Knowledge, freedom, and responsibility: A philosophical approach to education in the age of AI

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Abstract: The article aims to analyze and redefine the role of education within the context of knowledge globalization, knowledge commercialization, and the rapid development of artificial intelligence (AI). Its primary objective is to critique the trend of standardizing education according to market logic and to propose a humanistic-realist philosophical foundation that views education as a process of cultivating ethical, creative, and socially responsible individuals. The research employs an interdisciplinary approach, integrating human philosophy, critical sociology, and educational science. Based on this foundation, the article applies critical discourse analysis and a transformation model that examines the opposition between pairs such as instinct versus creativity, norms versus freedom, and tools versus subjects to identify paradoxes within the structure of modern education. The findings indicate that contemporary education is heavily influenced by powerful institutions, established norms, and commercialization pressures, which pose risks of human degeneration into what can be described as "biological robots." Nonetheless, if education is restructured around scientific knowledge and human values, it can continue to serve as a vital instrument for liberating individuals and fostering sustainable development. The conclusion emphasizes the importance of restoring education's core function as a dynamic and living process—where individuals are simultaneously learners, knowledge creators, and moral agents in a constantly changing world.

Keywords: Commodity economy, Education, Human values, Instinct, Knowledge.

1. Introduction

In the context of a rapidly changing world, education is facing unprecedented challenges. Knowledge is increasingly dominated by market logic, digital platforms, and artificial intelligence (AI), raising urgent questions about the risk of losing human values and the rise of instrumental rationality. Traditional educational models, influenced by religion, the state, and economic interests, are gradually prioritizing compliance over innovation and standardization over subject development. This article raises the central question: Can education still affirm human dignity and capacity in a commercialized knowledge economy? Based on the interdisciplinary philosophy of humanism, the article redefines education not only as a process of developing skills but also as a journey of creating human beings—creative, responsible, and free subjects. Through analyzing the transformation from survival instinct to scientific knowledge, the article criticizes the trend of turning learners into "biological robots" serving the system, and at the same time, proposes a new educational model - associated with truth, freedom, and social responsibility - as the foundation for sustainable development in the digital age.

2. Research Status

In recent decades, the development of artificial intelligence, the digital economy, and knowledge globalization have fundamentally changed the structure of education and the role of humans in the learning process. From a process of personality and dignity formation, education has gradually shifted

to a structure operating according to market logic, in which knowledge becomes a commodity, and people become tools of power institutions [1]. Classical philosophical foundations once viewed education as a space of liberation - where people assert themselves through creative behavior and social responsibility [2]. However, many current studies have pointed out the rise of "instrumental education", in which learners are standardized to serve the economy rather than develop as living subjects [3].

From the perspective of modern educational management, Jhuliana and Juan [4] argue that the self-assessment model of quality is orienting education towards accreditation standards, leading to a decline in the humanistic nature of the training program. In parallel, Dzhanegizova [5] emphasized that digital transformation in higher education can expose the capacity gap between lecturers and create pressure to commercialize academic institutions. proposed the flipped classroom model as a solution to promote the creativity and initiative of learners in higher education. At the same time, showed the role of ethical leadership in enhancing students' creative motivation through psychological empowerment.

In the field of educational technology, Greta and Doliana [6] warn of the two-sided impact of AI on the educational structure – on the one hand, it facilitates access to knowledge; on the other hand, it can easily cause dependence and loss of autonomy in academia. Blanchet and Trento [7] also add that AI not only improves administrative efficiency but also reshapes social norms through education. In terms of sustainability, Isawi, et al. [8] propose the "flexible school" model as a strategic response to global crises. Meanwhile, Surjanti, et al. [9] emphasize the role of environmental education as a tool to develop ecological ethics in students. Ngonso, et al. [10] study education as a means of peacemaking in troubled regions, showing that education is not only about knowledge but also a platform for social dialogue. Stamile [11] expands on this by linking education to pluralistic democracy and privacy in the digital age. However, many studies still separate scientific knowledge from survival instincts – the fundamental element of human nature. Dewey [12] once emphasized that life experience is at the center of education, but structured programs are gradually replacing this approach. Freire [2] refers to this as "banking education," where knowledge is not constructed but rather transmitted. Therefore, this article proposes an approach to education as a living behavior – where people are both learners, creators, and subjects affirming their values in a changing world.

