

Nguyen Anh Quoc's Philosophy of Liberating Reason and Reconstructing Humanity in the Technocratic Age

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ABSTRACT: This paper examines Nguyen Anh Quoc's concept of utilizing reason to liberate the mind and reconstruct humanity in the context of the 21st century's vast technological landscape. Quoc says we should not make reason just about numbers. We should not base our reasoning on mere guesswork. He shows how algorithmic, data regimes, and institutions that rely on their measurements turn away from the true, dialogic, and creative sides of human thought. He further diagnoses the fragmentation of human nature into commodifiable elements—biological survival, creativity, and spiritual life—each subordinated to systems of ownership and exchange. Grounded in an interdisciplinary, critical, and humanistic paradigm, his framework integrates the body, memory, responsibility, and creativity as foundational dimensions of reconstruction. Liberation, for Quoc, is not merely the removal of constraints but the cultivation of conditions in which reason re-engages with lived experience, resists imposed norms, and fosters critical dialogue. Reconstruction, in turn, is envisioned as creating a new existential order anchored in truth, creativity, and freedom. By making liberation and rebuilding seem to go together, Quoc gives a way to fight back against technocratic ways of life and to steer the growth of tech and orgs toward the good of humans. This way of thinking not only contributes to current discussions on ideas but also informs laws, schools, and the best approach to guiding technology.

KEYWORDS: Technocracy; Alienation; Humanism; Liberation; Reconstruction

1. INTRODUCTION

The last 20 years have shown how tech has grown fast, how algorithms are now in charge, and how the world economy is now a lot more about making money as fast as possible. We use digital tools, intelligent machines, and numbers to guide our choices. They change how we buy things, what we think is right, and how we get along. Now, we are using reason less to think and decide. Instead, we rely on being fast, the same, and on guessing what will happen next. This makes reason just another way to get things done. It now focuses solely on the benefits it will provide, ignoring how it can help us think, grow, and live. Nguyen Anh Quoc is a thinker today. His books, such as *Liberating Reason*, *Reconstructing Humanity*, and *The Philosophy of the Human*, examine how reason has been reduced to a mere means of achieving goals. His analysis exposes how technocratic systems, underpinned by economic imperatives and algorithmic rationality, tend to fragment human existence, alienate individuals from their capacities, and subordinate ethical life to the imperatives of productivity and control. Against this background, he proposes a new idea based on the real life of humans. He does not mean a human as a special, abstract thing or idea, but as a person with a body, who needs others and who has a past. The main question for Quoc is: How can reason be set free from its tools and used to build up man? Addressing this question requires an interdisciplinary engagement that bridges philosophy, ethics, political economy, and social theory. It also entails a methodological commitment to inversion and transformation—working through the tensions between necessity and freedom, truth and power, value and price—to uncover both the constraints and the latent possibilities within contemporary social orders. By applying reason to real-life situations and using it to develop a new plan for rehumanization, Quoc demonstrates how to both critique the tech age and consider a new approach to moral and political life, where reason is a means of liberation.

2. LITERATURE REVIEW

The critique of instrumental reason has a long and complex genealogy, most prominently articulated in strands of critical theory, existential philosophy, and modern humanist thought. From early parts of the 20th century through today, some experts have said that because of the way modern capitalism rationalizes life, reason can become a tool of power and control. It is said that reason is used to help those who are in charge. It is said that reason is used to predict outcomes, to make things happen, and to accomplish

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tasks. It is said that the ends of reason often make the human spirit die out, though they help you make a start in life. It is often said that the way you see things changes when there is a need to put things in order and make them all one. When we encounter the concept of "instrumental reason," it is often applied in the study of significant causes.

These causes are essential for doing work, running a business, and utilizing various tools that make up life for humans. Thinkers who follow this way of thinking demonstrate how reason is applied in the significant aspects of human work and life. They demonstrate how reason is utilized and made to function effectively in tight, helpful ways. Similarly, humanist philosophers have argued for the need to restore reason's connection to moral life, creativity, and the capacity for self-determination. Most of this extensive set of writings focuses on the ideas of a theory or discusses groups and systems. However, it says less about how people feel in their bodies as they experience various events. Nguyen Anh Quoc's role is proper at this spot. His philosophical project is distinctive in that it grounds the critique of instrumental reason in the real human being—not as an abstract bearer of rights or an idealized rational agent, but as a concrete, embodied, and relational subject embedded in specific historical, social, and material contexts. This way of thinking means that his idea can get the full range of feelings that come from not being part of the whole. It means that feeling goes beyond money or ruling. It breaks down a person's life into parts that can be bought and sold. Quoc says there are four key parts to understanding human life. The body is not just biological. It is a space where ethics and social meaning are lived.

