

Beyond Reduction and Relativity: Redefining the Moral Foundations in a Technocratic Society and Its Implications for the Moral Revival in Vietnam

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Abstract

This study aims to reexamine the foundations of ethics in the context of contemporary technocratic societies, where biological conditions, technology, and social structures co-play a role in shaping human behavior. On that basis, the paper clarifies the relationship between inevitability and freedom as a constitutive condition of ethical behavior. It proposes an integrated theoretical framework that overcomes the separation between bioreductive and social-relativity approaches. In terms of methodology, the research uses an interdisciplinary philosophical approach, combining conceptual analysis, theoretical synthesis, and structural criticism. At the same time, methods of interpretation and induction are employed to restructure pairs of opposing categories as dynamic structures in the process of moral formation. The results of the study show that ethics is not a fixed normative system but a dynamic process, formed through the interaction between objective conditions and the subject's capacity for reflection. Categories such as interests and obligations, values and prices move in the relationship of mutual transformation. From there, the study concludes that ethics needs to be approached as an open, interdisciplinary, and historical system in which people are both governed by inevitable conditions and capable of creating value through responsible action.

Keywords: Inevitable, Free, Ethical, Social, Natural, Technocracy, Responsibility, Interdisciplinarity

Introduction

In contemporary technocratic societies, where data, algorithms, and automated systems increasingly play a central role in organizing life, the traditional foundations of ethics face structural challenges. The proliferation of technological intermediaries in decision-making, coupled with the restructuring of social relations according to the criteria of efficiency, optimization, and quantification, has undermined the stability of ethical models based on assumptions of universality and immutability. In this context, ethics can no longer be approached as a fixed metaphysical norm or a universally applicable set of rules. Instead, ethics is increasingly being shaped as an open field, subject to simultaneous changes in science, economics, and power structures. This shift requires redefining the fundamental conditions of moral behavior in rapidly changing social contexts. One of the central issues that emerges is the relationship between necessity and

freedom in the structure of human behavior. While biological, technical, and social conditions increasingly play a strong regulatory role in behavior, the individual is still assumed to be the subject capable of choice and responsibility. The coexistence of these two dimensions creates a form of structural tension in which moral behavior not only reflects the subject's competence but is also shaped by objective conditions. Vietnam is used in the article as a case study because it is a social space undergoing three processes simultaneously: digital transformation, institutional restructuring, and increasing normative requirements for human development. In this context, the relationship between technical efficiency, economic growth, social responsibility, and subject capacity becomes particularly clear. The case of Vietnam thus allows testing the theoretical framework of the relationship between inevitability and freedom in a rapidly changing

context, where ethics is not only a theoretical issue but also a functional condition of sustainable development.

Overview of the research situation

Contemporary studies show that the development of technocratic societies has produced significant transformations to the foundations of morality, particularly in the relationship between technology, power, and knowledge (Foucault, 1980). The increasing role of data and algorithms in organizing social life raises new problems regarding humans' ability to maintain moral autonomy within automated systems (Zuboff, 2019). At the same time, studies on artificial intelligence indicate that engineering systems not only play a supporting role but also participate in restructuring decision-making processes, including ethical ones.

In the field of applied ethics, many works have asserted that moral norms cannot be separated from specific social contexts and material conditions (MacIntyre, 1984). Interdisciplinary approaches also show that ethical behavior results from a complex interaction among biological, psychological, and environmental factors (Damasio, 1994). Besides, studies in the cognitive sciences emphasize the role of emotion and intuition in the formation of moral judgments (Haidt, 2001), while theories of social justice situate ethics within distributional structures and power relations (Rawls, 2001).

Recent critical approaches suggest that the expansion of market logic can transform traditional moral values (Sandel, 2012). In the context of globalization, ethics is increasingly approached as an intersubjective process rather than a fixed system of standards (Habermas, 1990). At the same time, studies on digital ethics indicate that technological mediation tends to blur the lines between individual action and broader socio-technical systems.

