

Philosophy of Real Humanity: Methodology of Cognition

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ABSTRACT: Realistic human philosophy stems from a fundamental premise: reality is the sole foundation for understanding, reflecting on, and constructing the world. Throughout the history of thought, many philosophical systems have fallen into the danger of detachment from reality, sinking into abstract concepts, metaphysical ideals, or closed theoretical designs no longer connected to the concrete lives of human beings. Realistic human philosophy aims to overcome this detachment by taking deep root in the very problems of human existence, viewing them not only as phenomena requiring explanation but also as the starting point for liberating freedom and creativity.

KEYWORDS: Reality as a philosophical foundation; The relationship between people, money, and technology; Space, time, and motion: the structure of life; Freedom and necessity: a dialectical pair of categories.

1. Reality as a philosophical foundation

In this view, reality is not a static picture or a mere system of objective laws; it is a dynamic flow of movement, in which human beings are present and participate as subjects. Reality is both a limiting context and an open space for humans to express their ability to transcend constraints and create new values. Human existence is not confined within immutable rules, but always carries within itself the potential to transcend the present and shape the future.

In the modern technocratic world, where algorithms and data tend to redefine every dimension of life, reaffirming reality as a philosophical foundation is more urgent than ever. Digital networks – with their ability to record, analyze, and simulate human behavior – have created a virtual reality where every interaction and emotion is reduced to lines of code and technical specifications. This reality, while seemingly comprehensive and transparent, actually reflects only a distorted part of the human world, where the spiritual dimension and creative potential of human beings are disregarded or conditioned.

Looking at the actual structure of human life, we see complex interwoven layers of matter and spirit, necessity and freedom. Humans are not merely biological beings, but also social and spiritual entities, carrying with them memories, aspirations, the capacity for love and creativity. Labor, language, relationships, imagination, hope... all combine to form a dense reality where humans find meaning in their existence. However, within today's technocratic system, there is a strong tendency to reduce this reality to data: every behavior, choice, and even emotion is quantified, designed, and controlled by optimization mechanisms.

This simplification is not merely a technological issue, but also a philosophical challenge: if reality is misinterpreted, humanity will be trapped in a hypothetical world where the capacity for reflection and creativity is stifled. Then, human nature – which is inherently present in every specific moment of life – will be replaced by simulated models and pre-programmed “behavioral scripts.”

Realistic human philosophy emphasizes that, to avoid being lost in the illusions of technocratism, humanity must return to the vibrant reality, re-examining itself as free beings participating in the process of world-building. Reality is not a closed entity for humans to adapt to, but an open space where every action and thought can give rise to new possibilities. Only then can we escape the danger of being defined by data and algorithms, and exist as free, creative, and meaningful subjects.

Realistic human philosophy demands that people return to their own concrete lives. It raises a pressing question: what is our reality today? Is it a reality we are actively creating, or merely an environment we are thrown into, forced to adapt and obey? When confronted with this question, people cannot avoid recognizing the limitations surrounding them: the biological limitations of the body, the social limitations of power structures, the technical limitations of the systems silently coordinating every aspect of life. But it is precisely this confrontation with limitations that opens up a new possibility of freedom, because it helps people realize that they are not merely entities being controlled, but also subjects capable of creative action within and beyond those limitations.

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Unlike many ideologies that viewed reality as an obstacle to be removed in order to reach transcendental ideals, realist human philosophy emphasizes that true liberation must begin with a direct confrontation with reality. Reality is not an illusion to be overcome, but the only place where humans can experience freedom and creativity. This is the space where we most acutely perceive finitude, but also where transcendental possibilities are hidden. It is in this world of contradictions, paradoxes, and constraints that humans find meaning in existence, instead of fleeing into virtual spaces or hiding in abstract ideal models that do not touch real life. From a dialectical perspective, reality is not an immutable state but a continuous process of movement, where structures and boundaries are constantly changing under the influence of history, society, and human behavior. Humans – when aware of their position and role in this movement – can actively influence, construct, and enrich reality. This is not a passive act of "adaptation," but a creative engagement, where humans are both participants and shapers of reality. In the technocratic world, this task becomes more urgent than ever: without awareness, humans will be dissolved into cold, technical designs, becoming optimized data units serving an emotionless operational order.

Realistic human philosophy invites us to reaffirm a truth: only by returning to concrete reality, confronting its complexity and limitations, can humanity unlock its potential for liberation and creativity. Reality, when correctly perceived, is not a wall preventing freedom, but the only foundation upon which freedom can become reality. Freedom does not come from rejecting reality, but from the ability to remain with, understand, and transform reality through liberating and creative actions.

