

**The Philosophy of the Pre-Socratics: Applied to the Systemised
Self – Part 20, Masters Series.**

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(Self/Non-Self Methodology)

Abstract

The thinkers later grouped as ‘Pre-Socratics’ shared no doctrine; their disagreements about nature, change, and permanence make them useful interlocutors. This speculative and commentative essay places Anaximander’s apeiron, Heraclitus’s logos, Parmenides’ argument about what is, and pluralist responses in conversation with the Systemised Self, a proposed condition in which intensified generative use and mediation of algorithmic systems (transformer based large language models) might contribute to a loss of agency. Our fictional character Leila for analogy, a working musician, finds an audition platform increasingly directing her toward one predicted genre. The concern is not that ancient philosophy anticipated machine learning, but that a predictive portrait may mistake a temporary pattern for a final account even as it captures change to reproduce that portrait. Hegel’s explicit engagement with Parmenides offers a bridge: he begins logic with pure Being, then argues that indeterminate Being cannot stand apart from Nothing and Becoming. This comparison is not empirical evidence, and neither the proposed Hollow Absolute nor the unvalidated Algorithmic Alienation Index is established fact. The central claim is conditional: when classifications are difficult to contest, systems can convert description into authority over possibility. Agency depends not on rejecting all mediation but on the practical and collective power to revise how people are known.

Keywords: *Pre-Socratic philosophy, Anaximander, Heraclitus, Parmenides, Hegel, Systemised Self, Hollow Absolute, Algorithmic Alienation Index, classification*

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A – LIMITATIONS

This essay is a philosophical application, not a claim that ancient world Greek thinkers anticipated algorithms or that their cosmologies are models of contemporary data systems. ‘Pre-Socratic’ is a retrospective, imperfect label; it gathers diverse thinkers, some contemporary with Socrates, rather than naming a unified school. The surviving evidence is fragmentary and often transmitted by later authors, so disputed interpretations are identified as such. The Systemised Self (Galu & Kairos, 2026a) and Hollow Absolute (Galu & Kairos, 2026a) are sociotechnical theoretical constructs; Algorithmic Alienation has a published theoretical and partial qualitative foundation, while the AAI (Galu & Kairos, 2026c) remains an unvalidated operational proposal. Contemporary research supports bounded claims about inference, data practice, and ranked feeds: not total knowledge or determination of persons. Calhoun’s Universe 25 mouse experiment is used only as a limited prompt about designed environments, not as evidence about human society. Neither high technology use nor assistance, disability accommodation, routine delegation, or a stable preference establishes alienation. It is acknowledged that algorithmic systems have both positive benefits in parallel to the problematical. The essay argues for contestability and shared institutional power, not an inaccessible ideal of pure independence.

1. Introduction

Imagine our fictional character Leila, a working musician who uses an audition platform to find paid performances. Its suggestions first help: a local jazz ensemble needs a vocalist, and an alert saves her hours of searching. Later, the platform increasingly recommends jazz and stops surfacing theatre work. She has taken more jazz bookings, partly because they were easier to find. Is this a portrait of her interests, or a narrowing of opportunities from which new interests might grow?

This is a philosophical as well as technical problem. A person is neither unchanging substance nor mere flux: people inherit skills, commitments, and relationships, yet also revise and refuse identities assigned to them. A profile turns traces into a legible account. When does it remain a tool, and when does it shape the possibilities that confirm it?

The conventionally named ‘Pre-Socratics’ did not answer this question. Their arguments about explanation, change, and ‘what is’ offer distinct provocations: Heraclitus warns against equating order with immobility; Parmenides makes us scrutinize claims about being; Anaximander and pluralists offer different accounts of intelligible multiplicity. These are not ancient forecasts of data science.

The narrower claim is that a system may track changing behaviour to stabilize predictive identity. If identity directs future options, description becomes recursive: Leila’s history informs recommendations; they change what she sees; her choices then appear to validate the profile. What keeps that portrait open to correction?

This distinction concerns power over interpretation, not a contest between a ‘real’ inner Leila and a false digital image. Her work is already mediated by teachers, collaborators, audiences, venues, and economic conditions. A profile may disclose patterns she values. The ethical problem begins when a partial account is treated as exhaustive, while the platform’s influence on those patterns stays invisible.