In another approach, studies in evolutionary biology propose that morality is understood as part of the human process of adaptation and development (Wilson, 1975). This approach has also been criticized for reducing ethics to biological mechanisms (Midgley, 1979). In contrast, existential theories emphasize the role of freedom and personal responsibility in the creation of moral value (Sartre, 2007). These arguments reflect a theoretical tension between reductionist

approaches and approaches that emphasize the subjectivity of morality (Taylor, 1989).

Recently, interdisciplinary studies have attempted to overcome this opposition by approaching ethics as a dynamic process between inevitability and freedom (Joas, 2000). There remains a lack of an integrated theoretical framework capable of simultaneously explaining the biological, social, and cognitive dimensions of ethical behavior (Ricœur, 1992). From the above overview, it is evident that there is a need to develop an integrated approach to overcome the separation between bioreductionism and social relativism. Further studies need to clarify the dialectical relationship between inevitability and freedom as the foundation of ethical behavior and integrate data from the natural sciences, social sciences, and philosophy. The construction of an interdisciplinary model capable of explaining and guiding ethical behavior in a technocratic society is therefore significant both theoretically and practically.

The theoretical framework proposed in this article is based on a dialogue with two main tendencies in contemporary ethical research: Bioreductionism, which attributes ethics to evolutionary mechanisms, and social relativism, which sees ethics as a product entirely dependent on the socio-historical context. Rather than relating these two approaches to exclusion, the integrated theoretical framework positions ethics as an interactive process in which the biological conditions, social structures, and reflective capacities of the subject are involved in the formation of behavior and norms. In this approach, inevitability is not seen as the opposite of freedom but as a fundamental condition for the emergence of freedom, such as the ability to perceive, evaluate, and adjust existing conditions. Ethics is therefore not understood as a passive reflection of instinct or the imposition of social norms, but as the result of an interdisciplinary constructive process in which human beings are both subject to objective conditions and are capable of participating in the shaping and restructuring of values through action and responsibility. This theoretical framework allows for an open, historical, and flexible approach to ethics while maintaining a human foundation in contemporary technocratic societies.

This theoretical framework presents ethics as a dynamic process constituted by the chain of interaction

among objective conditions, subjective capacities, and practical behavior. Inevitable conditions such as biology, technology, and social structures create the foundation and limits of action. On that basis, cognitive, emotional, and reflective capacities allow the subject to evaluate and choose. The process of moral formation occurs through identification, deliberation, and decision-making, resulting in specific behavior. Ethical results are not closed; they continue to respond to and restructure the entire system.

Research methods

This research is based on an interdisciplinary philosophical methodology that combines theoretical analysis, structural criticism, and existential interpretation to reexamine the foundations of ethics in a technocratic society. Instead of approaching ethics as a static normative system, the study adopts a qualitative approach that understands ethics as a dynamic process shaped by interactions among biological and social conditions and the human capacity for reflection (Philosophy of Humanity, 2026).

In terms of methodology, the article uses conceptual analysis to clarify central categories such as necessity, freedom, interest, and obligation, and their interrelationships. At the same time, an interdisciplinary synthesis approach is applied to integrate knowledge from biology, cognitive science, sociology, and philosophy, thereby building a theoretical framework capable of explaining the complexity of ethical behavior. In addition, the critical approach is used to evaluate simplified approaches, including the tendency to reconcile ethics with biological mechanisms or social structures, by pointing out the limitations of each when considered in isolation from the totality of human life.

In addition, the study employs a combination of interpretive and inductive methods to analyze and reconstruct pairs of opposing categories as dynamic structures, thereby clarifying how moral behavior is formed through human reflection and action under specific socio- historical conditions. This approach allows for the identification of ethics not as a fixed entity, but as an open process, constructed and continuously adjusted through practice. Through a combination of the above methods, the research aims to propose an integrated ethical approach that both maintains the depth of philosophical analysis and meets

the requirements of systematic rigor in contemporary scientific research.

