International Journal of Multidisciplinary Research and Growth Evaluation.

Philosophy as a Way of Life

Le Thi Huyen
PhD, Dong Nai University, Vietnam

* Corresponding Author: **Ardi Kurniawan**

Article Info

ISSN (Online): 2582-7138
Volume: 07
Issue: 06
Received: 03-09-2026
Accepted: 01-10-2026
Published: 02-11-2026
Page No: 163-168

Abstract
Philosophy as a way of life rejects the idea that human beings exist merely as cogs in a technocratic machine. It invites each individual to return to their capacity for self-reflection, to question the very systems operating around them, and to reaffirm their right to self-determination. From this perspective, philosophy is no longer abstract concepts, but becomes a daily practice – where every thought, every choice, and every action carries creative and liberating meaning.
Philosophical self-reflection, as Socrates emphasized, is the act of rediscovering oneself and the world. It not only helps individuals identify ingrained habits of mechanical thinking but also unlocks previously unrecognized possibilities for existence. In the modern context, this is even more crucial as algorithms and big data systems are silently redefining standards of success, happiness, and human value. Philosophy, by its ability to question the "obvious," allows individuals to break free from identification and find their own voice amidst a noisy and chaotic world.

Keywords: Philosophy and everyday life, Critical and liberating methods, The combination of knowledge and action, Realistic philosophy: transcending metaphysics, Philosophy and the humanistic mission

1. Philosophy and Everyday Life

From a dialectical perspective, philosophy as a way of life is both a result of inner freedom and a condition for maintaining that freedom. A person who dares to question themselves and confront their inner contradictions will no longer be bound by artificial frameworks. They realize that freedom is not a choice between pre-existing options, but the ability to redefine those options, to create new paths.
In daily life, this can begin with small actions: instead of consuming according to algorithmic suggestions, individuals can pause to ask themselves what their true needs are; instead of reacting to social prejudices, they can try to listen to and understand others from a more humanistic perspective. Each such act of reflection, however small, is liberating and has the potential to create ripple effects, breaking down the invisible power structures that manipulate collective perception.
In the age of AI, reviving philosophy as a means of survival means reaffirming humanity in an increasingly dehumanizing world. As automation and artificial intelligence gradually replace humans in fields ranging from labor to creativity, the greatest risk is not job loss, but the loss of the ability to design one's own life. Philosophy, with its power of reflection and liberation, reminds us that humans are not programmable entities, but free beings, always in the process of self-creation.
How can we bring philosophy back as a way of life? The answer lies in fostering liberal educational and cultural spaces where people learn not only to accumulate information, but also to question, reflect, and create. At the same time, we need to build supportive communities where each individual is encouraged to experiment with new ways of living, rather than being forced to adapt to a pre-programmed system.
At that point, philosophy was no longer a luxury of academia, but became the very breath of authentic life, helping people confront their fears, overcome alienation, and restore their ability to live as free subjects.
Philosophy, as a way of life, not only helps people escape the whirlwind of technocratism, but also opens a path to creating a meaningful life in a world that is technologically and standardized. It doesn't require us to abandon technology or turn our backs on the advancements of civilization, but invites us to use it mindfully, always aware that technology is only valuable when it

When people learn to drink a cup of tea with mindfulness, listen to others with compassion, or observe the world's movement without being swept away by the hustle and bustle, they are practicing a philosophical way of life. These moments, however small, help us escape the "automatic" state of life, where every choice and reaction is governed by algorithms and technocratic norms. Philosophy, therefore, becomes a reminder that we are not machines programmed to optimize performance, but free, creative beings capable of fully engaging with life.

From a dialectical perspective, philosophy and everyday life are not two separate entities. It is in the small, everyday experiences - a profound conversation, a moment of contemplation while walking, or the meaningful silence before a sunset - that people find opportunities to practice philosophy. Here, philosophy is no longer an abstract system of concepts, but becomes a form of art of living, where reflective reason and human emotion intertwine to guide action.

Existential philosophy has emphasized that human existence is a continuous process of self-creation. Humans are not confined to an immutable nature, but are always faced with the possibility of choice and creation. By daring to question the values and stereotypes imposed by society, we begin to open the path to true freedom. This freedom is not the satisfaction of all desires, but the ability to set our own principles for living and to adhere to them in every action and relationship.