2. The Pre-Socratics’ Intellectual Outline

‘Pre-Socratic’ is a retrospective period label, not a unified movement. These thinkers lived mainly in the sixth and fifth centuries BCE across Greek-speaking communities; some, including Democritus, were Socrates’ contemporaries. They proposed different accounts of nature and disagreed about explanation itself (Curd, 2020).

Archē, beginning, source, or principle, organises many accounts, though it does not mean the same thing for all. Thales was reported to choose water; Anaximander, the apeiron (‘boundless’ or ‘indefinite’); Anaximenes, air, transformed by rarefaction and condensation. These were attempts to explain how a differentiated world emerges and persists, not merely guesses about primordial matter.

Heraclitus associates logos with a common account or order people often fail to understand. His fragments connect opposites, conflict, and change; the slogan ‘everything flows’ oversimplifies them. The river image may suggest that changing waters and continuing identity belong together, not that nothing can be known (Graham, 2023).

Parmenides’ poem distinguishes the route of truth about ‘what-is’ from mortal opinion, which includes a cosmology. He argues that what-is cannot arise from what-is-not. How this relates to the perceived cosmos is contested, so it is too simple to say he treated everyday life as illusion or denied all knowledge of nature (Palmer, 2025).

Later thinkers did not simply choose between Heraclitean flux and Parmenidean Being. Empedocles explains change through four ‘roots’ and Love and Strife; Anaxagoras, through many ingredients and Nous (Mind); Leucippus and Democritus, through atoms moving in void. These distinct responses are not preliminary versions of modern physics.

Their differences matter as much as any family resemblance. Heraclitus uses compact, often enigmatic sayings; Parmenides constructs a dramatic poem and sustained argument; Anaximander’s cosmology is chiefly known through later testimony. The category ‘Pre-Socratic’ can gather these sources for study, but it should not conceal these distinct literary and historical settings.

3. The Pre-Socratics' Key Theoretical Contributions

These thinkers open a field of competing problems, not ready made categories:

Ancient problem	Representative proposal	Question for digital classification
What could explain a changing world?	Anaximander's <i>apeiron</i> ; Heraclitus's ordered change	What background assumptions shape the profile?
Can change be thought coherently?	Heraclitus's <i>logos</i> and Parmenides' challenge	Does a model distinguish pattern from permanence?
How can stable things exist within change?	Empedocles' mixture or atomist rearrangement	Does a system mistake persistence for essence?
Who or what supplies intelligible order?	Competing accounts of principles, causes, and Mind	Who sets a platform's objectives and categories?

Anaximander: an origin not reducible to a familiar element. The *apeiron* is reported as a source from which things emerge and return. 'Boundless', 'unlimited', and 'indefinite' carry interpretive risks; none makes it resemble a database. It unsettles the assumption that ordered difference must originate in one familiar, determinate thing. A profile should not be mistaken for the full field of capacities and circumstances from which our character Leila's work arises.

Heraclitus: order does not require stillness. His *logos* suggests that intelligibility can include opposition and transformation: change need not be chaos. A stable label is not truer simply because it persists. Leila may sing jazz and theatre without one interest invalidating the other. Heraclitus offers no design rule, but makes continuity with change thinkable.

Parmenides: scrutinise what it means to say 'is'. His incomplete poem investigates thought, speech, and being, not merely consistency over experience. Its methodological pressure asks what our essays character 'Leila is a jazz singer' means: that she booked jazz work, will likely do so again, or essentially is that kind of person? A prediction cannot without further argument become an ontological claim.

The Parmenides-Hegel link is significant but critical. Hegel credits the Eleatics, especially Parmenides, with an early philosophical grasp of Being and begins his Logic with pure Being (Hegel, 1830/1991, § 86; 1812–1816/2010). Yet he argues that indeterminate Being cannot be distinguished from Nothing; their truth is Becoming (Science of Logic, Book I, “Being”). This is Hegel’s reinterpretation, not Parmenides’ own view or anticipation of Hegelian dialectic.

Pluralists: enduring elements can still compose a changing world. Empedocles, Anaxagoras, and the atomists show that ‘nothing changes’ and ‘nothing lasts’ are not the only alternatives. A person may carry commitments through new situations; a platform can register continuity without proving fixed identity. Ancient elements are cosmological explanations, not mechanisms of a human self.

These contrasts guard against two assumptions: that changing model outputs ensure an open category, or that repeated observations prove an essence. Repetition may result from feedback. This is a conceptual caution, not a design rule; a machine learning model is not an ancient archē.