The methodology is clearly presented in three distinct but closely linked axes. First, conceptual analysis aims to shed light on the intrinsic structure of central categories such as necessity, freedom, interests, and obligations. Second, interdisciplinary synthesis integrates data from biology, cognitive science, sociology, and philosophy to build a comprehensive explanatory framework. Third, critical evaluation aims to identify the limitations of simplified approaches, thereby restructuring the problem in a dynamic and open manner. In the case of Vietnam, the study uses document analysis to clarify how the requirements for human development, ethical standards, digital transformation, and institutional restructuring are set in the current context. The main sources of materials include development-oriented documents and policy documents on digital transformation, data governance, education, science and technology, and sustainable development. These documents are read through the lens of structural criticism to identify the relationship among development goals, institutional operating mechanisms, and the subject's moral capacity.

Discussion and results

Ethical restructuring in a technocratic society: From metaphysical norms to interdisciplinary dialectical processes

In the context of contemporary technocratic societies, where science and technology not only serve as tools but also constitute the structural foundations of knowledge, power, and social institutions, ethics can no longer be approached as a metaphysical standard detached from real life. Ways of understanding ethics as an immutable norm or as an externally imposed construct increasingly reveal the limitations of these explanations in the context of current social transformations. Instead, ethics can be seen as a multidimensional, interactive space in which biological, social, technical, and cognitive factors contribute to the formation of the "ethical relevance of the norm" (Valera L., 2026, p. 8) and to the restructuring of norms. In this context, the integration of technology into essential sectors demonstrates its deepening involvement in human life. "The integration of artificial intelligence (AI) into healthcare presents immense opportunities to

enhance diagnostic accuracy, treatment effectiveness, and patient care delivery” (Nkrumah et al., 2025, p. 60). Technology not only supports but also helps shape standards and practices related to values and responsibilities in specific areas of society.

Within this framework, pairs of categories such as necessity and freedom, need and ability, means and purpose, or truth and falsehood should be approached as interacting factors rather than as static opposites. Morality, is no longer understood as a stable normative system. It is a dynamic process in which behavior and values are formed through the interaction between objective conditions and subjective capacities. In a technocratic society, as data and algorithms become increasingly involved in decision-making, humans face challenges in both cognition and action orientation. New technologies not only expand the possibilities for action but also transform how people understand and evaluate the ethical consequences of those actions when “exploring the implications of generative AI” (Ferrara, 2023, p. 12).

The transformation of social and technical conditions has also led to the redefinition of traditional value systems, especially as quantitative, standardized mechanisms increasingly dominate behavioral assessment. In this context, categories such as responsibility, values, or cooperation can be shifted, creating a need to reconsider the foundations of ethics. Critical approaches, need to shift the focus from establishing abstract norms to analyzing the specific conditions that shape ethics in social practice. The distinction between economic instruments and moral objectives emphasizes that economic structures need to be placed in relation to broader normative values. “Money is a means of competition, while ethics is the goal of sustainability” (Quoc & Van, 2024, p. 4080). On that basis, ethics can be restructured as an interactive field, in which concepts such as value and price, reason and experience, and creativity and constraint do not exist as separate entities but are shaped through mutual transformation. This approach does not deny the role of norms, but emphasizes that norms need to be justified in relation to specific biological, social, and historical conditions. Ethics should be understood as a dynamic system rather than a static structure, whose findings support the motivational model.

From an interdisciplinary perspective, ethics cannot be reduced to a single factor, such as biological mechanisms or social structures. Rather, it needs to be understood as the result of interactions among various dimensions, including biological, psychological, social, and institutional. The value of integrated approaches in the interpretation of complex phenomena, “even in fields which take care to take values seriously, like bioethics” (Pilkington, 2026, p. 86), including ethical behavior, is evident: “multidisciplinary approaches that bridge physiology, nutrition, biomechanics, and performance analysis are likely to yield the most comprehensive insights” (Bojarczuk, 2026, p. 5). Developing such an approach requires avoiding two extreme tendencies: on the one hand, the tendency to reduce morality to the consequence of biological or technical processes; On the other hand, the tendency to separate morality from practical life through its metamorphosis. A balanced approach should view ethics as a life-tied competency, in which factors such as reason, emotions, individuals, and communities interact in the process of forming behavior. The link between knowledge and power, thereby showing that morality is inseparable from broader social conditions, “between knowledge production and politics” (Shchytsova & Korablyova, 2024, p. 15).

