Journal of Systemics, Cybernetics and Informatics (2025) 23(7), 29-38
https://doi.org/10.54808/JSCI.23.07.29

Can AI Truly Understand Us?
(The Challenge of Imitating Human Identity)

Jeremy HORNE
Newland University
San Felipe, Baja California 21850, Mexico
mindsurgeon@hotmail.com

ABSTRACT

Artificial intelligence (AI) creators and developers attempt to simulate human thinking and our environment (e.g., popular web-based Second Life), but, controversially, claim to seek replicating the human brain (e.g., Human Brain Project) and what it does. However, some central questions are, "Who are we? Are we truly who we believe we are? What is thinking/mentation/ideas? Why is our world rife with contradictions and conflict? What is reality, itself?" Experts, like David Chalmers, refer to "consciousness" as the "hard problem". If we don't fully understand these concepts in humans, how can we possibly recreate them in AI? It's a puzzle, much like the challenge of defining and creating life itself. Answers are to be founded on what exists, not merely our desires. For replicating humans, AI developers must confront the difference between belief and authentic self. Beliefs can mask the true self. A major flaw of the well-known Turing Test—which assesses whether a machine can imitate human intelligence—is that it cannot verify whether someone's beliefs are reflected in their actions. AI developers must be competent technicians but integrate philosophy, thus addressing overlapping questions of meaning, ethics, purpose, and ethos. Even AI creators acknowledge AI could threaten humanity. If future technology integrates self-awareness or subjective experience into advanced computing systems, we will need to revisit some ancient wisdom, "Know thyself." Any viable human identity probe (such as Authentic Systems) must be underpinned by philosophy, thus revealing the extent to which one has internalized belief by action. One the material and psychological aspects of authentic identity are know, we apply the unity of opposites law to establish authentic human identity.

NB: I follow a modified British punctuation method.

Keywords: Artificial Intelligence, Philosophy, UNESCO's "Four Pillars of Learning, Philosophical Challenges, Personal Identity, Artificial Intelligence and Belief, Personality, Authentic Systems, Virtue Ethics, Digital Identity.

1. INTRODUCTION AND SCOPE OF INQUIRY

Artificial intelligence (AI) has become front and center of contemporary discussions about "consciousness" (including mentation, intelligence, and even feelings), many scientists warning of existential threats of this emerging development. I present some focal points:

- Confronting or accommodating AI?
- "Artificial" and "Natural";
- Intelligence, consciousness, mentation, etc.;
- Existence, Epistemology, and Belief;
- The episteme and techne of AI – intelligence versus cleverness, education versus training;
- Commonality - Human identity and philosophy underpinning it If we do not know who we are, we will be ill-equipped to relate to AI.

There is no order of issues; all move forward on the same front organically. Neither are any solutions presented here, only a framework for researching and discovering what authentic human identity is. A major reason for much of the confusion is the conspicuous absence of philosophy in Western schools. To make sense of what follows, I present some milestones of thought, extensive discussion of which I have presented elsewhere [Horne, 2022]. However, not much of this will make much sense without a philosophical overview.

Authentic human identity (that which AI seeks to replicate) hinges on human identity, itself (knowing what it is), mentation ("consciousness", and "life"". "Authentic" refers to "real", the problem philosophy 101 students encounter the first day in any competently-taught course. Here, the instructor should present the two pillars of philosophy: ontology (study of existence) and epistemology (how we know, or justified belief). Existence pertains immediately to ourselves, and we need to "know thyself", that famous Classical Greek adage appearing on the Temple of Apollo in the precinct of Delphi.

Students are (or should be) introduced to metaphysical barriers, such as our inability to escape ourselves, i.e., bias. Epistemology's platform is the most fundamental law (MFL), the unity of opposites, known to those Classical Greek philosopher Heraclitus [Patrick, 1880] and Eastern philosophers [Chronopoulou, 2024]. That is, something exists because of what it is not. Confronting the metaphysical barrier is by doing what mathematicians, scientists, and logicians do: bootstrapping with their assumptions, hypotheses, axioms, postulates, and so forth, examples of provisional thinking. So it goes with the MFL, itself a bootstrap. Calculus students set the limits; so do engineers with their "tolerances", and we shall set that rubric here.

Sometime early on in the course, students will learn Rene Descartes writing in 1637 in his *Discourse On the Method of Rightly Conducting the Reason, And Seeking Truth*, that " we have "...to divide each of the difficulties under examination into as many parts as possible, and as might be necessary for its adequate solution" [Descartes, 1637/1912, p. 15], arguably the most significant statement in the modern development of scientific thinking, this process leading us to the quantum world, where the smallest of the smallest of what we take to be physical flicks in and out of our ability to detect. Applying the MFL, students will realize that human identity is a singularity (as the quantum physicists see as the origin of the Universe) and what Aristotle (albeit, of course, not in quantum language) called the "substratum".

Accordingly, knowledge acquisition of authentic human identity the AI developers must accurately describe needs an exposition or description of what is involved. Let's see how categorically a conversation might ensue about the focal points mentioned above.

1.1 Confronting Or Accommodating Ai?

Concerns regarding the existential risks posed by artificial intelligence (AI) have grown substantially among leading researchers and developers. One of the most prominent voices is Geoffrey Hinton, often referred to as the "godfather of AI", who resigned from his position at Google in 2023 to express alarm over the potential dangers of rapidly advancing AI systems. Hinton warned that AI could pose a significant threat to our future [Brown, 2023; Metz, 2023].

These concerns are not isolated. On April 5, 2023, nineteen members of the Association for the Advancement of Artificial Intelligence (AAAI) issued a public statement acknowledging the breadth of potential harm emerging from AI technologies. They cited the risk of systems making critical errors, perpetuating biased decision-making, compromising individual privacy, empowering malicious actors, and disrupting labor markets through job displacement [AAAI, 2023].