In the context of a technocratic world, philosophy as a way of life plays a liberating role. Digital systems and power structures have become so sophisticated that they shape human behavior down to the smallest detail: from how we consume and communicate to how we dream and envision happiness. Philosophy, with its reflective and liberating power, invites us to break free from these loops and rediscover our capacity to live as free subjects.

How can each individual live a philosophical life in a technocratic world? The answer lies in creating spaces for education, dialogue, and practice, where people are encouraged to self-reflect, contemplate, and realize humanistic values even in the simplest tasks. This could be a liberal arts class where students debate existential issues, a small community that encourages sharing life experiences, or simply a moment of reflection: "Does this action reflect the person I want to become?"

At that time, philosophy was no longer an academic subject reserved for research institutes, but became a source of spiritual energy that helped people resist alienation and restore inner freedom. It became a compass guiding life, helping each individual to stand firm against subtle manipulative forces while opening up new possibilities for creativity and solidarity.

2. The Method of Criticism and Liberation

Criticism and liberation are two closely intertwined forces that form the soul of every authentic philosophical tradition. If criticism is the ability to dismantle the invisible layers of power, exposing the seemingly self-evident assumptions and stereotypes that govern human life, then liberation is the next step – where humanity reconstructs itself as a free, creative, and responsible subject. In the context of the AI era, where power is no longer manifested through direct commands but is hidden deep within lines of code, algorithms, and digital architectures, developing a philosophical approach that is both critical and liberating becomes more urgent than ever.

Criticism, in its original Greek meaning of kritikē, is not merely rejection or negation, but also the ability to discern, evaluate, and make independent judgments. Kant considered the critical spirit as a method to free humanity from the "state of immaturity" it maintains – a state in which people readily entrust their reason and judgment to institutions of power, living a life of being led without ever questioning. Modern critical philosophy, from Marx to Foucault, has continued to develop this spirit, emphasizing that power resides not only in tangible political institutions, but also permeates language, knowledge, and subtle social designs that shape how people think, feel, and act.

In the age of technocrats, criticism demands a new level of sensitivity. Algorithmic systems not only suggest consumer products but also deeply interfere in core areas of human nature: from cultural preferences and political views to how people form relationships. Power no longer operates through brute force but through soft power, transforming predetermined choices into a false sense of freedom. When people believe they are making decisions, those decisions are actually shaped by the hidden logic behind the system. In this context, criticism must not only look outward to question technocratic institutions but also inward, questioning ingrained habits, desires, and prejudices—elements that make people easily manipulated.

Philosophically, liberation is inseparable from criticism. If criticism helps identify and break free from shackles, liberation opens up space for people to create new possibilities for existence. Liberation does not mean breaking all boundaries to fall into chaos, but rather the ability to establish humanistic principles of life, based on freedom and creativity. In the liberal philosophical tradition, man is not defined by external forces, but is an being capable of self-definition and self-reconstruction.

From a dialectical perspective, criticism and liberation do not exist as two separate stages, but rather intertwine and nourish each other. It is in the process of criticizing imposed power structures that people simultaneously discover and affirm their inherent freedom. And in the process of liberation, as people consciously embark on designing their lives according to their chosen values, they must constantly criticize to avoid falling into new forms of oppression, even if they take on the guise of "utility" or "progress."

How can we develop critical and liberating approaches in the age of AI? The answer lies in fostering a philosophical spirit in all aspects of life: education needs to encourage reflection rather than rote memorization; technology needs to be designed based on humanistic values rather than profit optimization; and communities need to become spaces for dialogue, where people can learn, question, and reinvent themselves. Only then will philosophy transcend its abstract position and become a way of life, helping people resist the subtle alienation of the technocratic world and opening up deeper humanistic possibilities.

Ultimately, liberation is the inevitable next step after criticism. If criticism helps people identify and break free from the invisible shackles that bind their perception and action, then liberation invites them to embark on a creative journey where new possibilities for existence are opened up. Liberation is not simply about breaking down old patterns, but about daring to create new forms of life, where people are no longer defined by institutions of power or unconscious

rules, but become free subjects who define the meaning of their own lives.