Accordingly, ethics can be understood as the ability to maintain the direction and meaning of action under changing conditions, rather than merely adherence to existing rules. The role of ethics in supporting decision-making and personal development in complex contexts is to “encouraging personal growth, and improving decision-making processes” (Eidenmüller et al., 2025, p. 68). Ethics should therefore not be seen as a complete system, but as a continuous process in which values and behaviors are redefined through practice. In areas such as economics, politics, and social life, the tensions between different goals do not lead to the decline of morality, but to facilitate its restructuring and development. The role of interdisciplinary research in clarifying the conditions that drive social well-being and behavior, thereby reinforcing the ethical approach as an open and developed system, “advancing understanding of the conditions, institutions, and behaviors that contribute to human flourishing and social well-being” (McDonnell, 2025, p. 205).

Natural ethics as a humanistic ecosystem: From biological inevitability to creative freedom

In the modern context, where the relationship between man and nature is increasingly perceived as an interactive whole, natural ethics can be approached as a theoretical attempt to reposition the foundations of ethics beyond metaphysical frameworks or fixed purely rational norms. According to this approach, ethics is not understood as a closed system but as an open structure in which factors such as inevitability and freedom, instinct and creativity, need and ability interact and transform one another in the process of forming behavior and values. This view is reinforced by studies emphasizing the role of the environment in the development of personal competencies. “The development of soft skills is a process nurtured by the individual with their environment” (Tenorio & Rojas, 2025, p. S68). Competencies related to behavior, including ethical behavior, do not form independently but are shaped by specific interactional conditions.

On that basis, ethics can be situated within historical practice, where the relationships among cause and effect, means and purpose, and values and exchanges do not exist in isolation but always operate within specific social structures. This requires an interdisciplinary approach, in which fields such as biology, psychology, sociology, economics, and philosophy are involved in the analysis and definition of moral norms. Normative categories do not exist independently, but are formed from specific social practices, thereby reinforcing the ethical approach as a historical and intersubjective process, “the foundational categories of modernity - territory, law, power, citizenship - based on the lived practices of the peoples and communities” (Pinzón et al., 2026, p. 15).

To avoid falling into reductive tendencies, the natural ethical approach needs to combine theoretical analysis and empirical interpretation while maintaining a balance between rational and existential factors. Within this framework, intuition, emotion, and tradition are not excluded but are seen as factors that need to be analyzed in relation to specific social and political conditions. “The partisanship of the political poses a big problem for business ethics” (Jansen, 2026, p. 57). This is especially evident when considering the concept of benefits, which both reflect biological needs and are influenced by social structures. Human decisions have a

biological basis but cannot be understood in isolation from the social conditions in which benefits are identified and distributed: “the brain involved in cost-benefit decision making” (Frank, 2025, p. 16).

Benefits cannot be identified solely through economic indicators but should be analyzed within an interdisciplinary framework that includes questions of distribution, consequences, and responsibility. Similarly, the concept of obligation should be distinguished between obligation as a moral commitment of the subject and obligation as a coercive institutional mechanism. In complex social systems, legal and political institutions play an important role in shaping behavior and norms. Duties and norms are not only personal but also tied to power structures and social institutions: “courts have played significant roles in crucial aspects of political life” (Brinks & Pérez, 2025, p. 66). From this perspective, natural ethics can be understood as a humanistic ecosystem in which biological, social, and institutional factors interact in shaping behavior and values. This approach emphasizes that moral norms are not imposed from the outside, but are formed through processes of interaction and dialogue in social life. The role of social conditions in promoting sustainable ethical practices: “Strengthening support networks, reducing stigma, and investing in qualified training are important steps towards building more humane and sustainable practices” (Rückert et al., 2026, p. 17).