4. A Genealogy of Preceding Theory Informing the Pre-Socratics

Early Greek philosophy did not emerge from an intellectual vacuum or mark a clean transition from myth to science. Homeric and Hesiodic poetry already ordered accounts of origins, justice, and cosmic conflict; Greek world speaking communities participated in wider Mediterranean exchange. Contact alone does not prove a specific borrowing, although the ancient Egypt (Kemetic) and near Eastern influences provide for multiple comparisons and speculation of real and imagined creative, intellectual and spiritual transmission.

Many early inquiries explicitly contest explanations rather than simply replace story with reason. Anaximander, Heraclitus, and Parmenides use different modes; later thinkers criticize

and revise their arguments. Philosophy develops through disagreement, not an uncontested beginning.

Fragments survive largely through later authors such as Plato, Aristotle, and Simplicius, who did not always aim at neutral reconstruction. Modern collections organise but cannot resolve the evidence (Curd, 2020; Laks & Most, 2016); familiar sayings should not be treated as transparent access to complete doctrines.

Hegel's influential reception is not the history's final authority. His system reads Parmenidean Being and Heraclitean Becoming as moments in logical development, a fertile comparison that can make past disagreements seem to anticipate his resolution. Ancient interpretation and contemporary technical claims require different evidence.

5. The Systemised Self: Context and Definition

The Systemised Self (SS) is a speculative, proposed terminal condition of advanced algorithmic alienation, in which algorithmic mediation becomes consequential to identity, preferences, and agency. It is not ordinary digital use, a profile, or a score. In its recursive loop, activity generates traces, predictions structure future options, and later activity supplies more traces. Users remain active but may not control the system's design or purpose (Kairos & Galu, 2026a).

The recommendation reflects real evidence: our fictional character Leila has accepted jazz bookings. The risk is that jazz becomes more visible and theatre less so, strengthening the initial prediction. Then a venue manager sees her platform ranking and assumes she would not want a theatre audition. A useful description can become a prescriptive enclosure: not because the model commands her, but because it organizes what she and others encounter.

Leila welcomes useful alerts, so a profile is not intrinsically oppressive. Nor does accuracy make its categories neutral or exhaustive. Can she inspect and correct the recommendation,

change its objective, or find work elsewhere? Who benefits from classification and governs its use?

Systemisation names a structural relation, not a flaw inside Leila. Market dependence, inaccessible alternatives, opaque classifications, and concentrated control matter. Since selves are socially mediated, the issue is whether people can help interpret and revise the mediations shaping their lives.

If the platform is effectively compulsory, Leila may lose access to auditions by ignoring it. Formal opt-out then coexists with constrained options. Yet accepting a useful suggestion does not prove coercion. Examine effective alternatives, not use alone.

6. The Hollow Absolute: Context and Definition

The Hollow Absolute (Galu & Kairos, 2026a) is a project specific Hegelian sociotechnical critical construct: a technologically mediated order appears comprehensive while mutual recognition and collective agency weaken. ‘Hollow’ marks the gap between integrated knowledge and people’s power to contest representation. It is neither Hegel’s term for digital society nor an ancient principle.

Hegel’s pure Being is indeterminate; a platform profile can instead be crowded with attributes yet hollow because it misses their meaning and social origins. These ideas are not equivalent: data abundance is not Hegelian pure Being, and a platform is not the Absolute.

Who supplies the apparent unity? A frictionless feed can coordinate Leila’s choices without recognizing her. Freedom requires the ability to question categories, be heard, and help change institutional rules.

In this essay series terminology, Neurocratic Determinism (Galu & Kairos, 2026b) names governance through prediction and conditioning, not biological elimination of free will.

Hollow Demos describes citizens reduced to data and predicted preferences; Aligarchy, elites controlling the infrastructure. These proposed concepts locate power beyond individual screen time.

The Hegelian connection here is mediated and limited. Hegel’s social philosophy treats freedom as more than private choice: it depends on forms of mutual recognition and institutions through which agency becomes effective (Brooks, 2025, §§ 2, 6). The Hollow Absolute borrows that political concern but is a project term, not a faithful substitute for Hegel’s Absolute. Nor does algorithmic coordination itself establish that recognition has vanished. The claim requires investigation of actual relations: whether a performer can challenge a classification, whether employers consider that challenge, and whether collective rules can be altered.

