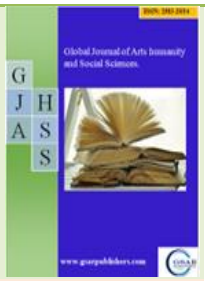
Global Journal of Arts Humanity and Social Sciences
ISSN: 2583-2034

GSAR PUBLISHERS
GLOBAL SCIENTIFIC AND ACADEMIC RESEARCH

OPEN ACCESS

Global Journal of Arts Humanity and Social Sciences
ISSN: 2583-2034
Abbreviated key title: Glob.J.Arts.Humanit.Soc.Sci
Frequency: Monthly
Published By GSAR Publishers
Journal Homepage Link: https://gsarpublishers.com/journal-gjahss-home/



Volume - 6 | Issue - 1 | January 2026 | Total pages 09-15 | DOI: 10.5281/zenodo.18161961

# ARTIFICIAL INTELLIGENCE AND SHAPE HUMAN LIFE

**By**

**Dr. Hoang Minh Hoa[1], Master's Degree. Ho Van Phong[2]**

[1,2]DNU (Dong Nai University), Vietnam

Article History
Received: 25- 12- 2025
Accepted: 03- 01- 2026
Published: 06- 01- 2026

Corresponding author
**Dr. Hoang Minh Hoa**

**Abstract**

We are living in an era where money and technology have gone beyond the mere role of tools to become the pivots that determine human life. Artificial intelligence, big data, and invisible algorithms permeate every breath of modern society, coordinating our decisions, behaviors, and even the way we perceive ourselves. Money, from a means of exchange, now seems to have stepped up to the position of ultimate salvation, determining human values and distorting social relationships. In that vortex, an urgent question arises: what is a human being, and how to survive as a **free subject** in a technocratic world?. This article was born from those concerns .

**Keywords:** *AI as a new productive force; Restructuring of space and time under the impact of AI; Globalization and standardization of human behavior; Algorithmic power and invisible control; Real humans in a technocratic world .*

## 1. AI as a new productive force: opportunities and risks

Artificial intelligence AI has gone beyond the role of a tool to serve humans and is gradually becoming a new productive force, reshaping the labor structure. In the technocratic era, where algorithms and data permeate every cell of society, AI offers unprecedented development potential, while also putting humans in front of profound challenges of alienation and the risk of losing autonomy. From a historical perspective, each technological breakthrough leaves a strong mark on the process of forming and transforming production relations. The first industrial revolution turned steam and machinery into the pillars of production, leading to the movement of people from the countryside to the city and giving rise to the industrial working class. The electronic revolution opened the information age, where humans became links in data transmission and processing systems. Today, the rise of AI is putting humanity at the center of an unprecedented transformation, where intellectual work, which is considered the essence of human nature, is at risk of being replaced.

AI is no longer just a faster calculator or a decision-making software; it has become a "co-creator" with humans. In the manufacturing sector, AI coordinates complex supply chains, from demand forecasting, raw material management to operating robots in factories. In the service sector, AI has replaced many knowledge worker positions: from customer care chatbots, giant data analysis systems, to financial and legal support algorithms. Even in the creative space, AI participates in product design, software writing, music composition, painting, and literary composition. As AI gradually becomes an automated production force, humans are no longer the ones directly creating material value but gradually shifting their role to monitoring systems. This is a major shift, similar to when humans abandoned physical labor to operate machines in factories, but this time, intellectual labor - the highest expression of creative freedom - is also facing the risk of being mechanized.

However, AI is not just a threat. It opens up the potential to free people from heavy, dangerous and repetitive work. Industries such as mining, assembly line manufacturing, logistics… can be almost completely automated, reducing work accidents and improving productivity dramatically. In the medical field, AI supports image analysis, reading biological data and suggesting treatment regimens with high accuracy, so that people can focus on the humanistic aspects of health care - where emotional intelligence, compassion

and empathy are still indispensable. In science and innovation, AI accompanies people to explore new materials, develop advanced drugs, design sustainable energy systems or even participate in research on cosmic phenomena. When AI processes huge data sets and recognizes hidden patterns that humans can hardly see with the naked eye.

