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REAL HUMAN BEINGS: FREE SUBJECTS OR SLAVES?

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Abstract

Each society presents itself to us as a multi-layered painting, where lines, colors, and compositions are never static. This is called the social landscape - a form that is both visually striking and imbued with the invisible depths of power, memory, identity, and the constant negotiation between its subjects. Individual autonomy is one of the core values that allows people to assert their freedom and dignity. It is not simply the ability to make decisions for oneself, but also the capacity to shape one's life, overcoming external constraints to realize one's unique potential.

Keywords: Personal autonomy in the age of technocrats; Mental slavery and feelings of powerlessness; Liberation from false institutions; Knowledge and will as the foundation for reconstruction; Towards a humane life.

1. Personal autonomy in the age of technocrats

Self-reliance is the ability to live as an independent entity, rather than being swept along by social inertia or the invisible pressures of the surrounding environment. However, in the age of technocrats, where digital systems, behavioral management algorithms, and financial power permeate every aspect of life, personal self-reliance is facing unprecedented challenges, threatening to turn individuals into passive cogs in a global machine.

In the traditional sense, personal autonomy encompasses two fundamental dimensions: awareness and action. Awareness requires individuals to be able to reflect, to question their norms, values, and living conditions, thereby recognizing the intangible factors that influence their thinking and choices. Action requires individuals to have the capacity and resources to translate those choices into reality, overcoming physical, social, and spiritual barriers. In traditional societies, the conditions for achieving autonomy are often limited by family, community, and political power structures, which impose patterns of behavior and morality. However, as technology develops and permeates every aspect of life, these limitations do not disappear but change form, becoming more sophisticated and harder to identify.

In the technocratic world, digital platforms, artificial intelligence, and recommendation algorithms act as intermediaries in almost every individual decision. From choosing a product and selecting information to forming political views and shaping lifestyles, human behavior is guided by hidden software designs and vast amounts of data collected from them. The freedom of choice, once considered the foundation of autonomy, is gradually being replaced by artificial, pre-arranged choices designed to maximize profits for technology and financial corporations. In many cases, the sense of autonomy becomes an illusion, where decisions are more reflexive than the result of independent thought.

Furthermore, dependence on digital infrastructure causes individuals to gradually lose their biological and mental autonomy. Time management tools, health apps, social media, and habit tracking systems, while seemingly designed to optimize life, simultaneously distance people from their ability to self-regulate and listen to the natural rhythms of their bodies and minds. Life becomes synchronized according to notifications, alerts, and optimization algorithms, rather than stemming from intrinsic needs.

From a dialectical perspective, individual autonomy in a technocratic world is both threatened and possesses the potential for recovery and expansion. On the negative side, technological systems and financial power can confine individuals within

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invisible frameworks where every attempt at self-affirmation is guided by profit-maximizing mechanisms. On the positive side, it is precisely by recognizing these mechanisms that individuals can begin the journey of rebuilding their autonomy: learning to break free from the cycle of consumption – management – manipulation, restoring their capacity for profound reflection, and proactively shaping their lives.

How can individuals reassert their individual autonomy in a technocratic world? The answer is not simple and cannot rely solely on technological advancements. It requires a radical reflection on the role of technology and money in life, as well as the development of communities and social systems that support individuals in exercising their genuine freedom. Only when individuals learn to pause and question, resist established patterns, and reconnect with their intrinsic needs and values can they escape assimilation and become creative agents. Only then will individual autonomy return as a vibrant and fundamental value, rather than merely a beautiful concept transformed into a marketing tool in a technocratic consumer world.

Another manifestation of the decline in personal autonomy in the technocratic world is the increasing reliance on digital tools. These tools, at first glance, seem liberating: they help people remember, calculate, manage time, and organize work more effectively. But in the process, they also weaken the fundamental competencies that are core to an autonomous individual. Critical thinking, patience, and concentration are eroded as people become increasingly accustomed to quick responses and ready-made answers from search engines, virtual assistants, and automation systems.

Technology not only supports memory, but also replaces it; it not only helps manage time, but also shapes how people allocate each moment. When a smart device can remind you of break times, suggest how to respond to emails, and even predict what users want to search for, human planning and self-regulation abilities are gradually eroded. The “digital convenience” makes us less inclined to maintain our self-management skills, thus forming a subtle but profound dependence.