In education, the spirit of liberation is considered a fundamental principle. Liberal education does not aim to mold individuals to fit into a pre-existing system, but rather encourages learners to recognize that they are creative subjects, capable of questioning reality and engaging in transforming the world. Existential philosophy emphasizes that liberation arises when individuals dare to accept their freedom and take responsibility for their choices. Jean-Paul Sartre called this the state of "being condemned to freedom"—a freedom that both opens up boundless possibilities and demands that individuals assume full responsibility for the meaning they assign to life, even in an absurd world.

From a dialectical perspective, criticism and liberation do not exist as two separate processes, but are closely linked and complementary. Criticism, if it stops at destruction, risks leading to radical skepticism and a state of deadlock: people recognize the pressures and shackles but see no way out. Conversely, liberation without criticism easily becomes a vague ideal, even being recaptured by new forms of power disguised under the guise of freedom or progress. A genuine philosophical method requires a harmonious combination of both: criticism to identify the invisible structures that hinder freedom, and liberation to open paths that help people rebuild themselves and their communities.

In the age of technocrats, the practice of critical-liberal methods has become more urgent than ever. Digital systems, by providing convenience and optimizing behavior, have created a false sense of freedom. People think they are making choices, but in reality, those choices have been designed by algorithms and market mechanisms to guide them along predetermined paths. Criticism in this context requires the ability to identify new layers of power operating not only externally but also within the thoughts, emotions, and desires of each individual.

In a technocratic world, liberation means restoring human creativity and initiative. It invites individuals to move beyond passive consumers within an optimized system and become active agents, daring to experiment with different forms of life and asserting human values that transcend the logic of profit and speed.

How can we practice critical and liberal education in a technocratic world? The answer lies in developing a reflective consciousness, where each individual is encouraged to question seemingly obvious things, to challenge choices and desires that are controlled by invisible forces. It requires encouraging dialogue – not only in academic settings but in all living spaces, where people can explore, debate, and open up new horizons of freedom together. And above all, it requires building liberal educational spaces where people are encouraged to question, experiment, and learn how to realize their inner freedom.

From then on, criticism and liberation were no longer abstract concepts confined to books or philosophical forums, but became vibrant actions guiding the process of human liberation. This is where philosophy returned to its original role: not to accumulate theoretical systems, but to help people construct an authentic life for themselves, one that is rich in freedom, creativity, and humanism.

3. The Combination of Knowledge and Action

Combining knowledge and action is a prerequisite for humanity to break free from programmed forms of existence and restore inner freedom. In the current context, knowledge is commercialized into quickly available skill packages, while action is assimilated into processes that optimize efficiency. This separation diminishes human autonomy: they become entities that consume data and execute orders, rather than creative subjects.

True knowledge, by its very nature, is never separate from action. In the Western philosophical tradition, this has been affirmed through the concept of *praxis* – practical action illuminated by knowledge. Marx emphasized that knowledge only has meaning when it leads to the transformation of the world, not when it is confined within abstract theoretical systems. Existential philosophy also asserts that knowledge of human freedom only becomes a reality when individuals engage in concrete choices and take responsibility for the consequences of those choices. Sartre called this "condemned freedom," because humans cannot escape both knowledge and action if they want to live an authentic life.

In the technocratic world, the relationship between knowledge and action is shaped by algorithmic systems. Digital platforms deliver information in a way that optimizes user retention, turning the process of knowledge acquisition into a passive, reactive consumption chain. Simultaneously, action decisions – from shopping and communication to expressing political views – are also guided by sophisticated AI suggestions. Consequently, both knowledge and action are impoverished: knowledge loses its capacity for reflection, and action loses its capacity for creativity.

From a dialectical perspective, knowledge and action not only complement each other but also create a liberating cycle. Knowledge illuminates action, preventing people from falling into blindness and obedience; conversely, action helps knowledge avoid abstraction, giving it an existential foundation and practical verification. When people dare to question deeply ingrained assumptions and act based on that understanding, they begin to break down the invisible structures of technocratism and open up new possibilities for existence.

How can we integrate knowledge and action in a technocratic world? The answer lies in fostering a reflective knowledge base, where people learn to question information, explore its meaning, rather than passively receiving it. Simultaneously, action must be understood as a creative process – where people experiment, make mistakes, and learn – rather than simply adhering to optimization procedures. Liberal education, self-governing communities, and creative cultural spaces can become environments that help people rebuild the relationship between knowledge and action.