Memory is not only your memory. It is history and battle that we share. Responsibility binds us to each other by the bonds of those we help and care for. Creativity is not just a skill but a need we have in our society. It is the change that enables the creation of new forms of life. There is a need to adapt and acquire new skills. By including these parts in his critique, Quoc keeps his thinking from drifting into abstraction as often happens in discussions of reason in critical theory. Equally important is the way Quoc looks at the different sides of social life. One side has the power of ownership, law, and the need for rules. Ownership is more than property. It means a person can buy and sell their powers and relationships. Law can be a way to bring justice. However, the law is often shaped by the desires of powerful groups. It makes systems that treat people unfairly and never give people experiencing poverty a chance. Morality, codified into norms and standards, often helps to legitimize existing power, not to oppose it. The other side has the liberating effects of dialogical and creative practice. Dialogue is not just communication but a way of being-with-others. It affirms the freedom and dignity of each person. Creative practice is a way of expressing the freedom of each person and a way of creating the world together.

It enables communities to imagine and enact alternatives to the existing order. These practices are essential to his idea of freeing reason. They integrate rationality into real human life, enabling us to use it to change the world. Though Quoc's framework shares features with modern humanist and critical thought, it also fights against them by arguing that theory and life cannot be separated. He rejects purely speculative constructions, instead employing a method of inversion and transformation to reveal how entrenched oppositions—necessity versus freedom, truth versus power, value versus price—can be reconfigured to serve the reconstruction of humanity. This methodological commitment situates his work within the lineage of critical philosophy while extending it into new terrain, particularly about the technocratic age, where the reach and speed of algorithmic systems amplify the risks of dehumanization. In sum, Quoc's contribution to the critique of instrumental reason lies in his fusion of a structural analysis of technocracy with an existentially grounded humanism. By putting the real human being at the center as the goal and winner of freed-up reason, his work closes the gap between cold theory and real life and gives us a way forward that looks at our world now and that brings us to what is to come.

3. THEORETICAL FRAMEWORK

Quoc's way of thinking is based on three ideas. These ideas work together to form a strong set of tools for studying and fixing things. The first idea is called the Interdisciplinary Paradigm. It brings in ideas from philosophy, sociology, law, economics, and political science. It does not like to split up knowledge into separate fields. The method reveals that everything is interconnected and functions as a whole. That is good. Because the problems we encounter today are closely linked, they are about technology, money, and politics. They change the way people live. The second idea is called the Critical Paradigm. It works by turning up and changing things. It asks questions about the fundamental opposites of necessity–freedom, truth–power, and value–price. It finds systems run by experts (technocracy) hide the contradictions and make things seem simple. They claim to be neutral or universal, yet they hide who comes out on top. This makes a gap. People feel alone and lost. This method explores how opposites can be turned upside down to serve people, rather than just power.

The third idea is called the Humanistic Paradigm. It does not accept the idea of a perfect or universal human that is outside time and space. It says humans are embodied and relational. It shows what is tangible and concrete. It takes facts from everyday life, memory, responsibility, and craft. It uses these ideas both to find the root of alienation and to find how to fix it. These three ideas together are a good way to study and find ways out of the crises of reason and human life in the age of technocracy. This method is good because it is analytical, critical, and oriented toward action.

4. METHODOLOGY

This study adopts a qualitative, interpretive methodology designed to capture both the conceptual depth and the contextual specificity of Nguyen Anh Quoc's thought. First, textual analysis is conducted on his major works in both Vietnamese and English, including *Liberating Reason*, *Reconstructing Humanity*, *The Philosophy of the Human*, *Social Philosophy*, and *The Methodology of the Philosophy of the Real Human Being*. The first method is textual. It examines the words and ideas Quoc uses most frequently. These recurring themes are the basis of his critique of technocracy. In the next section, the work examines the use of linguistic argumentation. It asks how Quoc's use of dialectical reasoning is in form and substance. This dialectic was used to make sense of the contrast of categories. The purpose was to illustrate how Quoc utilized these contrasts and categories. They were meant to explore the idea of inversion and change. These binary conflicts were used to illustrate how they were transformed in pursuit of freedom. This change in freedom was within the structures that make us oppressors. The third part of the work compares this method with another kind of thinking. It examines how his approach aligns with other ideas. This looks at critical theory, existential humanism, and modern debates in philosophy of technology. These other sorts of thought are compared to give us a sense of how faithful the work is to Quoc's original. The fourth part of the work places his ideas within a broader framework of thought.