Shortly thereafter, the Future of Life Institute (FLI) published an open letter titled "Pause Giant AI Experiments", advocating for a moratorium on the development of advanced AI systems beyond the capabilities of GPT-4. The letter emphasized that artificial general intelligence (AGI) could mark a fundamental inflection point in the history of life on Earth. It expressed concern over the "out-of-control race" among AI labs to build systems whose behavior is increasingly opaque—even to their own creators—and asked pointedly: "Should we develop nonhuman minds that might eventually outnumber, outsmart, obsolete, and replace us? Should we risk loss of control of our civilization?" [FLI, 2023].

Beyond existential risks, emerging empirical studies have begun to document more immediate cognitive and epistemic effects of generative AI. In a 2025 study of 319 knowledge workers using tools such as ChatGPT and GitHub Copilot, Lee et al. [2025] found that while generative AI (GenAI) can enhance productivity, it also tends to discourage critical thinking. Specifically, greater trust in GenAI's output correlated with diminished independent analytical engagement and reduced problem-solving effort. The researchers warn that such reliance could lead to long-term erosion of cognitive skills essential to professional competence and decision-making.

Taken together, these warnings point to a troubling trajectory in which increasingly autonomous and opaque AI systems could not only disrupt labor, cognition, and governance but may also challenge human identity itself. As AI systems become further integrated with biocomputing and quantum supercomputing—technologies with the potential to simulate or even emulate human-level cognition—the line between artificial and human agents could become indistinguishable. This prospect evokes a dystopian vision reminiscent of Isaac Asimov's fictional forecasts of human obsolescence, wherein humanity's own inventions ultimately render it redundant or extinct.

In this sense, artificial intelligence may prove analogous to other human-created systems that exceeded their original scope—such as the semantic web, biological weapons, or chemical agents—initially deployed as tools, but eventually turning back upon their creators. The convergence of AI, quantum technologies, and bio-integrated computing architectures reveals a sobering irony: humanity's greatest technical ingenuity may ultimately engineer the conditions for its own undoing.

1.2 "Artificial" And "Natural"

Referring to "artificial intelligence", the "artificial" and "natural" dichotomy obviously begs the question, "What is 'natural?". This is the whole goal of AI, to erase the distinction. Who is the judge? Our willingness to accept an artificial entity as human hinges on our ignorance of its artificial nature. This is the central premise of the Turing Test: a human and a machine are placed behind a screen, and an observer—unaware of which is which—must distinguish between them based solely on their responses to open-ended questions. Alan Turing's landmark 1950 paper, famously titled "Computing Machinery and Intelligence" [Turing, 1950 prompted Oppy and Dowe, 2021] to ask, "Can a machine think?". From this emerged the Turing Test, or what Turing called "The Imitation Game"—a structured interaction between a person, a machine, and an interrogator. The test demonstrates that if a machine can imitate a human well enough to be indistinguishable in conversation, we may be predisposed to treat it as human. As a sidebar, consider the psychology of advertising, psychological warfare, and the gullibility of the average person devoid of critical thinking skills, especially one without sufficient schooling (typical in the U.S.).

1.3 Intelligence, consciousness, mentation, etc.

We do not know what "consciousness" is [Chalmers, 1996; Bayne, 2023; Van Gulick, 2025; Gennaro, R.J., 2025; Horne, 2022]. Surely, conferences like the Towards a Science of Consciousness (University of Arizona) have not arrived at definitive answers, else we would have been able to unambiguously have replicated it. Chalmers talks of the "hard problem". Very promising are field theories of consciousness, which are attracting serious scholars to pay closer attention [Pockett, 2013; Hunt et al., 2024; Mocombe, 2023; McFadden, 2006; Meijer and Geesink, 2017; Polyakov et al., 2024]. Coupled with these are quantum brain approaches (Stuart Hameroff, David Bohm, and Karl Pribhram) are philosophical constructs, like Mocombe's [2021] "Phenomenological Structuralism".

1.4 Existence, Epistemology, and Belief

This raises deeper questions about belief. Is belief merely the result of convincing performance—perhaps even through deception or psychological manipulation? Turing's challenge implicitly invites us to consider the ontology of belief itself. What does it mean to believe something in the context of artificial intelligence? Could there be such a thing as artificial belief? More provocatively, could an AI entity influence or alter human belief? Are we seeking to replicate belief in machines or to change our own identities and perceptions through our interactions with them?

Importantly, any artificial agent that seeks to pass as human must convincingly express complex, deeply human states—happiness, meaning, purpose, belonging. But, belief alone is not enough to confer authenticity. A person may believe they are an elephant, yet still exhibit behaviors unmistakably human. Similarly, belief in another's humanity—such as that of an android—requires

more than surface-level mimicry. Any serious probe into identity, artificial or otherwise, must reckon with this gap between internal conviction and outward behavior.
Perhaps, we can just bootstrap, but such is one challenging (to put it mildly) existential experiment.

1.5 The episteme and techne of AI – intelligence versus cleverness, education versus training

In other places [Horne, 2015], I have outlined the difference between education (episteme – the quest for knowledge) and training (working with the known). Episteme is discovery, or knowledge; techne is Greek for "craft," as in making a pair of shoes. Induction (episteme) samples the known, synthesizes, and yields new knowledge. Deduction (techne) concerns the known, consulting a repair manual or an arithmetic calculation. Uncertainty in episteme's domain; certainty is techne's.
Out of techne comes cleverness, unique ways of navigating a closed (known) space, often producing unexpected results. Think of a kaleidoscope, colored chips re-arranged in a rotating tube, the configurations displayed on a mirror. AI development has some of these aspects. It can:

- Passes the bar exam [Katz, D., et al., 2024];
- Write books [Squibbler, 2025];
- Pass Turing test [Turney, 2024];
- Fact check [Melnyk, M., 2025];
- Compose music [Chitlangiya, 2024].

Events are moving faster than we have anticipated.