At the societal level, AI has the potential to build a more equitable distribution economy if it is deployed responsibly. Smart urban management systems, optimal resource allocation, and waste reduction can contribute to the restructuring of society towards sustainable development. However, the key question remains: Who does AI serve, and what does it serve? Will it become a tool to expand freedom and liberate humanity, or will it become invisible chains that imprison people in cold, algorithmic networks?

***From the perspective of human-realist philosophy***, the AI problem cannot be solved by simply contrasting "good" and "bad". Instead, it is necessary to perceive the dialectical relationship between humans and technology: technology is both a product and a living environment for humans; it has the ability to liberate but can also become a tool of alienation if humans abandon their role as subjects. It is in this interaction that humanity needs to be redefined, no longer confined to old forms of labor, but expanded into the ability to create and construct new values. AI, with all its power, can only truly become a liberating productive force when humans do not abandon their freedom, but continue to be the subject of creation, monitoring and directing the movement of the system.

Along with the vast opportunities that AI brings, there are also profound risks that directly threaten the freedom and humanity of humans. When humans, for convenience or short-term optimization, give up decision-making power to AI systems, they risk turning themselves into dependent entities, losing the ability to self-determination which is the foundation of existence as a free subject. Humans, from the position of creative subjects, are at risk of being narrowed.

In the manufacturing sector, AI is already accelerating the process of replacing human labor. Millions of workers worldwide are at risk of losing their jobs as automated systems and intelligent robots take over traditional roles. But the consequences are not limited to the job aspect: the working class, which is attached to social meaning through labor, may be separated from community relationships, leading to a sense of loss of existential value. If society does not have fundamental preparations, does not implement measures to redistribute resources and create new working spaces, the gap between rich and poor will increase, pushing humanity towards instability.

At a deeper level, AI not only restructures labor, but also has the potential to reproduce biases that already exist in society. When AI models are trained on biased data sets, their decisions - from who gets loans, who gets priority surgery, to who gets recommended job opportunities-risk reinforcing and legitimizing social injustices.

AI clearly demonstrates the duality of technology: it can be a tool of liberation, expanding creativity and helping humans overcome biological and natural limitations, but it also has the potential to be a sophisticated enslavement when humans no longer hold control. On the one hand, AI can enhance human intelligence, supporting human exploration in science, medicine, and the arts. But on the other hand, if humans passively surrender to algorithms, freedom can be eroded, and AI will become a machine that reinforces existing institutions of power, instead of liberating humans.

From a dialectical perspective, AI can be seen as a new necessity - it is born from the need for optimization and growth of modern society. However, in that process there also appears a space for freedom, on the condition that people know how to use AI as a tool to expand creativity and responsibility, instead of giving it the status of a substitute subject.

For AI to truly become a productive force serving the comprehensive development of humanity, humans need to reaffirm their position as free subjects. This requires an ethical and humane approach to the development and application of AI, placing human life, humanity and freedom above profit optimization. Humans must move from a passive mindset - letting AI decide for them - to a proactive mindset of creating systems in which AI is the means, and humans still play the role of the purpose.

***Humanist philosophy reminds us that***, no matter how powerful AI is, it is still a product of human intelligence. It is up to us to decide whether AI will become a tool of liberation. Freedom, if not protected, will gradually be eroded, giving way to algorithms that have no consciousness or responsibility. Therefore, the urgent question for each person is not only: "What can AI do?" but deeper, more fundamental: "Who do we want to be in a world where AI is increasingly present?"

## 2. Restructuring space and time under the influence of AI

The explosion of artificial intelligence AI has not only changed the way people work, manage and produce, but has also quietly reshaped two of life's most fundamental categories: space and time. In the digital age, where every movement of people and matter is tracked, analyzed and optimized, AI has become a new agent, transforming the way people experience the world around them and themselves. Space is no longer an immutable backdrop; time no longer flows according to natural rhythms; both are caught up in an endless flow of data, where algorithms hold supreme control.