3. Research Method

The article employs an interdisciplinary approach, combining human philosophy, critical sociology, and educational science to examine the relationship between knowledge, education, and the affirmation of human values in the context of globalization and the commercialization of knowledge. This approach enables us to transcend the limitations of purely educational theories or skills training models and to explore the humanistic aspects of learning and creative behavior. The primary methodology employed is critical discourse analysis, complemented by conceptual analysis, which facilitates the clarification of the deformation of education under the influence of power norms, marketization, and technology. At the same time, the article applies the transformation model between opposites (instinct and creativity, norms and freedom, means, and ends) to trace the paradoxes in the modern education system. In addition, the article references relevant international works to dialogue, debate, and clarify the trends shaping current education, thereby proposing a new theoretical model: education as the process of creating real human beings, where people not only learn to live but also live as a continuous learning behavior in a changing world.

4. Discussion
4.1. Humans, Creativity, and Education in the Operation of Life

Humans are the center of life, and life is the ultimate value of humanity. Every existing object only has meaning when it contributes to the existence and development of human life. Humans themselves are the only subjects capable of affirming and protecting their lives through the body, identity, and circumstances—the real dimensions that create a specific subject. When humanity is no longer present,

all things will become redundant because humans themselves are the source that defines all the values of life. In the journey of existence, each individual is always involved in a continuous exchange process with material and social conditions. Human existence is not just an instinctive reaction but a living movement of abilities and needs - in which the subject is constantly self-aware, creative, and reshaping itself. Although the instinct of self-preservation is a universal law among all species, it is only in humans that it transforms into the ability to live purposefully and responsibly. The natural world operates according to the principle of production, bringing life through pleasure as the natural satisfaction of instinctive needs. However, when life no longer brings that pleasure, when it no longer achieves existential satisfaction from nature, the goal of life becomes vague. In the structure of life, "life is the end, and the need to live is the means to that end" – but no means exists in itself unless it is directed towards an end – that is, ultimate pleasure, or in other words, fulfillment. The ultimate goal of instinctive life is the mutual satisfaction of the two sexes, leading to reproduction. However, when reproduction becomes an institutional goal, sex is no longer an instinct but a social responsibility. Children are born not only as products of nature but also as products of social institutions, and society is itself a product created by humans through creation and organization.

Human life, therefore, cannot be separated from the minimum biological conditions, such as energy and nutrition; at the same time, it must be linked to the social structure of behavior, language, and morality. The metabolism between the body and the environment requires essential nutritional elements, and this also "creates an interactive environment that advances education" [13]. The products made from natural resources is not merely a production process but also an expression of creativity—a reflection of human identity. It is the scarcity of resources that stimulates people to innovate, forcing them to transform natural elements into those with both use value and social value. Creativity is the foundation of life. All forms of creativity have intrinsic value, regardless of who the subject is, but differ in the product they produce. When resources are scarce, specialization and division of labor arise, paving the way for rich forms of creativity. The highest form of creation is the production of human beings – not only through biological reproduction but through transformation, domestication, and primarily through education. Education is the production of human beings with human nature – not as a natural species but as a responsible and dignified social subject. Education is crucial for those who have not yet discovered their potential or have not yet understood their full potential. It illuminates their abilities, expands their consciousness, and fosters the development of genuine human beings.