Accordingly, ethics should not be understood as compliance with formal rules, but as a process of forming and regulating values under specific historical conditions. In this process, the human being is not only the object of social structures but also the subject capable of reflecting and redefining norms through action. Biological and cognitive dimensions need to be considered simultaneously in understanding human behavior, including ethical behavior: “life, mind, and evolution may be understood as different expressions of the same underlying problem” (Quiroz et al., 2026, p. 15). Ethics can therefore be approached as the result of a process of interaction between necessity conditions and free capacities, in which values do not exist inherently but are formed and regulated through practice. This approach allows for overcoming the opposition between reductionist and absolutist perspectives and opens the possibility of building an

integrated ethical theoretical framework relevant to contemporary technocratic societies.

Benefits and obligations as dialectical structures of ethics: From instrumentalization to existential redefinition

The analysis of the concepts of benefits and obligations cannot stop at treating them as two independent categories within a static, dualistic model. Instead, it is necessary to place them in an interactive relationship as two constituent components of a dynamic ethical process, associated with the transformation between the inevitable conditions and the human being's free capacity. Within this framework, interests not only reflect individual desires but are also shaped by specific social relationships, through which individuals interact with norms, values, and institutions. Interests do not exist independently but are shaped in social networks and community contexts, "social partners across modalities, activities, places and times, within their cultural practices, values, beliefs and community" (Castellana & Benitez, 2026, p. 12). When interest is absolutized as an end in itself, it can be transformed into a tool that serves market mechanisms, undermining the role of ethics in guiding behavior. Conversely, when obligation is understood as a form of impersonal coercion, it can undermine the autonomy of the moral subject. It is necessary to approach benefits and obligations as two complementary factors that jointly shape behavior under specific social conditions. Human behavior is shaped simultaneously by individual and social factors, thereby reinforcing an integrated approach to interests and obligations, "focus on the beliefs and attitudes, self-efficacy, and social norms" (Herath et al., 2020, p. 24).

The interaction between interests and obligations does not lead to homogeneity, but reflects a continuous process of adjustment in which values are formed and redefined in practice. In this context, ethics can be understood as an interdisciplinary process of reflection that combines scientific description and normative analysis. New technologies are involved in shaping the environments of action and learning, thereby indirectly influencing ethical norms and behaviors: "The incorporation of generative AI for continuous learning environment optimization" (Ergunova et al., 2026, p. 10). In modern socio-economic conditions, where

values are increasingly quantified, the relationship between self-interest and social norms becomes more complex. When factors such as income, possession, and consumption are used as criteria for assessing social status, morality cannot be maintained as a standard system separate from practical life. Instead, it needs to be understood as part of specific human decisions and behaviors. The role of institutions in shaping ethical conditions, particularly in the area of governance and public policy, "governance efficiency, administrative integrity, and public policy coherence are central pillars" (Dalban et al., 2026, p. 17).

The development of modern ethical theories also shows a tendency to shift away from universal normative models toward approaches associated with social contexts and interdisciplinary interactions. In this process, ethics is no longer seen as an abstract system but as a capacity tied to the individual's ability to perceive and act under specific conditions. The role of educational systems in the formation of the individual's capacity for reflection and action is thereby related to the development of moral competence. Therefore, "education is growing and evolving in ways that adapt to the influx of new information and include student-centered, active-learning strategies" (Maginnis, 2025, p. 55). In a society strongly influenced by market mechanisms, ethics can only maintain its role if it is integrated into practical processes, rather than existing as an external system of rules. This requires an ethical approach as a creative, reflective process in which values are formed through action. The role of creativity in the development of social practices, including ethical practices, "fostering creativity and innovation" (Asif & Shahbaz, 2025, p. 11).

The concept of good should not be understood as a fixed norm but as the result of interactions among social conditions, personal capacities, and values negotiated in practice. In the context of globalization and rapid change, maintaining ethical norms requires cooperation and coordination between various actors and sectors. Ethics is not only a matter of the individual but also a cooperative and interconnected social process, which "requires comprehensive, sustainable" (Quiguanas et al., 2026, p. 17). From the above analysis, ethics can be approached as a dynamic process in which interests and obligations do not exist in isolation but interact to shape behavior. This approach allows for the

transcendence of simplified models while opening the possibility of building an integrated ethical theory framework suited to the conditions of contemporary technocratic societies.