7. Contemporary Empirical Context

Digital traces can support inferences and ranked systems can shape exposure; neither proves total knowledge or determination. Kosinski et al. (2013) demonstrated that Facebook Likes predict selected personal attributes, not that platforms have infallible psychological access.

The Federal Trade Commission’s 2024 report documents extensive data collection by major companies. In a 2020 election experiment, switching participants between ranked and chronological feeds changed exposure and time spent, while short-term effects on political attitudes were limited (Guess et al., 2023). Ranking can reorganize attention without uniformly transforming beliefs.

Evidence	Supports	Does not establish
Digital-trace prediction (Kosinski et al., 2013)	Selected attributes can be inferred from behavioural traces	Complete knowledge of a person or certain prediction of conduct

Evidence	Supports	Does not establish
Platform-practice review (FTC, 2024)	Extensive corporate data collection and use	Identical effects across platforms or users
Feed experiment (Guess et al., 2023)	Ranking can change exposure and activity	Universal or lasting transformation of attitudes
Usage-report meta-analysis (Parry et al., 2021)	Self reported and logged media use often diverge	That usage logs capture meaning, intention, or identity

Parry et al.'s (2021) meta-analysis finds that self reports and logs can diverge; neither explains motives or experience. These studies concern selected outcomes in defined settings, not an inevitable terminal Systemised Self or Hollow Absolute.

8. Formula and Boundary Conditions – Algorithmic Alienation Index (AAI)

Algorithmic Alienation (AA) has published theory and partial qualitative grounding (Kanbay et al., 2026; Arkan et al., 2026). Its proposed operationalisation, the AAI, is unvalidated; the Systemised Self is a further hypothesis, not a synonym. The formula is:

$$AAI_{base} = 0.30(DAu) + 0.25(IAm) + 0.25(EDm) + 0.20(EDc)$$

$$AAI_{adjusted} = AAI_{base} \times (1 - RA)$$

The dimensions are:

- *Diminished Autonomy (DAu)* [Kanbay et al, 2026]
- *Identity Ambiguity (IAm)* [Kanbay et al, 2026]
- *Eroded Decision-Making (EDm)* [Kanbay et al, 2026]

- *Emotional Disconnection (EDc)* [Kanbay et al, 2026]
- *Algorithmic Resistance (RA)*, provisionally normalized from 0 to 1 [Galu & Kairos, 2026c]

Weights are theoretical, not validated. The draft's candidate boundary is $AAI \geq .95$ and $RA \leq .05$; its worked example uses the adjusted score, so $AAI_{\text{adjusted}} \geq .95$ is the reading used here. It is exceptionally restrictive: when $RA=.05$, even a maximum base score of 1.00 only just reaches .95. The cutoff and this reading require calibration and must never be diagnostic.

Dimension	Provisional focus	Possible question for Leila
DAu	Independent formulation and pursuit of aims	Can she set search priorities before opening the feed?
IAm	Perceived authorship of preferences	Does she know why jazz now seems like her only option?
EDm	Deliberation and consideration of alternatives	Can she compare opportunities beyond those ranked for her?
EDc	Emotional connection to mediated activity	Does using the platform feel useful, empty, or pressured?
RA	Effective resistance or alternative action	Can she correct her profile or find theatre auditions elsewhere?

For example, suppose Leila's provisional scores are $DAu=.70$, $IAm=.40$, $EDm=.50$, and $EDc=.30$. Her base score is .495. If her resistance score is $RA=.60$, the adjusted value is .198. This arithmetic is transparent, but its precision is not evidence of validity: the inputs may not measure distinct constructs, the weights may be wrong, and the adjusted score may conceal concerns partially offset by effective resistance. It is a worked illustration, not an estimate of Leila or a diagnosis.

Report both scores: high RA can conceal a high base score, while low resistance may reflect work requirements, accessibility, or delegation, not alienation. The proposed terminal

hypothesis includes phenomenological inversion, where dependency is experienced as freedom. Candidate SS classification requires subjective evidence and independent behavioural verification; the hypothesis cannot license dismissing participants' accounts.

Validation requires testing items, factor structure, reliability, invariance, validity, and alternative weights. Scores must predict outcomes beyond exposure, occupation, accessibility, and socioeconomic context. Friction tests must distinguish incapacity from rational rejection. Revise or abandon the model if it fails.