When knowledge and action are combined, people are no longer cogs in the technocratic machine, but become free subjects, daring to dream and create a meaningful life. Philosophy, in this sense, is no longer an academic discipline detached from practice, but a liberating force – where reflective thinking and committed action intertwine to open up a more humane world.

Combining knowledge and action requires people to practice a vibrant form of philosophy: thinking not only to understand, but also to do; acting not only to achieve external goals, but

also to realize values that have been deeply reflected upon. This is not an emphasis on either theory or practice, but a process of unification where reason and will resonate, opening up the possibility of living a free and creative life. True knowledge cannot remain dormant in books or abstract systems of thought; it only comes alive when transformed into concrete actions, ethical choices, and creative experiments in daily life. Action, similarly, only takes meaning when it is illuminated by reflective knowledge, helping people avoid blindness and subservience to technocratic processes.

In the modern world, knowledge and action tend to become dangerously disconnected. Educational systems emphasize rote memorization, producing individuals capable of processing data but lacking the ability to reflect and engage with reality. Conversely, in production and consumption systems, human actions are optimized into operations for efficiency, without consideration of their meaning or consequences. Knowledge is instrumentalized into skills to serve the labor market, while actions are programmed by algorithms and processes, turning humans into passive links in a global machine.

From a dialectical perspective, knowledge and action do not exist as two separate poles, but rather as two sides of a process of self-liberation. Knowledge that does not lead to action is merely theoretical play, making people complacent in abstract concepts and forgetting reality. Action without reflective knowledge easily becomes a tool for oppressive forces, driven by goals alien to the profound needs of humanity. Only when knowledge and action are combined can people escape the danger of alienation – the danger of becoming a "know-it-all" but powerless in the face of life, or a "constantly acting" person caught in a loop of superficial goals.

In the philosophical tradition, many thinkers have emphasized the connection between understanding and doing. Aristotle distinguished between *episteme* (theoretical knowledge), *techne* (skill), and *phronesis* (practical intelligence) to show that a good life requires the blending of all three. Marx went further, asserting: “Philosophers only interpret the world in different ways; the point is to change it.” Existential philosophy, through Sartre and Camus, emphasizes that human freedom is not merely knowledge of the ability to choose, but the courage to act to affirm value in an absurd world. From this, we see clearly that the unification of knowledge and action is not just a theoretical issue, but a condition for human beings to live as free subjects.

How can we foster a life where knowledge and action coexist? The answer lies in reshaping educational, community, and technological models to encourage people to learn through practice while deeply reflecting on the meaning of each action. Liberal education not only provides information but also creates spaces for dialogue where learners are encouraged to question, experiment, and engage. Humanistic communities must become places where knowledge is shared and action is coordinated based on the values of freedom and solidarity. Even technology—often considered an agent of assimilation—can be redesigned to support reflective knowledge and creative action if placed within a humanistic framework.

At that point, knowledge and action are no longer separate categories, but become a continuous flow, leading humanity to true freedom and humanism. People are no longer limited to the roles of "learners" or "workers," but become creative subjects – simultaneously reflecting, engaging, and constructing new forms of existence that transcend technocratic logic.

4. Realist Philosophy: Transcending Metaphysics

Realist philosophy emerged as a call for humanity to return to concrete life, where the experiences and problems of daily life become the center of philosophical thought. Unlike traditional metaphysical systems that seek to construct abstract thought structures to explain the world from the outside, realist philosophy emphasizes that truth does not exist in isolated concepts but must be found and experienced in the very dynamic movement of human beings. Existence is no longer a distant "idea" but becomes a process, where humans not only observe but participate, not only think but also construct meaning from within their own lives. In the age of AI, when traditional metaphysics is gradually being replaced by technocratic ideologies – where everything is quantified, optimized, and programmed – the escape from metaphysics to return to reality becomes more urgent than ever.