First, space was once envisioned as a stable entity, a passive setting for physical existence, where intelligent systems constantly intervene and adjust its structure. In smart cities, AI not only manages but also redefines the relationship between humans and their living environment. Algorithms coordinate the flow of people, vehicles and energy in real time: traffic lights change rhythms based on traffic volume, drones monitor crowded areas, sensor systems track every move to optimize public services. Public space, which should have been designed to serve the vibrant and

diverse needs of real people, is now arranged based on the logic of efficiency and productivity proposed by AI. In the very homes and offices that were once private areas for people to take refuge and freely create. AI controls light, temperature, and noise to provide comfort, but at the same time sets up an invisible surveillance network where every behavior can be recorded, analyzed, and adjusted.

At the same time, digital space is expanding at a dizzying speed, creating invisible networks that strongly influence how people connect and exist. On social media platforms, algorithms distribute information, decide who sees what, and thereby reconstruct the space of human interaction. At first glance, digital space seems to expand communication capabilities, allowing people to overcome traditional geographical boundaries. But in fact, it risks narrowing the worldview when users are trapped in "information bubbles" and repetitive cycles of personalized recommendations. Physical space and digital space are intertwined, but freedom of movement and choice is gradually replaced by invisible AI navigation. People think they are free, but that freedom is often just an illusion .

Time, which is experienced as a natural flow, linked to biological rhythms and cosmic cycles, is also being warped in the data age. AI systems optimize every moment, analyzing schedules, predicting needs, and issuing reminders to "increase performance." In this context, people no longer live in the present as an existential experience, but are caught up in a series of tasks, notifications, and predictive algorithms. Time becomes a unit that can be measured, divided, and optimized, losing the openness and existential character that is the basis for freedom and creativity. From a dialectical perspective, this reveals the tension between *necessity* and *freedom*: AI appears as a technological necessity to coordinate time effectively, but in that very necessity, human creative freedom is narrowed.

***Humanist philosophy reminds us that*** space and time are not just external frames in which humans construct meaning in life. If humans are not placed in a humanistic vision, AI risks turning space and time into digital "maps" to optimize productivity and profit, blurring the necessary silences for humans to think, imagine and create. But at the same time, AI also opens up the possibility of reconstructing new creative spaces: "free zones" where humans can escape the imposition of traditional institutions and open up unprecedented ways of living. It is at the boundary between *technological necessity* and *creative freedom* that humans need to choose: either accept becoming a directed entity, or commit to being a constructive subject, rehumanizing space - time and turning technology into a means to expand the possibility of existence.

At the same time as space is being restructured, time is also being profoundly reshaped in the AI era. Previously, work and rest time were divided relatively clearly, linked to the natural rhythms of the body and the living environment. People woke up with the sunlight, worked according to the day-night rhythm, and sought quiet moments to reflect and restore energy. But with the intervention of AI and digital platforms, that boundary is being erased. Time becomes fragmented. and caught in a vortex of a never-ending flow of information. Digital platforms operate 24/7, requiring people to respond constantly: reply to emails, update statuses, participate in interaction chains with no clear end point. In that world, time is no longer a natural flow but becomes a unit to be measured, optimized and exploited thoroughly. AI measures work performance down to the second, arranging schedules mechanically to squeeze out every spare moment. Instead of mastering time, people gradually become the ones being led in an accelerated flow, where every decision must be made quickly to stay in step with automated processes.

This reshaping of the physical world extends to virtual ones, where people are sucked into continuous feedback loops orchestrated by AI. The sense of "present" is fragmented by countless signals, notifications, and data pouring in from all directions. Every moment is at risk of being hijacked by recommendation algorithms and predictive models, making it difficult for people to find quiet moments to reflect and shape themselves. The rhythms of life, once closely tied to biological cycles and natural laws, are now replaced by the rhythms of a technocratic system where any delay is considered unreasonable, and every gap needs to be "taken" to maximize efficiency.