5. ANALYSIS

5.1. The Technocratic Reduction of Reason

Nguyen Anh Quoc's critique of technocracy begins with the observation that a profound narrowing of the scope of reason marks the contemporary age (Nguyen, 2025a). In his account, technocracy does not simply refer to the governance of society by technical experts; it signifies a deeper epistemological and cultural shift in which the very concept of rationality is redefined according to the imperatives of calculability, predictability, and operational efficiency (Quoc & Van Y, 2024). Under such a rule of life and action, reason is no longer valued for its capacity to question the assumptions that are always there, to give new meaning to old ideas, and to show how conflicting values can be combined in one answer. It is valued more for its potential earnings, its ability to control, and its longevity. There are three parts to these changes. Decisions are increasingly made using models that rely heavily on data and mathematical analysis. They seem to be fairer and faster, but they are often based on ideas that hide what they are worth (Pham & Quoc, 2025).

The claim that we can know the truth by reason is being increasingly used in decisions based on AI systems. These include predictive policing, automated credit scores, and policy models. These claims work because they work in the background without you noticing. They hide the decision makers' preferences, and when used in decisions, it is harder to talk about morals and ethics. Second, in the sciences, especially those most connected to tech and engineering, the claim that we can know the truth by reason is becoming increasingly based on quantifying. Quoc writes that the focus on how exact we are when using data leaves no room for words, stories, or ideas that do not need measuring. Take the example of the field of medicine. In research, there is always the need for objective proof. This can conceal a patient's feelings and the state of their health. It can also obscure the impact on the long-term health of people. The result is a new way of knowing that prioritizes what can be counted over what is truly important.

It can introduce a bias towards technology and reason based on counting. The third dimension of this reduction is perhaps the most insidious: its penetration into everyday life (Nguyen, 2025c). Here, the logic of technocracy does more than just set up rules; it changes how people interact, talk, and even see themselves. Social media, with its way of sorting what it shows us, slowly changes how long we can pay attention, what we want, and what we say. The "like" button is a way to show approval from others, and it turns how we show ourselves into data for making better decisions. At work, dashboards that track performance and tools to measure productivity convert a person's actions into quantifiable metrics. This makes it a place where a person's worth is based on achieving external goals, rather than doing work that has meaning. Quoc says that this change is not just about using new tools but about a change in how we know things (Nguyen, 2025d). In a technocratic world, the rightness of choices, acts, and even what is right and wrong, is increasingly based on how well they fit with quantifiable proof. Ethical arguments are reframed in terms of cost-benefit analyses; creativity is evaluated by market performance; and interpersonal relationships are mediated through platforms that quantify engagement. Such conditions systematically marginalize forms of reasoning that cannot be readily reduced to numbers—empathy, imagination, moral intuition, and dialogical exchange. Importantly, Quoc ties this critique to his general humanism (Nguyen, 2024b). To him, the loss of reason as a technocratic error is not only a mistake of knowledge; it is also a loss of contact with the real, living, human world. In the humanist way of thinking, reason is both a skill of a single person and a shared skill of many people; it is made with talking, thinking, and doing together. In a technocratic manner, reason is removed from this connection with other people and placed in systems designed to serve the state or generate profit. The individual becomes, at best, a data source and, at worst, a variable to be optimized.

This way of making people feel isolated is exacerbated by measures being presented as the sole means of evaluation (Nam & Quoc, 2025). In schools, where the only way to tell if students have learned anything is through tests, or in research, where the only way to tell if something is good is by counting how many papers are written and how many journals publish them. The things that make something good have little to do with what makes life better for people. Quoc says that these things make a loop. When the only way to determine the value of something is by counting it, people and groups will try to change their actions to increase those counts.

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This makes the only way to tell if something has value even more like counting. The effects of this are profound. First, it eliminates the opportunity to discuss how we operate (Quoc, 2025b). Second, it makes people want only to do what is right or what they are told. What people consider right is what is acceptable or permissible. It is only about how well people follow rules, not about whether the rules make us better people. Third, it could cause life to lose its meaning. When life is about doing what is right and doing the same thing over and over, it may be hard to see life as anything else.