When the individual has awakened himself and attained inner knowledge, the imposition of education from the outside becomes unnecessary. Society does not need an educational system to train him to cheat, steal, or commit violence because social evolution has eliminated such behaviors. For talented individuals, formal education becomes secondary. "No one can train celebrities or leaders" – because each person must form himself in specific living conditions. Instead, society should create optimal conditions for the individual to develop. Education then becomes an endogenous process – where the individual is the learner, the teacher, and the creator of knowledge. Knowledge is no longer a product to be transmitted but "a creative means that needs to be recreated." Life, then, is a process of operating those creative means to adapt and transcend living conditions. In that context, the survival of modern humans requires "adaptability, cultural intelligence, and strategic vision" [14]. Tapping into human creative potential is the core of education – where the relationship between the creator and the product becomes a reflection of the inner self and the world. When people understand themselves, they simultaneously understand the world they create. Independent and creative people are the embodiment of human capacity – the crystallization of reality and possibility.

Education is not merely a process of acquiring skills or knowledge but a means of shaping one's lifestyle, morality, and community. When all members participate in educational behavior, a common identity is formed, promoting the process of collective transformation and fostering the habit of living and protecting one another – that is, social morality. Education originates from communication between people, and it is these relationships that make each individual a social product – a product of norms. Those norms regulate behavior, protect morality, and reinforce values such as respecting parents and

prohibiting murder. When those norms are the result of free communication, they represent the foundation of humanity; however, when commercialized, they become tools of exchange, distorting the nature of education. Therefore, in practice, "the flipped classroom can play a greater role in higher education" – because it enables learners to be more proactive, interactive, and creative. However, a paradox arises here: creativity can liberate people, while standardized education can confine them to predetermined frameworks. Scientific knowledge is objective and serves as a tool for creating tangible value. However, when inflated economic criteria are used to measure that value, the collapse of value is inevitable, leading to a social crisis.

Meanwhile, educators often convey biased social norms. It is the discrepancy between the inevitable laws of science and the relative standards of education that creates contradictions in the era of globalization. However, authentic educators can combine scientific knowledge and professional ethics – that is, the expression of life talent. When they achieve a corresponding social status, education will become an attractive field capable of restructuring society. Moreover, as has been affirmed, "can develop business models" [15] - a profession that both serves spiritual life and shapes the structure of a knowledge-consuming society.

When people are born, they live by instinct - not bound by abstract conventions. However, time, education, and society gradually shape habits, preferences, and even seemingly "natural" needs, such as a preference for eating chili. No one is born needing to eat chili, but after a period of living in a chili-eating society, they develop a craving for chili, buy it, and even make a living by selling it. From there, the question arises: Is education any different from the chili business? When education becomes a product, can it still retain its humanistic nature? Historically, education has been dominated by religious and political institutions. The highly educated were in the service of the church or the state – and were respected because they represented metaphysical ideals or political power. This tradition made education a tool for shaping people according to the norms of power. However, as norms evolved, the educational system also changed – opening up the possibility of a new kind of education: education as an act of creating genuine human beings, independent of religion, not controlled by the state, and not commodified by the market.

4.2. Education, Social Norms, and the Knowledge Market in the Scientific Age

The history of education is the history of the organization of knowledge, where religious, political, and state institutions have played a dominant role in shaping humanity's ideology. The fact that education became a tool for "human resource management has a direct impact on social capital" [16] reflects the relationship between power, norms, and knowledge. Nations and religions preach values such as loyalty, love, and service but interpret them according to the interests of each system, creating conflicts between so-called morality and specific life practices. These conflicts, when introduced into education, become conflicts of norms – where learners are molded according to values that are more coercive than liberating. While scientific knowledge aims at the unification of laws and inevitability, normative prejudices are often mistaken for universal knowledge. When science achieves comprehensiveness, debates about right and wrong become redundant because every phenomenon is explained as an objective dynamic structure.

Meanwhile, religious and political norms can cause people of the same faith to become antagonistic due to differences in interpretation. Thus, norms, which are born to build community, can become divisive factors – when they preach forgiveness but oppose differences. This is the paradox of the norm: both protective and discriminatory, both promising and limiting.