This restructuring of space and time carries both promise and danger. On the positive side, AI helps humans overcome many physical limitations and opens up new creative possibilities. Remote work becomes a reality, cross-border collaboration groups are formed, and virtual spaces become places for people to discuss, learn, and create beyond traditional frameworks. AI can free people from heavy, boring work, allowing them to spend more time on humanistic activities: creating art, taking care of family, and exploring the inner world.

On the downside, however, AI also threatens to erode the humanistic values of existence: quiet room for reflection, uninterrupted breaks, or a rhythm of life in harmony with nature. As algorithms penetrate every corner of life, humans risk losing themselves, existing as entities drifting in the global technocratic network. Every behavior, from eating and resting to working and playing, can be measured, predicted, and adjusted to fit the system's optimization logic. In such a world, human sense of freedom and self-determination is eroded bit by bit.

***The philosophy of human realism also emphasizes that*** space and time are not just objective coordinates for measurement, but are places where people create, love and perceive themselves. Space is not just a place to contain the body, but also an open environment for the unique experiences of each individual. Time is not just a physical flow, but also a material for people to build memories, hopes and aspirations. As AI increasingly invades life, people must ask fundamental questions: how can space and time not become tools manipulated by algorithms, but still be an open context for freedom and creativity? How can people not be dissolved into the technocratic network, but still maintain the ability to criticize and create their inner world?

The greatest danger lies not in AI taking over the external world, but in its obliteration of human mastery of the internal world. If

humans forget the art of stopping, forgetting how to enjoy silence, and losing the ability to look deeply into themselves, then technological developments, no matter how impressive, will only lead to a spiritual emptiness. Preserving the ability to experience space as a refuge, and time as a meaningful flow, is the condition for restoring inner freedom and remaking humanity in the digital age.

## 3. Globalization and standardization of human behavior

Globalization, fueled by AI, is creating a world where human behavior is increasingly standardized and synchronized on an unprecedented scale. Digital networks and cross-border algorithms create the illusion of total connectivity, where people can communicate, exchange, and access information instantly. But beneath the surface of that connectivity lie sophisticated mechanisms that lead to homogenization: tastes, habits, and even patterns of thinking that are deliberately generated and repeated. AI does not just observe, but actively directs, predicts, and guides behavior, causing humans to gradually slip from the state of free subjects to become entities that respond to pre-designed data flows.

On social media and e-commerce platforms, recommendation algorithms are not simply neutral tools but have become demand-generating machines. Users think they are free to choose, but in reality, what they see, what they click on, and what they buy are all within a pre-arranged orbit by AI models. Every click, every view, and every second of interaction is collected and analyzed to build sophisticated behavioral profiles. These profiles become the raw material for AI to recommend optimized content, products, and services to keep users in closed loops. Consumption decisions, preferences, and even emotional swings are strongly influenced by how AI presents and prioritizes information. Personalization seems individual, but in fact, it happens simultaneously, in a way that millions of people are led to similar choices at the same time.

This phenomenon of standardization extends beyond cyberspace and into physical life. Global brands, AI-optimized media campaigns, and online trends are amplified at unprecedented speed and scale, creating waves of homogenization. Major cities on different continents have become indistinguishable: the same coffee shops, convenience stores, and entertainment centers are replicated in a common model to maximize efficiency and familiarity. Public spaces, instead of reflecting the characteristics of real people and the vibrant history of each region, are shaped by optimization algorithms aimed at achieving the highest productivity and profit. Lifestyles, productivity standards, appearance standards, and definitions of success are also reinforced by AI through the analysis and reproduction of statistical data from billions of people.