The rich details of life, its surprises, doubts, and the hope for more are made small and easy to count (Nguyen, 2025a). However, Quoc's first point is not just meant to show what is wrong. It is also meant to show where people can stand up. These are the places in life that are made bad by the same systems that make human life small. For example, algorithms can set limits on human reasoning. However, they can also be used to make those limits more straightforward, to facilitate communication among many people, or to identify where unfair things happen in society (Nguyen, 2025c). Similarly, data regimes, if designed with participatory governance, could support rather than suppress the ethical and creative dimensions of human life. These possibilities, however, require a deliberate effort to reorient technological systems toward human-centered values—a task that cannot be accomplished without first liberating reason from its instrumental captivity.

For Quoc, this begins with reconnecting reason to its dialogical and creative powers. Conversation gives more than one voice to the thing we think about. It challenges the habit of prioritizing power over knowledge to find a single "best" answer. It is the act of creating something new that breaks the habit of doing things in the same way. It makes room for different views of the future. Both draw on the human body, relationships, and history. Often, technocrats overlook these aspects of human life. Quoc says that people should make reason follow a moral role. Quoc thinks that reason is more than just a way to reach an end. Reason is a capacity shared by all humans, enabling us to orient our lives towards truth, freedom, and fairness. This means we should find ways of thinking that see what context we are in, pay close attention to how we feel, and think about how to upend the power of things around us.

It also means fighting back against the urge to judge the worth of ideas, acts, or people simply on their part in making systems more efficient or productive. Finally, Quoc sees the fight against the technocratic collapse of reason as part of the bigger effort to remake human life. Reclaimed reason can make the human into an active, inventive, responsible agent of the world. Restoring the moral, inventive, and dialogical possibilities of reason can help break the forces that make human life strange and lay the ground for kinds of life that respect the complex being. To sum up, Quoc's idea about how the technocratic approach causes the narrowness of reason is a two-armed challenge. First, there is a need to attack the systems that shrink reason. Second, there is a need to develop new habits that expand their range. Only by meeting both needs can reason be restored to its full role as a force for human liberation. This means not just helping systems work better but helping humanity work better. It means helping create a more just, meaningful, and humane world.

5.2. Alienation and the Fragmentation of Humanity

In Nguyen Anh Quoc's view, alienation is not just one of modernity's signs but one of its worst illnesses (Nguyen, 2025a). Though a familiar idea in critical theory and political economy, Quoc presents it in a new way. He makes it about what a real human being is. Moreover, how they live in this world, the things he says are about a real being that feels, wants, and needs. Moreover, how do we live with other beings in this world? His way of thinking makes alienation about how we broke up. He views human nature as being divided into disconnected parts. Parts that can be bought and sold. It is not broken up by chance. For Quoc, it is the result of a long historical process in which the unity of human life has been progressively broken down to fit the needs of economic, legal, and institutional systems (Nguyen, 2025b). The human being is no longer perceived as an indivisible whole, but as a sum of functions that can be separately managed, measured, and monetized. The implications are profound: once fragmented, these aspects of human nature can be manipulated independently, allowing dominant systems to exercise control without necessarily confronting the whole reality of the human subject.

Biological survival becomes the most basic and most constrained component (Nguyen, 2025c). In a world organized by market economies and bureaucratic governance, survival is often framed as a matter of access to commodities—food, housing, healthcare—each of which is mediated by systems of property, pricing, and distribution. This arrangement reduces the essential condition of living to a transaction. For example, life-saving medical treatment depends on the ability to pay or on one's status in insurance and welfare. Quoc states that this makes biological life less valuable; it becomes a bargaining chip to own or exchange. Creativity is another vital aspect of human life. It gets a lot less value if it is in a world where people have to buy it (Quoc & Van Y, 2024). Creativity is an expression of freedom, imagination, and the will to create something new. However, in a commodified world, creative work is valued only when it can be bought or used. When markets, IP laws, and sponsor models influence how art is made, science is done, and feelings are expressed, creative work loses its richness. Projects that cannot be sold are forgotten; those that can be sold are made bigger. In this way, the creative mind is made to fit into the world of buying and selling, not of meaning. The third part, spirit life, is the hardest to define. It is the most important in Quoc's work (Nguyen, 2025d).