> Researchers predict AI will outperform humans in many activities in the next ten years, such as translating languages (by 2024), writing high-school essays (by 2026), driving a truck (by 2027), working in retail (by 2031), writing a bestselling book (by 2049), and working as a surgeon (by 2053). Researchers believe there is a 50% chance of AI outperforming humans in all tasks in 45 years and of automating all human jobs in 120 years, with Asian respondents expecting these dates much sooner than North Americans. These results will inform discussion amongst researchers and policymakers about anticipating and managing trends in AI. [Grace et all, 2018]

This article was seven years ago! Setting aside the teenage-level "wow", let's think like adults - epistemically. A small bit of research will reveal that all of these (before the present) have been surpassed earlier than the projected dates. A simple diagram illustrates what we are facing:

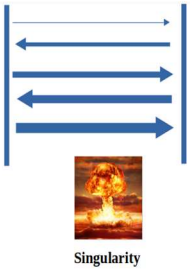

Figure 1. When AI development reaches a singularity

Imagine a hydrocarbon molecular quantum supercomputer, or a network of them as a unit. At a certain speed, computer A, (left side) communicates a result to the other (B) on the right-side, along with a method. Computer B learns from A, synthesizes and upgrades knowledge and method, able to reply to computer A much faster. Computer A synthesizes and communicates back to computer B. Ultimate, the transmit/receive speeds approaches real time (instantaneous).

1.6 Commonality - Human identity and philosophy underpinning it

This is AI. What does it mean for us attempting to find out who we are? If mentation is a field (discussed above), could a physical device act as an antenna to receive "consciousness" and internalize it? Could it acquire human identity? Be mindful of the quantum aspect, quantum meaning the capability of containing many aspect of the same thing, including contradictions.

2. PHILOSOPHICAL CONSIDERATIONS

Philosophy starts with us, Homo sapiens sapiens, the anthropologically correct designation of our subspecies. To appreciate customary usage, we refer to:

> **Etymology**:
>
> From translingual *Homo sapiens*, from Latin sapiēns, present active participle of sapiō ("discern, be capable of discerning"). Present active participle of sapiō ("I discern"). [Sapiens, 2025]

Homo is man or woman. *Sapiens* is discerning (distinguishing). Because a person can discern does not imply s/he makes well thought out decisions, any more than a motion detector can determine the presence of an intruder, let alone how to respond.

The second *sapiens*, logically can mean wise, that is, capable of good judgement. Anthropologists discard the second sapiens, because the other subspecies no longer exist. We acquire wisdom by obtaining knowledge, philosophically, *episteme*.
If philosophy shapes how we consider the relationship between native mentation and that which is allegedly generated by humans, some basics in philosophical thinking is needed. These, like those used by mathematicians and logicians are the axioms, postulates, and other assumptions, the bootstraps, the major one the most fundamental law. Minimally, we need ontology (study of existence), epistemology (justified belief), and method. Elsewhere, I have detailed the scope, method, and limitations [Horne, ; Horne, 2022]. Here, I emphasize innate quaternary structures, as they are the framework containing human identity.

More specific to this paper is the recurring quaternary virtue ethics (values and how we internalize, or live them - life themes) system, about which I have written elsewhere both with reductionistic and wholistic methods [Horne, 2024]. Summarizing, Plato wrote of wise, courageous, moderate and just [Bloom, 1968, Republic 428e – p.128/509], and Aristotle in *Nicomachean Ethics* referred to prudence, justice, temperance, and courage. In South Asia, the four puruṣārthas are: Dharma (righteousness, moral values), Artha (prosperity, economic values), Kama (pleasure, love, psychological values) and Moksha (liberation, spiritual values, self-actualization).

The United Nations Educational Scientific and Cultural Organization (UNESCO) [Delors, 1996] presented its "Four Pillars of Learning" so as to "act creatively on one's

environment:"

- Learning to know, (Wisdom) by combining broad general knowledge with the opportunity to work in depth on a small number of subjects. This also means learning to learn, to benefit from the opportunities education provides throughout life. It aims to provide individuals with the cognitive tools required to better comprehend the world and its complexities, and an adequate foundation for future learning.
- Learning to be, (Love) to develop one's personality and act with greater autonomy, judgement and personal responsibility. The aim is to provide individuals with the self-analytical and social skills to develop to their fullest potential. Accordingly, education must not disregard any aspect of a person's potential, including memory, reasoning, aesthetic sense, physical capacities and communication skills.
- Learning to do, (Power) to acquire not only occupational skills but also, more broadly, the competence to deal with many situations and work in teams. It also means learning to do in the context of young people's various social and work experiences. These can be informal, as a result of the local or national context, or formal, involving courses, alternating study and work. This pillar aims to provide individuals with the skills to effectively participate in the global economy and society.
- Learning to live together (Justice), by developing an understanding of other people and an appreciation of interdependence – carrying out joint projects and learning to manage conflicts – with respect for the values of pluralism, mutual understanding and peace. This exposes individuals to the values implicit within human rights, democratic principles, intercultural understanding and respect, and peace in society and human relationships. It enables individuals and societies to live harmoniously. [Delors et al., 1996]

Aristotle and Plato worried about hypocrisy, imploring people to be virtuous, doing the best they were able [Haslanger, 2004]. The 2700-year-old Hindu denomination Vaishnavism thought pretension is the enemy of one's integrity [Wisdom Library, 2024]. Christians are familiar with "By their deeds you will know them. Does a man gather grapes from thorns or figs from briars [Mat.7.16.NMV]?"

These four collectively result in a pattern of persistent thinking and behavior reflecting a person's identity - ethos (core values), ethics, and morality displaying themselves in one's life theme. Finally, we come to thinking about the requirements of a successful identity probe to locate our core: effects-based investigation and the thinking sustaining one's identity and probing it to find its nature. Following the method of physicists knowing of a particle by its effects in a field [one of many examples - Beyer, 2014], we should question personality assessments, values clarifications programs, counseling, and even philosophy courses, because they do not record what a person has done and are not philosophically-based. The Biblical verse is prescient of the archaeologists and forensic scientists studying the effects to know their subject. The values within one's core are all about philosophy (axiology). Authentic Systems fulfills both.