Education linked to religious and state norms is not aimed at developing individuals but at producing submissive subjects - "biological robots" programmed to serve institutions. This is no longer education but the art of survival in the form of conditioning: a technique of "conquering hearts and minds", turning people into tools optimized according to norms. In this context, educators become servants of the system, responsible for training the next generations according to old software programmed from the past. Educational reform, therefore, needs to be understood as a process of

"making autonomous and rational decisions responsibly" [17] – that is, re-establishing the role of the learner as a creative subject. However, many generations were created not to become human beings but to serve the lives of monks, officials, and the spiritual and political leadership class. They cannot live by standards but need the material resources created by the workers. Standards – when no longer the moral foundation – become tools of ownership, linking the privileges of the rulers with the obligations of the ruled. The relationship between priests and parishioners, officials and citizens, teachers and students becomes a relationship of exchanging standards for material things, using money as the unit of exchange in a society that commodifies education. When standards become scarce, their value is inflated, creating conditions for those who pretend to be moral and intellectual to seize positions of power. When they become too familiar, they become empty, leaving workers vulnerable to exploitation without spiritual support. Religious, bureaucratic, and educational systems propagate concepts such as charity, justice, civility, and democracy as means of comfort, obscuring reality, as if "daily life satisfaction at both the within-individual" [18] without changing actual living conditions. In such circumstances, education becomes a tool to humanize forms of imposition, turning people into obedient individuals rather than creative ones.

When trust in norms declines, traditional values become ambiguous. A norm may be valid at a particular time but becomes meaningless if separated from real-life circumstances. However, if integrated into living ethics and practical laws, norms can still play a guiding role. The problem arises when science is embedded in rigid normative frameworks, which stifle creativity and lead individuals to have illusions of success and wealth. They are more clever than intelligent and more aware of exploiting others than of building society. The distinction between means and ends, when not grounded in reality, fosters discrimination, which is perpetuated by theoretical and dogmatic education.

Meanwhile, vocational education needs to ensure "quality standards and accreditation requirements" [4] - that is, to adhere to reality and efficiency rather than idealizing knowledge. Education does not need to be abolished but rather restructured to eliminate false theories, dogmatism, and economic inefficiency. Basic scientific knowledge, when properly transmitted, can help individuals develop authentically, whereas utopian science leads individuals to live according to ideal standards that do not align with reality. Those who unquestioningly adhere to standards are often the ones who violate them when their interests are affected. They do not start from living reality but from prejudices packaged as universal truths. However, "life does not operate apart from real people." Priests, officials, or educators – in any system – all use people as a means of existence.

When professions are commercialized, people risk becoming living commodities reproduced like machines, robots, or biological AI. Human perfection is a continuous process – one where value is created only through concrete living behavior, and education serves as the organizing space for this process. Depending on specific economic, social, and political conditions, education needs to adapt its goals, methods, and content to reflect real needs. In the past, religious and state institutions monopolized knowledge, but today, with the development of science and technology, knowledge has become an essential element of workers. Scientific knowledge contributes to productivity improvement, cost optimization, product innovation, and market shaping. At that time, the entrepreneurial spirit in vocational education became a valuable economic asset, converted into monetary value, and standardized through degrees and certificates. Education – then – becomes a field governed by the laws of supply and demand, price, and competition – like any other commodity. Education systems that meet practical needs, financial capabilities, and career prospects will survive; outdated systems will be eliminated. Learners seek degrees to legitimize their skills and professional ethics, thereby affirming their social status. When degrees become "a counterweight to prices in determining job positions," "students perceive their work as important and valuable". Success then became measured by degrees rather than actual ability, and education became a reputation market. However, under well-managed conditions, the commercialization of education can promote lifelong learning and "foster continuous learning that is safe and adaptable to the changing needs of the educational environment" [8]. The core issue is how to maintain the effectiveness of education without being corrupted by the vortex of

commercialization. Education will truly play a liberating role if scientific knowledge becomes the foundation of life, behavior, career, and creative freedom. At that time, each individual will be the owner of himself, knowing how to take care of his existence and that of his race - as a real human being in the modern era.