This homogenization, seen from a dialectical perspective, reveals a deep tension between *diversity* and *uniformity*, between *freedom* and *necessity*. AI, which was developed to serve the needs of individualization, becomes a tool to reinforce unified models, blurring the differences and creativity that are the foundation of being human. People imagine that they are freer than ever with unlimited access to information and choice, but this freedom is often an illusion, built by closed systems that optimize interaction and consumption.

***The philosophy of human realism raises a fundamental question***: is human freedom being reduced to mechanical reactions to signals from AI? If humans do not stop to be aware of the relationship between themselves and technology, the risk of losing their subjectivity is real. AI, when not controlled and guided by human values, can become a force that restructures the world according to the cold logic of technocracy, where all human behavior is standardized and homogenized to serve the system.

Yet it is in this tension that we find the opportunity to reassert human freedom and creativity. By recognizing the homogenizing mechanisms that lie behind the appearance of connection and utility, we can begin to deconstruct the closed loops that AI creates. This is a necessary step to open up new possibilities, where AI is no longer a behavior-generating machine but a tool for the full and diverse development of humanity. If humans can regain control, they can use AI as a vehicle for expanding freedom, rather than accepting a passive role in a world optimized to the point of inhumanity.

Globalization, fueled by the rapid advances in artificial intelligence AI, is not only changing economic and technological structures but also having profound social impacts, where human behavior and choices are increasingly governed by invisible algorithms. AI, as a steward of massive data, does not simply organize information in a neutral way, but also creates implicit behavioral standards. In areas such as education, healthcare, and recruitment, AI is used to predict trends and make recommendations based on historical data. But this also means that biases and social biases inherent in data are at risk of being replicated. People who do not fit the stereotypes proposed by AI because of different lifestyles, circumstances, or personal choices are easily excluded from service systems and lose access to important opportunities.

Systems designed to maximize efficiency and minimize risk can unintentionally create loops that reinforce bias. For example, a recruiting AI trained on historical data may favor resumes that resemble previous hires, thereby eliminating candidates who are different. In healthcare, diagnostic algorithms can make decisions based on data sets that are biased by gender, race, or economic status, leading to gaps in health care for vulnerable groups. This automation, while seemingly smooth, also increases the risk of turning social systems into cold machines.

From a dialectical perspective, the process of standardizing behavior led by AI carries with it an inherent tension. On the one hand, standardization helps global systems operate more efficiently, minimizing conflict by creating common standards, allowing people in different contexts to coordinate smoothly in complex networks. On the other hand, the same process also eliminates individual uniqueness, weakening creativity. When every decision, from education, work, health care, to daily interactions, is guided by AI, people risk losing the ability to ask: "Is this choice really mine?"

In particular, AI-generated "information bubbles" on social media, consumer platforms, and even public services not only limit people's access to diverse perspectives, but also foster a sense of uniformity. People imagine they are making individual choices, but what they see, read, and respond to is shaped by algorithms that optimize to keep them in predictable trajectories. In such a world, freedom risks being transformed from a capacity for creative action into an illusion of programmed responses.

Does the global connectivity that AI brings truly mean freedom? Or is it just a more subtle form of control, where diversity and independence are sacrificed for speed, efficiency, and uniformity? Human realist philosophy asks: while AI and globalization promise a "borderless" world, are the very borders of internal freedom being invaded? When global norms are reinforced by historical data, the risk of a "technocratic homogenization" cannot be ignored.

In order to avoid being assimilated into the global technocratic order, humans need to reassert their subjectivity. This is not just about demanding control over data or transparency in algorithms, but also about restoring the capacity for creativity and criticism, which are two core elements of existence as free beings. Difference, in this context, is no longer an aside that can be ignored, but the essential condition for protecting humanity. Difference does not mean conflict; it is an expression of the diversity that makes the world alive. If humans give up the capacity for criticism and creativity, they will quickly dissolve into pre-determined codes, becoming people who operate according to the logic of the system rather than free subjects.