Naturalism and the rebirth of morality: From instinct to responsible freedom

In the modern context, as traditional moral norms based on metaphysical foundations increasingly lose their validity in practical life, naturalism can be approached as a theoretical tendency to reposition the foundations of ethics within the very conditions of human existence. According to this approach, ethics is not imposed from the outside but is formed through the interaction among biological and social factors and the subject's capacity for reflection. This shows that morality is not an immutable structure, but a process of movement tied to specific historical conditions. Social practices have the potential to shape moral norms and directions in the modern context. "Current sustainability initiatives influence policies and societal direction" (Carroll & Amideo, 2024, p. 1025). From this perspective, ethics can be understood as a form of practice in which value does not exist as an a priori principle but is formed through action and its consequences. This marks a shift from rules-based ethical models to approaches that emphasize the role of practice. Theoretical frameworks need to be adapted to reflect better practical conditions, which involves restructuring the understanding of values and ethical behavior, "need new paradigms, perhaps more realistic economic games" (Frith & Frith, 2026, p. 19).

This change also entails a redefinition of the role of the moral subject. Instead of being seen as an entity governed by transcendental rules, humans are approached as subjects capable of reflecting on and regulating their behavior under specific conditions. In the context of social relations increasingly shaped by economic and power dynamics, morality is inseparable from these structures. Forms of soft power can influence perceptions and behaviors, thereby indirectly impacting moral norms. Therefore, "the promotion of soft power is fundamentally linked to capturing the hearts and minds of people" (Akbar, 2023, p. 440). In this context, ethics should not be understood as a fixed system of rules but as an interactive space in which factors such as individual needs, social norms, and institutional

conditions come together to shape behavior. The diversity of institutional structures in shaping priorities and values, thereby influencing ethical frameworks: "polities will vary in their choices in how to balance desiderata" (Levi & Russell, 2025, p. 50).

Accordingly, moral autonomy can be understood as the ability to distinguish and evaluate various factors in action, including values, interests, and social conditions. Moral awareness cannot be built on absolute principles; it needs to be formed through interaction and reflection. Legal and ethical norms are often tied to different evaluation criteria, thereby reflecting the multidimensionality of the normative perception, "a command or a law is legitimate, namely, fair, correct, rational, divine, or just" (Eyal & Fu, 2025, p. 14). In complex social contexts, the application of ethical norms should also be considered in relation to specific conditions. The limitations of generalization models, thereby suggesting the need for an ethical approach as a context-dependent process, "may limit the generalizability of findings to other institutional contexts" (Thanasupsin et al., 2025, p. 470). Besides, economic and technological factors also play an increasingly important role in shaping behavior and values. The expansion of technical systems in social life, thereby changing the conditions of ethical practice, "makes the way of the projects in the industrial sizes easier" (Zarinabadi et al., 2025, p. 20).

From the above analysis, ethics can be understood as an open process in which values and behaviors are formed through interactions among biological, social, and institutional conditions. In this process, the human being is not only the object of the structures but also the subject capable of reflecting and regulating behavior. Even if natural and social conditions create certain limits, human moral responsibility remains an irreplaceable factor. "This nod to life's demonstrated resilience is not to give us humans a pass" (Frost, 2025, p. 452). Naturalism in this approach does not aim to simplify instinctive ethics, but rather to integrate biological, social, and cognitive dimensions in a unified analytical framework. This allows for an approach to ethics as a continuous process between inevitability and freedom, in which values do not exist pre-existing but are formed and adjusted through the practice of living.