2. The relationship between people, money, and technology

Throughout history, the relationship between people, money, and technology has always played a crucial role in shaping individual lives and social order. Money and technology were originally created by humans as means to serve needs and enhance survival. However, when these two elements transcend their role as tools and begin to operate as autonomous entities, they not only transform the physical world but also redefine how humans exist, think, and act. In the modern world, where technocracy and global finance dominate, redefining the relationship between people, money, and technology becomes an urgent task to protect humanity and restore the free subject status of human beings.

Money, by its very nature, was created as a medium of exchange for value. It freed people from dependence on direct exchange and facilitated the development of more complex economies. But in the course of history, money has gradually transcended its role as a tool to become an end in itself. It is no longer merely a means to achieve other values, but becomes the absolute measure, valuing everything: from labor and time to social relationships and even human dignity. When money holds absolute power, it not only governs how people live but also shapes their deepest dreams and choices.

Technology, similarly, is the result of human intellect and creativity, designed to support labor, improve quality of life, and expand freedom. But with the rapid development of digital technology and artificial intelligence, technology is also shifting from a tool to a coordinating entity. Automated systems, optimization algorithms, and digital platforms are increasingly dominating how people consume, work, and interact socially. What was once controlled by humans is now controlling them. When technology combines with money, they form an invisible but extremely powerful network of power, where humans are no longer users but objects of use; no longer creators but reduced to data to be exploited.

From a dialectical perspective, money and technology possess a dual nature. On the one hand, they unlock liberating potentials: money expands exchange possibilities, and technology overcomes physical and biological limitations. However, when these two elements are detached from their humanistic foundations and operate according to autonomous logic, they become sophisticated tools of enslavement. Humans are drawn into a cycle of production, consumption, and optimization, where all values are reduced to numbers and economic efficiency.

This raises a crucial question: How can humanity restore its role as a subject in a world where money and technology dominate? The answer doesn't lie in completely rejecting these two elements, as they remain essential intellectual achievements. The issue is to reshape the relationship, restoring money and technology to their proper role as tools, guided by humanistic values: freedom, creativity, fairness, and holistic development.

Realistic human philosophy emphasizes that only when people are sufficiently reflective to realize they are being absorbed into financial and technological networks can they begin a process of human liberation. This is a process that takes place not only at the individual level but must also be a structural revolution, where economic and technological systems are redesigned to serve, rather than control, humanity.

Only in this way can we escape being defined as a "resource" or a collection of data, and return to being creative subjects, defining and shaping the world according to values that transcend mere profit and optimization.

The relationship between people, money, and technology unfolds in a complex cycle, where each element is both a cause and an effect of the overall movement. Money fuels technological development to maximize profits, while technology opens up new means to expand the potential for wealth accumulation. Instead of observing as independent subjects, people are increasingly drawn into this cycle. In this process, human value is defined by the level of efficiency, productivity, and consumption within the global operating system. This is not merely a material dependence, but also a spiritual one – where freedom and creativity are stifled by invisible mechanisms.

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This situation leads to a double alienation: on the one hand, people are detached from the product of their labor and technological control; on the other hand, they are drawn into artificial needs created by the technocratic-financial system. Every product, service, or experience is suggested and optimized by algorithms, not only satisfying existing needs but also constantly generating new desires. People believe they are free to choose, but in reality, they are being guided by a network designed to maximize consumption and exploit personal data.

From a dialectical perspective, the relationship between humans, money, and technology contains profound contradictions but also holds the potential for liberation. On the one hand, money and technology – if properly positioned – can become means for humans to expand their freedom and creativity: technology helps overcome biological limitations, and money supports more efficient resource allocation. But on the other hand, when they operate as autonomous entities, no longer subject to human direction, they tend to assimilate humans into emotionless operational networks, where each individual is reduced to a single link in a global machine.

This raises a fundamental question: how can humanity restructure its relationship with money and technology so that they serve holistic development instead of hindering it? The answer lies not in completely rejecting these two elements – for they remain important intellectual achievements of humankind – but in humanity needing to reaffirm its subjectivity, recognize the risk of alienation, and proactively guide technological and financial systems according to humanistic principles.

This is not just a task at the individual level, but a collective process requiring profound changes in social, economic, and technological structures. Only when humanity re-establishes systems with democratic participation and based on human values will money return to its role as a means, technology truly become a tool, and humanity regain its ability to live freely and creatively in a world full of invisible constraints.

Realistic human philosophy emphasizes that liberating humanity in a context of technocratization and financialization requires not only philosophical awakening but also a project of individual and social liberation. Only then can the cycle of humanity – money – technology be broken, and humanity can rise as a world-building force instead of being swept away in the endless flow of optimization and profit.