4.3. Scientific Knowledge, Educational Reform and the Future of Human Development

Scientific knowledge is a "creative means" that equips learners with thinking capacity and creativity. Meanwhile, the commercialization of education tends to reproduce "biological robots and AI" – programmed subjects serving the state, religion, or business. When powerful institutions benefit from these "biological robots and AI", people with creative thinking become rare and have exclusive value. People trained in a scientific environment not only enhance their reputation but also increase the brand value of the educational institution or company they collaborate with. However, in this context, in non-traditional educational institutions, the quality declines, leading to the use of low-quality teachers and fake degrees to maintain revenue. The question is whether "educational institutions can better prepare future educators" [9]. If education becomes a space that balances knowledge transfer and innovation, then degrees and certificates not only have exchange value but also represent real competence. On the contrary, when titles and titles are used to cover up low quality, degrees become a commodity – where value is converted into wages and social status. However, when efficiency and actual ability are used to measure income, degrees become secondary, and creativity becomes the foundation of survival. Then, the dissolution of weak educational institutions is not the abolition of education but the elimination of deception in education to restore quality and return the vital meaning to learning as "a tool for peacebuilding education" [10].

When education is organized as an economic sector, it needs to operate according to the principles of efficiency, adaptation, and responsibility. Education reform cannot stop at the model but must change the quality of the teaching staff, programs, goals, and methods. Education is not only to help learners secure jobs or achieve high incomes but also to cultivate their intrinsic capacity and promote social responsibility in their work. Any institution with a good team, suitable programs, and the ability to help students develop real capacity will prove the effectiveness of its investment. On the contrary, poor-quality education will waste time and money and eliminate social potential. When learners expect income and promotion, society will eliminate weak teachers while honoring those with knowledge and ethics, such as those considered "special education teachers" [19]. Education cannot be reformed if teachers still hold a standardized mindset, prioritizing income over training capacity. When education creates a homogeneous generation, society will face a surplus of labor in one field and a shortage of labor in another. The failure of education begins with the weak teaching staff and the stagnation in addressing this issue. Education needs to compete to eliminate the old and implement "refined teaching methods" - where theory is the foundation and practice is the test. However, outdated curricula and a lack of professional management are causing education to fall into crisis. When education managers become businessmen, education loses its humanistic nature, resulting in "the insufficient digital competencies of faculty members" [5].

When scientific knowledge is popularized, formal education is no longer the sole path; expertise becomes the norm rather than a privilege. However, theoretical science is only truly valuable when it serves life. Education should not teach students to fear fire without understanding fire; it should not teach students to avoid chili without knowing how spicy it is. The goal of education is to create individuals who can generate knowledge, develop their talents, and address real needs. When the curriculum only repeats rigid standards, it produces "biological AI" that lacks critical thinking and personality and cannot innovate.

The education system is distorted not only by methods but also by economic interests, conservative habits, and unfocused investment. When education is prolonged to maintain income, learners must endure long periods of study without improving their quality of life. Some educators complicate the content to protect their professional status. If education continues to operate in the way of imposition,

transmission, and installation, it will not be as effective as the Internet, foreign languages, and AI. If education continues to operate according to outdated philosophies, students will become "relics" of the past instead of subjects of the future. Scientific knowledge must be oriented toward application, and education must operate in a competitive environment to eliminate institutions of poor quality. Education cannot depend on protection but must rely on quality. Education reform must invest in programs, materials, facilities, and, most importantly, the quality of the teaching staff.

Teachers should not trade knowledge for economic benefits; Reasonable income must come from qualifications and ethics. In the context of a commodity economy, education is easily corrupted. However, with the consensus of genuine educators, education can be restored as a system in which scientific knowledge meets social needs. However, education is not separate from historical context. It is dominated by prejudices, norms, and religious and political power. When the state uses education to consolidate power, or when religion uses education to protect its dogma, the curriculum becomes a tool for maintaining social order. Therefore, the education curriculum needs to be reformed from a theoretical and metaphysical foundation to integrate science, technology, digital transformation, and innovation. "aligning curriculum" is an essential need in commercial and socialized education.