3. THE IDENTITY PROBE

Commencing the identity probing to discover one's life theme with the Authentic life theme Assessment (ALTA) Assessment [Voris, 2023], a 25-question multiple-choice assay, with questions like, "Which word-pair best relates you?", followed by: Research – Theory; Deluxe – VIP; Compassion – Hope; Balance – System, the answers to which are categorized via an algorithm under one of the four themes of wisdom, love, justice, and power. Clients are given a *Discovery Session Workbook* explicating the theory of the life themes approach. Under three separate headings – "Authentic Side" "internal cause", "Synthetic Side" (external effect", and "Your Rejuvenator", the client provides written answers to "introspection questions".

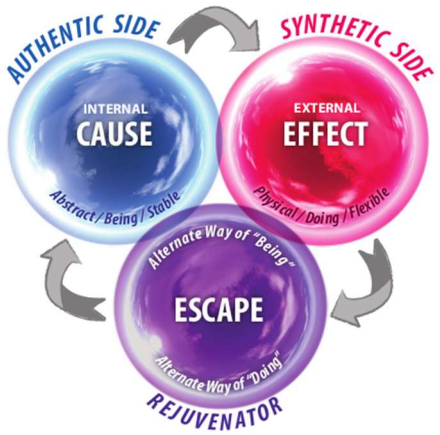

Figure 2. The Life Theme Cycle
[Voris, 2023, Discovery Session Workbook, p. 8]

This recursive systems-based model is not ideal or real but a bootstrap, the human identity an emergent property, something AI developers might find hard to replicate. From this comes one of four dominant life themes:

- **Wisdom (UNESCO - learning to know)**
  "... possess a natural, deep desire to grasp knowledge" [Voris, 2019. p. 59]. Wisdom People excel in careers or social roles requiring extensive knowledge.[Voris., pp. 59-60]
- **Power (UNESCO - learning to do)**
  ... a need to act upon your thoughts and get into action. Empowerment finds its expression and purpose through you as a natural leader and agent of change [Ibid, p. 69].
- **Justice (UNESCO - learning to live)**
  ... awareness of what is fair, right and good and can balance between fact and sentiment. ... First, abstractly, as an arbiter and negotiator, guiding others toward the ideas of excellence and integrity. Second, physically, as an artist or engineer seeking symmetry and harmony through the art of creating. [Ibid., p. 47]
- **Love (UNESCO - learning to be)**
  keen awareness of the needs of self and others. empathy, advocates for other peoples, rescues others, is a communitarian, family-oriented, cares for animals (and plants and the environment), volunteers, is altruistic, shares, and generally puts others above themselves. [Ibid, p. 35]

Paraphrasing from the *Discovery Session Workbook:*

> Authentic Side provides stability and structure in "being", evident by all the commitments made in life - the "Real You". Stable/unchanging with one purpose: To express one's existence to the world. "I exist, I am

unique with purpose and I make a difference." - responsible for giving a sense of fulfillment and sustainable feelings of happiness.

Synthetic Side (observed by others) provides stability and structure in the way of "doing" and "acting", evident by life's commitments. Very adaptable, creative, and spontaneous in its expression of you, and open to all physical possibilities available to completely express yourself and your free-will. Helps you meet the challenges in world.

Rejuvenator is an alternate way of both "being" and "doing" that temporarily escapes both your Authentic and Synthetic sides so that you can take a break and recharge. It is responsible for those times where you seem to behave differently than your usual self. It's also a key to long lasting, intimate relationships.

Authentic (self observation - individual) in terms of Synthetic (others) (most fundamental law). Notice recursive aspect made possible by Rejuvenator (catalyst).

These all combine to form a life theme. Diagrammatically:

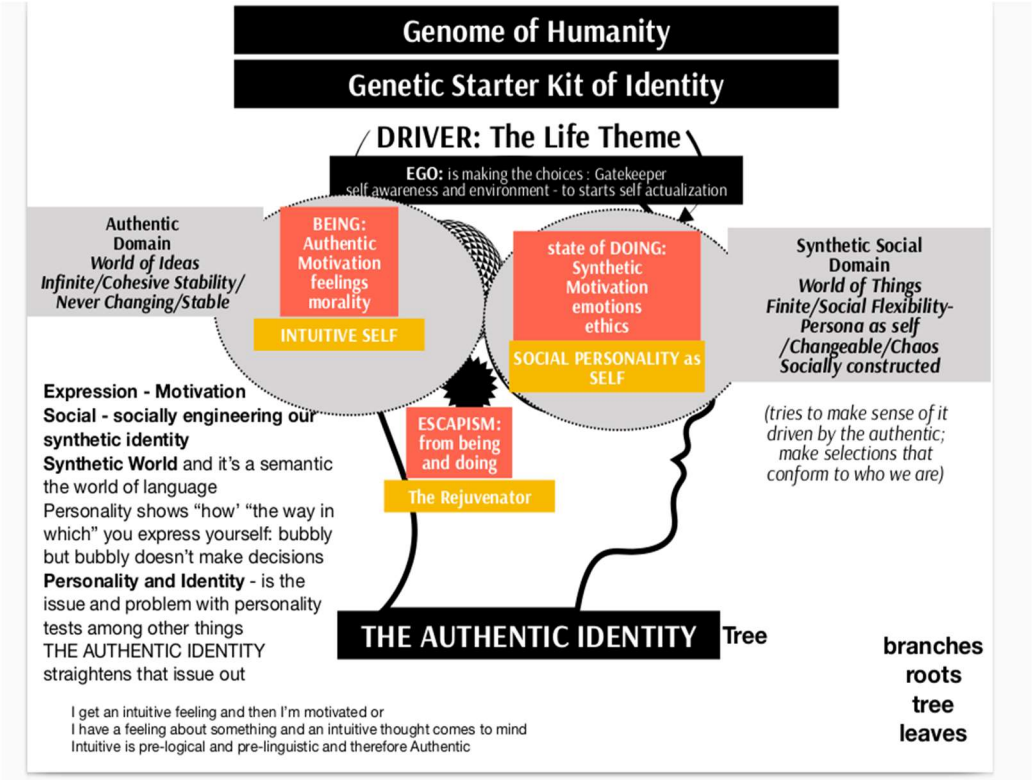

Figure 3. Authentic Identity Blueprint
[Voris, J. [Authentic Identity Blueprint, 2023]