The word spiritual is not about religion but about the ability to think, to be morally right, and to deal with questions of final meaning. In a commodified world, even this is used by markets or controlled by big groups. Spiritual and ethical practices are packaged as consumer goods—mindfulness apps, self-help books, curated retreat experiences—offered to individuals as purchasable solutions

to existential discontent. While such products may provide temporary comfort, they often depoliticize more profound questions about justice, solidarity, and the conditions of alienation itself. Quoc takes particular exception to how the norms of law and ethics—norms that are often depicted as objective and universal—operate to serve the continued dominance of those in power (Nam & Quoc, 2025). Laws, in theory, create an environment that guards the space for fairness, and ethical codes prescribe how we should act for the benefit of all (the common good). In practice, however, both are embedded in—and shaped by—the power structures of society. Laws governing property rights, for example, may be written in ways that protect accumulated wealth rather than ensure equitable access to resources. Ethical standards in professional fields, while ostensibly designed to safeguard integrity, can be selectively enforced to protect institutional reputations rather than vulnerable individuals.

This use of the idea of legality and morality makes what Quoc calls a double alienation (Nguyen, 2024b). The first way the Rule of Law is harmed is that people are cut off from the real meaning of justice and morals. They are given new words that focus on process and rules rather than what matters. Second, people are cut off from each other. The shared sense of moral and legal standards becomes an instrument for division. When laws and morals serve the upper class, those below do not perceive them as rules to aid them. They see them as ways to keep them out and in their place. This sort of alienation is not just in the head but is a way of life that affects how society is lived in. Quoc has noted that this is kept on by a mix of economic need, cultural school, and social rules (Pham & Quoc, 2025). Economic need arises when people must participate in trade systems to meet their needs. Culture training makes it feel right for human needs to be taken apart. People live as if their needs, creativity, and spiritual life are separate entities that can be bought and sold. Rules, which are made up of laws and governing principles, set these lines and make it hard to change them.

This fragmentation also has a cumulative effect: as the different dimensions of human life are compartmentalized, the capacity for integrated selfhood is eroded (Quoc, 2025b). A person may excel in creative production but lack the economic security to sustain their health; they may achieve financial stability yet feel spiritually impoverished; or they may cultivate moral awareness while lacking the means to act upon it in meaningful ways. The human being becomes a series of disconnected roles—worker, consumer, patient, client—each activated in response to the demands of specific systems but rarely brought into harmony. For Quoc, overcoming this condition requires re-integrating the dimensions of human nature within a framework that resists commodification (Nguyen, 2025a). This does not mean rejecting the existence of markets, laws, or institutions outright, but reorienting them toward the flourishing of the whole human being. Such reorientation begins with a redefinition of value: biological survival should be understood not as a commodity but as a right; creativity should be encouraged as a public good, not merely a private asset; and spiritual life should be recognized as a shared pursuit of meaning rather than a market niche. Of course, this unity also needs the equal say of legal and moral rules (Nguyen, 2025c). For Quoc, objectivity in law and morals is a myth if those two systems are not made by participatory means that give an authentic voice to those whom they most harm. Only by such means can legal and moral norms have more than a single point of view, and can their interests reflect those of the powerful. This democratization is not just a political change but a fundamental shift in how we perceive the world, as it reclaims the connection between justice, morality, and our way of life. In his rebuilding of humankind, Quoc also shows dialogue and creation working to bring us back together (Nguyen, 2025d).

Dialogue is how we can bridge the gap between people in the market world, allowing us to find what we need that is not part of the market. Working together creatively is a way of ending the power of the market. It pits the creators against each other in a fight for stuff and fame. Working together creatively is a way of working together with one goal. It is part of a plan to help and belong to what keeps us alive and fosters our growth. Quoc suggests that his fragmented perspective on alienation implies the need to restore the entirety of human life (Nguyen, 2025a). In the rule and market worlds, the entirety of human life has been fragmented for use and sale. To go back to the whole, we will need more than small steps of change. It will require a significant shift in our perspective on the world. It will need a new view of the world. It will change from a view that sees it as a thing to own and sell. To a view that sees humankind as one, and to the process of taking care of each other, making together, and sharing the life we all need. Quoc makes alienation stand out in the real worlds of life-sustaining, making, and spirit. It shows what is wrong, as well as what is wrong in parts. Moreover, it shows a way to go. It shows a way in which humans can be reunited as one, whole. Moreover, it shows a way in which it can stand up to the forces that want to divide and take.

5.3. Liberating Reason

For Nguyen Anh Quoc, the liberation of reason is neither a nostalgic return to pre-modern ideals nor a purely theoretical exercise in redefining rationality (Nguyen, 2025a). It is a practical, lived, and urgently political task. In his analysis, reason has been captured by systems that redefine its purpose: from an open-ended capacity for understanding and transformation into a narrowly focused instrument for control, prediction, and standardization (Nguyen, 2025b). To liberate reason is, therefore, to reclaim it as a living practice inseparable from emotion, creativity, and the human capacity to resist imposed norms (Nguyen, 2025c). This reclamation begins with recognizing that reason is not a self-contained faculty, sealed off from other dimensions of human existence. The modern technocratic paradigm often treats reason as an abstract, disembodied mechanism—a purely logical process that operates independently of emotion, moral intuition, or the imaginative capacities of the mind. Quoc rejects this separation (Nguyen, 2024a).