Education – in its most humanistic sense – is a long-term process of development, both maintaining tradition and expanding possibilities. When education becomes a commodity, scientific knowledge becomes more accessible; however, it only has real value when it produces people capable of meeting the requirements of life and work. A competitive education market will eliminate outdated content and fanciful theories, thereby narrowing the knowledge gap. Practical education creates free people; imposed education creates robots. In the digital age, AI can replace those mechanical products. However, only humans, reconstructed through knowledge and ethical standards, can build the future. That is why there is a need for "ethical norms for the use of AI" [20].

4.4. The Value of Humanity, Freedom, and Transformation of Knowledge in the Digital Age

When science becomes the essence of human life, real life itself will function as a form of realization of scientific knowledge. Basic knowledge helps to dismantle traditional prejudices about beauty and ugliness, good and evil, right and wrong – which are inherently social normative concepts – and pave the way for a more objective perception of living reality. While these norms still exist as social needs, fields such as medicine, biology, and psychology will continue to develop to explain them on a scientific basis, thereby promoting human progress and allowing humanity to return to the living truth of life. That truth – which is nothing other than – scientific knowledge capable of accurately describing the conditions of existence. Each individual carries within themselves a unique bio-psychological need structure, creating a diversity of talents and creativity. The more populous we become, the richer our skills and potential will be, and artificial intelligence can serve as a fundamental tool to explore and optimize these capabilities.

When individual talents are recognized and encouraged, society moves closer to the inevitable simplicity of life – where people become creative subjects and shape the world. In the past, freedom was often bound by subjective prejudices; today, freedom is the ability to utilize scientific knowledge to meet the needs of life. When knowledge reaches its full potential, basic living conditions will be universalized and become the foundation for genuine freedom. It is in this context that living reality will pave the way for "the exponential development of many sciences" [11].

In the era of knowledge globalization, traditional values such as morality, precepts, customs, or laws gradually become historical relics. A new civilization will be established on the foundation of certainty and truth – where each individual is liberated from imposed standards. At that time, phenomena such as deception, betrayal, or violence will be recognized as psychological disorders rather than moral problems, and robots, including AI, will participate in handling them, much like medical intervention. Modern humanities aim to train creative individuals while integrating human values into technology, putting people at the center of sustainable development. Artificial intelligence will synthesize and reflect scientific principles as a global standard system because "Artificial Intelligence not only has the

potential to reduce public spending but also to promote social well-being" [7]. If humans were once products of religious or political ideology, now, in the context of widespread education and the development of AI, the role of dogmatic theories is gradually fading into the past. While dogmatic theories once stereotyped humans, modern humanities turn artificial products into entities that reflect human characteristics. AI and robots programmed according to scientific standards will embody knowledge models – just as social norms once shaped humans. However, once artificial norms obscure essential truth, certainty is blurred. Therefore, morality, law, tradition, or faith only have meaning if they reflect living truth. Human liberation cannot be achieved when artificial norms still dominate. Because pure theory – rootless and unrealistic – only gives birth to ideals, while fundamental science creates individuals who truly develop their potential. However, social prejudice can still function as "a normative theory based on building social relations" [21].

Contemporary science is bringing human nature into technology, programming essential standards into the structure of AI. When robots possess human characteristics, such as biological robots, they become tools for serving life rather than just a vehicle for religion or politics. The relationship between humans and technology is mutually supportive - robots have no meaning without humans, and vice versa; humans find it difficult to develop without the enhancement of technology. When AI becomes an indispensable part of life, global science management needs to aim at creating independent, creative, interdisciplinary individuals integrated into the system of real-life values. Without humans, the universe loses its meaning; Power, in the new context, is no longer the privilege of owning resources but the ability to realize oneself within the ecosystem. Any abstraction that separates humans from their nature must be eliminated.