Metaphysics, throughout history, has played a crucial role in posing fundamental questions about existence, nature, and meaning. It has helped humanity transcend mundane concerns to contemplate universal issues. However, when metaphysical systems become closed frameworks of thought, they easily become shackles preventing people from engaging with vibrant reality. Abstract categories of essence, first cause, or ultimate reality often obscure the concrete presence of human beings in this world. Heidegger, in his critique, emphasizes that Western philosophy has neglected the problem of being in pursuit of categories and conceptual systems detached from life. He invites humanity to return to direct presence, where existence reveals itself not as an object to be grasped, but as a process to be lived and experienced.

In the technocratic world, a new form of metaphysics has emerged: the metaphysics of data and algorithms. Artificial intelligence systems operate on the basis of abstracting human beings into sets of data, stripping away the richness and uniqueness of life. Every aspect of existence – from consumer behavior and political leanings to personal relationships – is quantified to serve optimization and control goals. Humans gradually become predictable and programmable entities, losing the randomness and depth that are fundamental to freedom and creativity. Realistic philosophy reminds us that behind these data models are concrete human beings, with joys, pains, contradictions, and desires that cannot be reduced.

From a dialectical perspective, transcending metaphysics does not mean denying all forms of abstraction, but rather repositioning them in a dynamic relationship with concrete human beings. Technocratic systems not only impose their will externally but also shape perceptions, making people susceptible to passively accepting norms and processes dictated by technology. Breaking down these metaphysical structures requires, first and foremost, the restoration of the capacity for self-reflection, the courage to question seemingly obvious things, and thereby opening the possibility of action.

Realist philosophy, in its liberating spirit, is not merely a call to return to life, but also an emphasis on humanity's capacity for creation. Truth is not something readily available for us to admire, but a constantly evolving process of recreation in the interaction between the subject and the world. In a

technocratic context, where AI tools are lauded as all-powerful solutions, realist philosophy invites humanity to reconsider the fundamental question: Does technology serve humanity, or is it reshaping our understanding of humanity? Only by placing concrete life at the center of thought and action can humanity escape the danger of instrumentalization and restore its inner freedom.

How can we realize realist philosophy in the technocratic age? The answer lies in fostering a conscious awareness, where individuals learn to observe and fully experience everyday life. Liberal educational spaces and humanistic communities must become places where people are encouraged to dialogue, create, and question. Then, philosophy ceases to be an abstract theoretical system and becomes a way of life, helping people transcend old and new metaphysics to reach authentic existence.

Transcending metaphysics does not mean denying abstract thinking, but rather placing it in a vibrant connection with the concrete lives of human beings. Realist philosophy does not call for people to abandon thinking, but emphasizes that thinking only truly has meaning when it is linked to action, experience, and commitment. In a technocratic world, where people are easily drawn into abstract systems such as optimization algorithms, data models, and invisible power structures, returning to reality – as living beings – becomes an urgent requirement to protect humanity.

Realist philosophy invites people to engage with the world unfolding before their eyes, directly confronting the social, economic, ecological, and spiritual problems of the era. It rejects abstract, closed-system explanations that fail to address the specific contradictions and sufferings of life. As philosopher Merleau-Ponty emphasized, consciousness is not a separate entity observing the world from a transcendent point of view, but rather a bodily practice, always connected and intertwined with the world in which it exists. Humans are not mere observers, but subjects capable of participating in the creation and transformation of the world.

In the current context, metaphysics not only exists in the form of classical philosophical systems, but is also reborn in a new form: the metaphysics of data and technology. Artificial intelligence systems abstract human life into sequences of data, thereby optimizing consumer behavior, political choices, and even personal interactions. In the eyes of technology corporations, humans are no longer free subjects, but predictable and adaptable entities. When every experience is quantified, every decision is programmed, humans lose the ability to self-reflect, and life becomes a series of passive reactions to pre-designed stimuli.

From a dialectical perspective, transcending metaphysics is not a devaluation of reason, but rather a way to liberate reason from the constraints of extreme abstraction and systematization. It requires humanity to rediscover the possibility of living fully, where reason and emotion, freedom and responsibility, reflection and action intertwine. Then, philosophy ceases to be a closed system and becomes an open process where humanity continuously explores, critiques, and creates new possibilities for existence.