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For him, reason is always in the lived body. It is shaped by memory, social relations, and the states of feeling which give human life its length and its hurry. Feeling is not a block to reason but its life-partner. It makes us notice when we should notice injustice, and it makes us work for the truth when clear thinking fails. Creativity, too, is not a side-show of thought but a necessary part of its unchaining (Nguyen, 2024b).

A reason without creativity is reactive and stuck in reading what already exists. However, creative thought makes new things happen, changes what is set in stone, and sees what is not yet here. Quoc argues that the ability to imagine alternatives is crucial to resisting the "closure" imposed by technocratic rationality, which tends to frame problems and solutions in narrowly defined, system-preserving terms. Without creativity, reason becomes complicit in perpetuating the very structures it might otherwise challenge. Liberating reason also requires resisting imposed norms—particularly those that present themselves as universal, neutral, or inevitable (Nguyen, 2025d). In the technocratic age, norms often take the form of data-driven standards, "best practices," or globally enforced performance metrics. These are presented as natural outcomes of rational deliberation but reflect the priorities of dominant economic and political interests. Quoc insists that liberated reason must be able to question the legitimacy of such norms, uncover their hidden assumptions, and expose the power relations they conceal. This resistance is not just oppositional; it is reconstructive. It seeks to replace the imposed norm with a framework that is born of open, dialogical processes based on human life itself. The core of Quoc's idea of liberation is the return of reason to the lived (Quoc & Van Y, 2024). In alienated societies, people are often made to think in ways that are detached from the concrete conditions of their lives, through the authority of experts or depending on institutions (bodily, social). This creates a distinction between life as lived and the reason that shapes it.

In contrast, free reason always starts from the subject embodied in life, acknowledging that experience is not an obstacle but the source of insight into the conditions under which theories, models, and concepts exist. This addresses a tendency to abstract human beings into data points and urges their presence as agents of reasoning on issues that matter to their lives. To make this re-engagement possible, spaces for critical dialogue must be cultivated and protected (Pham & Quoc, 2025). Quoc is acutely aware that dialogue, in the deep philosophical sense, is not reducible to debate formats or token consultations. It is a practice of mutual recognition in which participants are open to having their perspectives transformed by the encounter. Such talk needs time, focus, and confidence. These are things that systems that follow rules for those in charge tend to take away. When communities create a space for discussion without adhering to a rigid pattern, they help create conditions where reason can be used as a collaborative effort. This conversation-based aspect of reason is crucial because, when reason is confined to one person, it can become a means to assert our rightness or claim that we are not wrong. In talk, by contrast, reason faces the many points of view and life experiences of people.

This variety is not a problem to be dealt with, but rather a help for freedom, as it encourages thinking about how things are complicated, unclear, and diverse. In Quoc's view, genuine rationality is talk-based, and its release depends on combating all forms of thought-closing—whether from strict politics, big business, or math-based ways of running things. Quoc's idea of free reason also includes a shift in what is true and what is powerful. In systems that follow rules, truth is often made to serve power, with facts and reason made to help those in charge. Free reason, however, insists that truth must be free from the needs of power, even if this is hard or causes trouble. This does not mean having a simple trust that only what is real is real, but means sticking with thinking that is clear, open, and can be checked and shown to those who are impacted. Also, it includes a shift in the goals of reason. Under technocracy, the ends of reasoning are typically determined by the need to optimize systems, increase efficiency, or maintain stability. Quoc argues that liberated reason must instead orient itself toward the flourishing of the human being in all its dimensions—biological, creative, and spiritual. This shift in orientation changes the kinds of questions reason asks and the criteria it uses to judge success. Instead of asking, "What is the most efficient way to achieve this target?" liberated reason asks, "Does this target serve the dignity, freedom, and creativity of the people involved?" This rethinking goes to the heart of our education systems, too. Quoc feels our schools are both sites of captivity and of hope (Nguyen, 2025c). Many schools now produce workers who can follow orders and perform tasks that machines cannot. However, these skills are not enough for freedom. Students must also learn to reflect, to imagine morals, and to speak to others about what can be done.