From a dialectical perspective, the loss of individual autonomy is not only a result of external pressures from technocratic systems, but also a consequence of a more dangerous trend: people voluntarily relinquishing control to digital infrastructures. In a world where efficiency and convenience are glorified as supreme values, many individuals are willing to trade autonomy for comfort and speed. They allow apps to shape their eating and sleeping habits; they let algorithms suggest what they should watch, listen to, and buy. Freedom of choice, the foundation of autonomy, is reduced to choosing between pre-programmed and optimized options to serve the profits of technology corporations.

However, it is precisely under these conditions that the capacity for reflection and liberation is reawakened. As people begin to recognize the limitations and dangers of dependence, they may ask: does digital convenience truly bring freedom? Or is it masking a new form of enslavement, where people believe they control technology, but are actually controlled by it ? This realization could become the starting point for a journey to restore autonomy.

How can people restore and develop personal autonomy in the age of technocrats? The answer doesn't lie in completely abandoning technology – which is both impossible and unnecessary – but in developing a mindful, reflective attitude. People need to learn to “disconnect” to listen to their inner needs, set healthy boundaries with technology, and proactively manage their own time and energy. Building self-management skills, from managing emotions and habits to the ability to make independent decisions, is more important than ever.

Simultaneously, it is necessary to develop social spaces where individuals are encouraged to experiment, create, and even make mistakes without being constrained by monitoring algorithms. These could be decentralized learning communities, cooperative economic models, or digital environments designed with principles of respect for freedom and human dignity. Only when individuals reaffirm their role as subjects – rather than accepting the role of a data unit to be exploited – can they escape the risk of becoming programmed entities and open themselves up to the possibility of living a free, full, and meaningful life.

Self-reliance, in its deepest sense, is not the ability to conform to pre-designed patterns, but the capacity to shape the world and oneself according to humanistic values. In a technocratic world where everything from time and behavior to thought can be measured and optimized, restoring personal autonomy is not just a personal choice, but a liberating act of resistance.

2. Mental slavery and feelings of powerlessness

In the history of philosophy, "spiritual slavery" is understood as a state in which a person loses the capacity for self-reflection and autonomy, becoming dependent on external forces not only materially but also intellectually. From ancient times, philosophers like Plato and Epictetus warned of a form of slavery deeper than any shackles: the enslavement of the mind to desires, prejudices, and imposed ideologies. In modern times, Marx analyzed alienation as a form of spiritual loss, where people no longer recognize their true nature within commodified social structures. In the technocratic age, this dependence no longer manifests as brutal forms of coercion, but rather in more subtle ways, through digital systems, social institutions, and even thought patterns shaped by technology. Mental slavery is a state in which people, while believing they are living freely, are in fact controlled and manipulated by invisible power structures.

The mental enslavement in the technocratic age begins with a seemingly harmless process: information overload. Every day, people are bombarded with thousands of messages from social media, news outlets, and digital platforms. Images, slogans, stories, and advertisements permeate every moment of life, from waking up to going to sleep. This massive amount of information diminishes analytical and critical thinking abilities, giving way to emotional, superficial, and passive responses. People no longer

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have time to contemplate and choose, but are swept into a whirlwind of "information consumption" as a reflex.

Algorithms, designed to maximize interaction time, constantly suggest content that aligns with users' pre-existing preferences and biases. This traps them in echo chambers – places where viewpoints are reinforced without ever being challenged. In this space, disagreements are eliminated, differences are suppressed, and human perception gradually assimilates into thought patterns without their knowledge.

A sense of powerlessness gradually emerges as individuals realize they cannot significantly impact the world around them. In global technocratic systems, each person is merely a piece of data, an element in a vast network. Crucial decisions about the environment, economy, and politics – which directly affect lives – are often made by centralized entities that are difficult for citizens to access or question. Power, already a complex issue in traditional societies, has become invisible and dispersed within algorithms, software, and global digital infrastructure.

The complexity of technological systems further reinforces the feeling of insignificance in humans. Faced with data networks, governance systems, and digitized finance, individuals seem to lose control and readily accept everything as an unchangeable inevitability. Freedom, then, is no longer about creativity and choice, but is reduced to consuming pre-designed products, services, and information.