In the technocratic world, this task is more difficult than ever. Digital platforms, social networks, and artificial intelligence not only provide convenience but also shape invisible cognitive structures. Suggestive algorithms guide people along predetermined paths, making them believe they are free, but in reality, they are trapped in routines programmed by technocratic power centers. Breaking free from technocratic metaphysics requires a conscious effort: learning to look beyond what is presented as "the obvious," fostering the capacity for questioning, and restoring self-determination.

Realist philosophy, in its liberating spirit, not only provides tools for criticizing power systems, but also opens up a way of life: daring to slow down, listening to what is happening in and around us; daring to experiment with unconventional ways of existing. When people embrace this process, they are no longer confined within closed systems of data and algorithms, but begin to reconstruct their lives as a continuous creative process.

How can humanity overcome technocratic metaphysics in a world dominated by technology and data? The answer lies not in withdrawing from society or turning away from technological progress, but in rebuilding spaces for reflection, dialogue, and action. These are spaces where people are invited to look back at reality with all its complexity and dynamism; where they are encouraged to question, challenge, and collaboratively build a more humane life. Then, philosophy ceases to be an abstract academic discipline and becomes a way of life, helping people regain freedom, creativity, and meaning amidst a world full of invisible structures seeking to program them.

5. Philosophy and the Humanistic Mission

Philosophy, from its very origins, is not simply a system of thought or an abstract subject reserved for academia. It is a means for human beings to self-reflect, self-critique, and reshape their way of life in the world. Philosophy is not merely an endeavor to seek knowledge, but also a journey of freedom and creativity, where people learn to break free from rigid frameworks to exist as vibrant subjects. In the age of AI, where technology and money are becoming profound shaping forces in individual and community life, philosophy needs to be rediscovered as a humanistic mission, carrying the task of restoring freedom, humanity, and opening up new possibilities for existence.

The humanistic mission of philosophy begins with placing humanity at the center of all thought. Philosophy no longer seeks to understand the world merely as an objective object, but must also question humanity's place within that world. From antiquity, Socrates emphasized "knowing oneself" as the core of philosophy – a call for constant self-reflection and a life of reflection. Knowing oneself is not about retreating into isolated ego, but about opening a dialogue with the world and with others. In modern times, thinkers such as Kant, Hegel, and Levinas have further expanded this humanistic perspective, emphasizing the relationship between freedom, morality, and interconnectedness. Kant viewed humanity as an end in itself, not a means to any external goal. Levinas went even further, seeing unlimited responsibility towards others as the foundation of human nature.

In a technocratic world, the humanistic mission of philosophy becomes more urgent than ever as power systems hide within digital structures, algorithms, and optimized discourses. Technological institutions promise convenience and efficiency but simultaneously increase alienation: humans are abstracted into data, into categorized consumers in globalized networks. Power no longer exists in the form of direct oppression but permeates every small choice of daily life, from how we consume and communicate to how we dream and aspire.

Philosophy, in its role of liberation, helps people identify these invisible power structures. It invites us to question what seems obvious, to confront the anxieties of collapsing old frameworks, and to open up new possibilities for freedom. In the age of AI, this becomes even more important as algorithms not only coordinate behavior but also shape perceptions and opinions. People think they are choosing freedom, but in reality, they are being guided by sophisticated designs aimed at maximizing profits for technology corporations.

From a dialectical perspective, the humanistic mission of philosophy does not stop at criticism, but also encompasses a process of reconstruction. Criticism without liberation easily leads to pessimism and deadlock, while liberation without criticism risks becoming an unrealistic ideal, easily recaptured by new forms of power. A true philosophy must combine both: identifying the constraints that hold back humanity, while simultaneously stimulating creativity so that people not only understand the world, but also transform it.

How can philosophy fulfill this mission in a technocratic world? The answer lies not in withdrawing from life, but in bringing philosophy back to reality as a method of living and acting. Philosophy needs to be present in education, in spaces of dialogue, in humanistic communities where people are encouraged to question, reflect, and practice freely. Then, philosophy will no longer be a closed system of concepts, but will become a source of spiritual energy, helping people resist assimilation and restore their capacity to live as free and creative subjects.

The humanistic mission of philosophy extends beyond merely opening up consciousness; it also encompasses creating spaces for dialogue where people can meet as free, equal, and creative subjects. These are not superficial exchanges or debates aimed at asserting one's ego, but rather a process of profound interaction where each individual learns to listen, question, and together explore new possibilities for existence. Such a space opens the door to restoring the intersubjectivity that has eroded in a technocratic world where relationships are increasingly shaped by algorithms and optimization logic.