## 4. Algorithmic power and invisible control

Power in the modern age Humans have been, and are, partially escaping the social consciousness of traditional culture and redefining themselves in terms of data networks and algorithms. Artificial intelligence AI, as it becomes a global analysis and decision-making machine, is creating an invisible control system that is more sophisticated than any power mechanism that has ever existed. No longer relying on direct orders or violent coercion, technocratic power operates by penetrating structures that most humans are unaware of, directing behavior through seemingly neutral and rational mechanisms.

At the individual level, algorithmic power manifests itself in recommendation systems, rankings, and optimization criteria. These tools are promoted as a means to deliver "personalized" experiences-a promise of freedom of choice and maximum utility. But they actually narrow human choice into predictable, pre-set trajectories. When a person scrolls through social media and clicks on a post or video, they believe they are acting on free will. But in reality, the entire space has been algorithmically designed to maximize their engagement time and attention. The concern is that their ability to take in information, form opinions, and exercise critical thinking is being eroded, replaced by responses shaped by complex machine learning models.

This power does not stop at the individual level but extends to the entire society. Modern AI models have been widely deployed in almost all fields: from health, education, finance to justice and security. Social credit scoring systems, behavioral monitoring and even crime prediction have appeared in many countries, creating a form of human governance without the need for traditional coercive forces. An individual can be denied services, lose job opportunities or have their right to move restricted simply because of the scores assigned to them by the algorithm. The person being evaluated has absolutely no right to challenge the criteria used to determine his or her fate.

This results in a soft but powerful form of control. People, rather than feeling coerced, acquiesce to and even actively maintain the system because it offers convenience, speed, and a false sense of security. But this is the danger of invisible power: it does not need to be imposed from the outside, but rather infiltrates people's decision-making processes, shaping moral predispositions and silently restructuring social norms. When power operates at a subconscious level, the capacity for reflection and resistance is weakened, and people gradually lose the ability to question the world in which they live.

Analyzed from a dialectical perspective, this system of power is two-sided. On the one hand, it provides smooth and highly efficient operation of global networks, minimizing risks thanks to the ability to predict and intervene promptly. On the other hand, it simultaneously poses a serious risk: the alienation of human beings from their own capacity for freedom and self-determination. When individual behavior is guided by algorithms that optimize or maintain order, humans no longer exist as creative subjects but become variables in the system.

***The philosophy of human realism raises a warning***: if humans do not promptly reflect on their relationship with technocratic networks of power, freedom - the foundation of humanity - may be eroded beyond recognition. The biggest challenge does not come from brute forms of control, but from a silent consensus, where humans accept to be governed as data entities in exchange for comfort and false security. To escape this orbit, humans need to reaffirm their role as subjects, creating spaces of reflection, where AI and algorithms are only means to serve the full development of humanity, not forces that determine it.

At the macro level, algorithmic power operates not only in personal spaces or small communities, but also becomes the foundation for consolidating the power of global technology corporations. A few companies that own the largest data platforms and AI systems are controlling not only the flow of information but also shaping the flow of knowledge, influencing public opinion and human behavior on an unprecedented scale. While traditional power was once dispersed among nations, communities and social institutions, the AI era has witnessed an alarming concentration of power in the hands of a few entities capable of collecting, processing and exploiting global data. When a few giant corporations control the AI ecosystem, they not only manage services, but also create digital spaces where all of humanity is

gradually pushed into the role of passive users, living in a closed technocratic order with the ability to resist reduced to a minimum.

From a dialectical perspective, algorithmic power has a contradictory duality. On the one hand, AI, if used properly, can become a tool to distribute resources more equitably, reduce corruption, and increase administrative efficiency. Transparent data systems can help social policies be implemented consistently, reduce waste, and optimize the provision of public services. However, its dark side becomes apparent when these systems operate without transparency and democratic control. Then, AI easily becomes a tool to reinforce existing inequalities, and even produce more sophisticated forms of enslavement. No longer needing physical police or prisons, the new power confines people in closed data loops where every behavior is monitored, analyzed, evaluated, and predicted. This control is so sophisticated that people do not feel forced; They continue to participate, consume, and maintain the system because they believe it is the price they must pay for convenience and security.

