build a sustainable developing society based on the foundation of creative, free labor and fair, equal exchange between people.

7. VALUES, LIMITATIONS, AND FURTHER RESEARCH

The article *“Truth and falsehood in the process of social differentiation”* brings important theoretical values. Based on the approach of Marxist philosophy, the article has expanded the understanding of truth and alienation of human life, not only from the economic-labor perspective, but also from the domination of social standards and instincts of the social species. This approach contributes to deepening the argument about humans as free, creative subjects, while suggesting the foundation for building a fair, equal, and sustainable society. Emphasizing the central role of education as a tool for human liberation is also a meaningful, practical contribution in the modern context.

However, the article also has some limitations. The analysis of social institutions and standardative instincts is still theoretically broad, without examining in depth the specific forms of falsehood in different historical and social contexts. In addition, the

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relationship between falsehood and new changes such as globalization, digital technology, or artificial intelligence has not been fully explored.

In the following research directions, it is necessary to delve into the empirical analysis of the standardative instinct process in each specific institution, as well as assess the impact of new technologies on the ability to liberate or reinforce falsehood in modern human life.

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