Schools should teach the arts, the sciences, the languages, and the other subjects that help us find our way (Nguyen, 2024a). They should learn how to question and create new things. They should learn how to collaborate with others to tackle complex problems. However, Quoc says that freedom is not a thing we do once. Because reason is always situated within historical and social contexts, it is continually subject to pressures that can distort or constrain it. Thus, the work of liberation must be sustained through constant vigilance, institutional safeguards, and cultural practices that keep the ethical, creative, and dialogical dimensions of reasoning alive (Nguyen, 2025d). This is particularly urgent in an age where technological systems evolve rapidly and can subtly reshape the habits of thought without explicit coercion. Importantly, Quoc resists framing liberation solely in defensive terms—as protection against the encroachments of technocracy. He insists that liberated reason has a generative role: it is a source of new forms of life, governance, and cooperation. When we remove the link between reason and feelings, art, and fighting, we can see and create things that are more equal, open to all, and meet people's needs. So, in this way, freedom is not only about escaping rules but also about creating new ways of living.

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Quoc's emphasis on the inseparability of reason from the whole human being also leads him to reject both extremes of contemporary discourse: the technocratic glorification of "pure" rationality and the postmodern suspicion of reason as inherently oppressive (Nguyen, 2025a). For him, reason is neither an infallible savior nor an irredeemable tool of domination. It is a human gift whose worth depends on how it is grown, used, and integrated into other aspects of life. So the goal is not to stop using reason but to free it from ways that take away human life, and to put it back in its place as a key to truth, right, and free will. In sum, liberating reason in Quoc's thought means reuniting it with the full spectrum of human capacities—emotion, creativity, moral intuition—and situating it in practices of dialogue that resist imposed norms and technocratic closure (Quoc, 2025b). It is a project that demands both structural change and personal transformation, both institutional reform and the cultivation of virtues. Only by working across many areas can we determine where it belongs. Not as someone there to help the powerful. However, as humans, we all share. One that helps all of us get better.

5.4. Reconstructing Humanity

For Nguyen Anh Quoc, reconstructing humanity is never an act of nostalgia (Nguyen, 2025a). It is not an attempt to restore a supposedly ideal era before technocracy, industrialization, or globalization, for such a return is both impossible and undesirable. The past itself contained seeds of the very crises we face today. Reconstruction, in his view, is a deliberate creation of a new existential order—one that learns from historical failures while activating and expanding the enduring potentials of human beings (Nguyen, 2025b). This order is grounded in three interwoven values: truth, creativity, and freedom, which must permeate the entire structure of social, political, and economic life (Nguyen, 2025c). In his analysis, reconstruction cannot be just a reform of institutions or policy, although those are needed. It is more than that. It is a profound shift in how humans perceive and live their lives. It is a change from how they are with themselves to how they are with others and the world. Achieving this requires simultaneously pursuing several interdependent tasks: restoring the body as a site of ethical and social meaning, recovering individual and collective memory as a resource for justice, cultivating responsibility as a shared human practice, and embedding creativity into the very structure of social life (Nguyen, 2024a).

Restoring the body first means rejecting the idea of it as a simple thing, a machine to be made more efficient, a biological system to be watched, or a source of data to be taken out (Nguyen, 2024b). The idea of it separates the body from the social and living worlds that give it meaning. Quoc says the body must be taken back as a living thing, a place where morality is lived, a place where human ties are made real, and where the natural risk of being human is seen. This means not only keeping people safe from systems that harm them or take what is theirs, but also preserving forms of social life that utilize the body to be truly lived. Public spaces, workplaces, and community activities must be organized to support rest, movement, connection, and expression. Ethics, for him, does not occur solely in thought but is enacted through posture, gesture, and presence with others. Alongside the body, memory—both personal and collective—must be restored as a primary resource for justice (Nguyen, 2025d). In the world of technocracy, the now and the soon rule. There is a fixation on action and on the idea of doing things fast. Memory is pushed out, cut back, reworked, or discarded. History is erased or rewritten. The endless flow of data shatters memory into bits and fragments.