3. Space – Time – Movement: The Structure of Life

Space, time, and motion are the three fundamental elements that constitute the structure of human life. They exist not merely as abstract categories for measuring and classifying the world, but as the generative environment where humans exist, create, and construct meaning in their existence. In the technocratic era, as technical systems and algorithms increasingly interfere with every aspect of reality, these three elements are being redefined, leading to profound changes in how humans experience and understand their own lives.

Philosophical traditions have viewed space and time as purely rational forms – as in Kant, where they were considered a priori conditions of knowledge, or as objective attributes of the universe, as in classical natural science. But real human philosophy emphasizes that space and time do not exist independently of humanity; they are intimately connected to movement, and can only be experienced through the very living existence of human beings. Space is where humans construct communities, experiencing closeness or isolation; time is the flow of past, present, and future, where memory and presence intertwine; and movement is the rhythm of life, signifying humanity's capacity for change and creation in the world.

In the technocratic world, space is so technologized and digitized that it becomes flat and homogeneous. Smart cities, social networks, and digital platforms all design spaces optimized for the flow of information, people, and goods. Homes, offices, and cafes are arranged according to performance standards, eroding people's ability to experience space as a sanctuary, a place of connection, and a place to inspire creativity. Physical space is gradually being overshadowed by digital space, where all interactions are mediated by digital platforms and recommendation algorithms, making people both more connected and more isolated than ever before.

Time, which traditionally follows the rhythms of nature and biology, is now being distorted by the speed of technology. Digital platforms operate 24/7, blurring the lines between work and rest, between day and night. People are swept into an accelerated rhythm where every moment can be occupied by notifications, work, or a constant stream of information. Time is no longer a continuous flow, but becomes fragmented, gaps that need to be filled with interaction and consumption. In this state, time loses its depth, transforming into a series of units to be measured, managed, and optimized.

Movement, in the context of technocratization, is also distorted. It is no longer the natural rhythm of life, but is programmed into optimized sequences of actions. From automated production lines and behavioral monitoring algorithms to smart wearable devices that track every step and heart rate, human movement becomes quantified data. People no longer move and act according to their own internal rhythm, but according to signals emitted from the system: notifications, instructions, and optimization commands.

From a dialectical perspective, space, time, and motion in the technocratic world contain a profound paradox: on the one hand, technology expands humanity's ability to control and manage the world; but on the other hand, it stifles the ability to directly experience and create the meaning of existence. Only when humanity reaffirms itself as the subject of space and time will motion once again become the free expression of life, instead of a process optimized by a system.

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Realistic human philosophy calls us to liberate space from technocratic logic, time from its accelerating rhythm, and movement from emotionless programming. Only then can humanity live in a world where space is a sanctuary and a source of creation, time is a meaningful flow, and movement is an expression of inner freedom.

Movement, in the technocratic world, is also gradually being regulated and programmed by technological systems. Previously, human movement was spontaneous, linked to biological, social, and creative needs. People walked, worked, moved, and acted as a natural part of life, where the body, emotions, and environment intertwined dynamically. But now, in the technocratic ecosystem, movement is tied to optimization programs: from navigating the city using GPS directions to exercising via health apps. Every step, heart rate, and calorie expenditure is recorded, analyzed, and evaluated. Movement is no longer a free expression, but becomes data for optimization, where people move and act within pre-programmed trajectories.

This causes people to gradually lose their ability to directly perceive their bodies and environment, while minimizing spontaneity and creativity in their actions. A walk in the park is no longer an experience of relaxing the body and mind, but becomes a task of "reaching the goal of 10,000 steps." A long trip no longer has the meaning of exploration, but is constrained by optimized routes to save time and energy. When exercise is reduced to technical metrics and goals, it loses the vibrant rhythm of life.

From a dialectical perspective, the restructuring of space, time, and movement in the technocratic world is dualistic. On the one hand, technology opens up possibilities to overcome many physical limitations, enabling humans to interact and move in new dimensions of space and time. Thanks to digital tools, people can work remotely, connect with others on the other side of the globe, and manage their bodily movements more scientifically. But on the other hand, these very tools also distort existential dimensions, making them emotionless and manipulated. In this case, humans are no longer creative subjects in space and time, but become objects moved and arranged according to algorithmic logic.

Realistic human philosophy poses an urgent demand: the need to reaffirm space, time, and movement as dimensions of life, not as objects to be optimized. Space needs to be redefined as a sanctuary and creative space, where humans can find tranquility for reflection or connection to others. Time needs to be restored to its human rhythm, where there are moments of stillness for rest, contemplation, and love, not merely a series of units measuring performance. Movement needs to return to the meaning of freedom and presence, where each step is not just a means to an end, but a full participation in the vibrant flow of the world.

Only in this way can humanity escape assimilation into the technocratic system and restore the structure of life as a vibrant whole, where freedom and creativity are unleashed. This is not a call to turn away from technology, but a demand for restructuring technology so that it serves humanity as free beings, rather than turning them into emotionless, optimized cogs in a machine.