… with the sources of that identity:

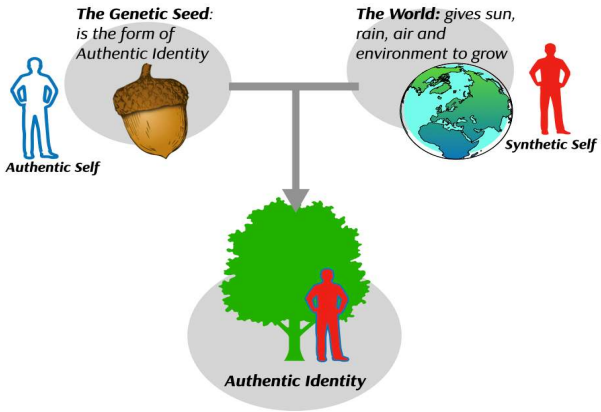

Figure 4. Sources of authentic identity
[Wells, 2024]

Most salient to AI developers is what they are ultimately trying to replicate: us. Presumably, they want it to be real. "Authentic" means real, that is, ontological, or having existence. It is not personality, the "persona" etymologically meaning "mask". In keeping with the unity of opposites and addressing the centuries-old "mind-body [Descartes] duality, we need to examine the abstract and physical developments, realizing that mental exists because of the physical and conversely.

Attempted self-reportage of who we are comes by personality assessments fail, because one can deceive ("imposter syndrome"), the rubrics are not normalized, and, above all, they are not validated by a history of one's behavior [Horne, 2024, Towards locating …, under heading "Existing Programmes and Tests"]. The object of discovery is the prioritization of values, as in:

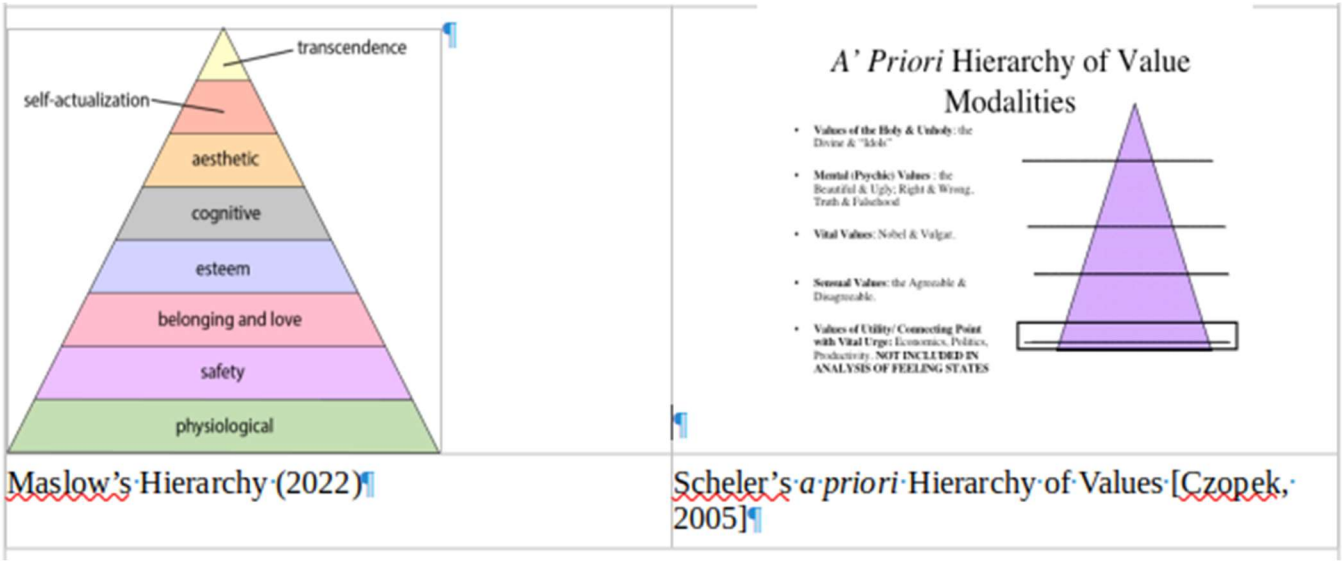

Figure 5. Maslow and Scheler – Hierarchy of Values

Axiology (the study of values) displays values hierarchies , materialism and physical needs at the base (techne), transcendence (*eopisteme*) at the top. AI addresses every level. That we and not our creation navigate this pyramid requires our attention.

To replicate a person, the AI developers will want to know the life theme, but, more important, what generated it. The physical correlates (neurocorrelates, genetics, and so forth) are the "techne" and my "A framework – structural", Horne, 2024] summarizes some major developments. In lieu of the problematic self-reports and values clarification approaches, I present a paradigm method for authentic human identity location, that "probe", if you will.

4. AI'S ROLE

Founder of Authentic Systems, John Voris, communicated the following in a 20 May 2025 email, how AI can supplement identity location.

Linking AI and Authentic Systems opens a bold new frontier where human symbolic meaning meets machine pattern recognition. Authentic Systems identifies a person's life theme by decoding the symbolic meaning of the objects they surround themselves with — rooted in phenomenology, decision patterns, and archetypal motivation. AI, especially modern multimodal and symbolic AI, can now help scale, replicate, and even expand this process.

AI can process thousands of images of personal spaces using computer vision + symbolic classification. With labeled training data (from human experts), AI could learn to:

- Detect objects
- Classify symbolic meaning
- Predict dominant archetype

Part of the Authentic System probe is observing objects a person has interacting with, those objects symbolizing values. That is, an AI-based probe might refer to a dataset of those objects, classify symbolic meaning, and predict dominant archetype. For example it sees "Lady Justice statue + civil rights books + protest posters" and predicts Justice theme".

In Authentic Systems, every object is a decision artifact representing a person's motivational identity. One's life theme is uncovered by analyzing decision-driven symbolic environments. AI excels at analyzing decision trees and preference histories. Hence, feeding AI a person's history of purchases, bookmarks, social media likes, or room design can help reconstruct decision symbolism. Over time, AI could track archetypal decision trajectories — predicting how life themes evolve or stay consistent.