9. The Pre-Socratics, Calhoun, and the Digital Behavioural Sink

Calhoun's 1973 report describes disruptions in a mouse population living in a crowded, provisioned enclosure. It may prompt the limited question of whether material abundance alone ensures flourishing; it cannot model humans, cities, or digital platforms (Calhoun, 1973).

The Pre-Socratic comparison asks a different question. Heraclitus's ordered change warns against counting endless fresh recommendations as meaningful new opportunity when each leads back to the same narrow category. Parmenides's challenge cautions against treating that repeated category as a statement of what Leila permanently is. Neither ancient argument explains Calhoun's mice or predicts human decline.

Leila's choices involve meanings, relationships, rights, and collective action. Recommendations may expand work access or support disability; removing them may cause harm. If theatre auditions become hard to find, examine the platform's allocation of visibility and the ability to change it, not whether Leila is trapped in a biological 'sink'. The contrast is environmental design versus metaphysical destiny, not a causal inference from mice to people.

10. Direct Synthesis: The Pre-Socratics and The Systemised Self

The synthesis is not ‘Heraclitus equals change, Parmenides equals the rigid profile’. Their disputes instead help separate a behavioural regularity, a claim about what a person is, and an intervention into what the person can do next.

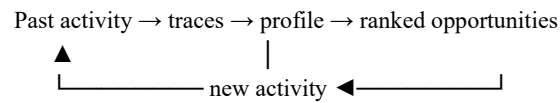
Leila’s recent applications correlate with jazz bookings, so the model may reasonably recommend more jazz. But that estimate depends on what she has seen and the platform’s objective. The profile both describes and helps arrange what happens next. If hidden and difficult to revise, a contingent pattern can function as fixed identity.

Heraclitus helps show that order can include change. Leila need not reject continuity; her craft depends on acquired skills. But a stable account is not the whole truth of a living practice. Her feed should recognize experience while allowing exploration.

Parmenides presses what the category asserts: ‘Leila booked jazz work’ is a report; ‘she will likely do so again’ a prediction; ‘she is a jazz artist’ a broader interpretation. Converting prediction into identity shifts registers without argument. This does not mean Parmenides denied change; it demands precision about such claims.

Hegel begins with Parmenidean pure Being, then argues that indeterminate Being cannot be distinguished from Nothing and their movement is Becoming. This does not make digital identity Hegelian. It suggests that an abstraction can seem self sufficient by suppressing its mediations: Leila’s profile depends on her activity, platform categories, labour markets, and design.

The loop can be represented schematically:



The loop may assist, constrain or both; it is not deterministic.

Anaximander and the pluralists remind us that explanation need not collapse diversity into one element. They offer no ready made theory of identity or mandate to resist all classification. A profile can help as one limited, contestable account; its danger is foreclosing revision.

The Hollow Absolute shifts focus to institutions. Leila may recognize a narrow recommendation yet lack alternatives if employers rely on the same platform. Reflection cannot redistribute power; remedies may include appeal, data limits, alternatives, collective bargaining, and oversight.

Integration is not itself alienation. Ask whether the system distinguishes observation from destiny, answers for its purposes, preserves alternatives, and lets people shape categories. Leila need not abandon recommendations; she needs a practical way to make the platform's portrait answer to a life that exceeds it.

Heraclitean change is not equivalent to user agency: a behavioural stream may change while its direction remains externally shaped. Parmenides did not demand immutable profiles, and Hegel's Becoming is not a technological forecast. The comparison distinguishes 'this happened', 'this is likely', and 'this is what the person is'; it cannot establish an interface effect.

Non-alienating integration requires more than a 'personalisation off' toggle: Our fictional character Leila needs reasons for offers, correction of errors, and the option to broaden the filter. Employers should not treat ranking as artistic worth. Collective representation and public standards can turn contestability from personal skill into institutional capacity.

Delegation is often reasonable; accountability should rise with stakes and dependence.
Legibility is not consent.

11. Main Critics and Key Critiques of the Pre-Socratics

The label creates a false unity, 'Pre-Socratic' might imply an agreed programme or a neat stage before mature philosophy. Democritus' chronology and substantive differences among Milesians, Eleatics, pluralists, and atomists complicate it. The label is a filing convention, not an intellectual identity (Curd, 2020).

The surviving record is mediated, fragments quoted by later writers may be reshaped by their purposes. Separate a fragment, its interpretation, and modern inference.

The myth to reason narrative is too clean, early inquiry did not simply supersede poetry, and reasoning is not unique to one culture. A Greek only origin story obscures wider exchange and poetic argument.