4. Freedom and necessity: a dialectical pair of categories

Freedom and necessity are two fundamental categories in philosophy, always present as an opposing pair yet closely intertwined in a dialectical relationship. Freedom does not exist in an absolute space, free from all constraints; it is not an unconditional void, but always operates within the context of necessary conditions, limitations, and laws. Conversely, necessity is not a rigid imposition that stifles all possibilities of choice, but rather creates the context in which freedom can be realized. In today's technocratic world, this dialectical relationship is being distorted as technological systems tend to exaggerate necessity and weaken the capacity for reflection and creativity – the core of human freedom.

In the modern context, inevitability is no longer perceived as natural or social laws that humans must learn to adapt to. Instead, it appears in the form of algorithms, data, and optimization models. Artificial intelligence systems analyze vast amounts of information, predict behavior, and make decisions in numerous fields: from commerce, healthcare, and education to social governance. These algorithms, touted as objective and free from bias, actually reinforce existing power structures and create new patterns that limit human choice. They organize information, suggest behaviors, and even make decisions for humans in fields that require sophisticated judgment and creativity.

In that world, freedom is pushed into ever-narrower spaces. People think they are free when choosing from countless products, services, or content on digital platforms; but in reality, those choices are predetermined by recommendation systems and sophisticated behavioral manipulation strategies. Self-determination, the foundation upon which people assert their individuality, is gradually being replaced by passive responses to external signals and suggestions.

From a dialectical perspective, this situation reflects a paradox of freedom: true freedom is not the complete absence of necessity, but the ability to act consciously within the framework of necessity. A free person is not someone who is free from all constraints, but someone who recognizes limitations and knows how to creatively overcome them. When technocratic systems distort necessity into sequences of optimized decisions, they simultaneously flatten freedom, turning it into a pre-programmed illusion.

To reaffirm freedom, humanity needs to restore its capacity for reflection, the ability to question the rules and systems in which it lives. In a technocratic world, freedom is no longer a ready-made state, but a continuous process of engagement, where people must create creative spaces within seemingly impenetrable technological structures. This requires ethical imagination to reshape systems so that they become tools to support humanity, not tools to control it.

Realistic human philosophy emphasizes that only when people recognize the dialectical relationship between freedom and necessity can they escape the danger of being assimilated into optimization networks, where necessity operates as an indifferent fate. Freedom,

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in this perspective, is no longer a choice between suggested options, but the ability to create new options, to dare to step outside algorithmic logic, and to shape unprecedented spaces of action.

The distortion of the duality of freedom and necessity is clearly evident in the labor environment of the technocratic world. Key performance indicators (KPIs), monitoring software, and automated optimization systems have transformed labor from a creative and self-assertive activity into a series of mechanical reactions to meet predetermined standards. Workers are no longer seen as free subjects with the ability to create and judge, but as links in a global production-consumption system, where actions are measured by data and indicators. In this context, freedom is narrowed, no longer the ability to question, choose, or seek meaning, but reduced to optimizing behavior to conform to the logic of the system.

This situation highlights a paradox: necessity – understood as the laws governing life and production – is now not only perceived and applied by humans but also encoded into algorithms, management models, and data chains. These constraints, at first glance, bring efficiency and order, but at the same time stifle creativity and disrupt the natural rhythm of work as an existential process. Workers, under constant supervision and pressure to achieve quantifiable goals, gradually lose the ability to reflect on the meaning of their work and their role in the overall picture.

From a dialectical perspective, the opposition between freedom and necessity is not a mutual exclusion, but rather a tense relationship that opens the possibility of liberation. True freedom is not the absence of necessity, nor an unconditional state where humans are free from all laws. On the contrary, freedom arises from the ability to understand and influence the laws of necessity, to shape life according to humanistic values. In the technocratic world, this means that humans need to develop the ability to reflect on technological systems, identify the conditions that limit freedom, and create spaces where necessity and freedom can coexist instead of annihilating each other.

Realistic human philosophy emphasizes that human beings can only realize freedom when they are courageous enough to confront inevitability, rather than fleeing from or denying it. It is precisely in confronting and deeply understanding the constraints, limitations, and laws governing life that humans can find the gaps for creative action. Freedom, here, is no longer an illusion of an empty space, but a constructive process where humans transform limitations into conditions for expanding their creative potential. In a technocratic world, this task becomes even more urgent: otherwise, freedom will be reduced to a superficial illusion, where human choices are merely the result of suggestions and programming from the system, while necessity operates as an invisible force determining human destiny. Only by restoring necessity to its fundamental role in the flourishing of freedom can humanity escape its assimilation into the system and reaffirm itself as a creative subject, constantly reflecting and acting in an increasingly technocratic world.

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