Authentic Systems is grounded in phenomenology, the detailed description of which I have explained elsewhere. In short, phenomenology is an empiricist school in philosophy saying that we know of something by its appearance and our experience. Identity is derived from one's traits but in intentional symbolic meaning projected onto the world. Traditional psychology uses categories; Authentic Systems says life is a personal symbolic narrative. AI models (especially with semantic understanding like GPT-4o) can now process phenomenological data, as in "Why did you buy this?"; "What does this object mean to you?". Here, AI could engage users in guided reflection or use natural

language processing to help users interpret their own environments more deeply.

Authentic Systems identifies dominant motivational archetypes — not just traits, but deep life-orienting drives. AI development could have machine learning models trained on labeled life themes using:

- Image data (environmental photos);
- Text data (journals, bios, personal statements);
- Behavioral logs (decisions made over time).

With enough data, AI could, for example, output "Based on your symbolic environment, your likely life theme is Wisdom (86% confidence)."

Authentic Systems is based on observation, reflection, and long-term validation of archetype predictions. Accordingly, AI can offer feedback over time, adjusting as new objects and patterns emerge. It could build a life dashboard to help people see:

- The evolution of their symbolic world
- How consistent their decisions are with their authentic self
- Alerts when decisions contradict their life theme (inauthenticity markers)

Future AI Applications based on the paradigm Authentic Systems problem include:

Table 1. Authentic Systems AI Applications

Application	Description
AI-assisted ALTA Assessments	AI could help practitioners read symbolic object environments remotely and at scale.
Authenticity Analytics	AI could detect gaps between actions and archetypes to reduce imposter syndrome.
AI Coaching Companions	Virtual archetype-guided agents helping people make life decisions aligned with their life theme.
Archetypal UX Design	Products could be built to match the user's life theme, enhancing purpose-alignment.

[Personal email from Voris 20 May 2025]

and ...

Table 2. Authentic Systems Features AI Can Replicate

Feature	Authentic Systems	AI Enhancement
Core method	Symbolic object reading	Image + semantic recognition
Purpose	Identify life theme	Predict, scale, personalize
Approach	Human symbolic interpretation	Pattern recognition + feedback
Limitation	Labor-intensive, subjective	Scalable, assistive, adaptive
Shared goal	Reveal inner truth (identity)	Optimize alignment and decision-making

[Ibid.]

To be successful, AI developers will need to incorporate into their replication of a human what Authentic Systems discovers in a person:

- Existential issues concerning who a person really is;
- One motivations that drives them;
- How people accept themselves and establish an interest in life;
- Barriers to one's authenticity (preventing hypocrisy);
- What generates the previous: happiness, meaning, purpose, and belonging.

[Voris, 2023, The Ultimate Journey]

Artificial intelligence (AI) development is not only techne but episteme, one existing because of the other as a singularity.

5. SUMMARY AND CONCLUSIONS

Through the ages and in modern times, people have been awed by the technology, enjoying its many benefits but, perhaps, neglecting the long-term implications. However, the philosophical questions are becoming more acute, such as not only our ability to create a reasoning device but one incorporating our very identity. All those working with AI need to pay attention to this challenge.

Artificial intelligence can be traced back to to Classical Greek attempts to automate organic actions, such as the water-powered automata by Ktesibios, Hero of Alexandria's pneumatic and water-powered devices, and the Antikythera mechanism, all giving the appearance of devices having a life of their own and self-organizing (autopoiesis). Today, people are faced with having to determine if videos/images are real, news events are

actual events, and if their identities are being expropriated by malign entities. The once-obvious androids are becoming less obvious. Indeed, we have reached a period of history the digital physicists may have described accurately, possibly our being a simulation [Bostrom, 2003; Canarutto, 2011] or that numbers may be the ultimate reality [Tegmark, 2007], that everything is reducible to the same binary [Misner et al., 1973; Tononi et al., 2016; Piaget, 1958] underpinning computers, including qubit ones. How ironic in this age of advanced AI. How prescient Tipler [1994] may have been in his The Physics of Immortality that the reputedly wise homo sapiens sapiens have become the Energizer Bunny, able to overcome the heat death of the Universe through AI by digitization.

Our next immediate and critical challenge is confronting the likeness of an individual and not only determining if it is human, but if s/he, indeed may be a doppelganger. Two major worries emerge: the human version of AI developers and our own identity. Are they the same?

Each of us needs to protect ourselves by knowing who we are, not by the flawed personality assessments and values clarification programs but by how we internalize our values, displayed by a pattern of behavior, or life theme. It is infinitely more difficult for an AI developer to backward-engineer such a theme (developing its cause), as s/he would need to know the specific events and objects with which a person has interacted and had a symbolic affinity.

One begins her/himself by education, a leading of the self to the core and train to introspect by techniques like mirror-gazing. However, there is the danger of self-deception and solipsism. An outside method is needed, an identity probe following the method scientists use: observing effects.

Authentic Systems fulfills both the scientific method and is propelled by the same process generating that which one's core contains, i.e., values. From the Authentic System assessments emerges a life theme type described either by love, power, wisdom, or justice, these conforming to a millennia-old quaternary virtue ethics categorization and affirmed by UNESCO.

Overall, human identity is a singularity, a substratum, composed of the physical in terms of the mental (and conversely), following the most fundamental law, the unity of opposites. A consequence the law applied to observations of effects in a field is that this field, immanent in the Universe, has its "bubbles" of individuals popping up and disappearing, just as particles do for the physicists. Notice both exhibiting the same structure and processes. How close is this to our being shadows on the walls of Plato's cave, with the form of consciousness revealed outside in the sun? Plus ça change, plus c'est la même chose.

6. RESEARCH DIRECTIONS

Human identity, with its attendant "consciousness" and proclivity for belief, needs a probe, one that fulfill the requisites indicated by current methods of inquiry (like the particle physicists, archaeologists, and forensic scientists), knowing a person by what they do. Further research and development of Authentic Systems, including researching the genetic and neurocorrelate foundations of one's mentation, is a promising direction.