From a dialectical perspective, this state of mental slavery is not entirely closed off. It is precisely the tension between the desire for freedom and the structures that restrain it that can awaken the potential for reflection and liberating action. When people recognize this subtle dependence – when they begin to ask, “Are my choices truly my own?” – the potential for liberation begins to emerge.

How can humanity escape mental slavery in a technocratic world? The answer lies not in completely rejecting technology, but in developing a conscious, reflective awareness—an ability to recognize the controlling mechanisms at work. This requires cultivating habits of independent thinking, spaces for dialogue, and communities where individuals are encouraged to break free from established patterns. Only by reaffirming their role as subjects—not allowing themselves to be reduced to mere data in rankings—can humanity escape invisible slavery and unlock the possibility of living a free, creative, and meaningful life.

Spiritual slavery is also clearly manifested in how people today are driven by artificial needs, shaped and maintained by global consumer systems. In a consumer society, an individual's value is no longer measured by intrinsic qualities such as intelligence, compassion, or creativity, but is instead tied to the ability to possess, consume, and display the signs of material success. Advertising campaigns, personalized algorithms, and images flooding social media constantly instill in people's minds a sense of inadequacy: a new phone, a luxurious vacation, a "standard" lifestyle to be achieved. In this space, happiness is equated with access to and consumption of pre-designed products and services, plunging people into an endless cycle of labor and consumption without ever feeling fulfilled.

Freedom – a value once considered the soul of humanity – has been reduced to the right to choose between predetermined options. Instead of shaping their lives according to values of their own free will, people seem to react only to the suggestions, messages, and signals constantly being thrown at them by digital systems. "Taking control of one's life" has become an empty slogan, while in reality, many decisions are guided by hidden software designs and the psychological manipulation strategies of corporations.

From a dialectical perspective, mental slavery and feelings of powerlessness are not absolute or immutable states. They exist in dynamic opposition to the potential for liberation and autonomy. It is only when people begin to realize that their “choices” are conditioned – when they ask themselves: “Is this truly my desire, or merely a reaction to a manipulative mechanism?” – that the seeds of inner freedom begin to sprout. The capacity for reflection, however fragile, is the first step towards escaping the invisible shackles that bind the spirit.

This process doesn't happen overnight, but is a slow, gradual one, requiring courage and perseverance. Every small action – from proactively temporarily disconnecting from digital platforms and questioning deeply ingrained social assumptions to participating in building autonomous and humane communities – can become a seed of liberation. When individuals step out of the consumer-production cycle, they not only regain their power of decision-making but also unleash their creativity and build a more meaningful life.

In a technocratic world where efficiency, speed, and optimization are the norm, restoring spiritual freedom requires the development of reflective consciousness and the capacity for self-education. This does not mean denying technology or rejecting modernization, but rather an invitation to re-examine the relationship between humans and technical systems. Technology, if designed and used consciously, can still be a tool to support liberation, rather than an invisible cage imprisoning humanity.

How can we overcome mental slavery and regain control of our lives? The answer lies in creating open spaces for dialogue – places where people can think, exchange ideas, and debate without being controlled by algorithms or commercial interests. In these spaces, individuals are encouraged to experiment, create, and make mistakes without fear of supervision or judgment. When people restore their ability to think for themselves, make their own decisions, and create, they can escape feelings of powerlessness and assert themselves as free subjects in a world full of invisible constraints.

Realistic human philosophy emphasizes that spiritual freedom is not a gift bestowed, but the result of a continuous effort to "dismantle" illusions and restrictive mechanisms. Only when individuals dare to question prevailing values, dare to confront their own limitations and imperfections, can they open a path to

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liberation – where existence is no longer governed by invisible power structures, but is shaped by the desire for authentic living, love, and creativity.

3. Liberation from false institutions

Social institutions - from education and religion to the state and technology companies - are built to organize and coordinate collective life, but in reality, they often become sophisticated structures for maintaining power and control. In the technocratic age, where technology and money permeate every aspect of life, these institutions no longer exist as neutral spaces, but become networks that reproduce oppressive order in softer, more subtle forms than ever before. Liberating humanity from these deceptive institutions is not only a critical philosophical task but also demands new practical approaches to rebuilding human life based on freedom, creativity, and solidarity.