Quoc says memory is not just a record of the past. It is a force that moves and energizes the future (Nguyen, 2024c). It can be restored if we refuse to let it be lost. We must not let it be sold or sent to the scrap heap. The stories of people with low incomes, those who fought for their freedom, and the struggles of work and life must be preserved so that the future does not forget its past. On the personal level, memory anchors identity, maintains the continuity of experience, and sustains moral judgment and inner strength. In parallel, responsibility must be cultivated as a shared human practice (Nguyen, 2025e). In alienated societies, responsibility often becomes a burden of the individual, cut off from structural contexts, or bureaucratized in obligations to procedures and quotas. Quoc objects to this reading; he maintains instead that responsibility should be the product of mutual dependence and kept alive in relations of trust, care, and responsiveness. It is the capacity to recognize and respond to the needs, vulnerabilities, and aspirations of others. Reconstruction must therefore create conditions for responsibility to emerge and endure at the community level: institutions that encourage participation in decision-making, policies that acknowledge the relational nature of responsibility, and social environments that nurture a sense of co-stewardship over our shared world.

Finally, creativity must be embedded at the core of social life (Nguyen, 2025b). For Quoc, creativity is not limited to the arts or technological innovation; it is a universal human capacity—the ability to imagine possibilities, restructure reality, and bring forth what does not yet exist. Technocracy often harnesses creativity as a tool for product development, profit maximization, or problem-solving within predefined frameworks, thereby impoverishing its emancipatory potential. Reconstruction must elevate creativity to an organizing principle for education, labor, and public life: education that fosters curiosity and critical thinking instead of conformity; workplaces that value experimentation and diversity of thought; and public spaces that encourage free expression. Creativity is inseparable from freedom—without the freedom to experiment, fail, and restart, creativity withers; and when creativity flourishes, freedom becomes active, participatory, and co-creative. All these elements—body, memory, responsibility, and creativity—are inseparably linked (Nguyen, 2024a). The body is the ground for ethical relations; memory directs justice; responsibility builds cohesion; and creativity opens possibilities for transformation. None can be fully realized without the others, and their integration is essential for forming a new existential order.

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Reconstruction is thus both restorative—in protecting dignity, continuity, and mutual care—and creative—in designing new forms of organization, practice, and interaction (Nguyen, 2025c). It preserves the enduring values of truth, creativity, and freedom while restructuring the conditions that allow them to thrive. This process cannot be imposed from above; it requires broad participation, sustained dialogue, and the cultivation of capacities at every level of society. Liberating reason and reconstructing humanity are organically linked: without liberated reason, reconstruction risks being guided by the same instrumental logic it seeks to overcome; without reconstruction, liberated reason lacks the existential and social environment in which to unfold (Nguyen, 2025a). In Quoc's thought, reconstructing humanity is the act of collectively writing the next chapter of human history (Nguyen, 2024c). This act demands courage, imagination, and steadfast commitment to the values that make life worth living.

6. DISCUSSION

This line of thought by Quoc follows the well-established currents in critical theory and humanist philosophy, but pushes them into unknown terrain. While many critical approaches diagnose the system of alienation, Quoc's focus on the human being as embodied, relational, and situated historically keeps this from becoming too abstract and removed from lived reality. His incorporation of bodily integrity, memory, responsibility, and creativity into the project of liberation keeps critique rooted in concrete possibilities for praxis. Now, in the age of AI and globalization, this takes on a new urgency. The spread of algorithmic governance and data-driven decision-making without a corresponding freeing of reason is likely to entrench a kind of rationality that deepens alienation by cloaking it in the language of efficiency and innovation. For Quoc, liberation is not simply the removal of constraints but the cultivation of conditions under which human reason can flourish in its ethical, dialogical, and creative dimensions. Second, the reconstruction of people is the horizon of normativity, meaning of truth, of newness, and freedom. It can be a way to measure and judge the progress of the new political or technical movements. The law of mutuality links the two positions. The law of mutuality is a way of looking at and understanding the world today. It gives reasons to believe and act.

7. CONCLUSION

Nguyen Anh Quoc's vision for liberating reason and reconstructing humanity in the technocratic age constitutes a vital philosophical intervention in the contemporary landscape. He shows how the production of "reason" as an empty means and the breakup of human nature into sellable parts keep the blind machines of alienation running, both in how we are set up and the way we act in our day-to-day lives. His blending of research from different fields, turning the usual way of seeing things upside down, and a human touch based on real life, not only creates a sound set of ideas but is also a way for us to fight back against and change the very systems that rule us. This hope extends beyond mere ideas, focusing on how to rebuild a world where truth, inventiveness, and free will are central to our governance, politics, and economics. Its real meaning is seen in the way we make policies, change how schools work, and how we ethically deal with new tools, especially artificial intelligence. Quoc explains how freeing and rebuilding are closely linked, offering a way to think about philosophy and apply real methods to make technology help us grow as humans. His thought thereby enriches global philosophical discourse while offering an urgently needed orientation for navigating the challenges of the twenty-first century.

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