The significance of the moral foundation in a technocratic society for the process of “moral revival” in the current context of Vietnam

The need for a “moral revival” is associated with the contradiction between the requirements of rapid and sustainable development and the lack of normative foundations in people and institutions. The overall strategy for human development is “reviving social ethics, building the national value system, the human value system and Vietnamese culture” (Communist Party of Vietnam, 2026, p. 120). This process is positioned as a specific historical movement that is “carried out step by step in accordance with the development conditions of each stage of the renovation period, associated with synchronous and comprehensive renewal of different fields of social life” (Communist Party of Vietnam, 2026, p. 120-121). Moral revival appears as a structural condition of developmental capacity, beyond the scope of mere normative discourse. The requirement for standardization is inseparable from the process of building the political system and organizing power, strengthening construction, rectification, and self-renewal to ensure it is truly moral and civilized. At the same time, the orientation toward controlling deviations from social norms is emphasized by the requirement to “Resolutely and persistently promoting the struggle to prevent and repel corruption, waste, bureaucracy and negativity” (Communist Party of Vietnam, 2026, p. 384).

The context of industrialization, modernization, integration, and digital transformation increases pressure on the norm system. Social relations are strongly influenced by individualism, pragmatism, and a decline in responsibility. Moral revival is associated with controlling the recession while simultaneously creating a new value system aligned with the development structure. The unity of knowledge and will, power and responsibility, growth and dignity becomes the endogenous foundation of sustainable development. The moral foundation of a technocratic society should be treated as an operational structure rather than a static normative system. Ethics does not exist as a static normative system but is associated with the processes of organizing social life and the operations of institutions. Practical experience affirms the role of social activities in the formation of moral capacity: “Cultural, artistic and mass media activities have

contributed positively to aesthetic education, improving the capacity of creativity, production, promotion and aesthetic perception for the people” (Communist Party of Vietnam, 2026, p. 121). The case of Vietnam reflects the simultaneous transformation of objective conditions and subjective capacity in ethical behavior under the impact of economic transformation, digital technology, and institutional restructuring. Moral revival is a process associated with restructuring the system rather than restoring existing norms. The increasing role of technology, data, and market mechanisms transforms the structure of action engines, “data becomes the standard of action, efficiency becomes a measure of value” (Quoc & Bich, 2026, p. 29). Performance, profitability, and optimization have become the dominant criteria, leading to a shift in how value, responsibility, and collaboration are understood. Ethics detached from practical operating conditions loses its behavior-oriented function. By integrating ethics into the operating mechanisms of economics, technology, and governance, AI helps maintain regulatory functions in complex systems. Therefore, “the focus should be on establishing ethical and legal principles for managing AI, ensuring AI serves humans and does not harm humanity” (Phuc & Thanh, 2026, pp.117-118).

The development of a technocratic society requires “the development of new values and moral standards” (Communist Party of Vietnam, 2026, p. 57). This competency includes the ability to reflect, evaluate, and adjust behavior under rapidly changing conditions. Decisions are increasingly mediated by impersonal technical and institutional systems, widening the gap between action and consequences. Ethical responsibility is associated with interdisciplinary cognitive capacity and the ability to assess indirect consequences. Ethics are tied to institutions through legal, educational, and governance structures. “For Vietnam today, it is an important landmark historical period. The whole country is focusing on streamlining the state apparatus to prepare for the new era - the era of national rise” (Sen & Dung, 2026, p. 7). The Vietnamese context requires the development of mechanisms to ensure transparency, accountability, and control of power across public and private systems. The institution has both the function of coercion and the role of an environment for the formation and reproduction of standards. Moral restructuring is associated with institutional reform

rather than just operating in normative discourse. The process of moral restructuring occurs within interdisciplinary relations. Individuals, communities, and organizations are involved in processes of interaction, negotiation, and feedback. Ethics takes shape in a network of complex relationships rather than in a linear model of imposition. The significance of redefining the moral foundation lies in creating an adaptive system. The categories of necessity and freedom, interests and obligations are restructured in relation to specific biological, technological, and social conditions. Ethics is approached as both a capacity and an operational structure, allowing the direction of action to be maintained amid the transformative conditions of a technocratic society.