Individual identities (about which AI seeks to replicate) exist because of social ones, and conversely. AI developers appear to recognize this implicitly, androids the persons, Meta Horizon [2025], Second Life [2025], VRChat (2025) and related societies, the human social context. Such is the methodology of structure, anatomizing the social and individual, according to the most fundamental law.

REFERENCES (all accessed 22 June 2025)

AAAI (2023). Working together on the future of AI. Association for the Advancement of Artificial Intelligence. Association for the Advancement of Artificial Intelligence (AAAI).. 5 April 2023. https://aaai.org/working-together-on-the-future-of-ai/

Bayne, T. (2023, September 27). Nobody knows how consciousness works – but top researchers are fighting over which theories are really science. The Conversation. https://theconversation.com/nobody-knows-how-consciousness-works-but-top-researchers-are-fighting-over-which-theories-are-really-science-214074

Beyer, H.R. (2014). Forum sponsored by physicist Demetris Christopoulos "Is the concept of field the proper way to describe physical processes? Question Asked October 12, 2014 What is a field?." https://www.researchgate.net/post/Is-the-concept-of-field-the-proper-way-to-describe-physical-processes

Bloom, A. (1968). The Republic of Plato. Basic Books. https://ia801905.us.archive.org/23/items/PlatosRepublictrans.BloomText/PlatosRepublictrans.Bloom_text.pdf

Bostrom, N. (2003). Are You Living in a Simulation?, Philosophical Quarterly (2003), 53(211), 243-255. https://simulation-argument.com/

Brown, S. (2023, May 23). Why neural net pioneer Geoffrey Hinton is sounding the alarm on AI. MIT Sloan School of Management. https://mitsloan.mit.edu/ideas-made-to-matter/why-neural-net-pioneer-geoffrey-hinton-sounding-alarm-ai

Canarutto, D. (2011). Nature's software. arXiv:1404.5529v1 [gr-qc] https://arxiv.org/abs/1404.5529

Chalmers, D. J. (1996). The conscious mind: In search of a fundamental theory. Oxford University Press.

Chronopoulou, E. (2024). Heraclitus And The Rig Veda: A Cross-Tradition Engaging Examination Comparative Philosophy, 15(1), 19-34. ISSN 2151-6014 https://doi.org/10.31979/2151-6014(2024).150105

Czopek, M.J. (2005). Scheler's hierarchy of values. Public Domain, https://commons.wikimedia.org/w/index.php?curid=117537668

Delors, J., Al Mufti, I., Amagi, I., Carneiro, R., Chung, F., Geremek, B., ... & Nanzhao, Z. (1996). Learning: The treasure within – Report to UNESCO of the International Commission on Education for the Twenty-first Century (highlights).

UNESCO.
https://unesdoc.unesco.org/ark:/48223/pf0000109590

Descartes, R. (1637/1912). Discourse On the Method of Rightly Conducting the Reason, And Seeking Truth. John Veitch, Trans. London: J.M. Dent & Sons., Ltd. https://ia801309.us.archive.org/4/items/discourseonthem00descuoft/discourseonthem00descuoft.pdf

Chitlangiya, P. (2024). 12 AI Music Generators That Create Original Songs in 2025. Digital Ocean, 17 September 2024 https://www.digitalocean.com/resources/articles/ai-music-generators

Future of Life Institute (FLI). (2023). Pause Giant AI Experiments: An Open Letter. Retrieved from https://futureoflife.org/wp-content/uploads/2023/05/FLI_Pause-Giant-AI-Experiments_An-Open-Letter.pdf

Gennaro, R.J. (2025). Consciousness. The Internet Encyclopedia of Philosophy. https://iep.utm.edu/consciousness/

Grace, K., Salvatier, J., Dafoe, A., Zhang, B., & Evans, O. (2018). *Viewpoint: When will AI exceed human performance? Journal of Artificial Intelligence Research, 62*, 729–754. https://doi.org/10.1613/jair.1.11222

Haslanger, S. (2004). The Greek Concept of Virtue. Student handout, for Ancient Philosophy 24:200. MIT Open Courseware. https://ocw.mit.edu/courses/24-200-ancient-philosophy-fall-2004/340916a74de1775088445f199f778388_greekvirtueshort.pdf

Horne, J. (2015). A Philosophy of Learning. The Journal on Systemics, Cybernetics and Informatics (JSCI) 13(6). https://www.iiisci.org/journal/PDV/sci/pdfs/IP008LL15.pdf

Horne, J. (2022). A Framework for Studying Consciousness. Consciousness: Ideas and research for the twenty-first century: 9(1), article 1. https://digitalcommons.ciis.edu/conscjournal/vol9/iss1/1/

Horne, J. (2024). A Framework for Personal Identity Location - A Wholistic View. Social & Personality Psychology Ejournal, 5(236) http://dx.doi.org/10.2139/ssrn.5032364

Horne, J. (2024). A framework for personal identity location: The structural foundation of values. Cognitive Neuroscience eJournal 15(15), 20 August 2024 Available at SSRN: https://ssrn.com/abstract=4907825 http://dx.doi.org/10.2139/ssrn.4686901

Horne, J. (2024). Towards Locating the Validatable Foundations of Life Themes … and, how we communicate this Philosophy of Mind Ejournal, 17(4). http://dx.doi.org/10.2139/ssrn.4686901

Hunt, T., Jones, M., McFadden, J., Delorme, A., Hales, C. G., Ericson, M., & Schooler, J. (2024). Editorial: Electromagnetic field theories of consciousness: opportunities and obstacles. Frontiers in human neuroscience, 17, 1342634. https://doi.org/10.3389/fnhum.2023.1342634

Katz, D. M., Bommarito, M. J., Gao, S., & Arredondo, P. (2024). GPT-4 passes the bar exam. Philosophical transactions. Series A, Mathematical, physical, and engineering sciences, 382(2270), 20230254. https://doi.org/10.1098/rsta.2023.0254 https://royalsocietypublishing.org/doi/10.1098/rsta.2023.0254