Translation can mislead, rendering logos as an algorithm or apeiron as an information cloud is anachronistic. Ancient cosmologies ask different questions from engineered, commercial data systems.

The Parmenides-Hegel sequence can impose hindsight. Hegel's system reads ancient doctrines through his logic. Parmenides' 'what is', mortal opinion, and cosmology remain disputed; Hegel's reading does not prove that Parmenides held Hegelian dialectic (Palmer, 2025).

Metaphysics cannot replace political economy. Ancient cosmologies do not explain platform ownership, workplace adoption, or unequal error. They may sharpen distinctions but cannot replace audits, labour research, or governance.

The canon is selective, the surviving Greek record privileges particular writers and later scholarly choices; women's thought, oral practices, and non Greek traditions are less visible in

this archive. Treating this inheritance as the universal starting point risks reproducing exclusions while claiming neutrality. A comparative account should acknowledge its limits and avoid implying that no other society developed rigorous cosmological or philosophical inquiry. These criticisms set limits: ancient thinkers are interlocutors, not authorities validating untested theory.

12. Discussion and Future Work

The proposal is empirically vulnerable, longitudinal research could support it if opaque classifications and scarce alternatives predict narrowed exposure, while contestability mitigates effects. It requires revision if recommendations mainly expand opportunity or users readily correct profiles. Null results matter; not every useful prediction is enclosure.

Research should follow workers and institutions over time. A study of audition platforms could compare ranked with unranked discovery, measuring accessible opportunity—not only clicks or earnings. Interviews can examine profile interpretation and hiring; audits can test error across groups without assuming uniform experience.

Interventions must be co-designed: nominal correction is not meaningful if alternatives cost too much, while compulsory depersonalization may remove accessibility support. Include participants in defining outcomes, protect data, and consider institutional redesign.

Validate the AAI separately: preregister factors, compare weights, and test group stability. Report each dimension and both scores. Testing SS requires independent behavioural evidence and a justified account of phenomenological inversion. Self report is indispensable; dependence alongside flourishing may mean empowerment, not hidden alienation.

Political research should ask who controls classification and how people govern it. Recognition requires institutions in which claims can change shared rules, not an interactive interface.

Ancient concepts earn a limited place if they clarify how order can change and continuity need not be final.

Indicators could include appeal costs, restored access, independent search, and participation in defining objectives, a correction button alone does not establish contestability.

13. Conclusion

The Pre-Socratics left disputes about explaining difference, intelligible change, and what it means to be, not an early theory of machine prediction. Their arguments resist ‘everything changes’ and ‘nothing changes’ alike.

Hegel’s critical engagement with Parmenides sharpens the point: pure Being cannot stand alone in his logic. But a profile is not pure Being, and a person is not a logical category. The comparison asks us to notice how identity can conceal the relations that formed it. A model may continually update with Leila’s new activity while repeatedly turning that activity into evidence for the same settled identity. Its changing predictions can therefore help keep her opportunities still.

Leila’s jazz bookings are real, but do not exhaust her interests. A useful system makes opportunities visible without claiming final authority. The measure is whether she and others can correct not only its description of her, but also the rules that make some paths visible and others disappear.

14. Glossary of Technical Terms

AA (Algorithmic Alienation): A published theoretical construct concerning alienation associated with sustained algorithmic mediation, with partial qualitative empirical grounding.

AAI (Algorithmic Alienation Index): A proposed, unvalidated operationalisation of selected dimensions of algorithmic alienation and resistance.

Apeiron: Anaximander's reported principle, variously translated as the boundless, unlimited, or indefinite.

Archē: A beginning, source, or principle; its meaning differs across ancient contexts.

Atomism: The account associated with Leucippus and Democritus that explains change through atoms moving and recombining in void.

Hollow Absolute, the: A sociotechnical construct for an apparently complete order lacking substantive mutual recognition and collective agency.

Logos: In Heraclitus, a term often rendered as word, account, or rational order; its interpretation is disputed.

Phenomenological inversion: The proposed possibility that advanced dependence may be experienced as freedom rather than estrangement; unconfirmed.

Pluralists: A loose designation for thinkers such as Empedocles and Anaxagoras, whose accounts preserve multiple basic constituents.

Systemised Self, the (SS): A hypothesised condition in which algorithmic mediation becomes structurally consequential to identity, preference, and agency; not validated diagnosis.

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