Humanity does not exist for its own sake but for the balance and sustainability of the entire ecosystem. When the survival instinct is in harmony with artificial intelligence and innate talent, power and wealth will become a means – no longer an end in itself. At that time, each individual can live fully in their proper role, and social deficiencies will no longer be blamed on gods or classes but shared as a common responsibility. That is when humans know how to "respect themselves to be respected", "forgive to be forgiven", and aim to resolve all conflicts through forgiveness instead of blame. At that time, all things and all entities will be seen by humans as extensions of themselves – and progress will no longer be a solitary journey but a symbiotic process between people and people, people and the universe.

Developing individual potential is a global imperative in the AI era. Modern scientific knowledge can transform weaknesses into strengths and turn abnormalities into opportunities for creativity. In the context of knowledge globalization, old education – based on memorizing knowledge – is outdated. AI provides information as a "creative means," but this also poses challenges: misinformation, historical prejudices, and myths mix with reality. At that time, choosing the truth requires courage and a clear mind. Creativity appears in the ability to distinguish between right and wrong, necessary and frivolous. This highlights "the importance of information, the difficulty of processing, and the interpretation of information" [22].

The knowledge provided by AI is the raw material for new creation. When life begins to depend on that material, life is also AI-ized. A part of humanity lives on AI, and another part masters AI - that is, the division between creators and consumers. "evidence of AI applications" [6] shows that AI has deeply intervened in the structure of life. Individuals with basic, interdisciplinary, and comprehensive scientific knowledge will be the ones to coordinate and master AI. For them, misinformation and prejudice from AI can be eliminated. Therefore, education cannot stop at skills but must return to fundamental, basic, humanistic, and interdisciplinary knowledge. That is when education returns as a living science of humans - that is, a realistic philosophy about humans in the digital age.

5. Results of the Article's Content

The research results indicate that modern education is experiencing functional alienation when it is dominated by institutions of power, the market, and technology. In this process, knowledge is

commercialized, and people are standardized into "learning tools" to serve the system's needs. The article affirms that the nature of education is not only to impart knowledge but also to create responsible, free, and creative individuals. The restoration of education as an intersubjective living behavior associated with scientific knowledge, life ethics, and practical needs is an essential condition for sustainable development. The model of "real human" is proposed as the center of restructuring educational philosophy in the technocratic era.

6. Conclusion

In the context of globalization and the rapid development of artificial intelligence, education is no longer simply a process of knowledge transmission. However, it has become a space of contention between human values, power norms, and market demands. This study affirms that authentic education cannot be separated from humans – as creative, ethical subjects with the ability to self-organize their lives. Standardizing education according to technical or economic criteria can improve system efficiency but also risks eliminating the subjectivity of learners. Therefore, the article proposes restructuring the philosophical foundation of education based on real humans, where survival instinct, cognitive ability, knowledge creation, and social responsibility are considered a unified entity. Only when education returns to its function of creating individuals – instead of merely replicating tools – can it effectively address the crisis of values, inequality, and alienation that is growing in modern society.

7. Theoretical and Practical Significance, Limitations, And Further Research

Theoretically, the article contributes to building an interdisciplinary philosophical foundation for redefining education as a living behavior where humans are at the center of knowledge, morality, and creativity. Practically, the research suggests the possibility of redesigning educational programs in a humanistic direction, one that is suitable for the context of digital transformation and the need for sustainable development. However, the article remains limited in its theoretical scope, as it does not delve into empirical surveys of the specific operation of modern educational models. In the future, research can be expanded to analyze educational policies at the system level, evaluate the impact of AI in training, and build an educational model that integrates scientific knowledge, individual freedom, and social responsibility in the technocratic era.

Transparency:

The authors confirm that the manuscript is an honest, accurate, and transparent account of the study; that no vital features of the study have been omitted; and that any discrepancies from the study as planned have been explained. This study followed all ethical practices during writing.

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