False institutions exist in many forms. They can manifest as laws and regulations that claim to serve the common good but actually protect the privileges of a powerful minority. They can also be hidden within social discourses and norms that are so repeatedly accepted that they become "self-evident truths," leading people to passively accept them without the ability to question them. As technology enters this process, false institutions become even more sophisticated: recommendation algorithms, ranking systems, monitoring software, and digital platforms not only reflect life but also secretly shape it in ways that benefit centers of power.

Education is a prime example. The modern education system, lauded as a tool for liberating knowledge and unleashing human potential, often becomes a training ground for individuals subservient to the demands of the technocratic labor market. Instead of fostering critical thinking and encouraging creativity, education frequently teaches people how to optimize themselves to fit into a pre-established system. Knowledge is transformed into a commodity, skills into "products," and learners become standardized units, ranked and measured by performance criteria. In this environment, the goal is no longer to cultivate free individuals, but to produce smoothly functioning "gears" within the technocratic machinery.

Religion and spiritual institutions are not immune to the restructuring of power. Transcendent values and messages of love, forgiveness, and inner freedom - if detached from their liberating dimension – easily become tools for maintaining order, persuading people to accept injustice as a “fated destiny.” Meanwhile, religious technology platforms leverage algorithms and data to reinforce old discourses, transforming the experience of faith into digitized and commercialized service packages, where individuals become consumers rather than spiritual subjects.

The state and its governing institutions, originally designed to protect justice and order, are now also influenced by financial and digital power. Public policies are dictated by the interests of global corporations, and environmental and social decisions are designed to optimize economic growth rather than protect human dignity. High-tech surveillance systems – from facial recognition cameras to big data analytics – reinforce invisible control structures where individual freedoms are gradually eroded without people's knowledge.

From a dialectical perspective, false social institutions are not immutable entities. They exist in opposition to the potential for liberation: only when people become aware of the workings and limitations of these institutions can they unlock the possibility of escape. Thorough criticism should not only expose the falsehoods but also aim to unlock the potential for creating new institutions – where people are free subjects, not objects of control.

How can humanity escape from false institutions and rebuild a humane life? The answer lies not in completely abolishing institutions – for in every society, a degree of organization is necessary – but in redefining them from their roots. Institutions need to be redesigned according to humanistic principles, with broad community participation, where power is dispersed rather than concentrated, and where technology serves liberation rather than control. When people reaffirm their subjectivity, institutions will no longer be shackles, but become open spaces for freedom, creativity, and solidarity to flourish.

In economic institutions, deception is often masked by flowery language and seemingly self-evident theories. One of the most powerful discourses is the rationalization of inequality as an inevitable consequence of the market. According to this logic, wealth and poverty are presented as a natural part of the economic game: those who are wealthy are credited with hard work, innovation, and "deserved" status, while the poor are simply less competitive or less adaptable. But behind this rationalization lie mechanisms for distributing and controlling power that the market is not "natural" about. Technology corporations, by controlling personal data and shaping consumer behavior, paint a picture of connectivity and empowerment, while in reality exploiting the very people involved in the system to cultivate invisible power structures.

When an individual logs into a social media platform, they believe they are enjoying freedom: freedom of connection, freedom of expression, freedom of content choice. But every click, every minute spent browsing, every status update posted becomes data collected, analyzed, and used to influence behavior. Users are simultaneously "customers" and "products" sold to advertisers. In that environment, freedom is distorted into a cleverly designed illusion, where individuals are drawn into a sophisticated network of consumption and surveillance.

From a dialectical perspective, liberating people from false institutions cannot be a simple act of pure demolition. This is because these institutions exist not only as externally imposed forces, but are also maintained through the consent and voluntary participation of those who are governed. Part of the falsehood lies in the fact that it causes people to identify themselves with the values and logic of the system, to the point where they no longer recognize the constraints and the possibilities of choice. Therefore, liberation requires a dual process: both dismantling external power

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structures and transforming the internal perceptions and practices of each individual.