What is more worrying is that technocratic power operates by penetrating the very structures of human cognition and behavior. Algorithms not only predict but also engineer behavior, making what we think are free choices actually just system-shaped responses. When people give up the ability to reason and let AI models decide for them, they are no longer creative subjects but programmed entities operating according to pre-determined rules.

***The philosophy of human realism emphasizes that the*** greatest danger of algorithmic power lies not in the technology itself, but in the abandonment of human judgment and creativity. When people no longer ask questions, no longer able to distinguish between what is real and what is a product of algorithms, that invisible power becomes the most subtle shackles. To escape this web of control, individuals need to restore their self-awareness, maintain freedom of judgment, and reaffirm their position as subjects in all relationships with technology.

It is necessary to build strong ethical principles and legal frameworks to ensure that AI, no matter how powerful, remains a tool for humanity and not a force that controls it. This requires creating systems that place humanity, freedom and creativity at the center. Only when people dare to step out of the orbits shaped by AI, dare to face the limits of the system to open up new possibilities, will the digital space and algorithms truly become a means of liberation, not invisible shackles that bind freedom.

## *5. Real people in a technocratic world*

In a world powered by AI and the global technocratic network, real humans are facing profound changes in the way they exist, perceive and act. Humans are no longer at the center of the world as creative subjects, creating meaning and shaping the living environment, but are gradually being pushed into the role of data units, passive links in closed automation processes. As AI becomes increasingly intelligent, spreading into every corner of life, the presence of real humans is at risk of being obscured, disappearing in the sea of information and invisible control systems.

In labor relations, people used to be the main force creating both material and spiritual value. Work was not only a means of survival, but also an activity of self-affirmation, where people expressed their creativity, capacity and connection with the community. But today, that value is being replaced by AI in traditional labor activities, not only at the manual level but also at the intellectual level. Productivity is no longer measured by manual labor or individual creativity, but based on processing and calculation capabilities. Workers become system monitors, while in many fields, they are completely eliminated when AI can take over the process from start to finish. This leads to a profound crisis of meaning: when work, which is the basis of self-affirmation and social connection, becomes secondary, or worse, eliminated, people gradually lose their sense of value and their own role in the world.

In our personal lives, the development of management and coordination algorithms permeates every moment of our lives. From choosing food and entertainment, to dating and making friends, AI seems to make decisions for us. Every action, every interaction leaves a data trail, becoming the raw material for increasingly accurate prediction systems about our habits, preferences, and even our deepest fears. As we increasingly leave our choices to smart devices, the line between active and passive, between creative and reactive, is gradually blurred. In such a world, freedom, once defined as the ability to decide and act on our own will, risks being replaced by passive satisfaction with suggestions optimized by algorithms.

At the community level, technocratic networks establish social structures based on data and optimization principles. Smart cities, smart hospitals, and even smart governments promise efficiency, safety, and convenience. But this convenience comes at a high price: every human movement, behavior, and interaction is monitored, analyzed, and quantified. People no longer exist as free individuals with inviolable privacy, but as digitized entities, sets of data that are constantly measured, evaluated, and predicted. In such a space, the anonymity that once provided for creative freedom and personal experience gradually becomes a luxury. Instead, people are forced to be constantly present to the invisible eyes of the system, where every behavior, no matter how small, can become an object of analysis.

***Humanist philosophy reminds us that*** the greatest danger lies not in AI taking over human jobs or roles, but in its ability to erode the inner world where humans perceive and debate the meaning of existence. When human existence is reduced to variables in data models, humanity is at risk of being eroded. Maintaining the ability to freely judge, restoring the space for reflection and creativity becomes an essential condition for humans to reassert themselves as subjects, not as living software operating according to pre-determined codes.