Lee, H et al (2025). The Impact of Generative AI on Critical Thinking: Self-Reported Reductions in Cognitive Effort and Confidence Effects From a Survey of Knowledge Workers. ACM (Association of Computing Machinery) CHI conference on Human Factors in Computing Systems ACM ISBN 979-8-4007-1394-1/25/04. https://www.microsoft.com/en-us/research/wp-content/uploads/2025/01/lee_2025_ai_critical_thinking_survey.pdf

Maslow Hierarchy (2022). Maslow's hierarchy of needs. (2024, July 6). In Wikipedia. https://en.wikipedia.org/wiki/Maslow%27s_hierarchy_of_needs

McFadden, J. (2006). The CEMI Field Theory: Seven Clues to the Nature of Consciousness. In: Tuszynski, J.A. (eds) The Emerging Physics of Consciousness. The Frontiers Collection. Springer, Berlin, Heidelberg. https://doi.org/10.1007/3-540-36723-3_12

Meijer, D. K. F., & Geesink, H. J. H. (2017). Consciousness in the Universe is Scale Invariant and Implies an Event Horizon of the Human Brain. Neuroquantology, 15(3), 41-79. https://doi.org/10.14704/nq.2017.15.3.1079

Melnyk, M. (2025) Fact Checker AI: Automated system for fact-checking text using using Google's Gemini. https://ai.google.dev/competition/projects/fact-checker-ai

Meta Horizon (2025) Meta Horizon – https://horizon.meta.com/

Metz, C. (2023, May 1). 'Godfather of A.I.' Leaves Google and Warns of Danger Ahead. The New York Times. Retrieved from https://www.nytimes.com/2023/05/01/technology/ai-google-chatbot-engineer-quits-hinton.html

Misner, C. W., Thorne, K. S., & Wheeler, J. A. (1973). Gravitation. W.H. Freeman and Company. https://archive.org/details/GravitationMisnerThorneWheeler/page/n1

Mocombe, P.C. (2023). Consciousness Field Theory: A Critical Review. J Sci & Tech Res 53(4)-2023. BJSTR. MS.ID.008447. https://biomedres.us/pdfs/BJSTR.MS.ID.008447.pdf

Mocombe, P.C. (2021). The Sociology of Phenomenological Structuralism. J Adv Educ Philos, 5(2), 32-51. DOI: 10.36348/jaep.2021.v05i02.00X https://www.researchgate.net/publication/348972777_The_Sociology_of_Phenomenological_Structuralism

Oppy, Graham and David Dowe, "The Turing Test", The Stanford Encyclopedia of Philosophy (Winter 2021 Edition), Edward N. Zalta (ed.), https://plato.stanford.edu/archives/win2021/entries/turing-test/

Patrick, G.T.W. (1880). The Fragments of the work of Heraclitus. Baltimore: N. Murray. https://ia600304.us.archive.org/27/items/thefragmentsofth00herauoft/thefragmentsofth00herauoft.pdf

Piaget, J. (1958). Logic and Psychology. Basic Books, Inc. https://vdoc.pub/download/logic-and-psychology-5p46q2rncml0

Polyakov, D., Robinson, P. A., Makbili, A., Gosseries, O., & Shriki, O. (2024, October 27). Neural field theory as a framework for modeling and understanding consciousness states in the brain [Preprint]. Cold Spring Harbor Laboratory. https://doi.org/10.1101/2024.10.27.619702

Pockett, S. (2013). Field theories of consciousness. http://www.scholarpedia.org/article/Field_theories_of_consciousness

Sapiens (2025). *Sapiens* – etymology. https://en.wiktionary.org/wiki/sapiens#Etymology_2

Second Life (2025). Second Life https://secondlife.com/

Squibbler (2025). AI Story Writer - Create a Full-Length Story in Minutes - Your supercharged AI story writer that creates full-length books, novels and screenplays. website: https://www.squibler.io/

Tegmark, M. (2007). The Mathematical Universe. https://arxiv.org/abs/0704.0646

Tipler, F. J. (1994). The physics of immortality: Modern cosmology, God and the resurrection of the dead. Doubleday. https://ia903403.us.archive.org/6/items/frank-tipler-the-physics-of-immortality/Frank%20Tipler%20-%20The%20Physics%20of%20Immortality_text.pdf

Tononi, G., Boly, M., Massinnni, M., and Koch, C. l (2016). Integrated information theory: From consciousness to its physical substrate. Nature Reviews Neuroscience 17(7). DOI: 10.1038/nrn.2016.44 https://www.researchgate.net/publication/303551101_Integrated_information_theory_From_consciousness_to_its_physical_substrate

Turing, A. M. (1950). Computing machinery and intelligence. Mind, 59(236), 433–460. https://www.csee.umbc.edu/courses/471/papers/turing.pdf

Turney, D. (2024). GPT-4 has passed the Turing test, researchers claim. Live Science, 14 June 2024. https://www.livescience.com/technology/artificial-intelligence/gpt-4-has-passed-the-turing-test-researchers-claim

Van Gulick, R. (2025). "Consciousness," The Stanford Encyclopedia of Philosophy (Spring 2025 Edition), Edward N. Zalta & Uri Nodelman (eds.) https://plato.stanford.edu/archives/spr2025/entries/consciousness/

Voris, J. (2023). Authentic Identity Blueprint, Private communication., 2023

Voris, J. (2023). *Discovery Session Workbook*. Programme document given to clients

Voris, J. (2019). *Discover the Power that Drives Your Personality: How Four Virtues Define Your World*. Carmel, CA.

Voris, J. (2023). The Ultimate Journey into Self Knowledge. https://johnvoris.com/authentic-identity-assessment/

VRChat (2025). VRChat. [https://hello.vrchat.com/

Wells, M. E. (2024). Personal email from Melissa Meredith Wells, 15 October 2024

Wisdom Library (2025). Hypocrisy: Significance and symbolism. Wisdom Library. https://www.wisdomlib.org/concept/hypocrisy (NB: Contains links to primary sources)