True freedom cannot be achieved if people continue to accept what seems self-evident – norms, habits, and value systems that are reproduced daily through education, media, and technology. Liberation begins with daring to question these foundations: why are power and wealth concentrated in a small group? Why is the exploitation of personal data considered a "fair price" for using free services? Why is happiness defined by the ability to consume? Only when these questions are asked can people begin to break the cycle of mental dependence and open themselves up to the possibility of self-reliance.

However, how can we break free from these deceptive institutions without descending into chaos? The answer lies in rebuilding social and economic relationships based on humanistic principles. One viable solution is to build self-governing communities – where power is decentralized rather than centralized, where members experiment with models of cooperation, learning, and innovation that transcend the logic of centralized power. These communities are not merely providers of services or resources, but also spaces for people to cultivate self-determination and solidarity, learning to live together based on trust rather than control.

In that perspective, liberation is no longer a negative act – the destruction of the old – but becomes a process of unlocking new possibilities for existence. As humanity reaffirms itself as free, creative, and responsible subjects, social institutions will also be reshaped to serve humanity, rather than demanding its subservience. Technology, money, and power – if placed as tools – can support human holistic development. But if they continue to reign as ultimate goals, the risk of humanity being reduced to mere cogs in the technocratic machine remains ever-present.

4. Knowledge and will as the foundation for reconstruction.

Knowledge and willpower have long been considered two core elements of human dignity, enabling individuals to overcome biological and social limitations, assert themselves, and build a humane life. Throughout the history of philosophy, many thinkers have emphasized that knowledge without willpower easily becomes abstract wisdom, while willpower without knowledge easily leads to blindness and fanaticism. Only when these two elements combine can humanity escape the status of slavery – both material and spiritual – to become a free and creative subject. In the age of technocrats, where deceptive institutions, controlling technology, and money permeate every aspect of life, knowledge and willpower become even more indispensable foundations for the reconstruction of individuals and communities.

Knowledge, in its deepest sense, is not merely the accumulation of information or the cultivation of skills, but the ability to recognize and analyze the power structures operating around us. An intelligent person may know many facts, but without critical thinking, they can still easily be swept along by social trends and prejudices without realizing it. In the age of big data, the vast ocean of information makes people feel empowered, but in reality, they are easily lost in layers of fabricated knowledge. Recommendation algorithms, designed to optimize interaction, create information bubbles where everything is arranged to reinforce users' pre-existing beliefs and preferences. In that environment, critical thinking requires an extraordinary effort to question, to doubt what seems obvious, and to be willing to go against the norms shaped by institutions.

Willpower, at the same time, is an inner strength that enables people not only to recognize the truth but also to dare to act to realize the values they believe in. In modern society, there are many people who understand the injustice, falsehood, and manipulative mechanisms that permeate life, but this awareness is often powerless without a strong enough will to overcome fear, laziness, and immediate desires. Willpower helps people resist the temptation of convenience, resist systems designed to maximize comfort but erode self-determination. It is the foundation for people to reject the passive role of a "consumer" or "service user," and assert their position as creative subjects in their own lives.

From a dialectical perspective, knowledge and will exist in a tense yet complementary relationship. Reflective knowledge helps us recognize our own and society's limitations, while will provides the strength to overcome them. If people only stop at awareness without the will to act, they easily fall into a state of radical skepticism, feeling powerless in the face of vast power systems. Conversely, if will is not accompanied by knowledge, actions easily become blind and manipulated by false ideologies. The power of liberation only emerges when knowledge and will work together, when people both understand the structures that bind them and dare to break free from them to create new possibilities for existence.

How can we foster critical thinking and a liberating spirit in a technocratic world? The answer lies first and foremost in creating educational and dialogue spaces where knowledge is not reduced to market-driven skills, but rather encouraged as a tool for understanding oneself and the world. Simultaneously, we need to develop supportive communities where people can cultivate willpower, where they can experiment, innovate, and face failure without judgment. When people learn to question, remain steadfast in their profound values, and dare to take action, they will gradually break free from mental slavery and unlock the potential for true freedom.

Only when knowledge becomes a light illuminating invisible power structures, and will becomes the flame that drives action, can humanity escape alienation and return to itself – as free, creative, and responsible beings in a world full of subtle constraints.