The technocratic world is giving rise to a false sense of presence. Humans can connect numerically with thousands of people on social media, engage in countless online conversations, and leave their footprints on a variety of digital platforms. Yet paradoxically,

in this sea of connection, they feel lonelier than ever. Relationships that were once based on face-to-face encounters, glances, gestures, and hours-long conversations have been reduced to short notifications, likes, and cold texts. The digital space expands the possibilities of communication beyond geographical boundaries, but at the same time erodes the depth and authenticity of relationships. As AI becomes the moderator, humans are gradually transformed from free subjects creating meaning to objects managed in behavioral patterns.

From a dialectical perspective, the rise of technocracy is not entirely negative. AI opens up unprecedented possibilities: assisting humans to overcome biological limitations, extending lifespans, freeing them from drudgery, and providing powerful creative tools. In such a world, one can access vast knowledge at the touch of a button, explore virtual spaces where the imagination is infinitely expanded, and collaborate with people thousands of kilometers away. However, for these possibilities to be truly liberating, for AI to become a means of expanding freedom rather than a sophisticated shackle, humans must maintain their subjectivity. If humans give up their autonomy and accept being dissolved into parts of an optimization system, AI will no longer be a support tool, but become the architect of a cold world where all living behavior is reduced to data and predictive models.

***Human realist philosophy emphasizes that***, in a technocratic world, humans can only restore freedom and humanity by deeply reflecting on their position. It is not AI or intelligent systems that create alienation; technology itself is not moral, it is only a means. It is human passivity, unconditional acceptance, and lack of critical thinking that make technology a tool of alienation and control. This reaffirmation of humans as creative subjects is a prerequisite for humans not to lose themselves in the global technocratic network.

To exist as free subjects, humans need to re-construct their living spaces, their living times, and their relationships, not allowing them to be completely assimilated into optimization processes. When humans dare to pause in the flow of data, dare to take time to think and create, they begin to open up space for inner freedom. Who AI can become a tool of liberation, helping people reach new heights of knowledge and creativity. But for that to happen, people must constantly ask: “What does AI serve? Am I a subject or just a variable in algorithms?” When people retain their critical ability and open-mindedness, we can turn AI into a vehicle for expanding freedom and humanity, instead of letting it create a world where life is reduced to cold numbers and models.

## References

1. Marx, K., & Engels, F. (2002). *Collected Works* (Vol. 1). Hanoi: Su that National Political Publishing House.
2. Marx, K., & Engels, F. (1995). *Collected Works* (Vol. 2). Hanoi: Su that National Political Publishing House.
3. Marx, K., & Engels, F. (1995). *Collected Works* (Vol. 3). Hanoi: Su that National Political Publishing House.
4. Marx, K., & Engels, F. (2002). *Collected Works* (Vol. 4). Hanoi: Su that National Political Publishing House.
5. Marx, K., & Engels, F. (1993). *Collected Works* (Vol. 8). Hanoi: Su that National Political Publishing House.
6. Marx, K., & Engels, F. (2002). *Collected Works* (Vol. 20). Hanoi: Su that National Political Publishing House.
7. Marx, K., & Engels, F. (1995). *Collected Works* (Vol. 21). Hanoi: Su that National Political Publishing House.
8. Marx, K., & Engels, F. (2000). *Collected Works* (Vol. 42). Hanoi: Su that National Political Publishing House.
9. Nguyen, A.Q. (2022). *The Human Alienation – The Human Perfection in Liberty, Truth, Creativity*. LAP LAMBERT Academic Publishing, Moldova.
10. Nguyen, A.Q. (2022). *The Human Essence – The Unity between Inevitable and Liberty in Humans*. LAP LAMBERT Academic Publishing, Moldova.
11. Nguyen, AQ (2023). The *Differentiation of Human Beings in the Commodity Economy*. Hanoi: Tri Thuc Publishing House.
12. Dinh van chien (2025). *Individuals, work, and coercion: A philosophical critique of freedom, creativity, and property in a commodity economy*. https://learning-gate.com/index.php/2576-8484/article/view/7183