Conclusion

This paper reexamines the foundations of ethics in contemporary technocratic societies, where biological conditions, technology, and social structures interact closely and co-shape human behavior. Based on an interdisciplinary philosophical approach, the study argues that ethics should not be understood as a static normative system or a universal set of rules, but rather as a dynamic process shaped by the interplay between inevitable conditions and the subject's capacity for freedom. In this process, humans are both governed by objective conditions and able to reflect on and adjust their behavior through responsible choices.

The results of the analysis show that categories such as interests and obligations, values and prices, and instinct and creativity do not exist as separate, opposing pairs, but rather move in a relationship of interaction and mutual transformation. This allows us to approach ethics as a phenomenon tied to a specific socio-historical context, rather than as a transcendental system independent of life. Accordingly, ethics can be understood as a capacity to orient behavior and to maintain meaning in social conditions increasingly influenced by processes of instrumentalization and marketization.

On that basis, the study proposes an integrated ethical theory framework that aims to overcome the separation between bioreductive approaches and those emphasizing social relativity. This theoretical framework positions ethics as an open system, formed through interdisciplinary interactions and tied to lived

practice. From this perspective, ethics is not a complete structure, but rather a process that is constantly tuned in transformative contexts.

These results contribute to the expansion of an interdisciplinary approach to ethical research and suggest a methodological direction for analyzing and guiding ethical behavior in the context of globalization and the development of artificial intelligence. In addition, the study underscores the need to continue developing theoretical models that integrate biological, social, and technological dimensions to enhance the interpretation and application of ethical research in contemporary contexts.

Moral revival is inevitable as a structural condition of development in a technocratic society, where norms must adapt to changes in technology and institutions. This process is associated with building a value system, controlling deviations from standards, and improving the subjects' capacity. Ethics operates as an endogenous regulatory structure, ensuring the sustainability of Vietnam's current social development.

Value, significance, and continuation of research

This research contributes theoretically by reexamining the foundations of ethics in the context of a technocratic society, where traditional approaches increasingly reveal limitations in explaining contemporary transformations. By proposing an integrated theoretical framework, the paper helps bridge the divide between bioreductive approaches and those emphasizing social relativity. Within this framework, ethics is approached as a dynamic process, shaped by the relationship between the inevitable conditions and the subject's capacity for freedom. This approach allows us to understand ethics not as a fixed normative system but as a capacity to reflect and regulate behavior under specific socio-historical conditions.

In practice, the study provides a methodological basis for analyzing and guiding ethical behavior in technology-influenced areas, including artificial intelligence, the digital economy, and social governance. The interdisciplinary approach enables integration of knowledge from the natural sciences, social sciences, and philosophy, thereby supporting the development of ethical models that are flexible and adaptable to changing contexts. At the same time, the study emphasizes the role of human actors in shaping

and regulating values, thereby suggesting directions for policy and institutional development to balance technical efficiency and normative requirements.

The study still has some limitations. Specifically, the analysis is primarily conducted at the theoretical level and has not been verified with empirical data. Further research should focus on developing and validating experimental models to evaluate the usability of theoretical frameworks in specific contexts, such as education, health, public administration, and artificial intelligence systems. In addition, it is necessary to expand the interdisciplinary approach by combining qualitative and quantitative methods to clarify the operational mechanism of ethics as a dynamic process in contemporary social life.

An important gap of the study is the lack of concretization of the theoretical framework in the context of Vietnam and the region, where digital ethical issues such as privacy, AI control, and data governance are rapidly evolving. Further research is needed to develop application models, including a legal framework to protect personal data, algorithmic monitoring mechanisms, and transparency standards for AI systems. At the same time, it is necessary to promote regional cooperation and integrate digital ethics education to transform theory into practical competencies.

Declaration of Generative AI in Scientific Writing

The author used only artificial intelligence tools to improve the manuscript's language. All AI-assisted outputs were carefully reviewed, edited, and validated by the author. The author assumes full responsibility for the content of this publication. No generative AI tools were involved in the research design, data collection, analysis, or interpretation of the study. AI tools are not listed as authors or co-authors.

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Nguyen Anh Quoc: Collect and synthesize documents, Conceptualization, Methodology, Formal analysis, Writing - Original Draft, Editing, Supervision, Project administration

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