Knowledge and will are inseparable. Knowledge, without will, easily becomes useless, existing only on a theoretical level, like abstract concepts incapable of impacting reality. This is the kind of knowledge possessed by people who "know everything" but never dare to act, lacking the strength to change what binds them. Conversely, will without knowledge becomes a blind force, leading

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to extremism, fanaticism, and vulnerability to the manipulation of false ideologies. Only when knowledge and will are closely combined can people truly become self-reliant: they not only understand how the world operates but also have the power to shape and rebuild it according to the profound values they choose.

In a technocratic context, where technology and money increasingly permeate every aspect of life, knowledge and willpower become essential weapons against assimilation. Automated systems, artificial intelligence, and digital platforms are not merely neutral tools; they participate in redefining how people think, feel, and act. When every behavior is digitized and every decision is guided by algorithms, people easily fall into a passive state – believing themselves to be free, but in reality merely following pre-programmed paths. To avoid becoming controlled entities, people need to cultivate a profound humanistic knowledge and an unwavering will to protect core values such as freedom, creativity, and humanity.

Humanistic knowledge is not a superficial understanding of technology or information organized on digital platforms; it requires the ability to reflect, to question seemingly obvious things, and to see through the invisible power structures at work. An individual with humanistic knowledge is someone who can analyze how technology shapes behavior, how money creates social order, and how deceptive institutions maintain their power. But for that knowledge to come alive, it requires a strong will to translate awareness into action – whether those actions are small in everyday life or grand endeavors to explore new possibilities for existence.

From a dialectical perspective, knowledge and will do not exist as two separate entities, but operate in a tense and creative relationship. Reflective knowledge helps people recognize the constraints that hold them back, while liberating will provides the energy to break those orders and create new paths. Each time knowledge develops, will is elevated; and each time will acts, it opens up experiences that deepen knowledge. Conversely, when one is lacking, people easily fall into a state of alienation: either becoming powerless "thinking machines" in the face of reality, or blindly "acting machines" subservient to external programmed commands.

Realistic human philosophy emphasizes that the reconstruction of life is not about recreating old institutions with a new shell, but rather a creative process where knowledge and will are at the center. Reconstruction requires people to break free from a passive state, where they only react to external stimuli, in order to become subjects shaping the world. But the question is: how can education and culture cultivate individuals who possess both reflective knowledge and the will to act?

The answer lies in building open learning spaces where people are not crammed with information like "memories" to be filled, but are encouraged to question, experiment, and take responsibility for their choices. Education is no longer a process of standardizing people to fit the needs of a technocratic labor market, but a journey of unlocking unique potential, helping individuals become free and creative subjects.

Only then will knowledge and will truly become the solid foundation for humanity to escape spiritual slavery, resist alienation, and rebuild life according to humanistic values. In a technocratic world, this is not a luxury, but an urgent task to restore freedom, dignity, and the true potential for human existence.

5. Towards a humane life

Humanistic life, in its deepest sense, is a life where individuals exist as free, creative subjects, connected to others within a genuine community. It is not merely biological existence or functioning within existing social institutions, but the capacity to create meaning for oneself, transcending constraints to open up a space of inner freedom. In the context of global technocratization, where technology, money, and deceptive institutions are increasingly dominating all aspects of life, the path to a humanistic life requires a radical transformation from awareness to practice. This is not just an individual task, but a collective project of society as a whole to rebuild the foundations for authentic life.

A humane life, first and foremost, requires people to transcend the logic of the market and technology, where value is reduced to efficiency, profit, and consumption. When every aspect of life – from education and healthcare to intimate relationships – is monetized and digitized, people easily fall into alienation, losing themselves in the race for possession and consumption. Existence is defined by numbers: salary, social media followers, productive working hours, to the point that immeasurable values – love, compassion, present joy – are considered secondary, even luxurious. Towards a humane life means reaffirming these values, reminding us that human beings are not instruments of production or units of consumption, but free beings with the capacity to create and love.