Philosophy, when detached from the community, easily falls into abstraction and loses its liberating capacity. It cannot exist merely as a closed system of concepts, but must engage with the concrete problems of society. Its mission includes questioning economic injustices that reproduce social stratification, warning about ecological crises that threaten the foundations of life, and participating in ethical debates surrounding the development of artificial intelligence. Philosophy in this sense does not seek to provide ready-made solutions, but rather fosters the capacity for reflection and responsibility in each individual, so that they can become agents of change.

In the age of AI, power no longer manifests itself in the form of brute force, but is hidden within digital systems, infiltrating even the smallest human decisions. Content recommendation algorithms, ranking mechanisms, and data management systems are designed to maximize profits for a few centers of power, while simultaneously making people believe they are acting freely. In reality, in many cases, that freedom is merely an illusion: choices are pre-programmed, and individuals become mere cogs in an optimization machine. Humanistic philosophy, through its critical and liberating spirit, invites people to transcend this state and restore their capacity for self-determination and creativity.

From a dialectical perspective, the humanistic mission of philosophy is not to present eternal, immutable truths, but rather a continuous process of self-criticism, creativity, and commitment. True philosophy does not impose rigid ideological frameworks, but helps people develop the ability to think for themselves, make their own decisions, and take responsibility for their choices. It emphasizes that freedom does not mean indulgence or the satisfaction of every desire, but rather the ability to set one's own principles and remain steadfast in deeply reflective values.

The liberating aspect of philosophy is manifested in opening up new possibilities for existence, transcending the limitations imposed by technology and power. While technocratic systems constantly seek to standardize and optimize human beings according to quantitative criteria, philosophy reminds us that human beings cannot be reduced to data or predictive models. Each individual carries within them a richness and uniqueness that no algorithm can fully capture. It is this recognition and nurturing of uniqueness that forms the foundation for building a humane world, where people are seen as ends in themselves, not as means.

How can philosophy realize its humanistic mission in the age of AI? The answer lies in rebuilding educational, dialogue-based, and community spaces where people are encouraged to question seemingly obvious things, challenge systems of power, and consciously practice freedom. This is not just the task of philosophers, but of every individual who dares to live a reflective and engaged life. Then, philosophy will no longer be a distant activity, but will become a spiritual resource, empowering people to be free, creative, and liberated.

References

1. Marx K, Engels F. Collected Works (Vol. 1). Hanoi: Su that National Political Publishing House; 2002.
2. Marx K, Engels F. Collected Works (Vol. 2). Hanoi: Su that National Political Publishing House; 1995.
3. Marx K, Engels F. Collected Works (Vol. 3). Hanoi: Su that National Political Publishing House; 1995.
4. Marx K, Engels F. Collected Works (Vol. 4). Hanoi: Su that National Political Publishing House; 2002.
5. Marx K, Engels F. Collected Works (Vol. 8). Hanoi: Su that National Political Publishing House; 1993.
6. Marx K, Engels F. Collected Works (Vol. 20). Hanoi: Su that National Political Publishing House; 2002.
7. Marx K, Engels F. Collected Works (Vol. 21). Hanoi: Su that National Political Publishing House; 1995.
8. Marx K, Engels F. Collected Works (Vol. 42). Hanoi: Su that National Political Publishing House; 2000.
9. Nguyen AQ. Philosophy of the Human – Differentiation and Possession of the Human Being. GlobeEdit Publishing; 2024.
10. Nguyen AQ. Social Philosophy – The Evolution of Humanity. GlobeEdit Publishing; 2024.

How to Cite This Article

Le TH. Philosophy as a way of life. International Journal of Multidisciplinary Research and Growth Evaluation. 2026;7(6):163-168.

Creative Commons (CC) License

This is an open access journal, and articles are distributed under the terms of the Creative Commons Attribution NonCommercial-ShareAlike 4.0 International (CC BY-NC-SA 4.0) License, which allows others to remix, tweak, and build upon the work non-commercially, as long as appropriate credit is given and the new creations are licensed under the identical terms