In a fast-paced world, restoring the natural rhythm of life becomes a crucial step in combating the pressure to "do more, faster." Modern technology, with its smart devices, social media platforms, and automation systems, while increasing efficiency, blurs the lines between work and rest, day and night, and the individual and the public. People are caught up in a state of "always online," leaving no pauses for reflection and contemplation. A humane life demands that people learn to stop, listen to their bodies and nature, and escape the frantic pace of technocratism. These moments of stillness are not only necessary for energy recovery but also open up space for creativity – a fundamental condition for the holistic development of individuals as free subjects.

However, a humane life cannot be separated from the community. In modern societies, individuals are often isolated within the crowd, cut off from genuine relationships, and lost amidst a myriad of virtual connections. Online communities, while opening up possibilities for widespread interaction, often lack depth and sustainability, where relationships are as fragile as streams of data. Towards a humane life requires building communities where each individual is respected as an independent entity while also

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recognizing their interconnectedness and responsibility to others. It is a place where differences are valued, dialogue is encouraged, and cooperation replaces fierce competition.

From a dialectical perspective, human life is not merely an attainment of a state, but a continuous process of movement, where individuals must constantly reflect and act to resist corrupting forces. On the one hand, technocratic systems and market logic can obscure humanity, transforming people into "optimized entities" operating according to external algorithms and norms. On the other hand, this awareness of being dominated can become the driving force for individuals and communities to seek alternative forms of existence, where dignity, freedom, and creativity are at the center.

The path to a humane life, therefore, cannot be a solitary one. It requires a comprehensive restructuring – from individual awareness to social design. Education needs to become an open space where people learn to question, reflect, and create, instead of being trained to submit to market demands. Social institutions need to be restructured to serve people as free subjects, rather than as tools for maintaining power and maximizing profits. And most importantly, each individual needs to cultivate a free will and the courage to break free from established patterns, opening up the possibility of living fully within the limitations of their own lives.

From a dialectical perspective, human life is not a static state, confined within fixed definitions, but a continuous process of movement, where people must constantly overcome limitations, contradictions, and challenges to realize their freedom and humanity. Human life is inherently never complete within a single model, because each era and each circumstance presents new obstacles that force individuals to confront, reflect, and act in order to avoid losing themselves. In today's technocratic world, this process becomes even more complex as technological, financial, and institutional systems create new possibilities while simultaneously establishing more sophisticated forms of oppression. In this struggle, people must both fight against external oppressive forces and overcome their own weaknesses, fears, and passivity.

Knowledge and willpower – as analyzed – become the two pillars that help humanity walk the path towards a humane life. Knowledge is not only the ability to accumulate information or skills to adapt, but also the ability to identify the power structures shaping life, analyze the illusions created by technocratic institutions, and question seemingly obvious things. Willpower, on the other hand, is the inherent capacity for humans not only to understand the truth but also to dare to act to break old patterns and create new possibilities for existence. Without knowledge, willpower easily becomes blind; without willpower, knowledge easily becomes useless, remaining merely as perception without transforming into liberating practice.

How can we realize a humane life in a technocratic context? The answer cannot be reduced to a single formula, but requires a combination of individual action and structural social change. At the individual level, people need to learn to live consciously, reflectively, and creatively in their daily choices: from how they consume information and use technology to how they build relationships. Freedom does not appear as an external gift, but is the result of an inner training process to break free from passive habits and the artificial needs that the technocratic system constantly imposes.

However, individual effort cannot be separated from social conditions. A humane life demands that communities and social institutions be restructured according to humanistic principles, where human value is not reduced to data or units of labor. Educational systems need to become spaces of liberation, encouraging reflection and creativity instead of merely training individuals to conform to the market. Technological designs need to be reshaped to prioritize the holistic development of human beings, rather than maximizing profits for a small group. And economic structures need to aim for equitable distribution, enabling everyone to participate in social life as free actors.

Striving for a humane life is not merely a distant dream or an unrealistic ideal. It is a pressing need in the current context, where humanity faces the risk of being assimilated into passive links in the global technocratic machine. Without reaffirming their freedom and dignity, people may lose the ability to live as creative, free, and responsible subjects. Conversely, by daring to assert their right to exist as unique beings, people can collectively build a world where life is valued as its highest worth – a world not dominated by algorithms, financial balance sheets, or emotionless power structures, but guided by humanity, creativity, and the yearning for freedom.

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