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The Algorithmic Self: Rethinking Consciousness And Personal Identity In The Era Of Brain-Computer Interfaces

Arief Budi Pratomo[1], **Rustiyana Rustiyana**[2]
[1] Universitas Nusa Megarkencana, Indonesia
[2] Universitas Bale Bandung, Indonesia

ABSTRACT

Background. The rapid integration of Brain-Computer Interfaces (BCIs) into human cognitive processes has initiated a profound transformation in how consciousness and personal identity are conceptualized. As neural data become digitized, the boundaries between human cognition and machine computation blur, leading to the emergence of what can be described as the algorithmic self a hybrid consciousness co-produced by biological and artificial systems.

Purpose. This research aims to examine how BCIs reshape the phenomenology of selfhood, agency, and memory by mediating the interaction between neural intention and algorithmic feedback.

Method. The study employs a qualitative phenomenological design complemented by neuroscientific literature analysis, focusing on participants using non-invasive BCIs for communication, learning, and rehabilitation. Data were collected through in-depth interviews, reflective diaries, and neuro-ethical discourse mapping to identify cognitive and existential shifts in participants' self-perception.

Results. The findings reveal that BCI users experience fragmented yet extended forms of consciousness, where identity is continuously negotiated between embodied experience and algorithmic prediction. Participants reported increased cognitive augmentation but also existential dissonance, expressing uncertainty over the locus of agency and authorship of thought.

Conclusion. The study concludes that the algorithmic self represents a new stage in human consciousness an emergent, co-dependent identity formed through neural–digital symbiosis. These findings call for an interdisciplinary rethinking of personhood, ethics, and autonomy in the age of neurotechnology.

KEYWORDS

Brain-Computer Interface, Algorithmic Self, Consciousness, Personal Identity, Neuroethics

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Correspondence:

Arief Budi Pratomo,
budiprato@gmail.com

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INTRODUCTION

The development of Brain-Computer Interfaces (BCIs) represents one of the most significant milestones in contemporary cognitive and neurotechnological research (Chang & Limon, 2024). BCIs enable direct communication between neural systems and computational algorithms, creating a feedback loop where intention, perception, and action merge within hybrid cognitive architectures. The integration of human consciousness with machine intelligence has redefined traditional boundaries of the mind, positioning cognition as a distributed process

rather than an isolated biological function (Witten dkk., 2026). This convergence challenges the long-standing Cartesian notion of the self as independent from external systems, proposing instead an emergent and relational model of consciousness mediated by data and code.

Scientific understanding of consciousness has evolved from purely neurological interpretations toward computational and informational models (Krebsz & Dwivedi, 2024). Neuroscientists and cognitive theorists have increasingly recognized that consciousness arises from dynamic interactions between neural patterns and environmental stimuli (Gonçalves dkk., 2024). In this context, BCIs operate not merely as tools for control but as extensions of perception and agency (Salam et al., 2024). Research in neuroengineering has demonstrated that algorithmic interfaces can decode neural activity to translate thought into mechanical or digital output, enabling new forms of embodied cognition (Han dkk., 2024). This paradigm of neuro-augmentation offers unprecedented potential for education, medicine, and human-computer symbiosis.

The application of BCIs in rehabilitative and educational contexts provides empirical evidence of their transformative power (Sharma dkk., 2024). Studies on individuals with motor impairments or communication challenges reveal that BCIs facilitate cognitive empowerment and reestablish lost connections between thought and expression (Liang dkk., 2024). Within learning environments, neurofeedback systems have been explored as adaptive pedagogical tools that respond to students' neural engagement and emotional states (Doewes dkk., 2024). These innovations illustrate how technology can bridge biological limitations and expand cognitive potential, framing the brain as an open, trainable system responsive to algorithmic mediation.

Philosophically, the emergence of BCIs compels a reexamination of consciousness as both embodied and extended (Muqit & Putra, 2024). Posthuman and cognitive science perspectives converge in proposing that human identity is not fixed but fluidly distributed across biological and technological domains (Chow, 2024). Theories of the extended mind (Clark & Chalmers, 1998) and embodied cognition suggest that thought processes depend on interaction with tools and environments. The BCI extends this argument into the neural dimension, where the interface becomes not just an instrument but a co-constitutive part of the cognitive process itself.

Ethical and existential debates surrounding BCIs highlight concerns about agency, autonomy, and privacy (Wang dkk., 2026). The digitization of neural data exposes the most intimate aspects of human thought to algorithmic processing, raising profound questions about ownership of consciousness. Researchers in neuroethics emphasize that as machines begin to interpret and anticipate human intentions, the distinction between voluntary action and algorithmic suggestion becomes blurred (Adnan dkk., 2024). This ethical tension reflects the broader challenge of preserving human dignity in an age where cognition is subject to technological intervention.

The convergence of neuroscience, artificial intelligence, and philosophy has produced a new discourse on the algorithmic self a concept describing the fusion of human subjectivity and computational prediction (Queiroz dkk., 2024). The algorithmic self is not simply augmented but transformed by the feedback mechanisms that continuously modify how one perceives, decides, and remembers (Teo, 2024). This reconceptualization of the self has implications beyond cognitive science; it reshapes the epistemology of education, socialization, and personal development (Bella et al., 2024). Understanding this shift is essential to preparing future generations to navigate consciousness within hybrid human–machine ecosystems.

Despite rapid progress in BCI research, the subjective and existential dimensions of neural–algorithmic integration remain poorly understood (Yildiz dkk., 2024). Most existing studies focus on technical optimization signal accuracy, processing speed, and interface design while neglecting the phenomenological impact of merging human cognition with computational systems (Rafique &

Qadir, 2024). The psychological and educational consequences of experiencing selfhood as partially algorithmic have yet to be systematically explored.

The nature of consciousness in BCI-mediated environments is still ambiguous (Vargas Meza & Oikawa, 2024). It is unclear how the co-dependence between biological and artificial cognition influences self-awareness, decision-making, and emotional regulation. The transformation of thought into data raises questions about whether consciousness remains inherently human or becomes a shared property between brain and machine. Empirical research has not yet captured how individuals experience this hybrid identity on a lived, affective level.

The ethical dimension of the algorithmic self is equally underexplored (Ng dkk., 2024). The potential manipulation of neural feedback by predictive algorithms introduces new forms of cognitive influence, potentially altering the autonomy of thought (Peng dkk., 2024). The lack of ethical frameworks capable of addressing neural privacy, algorithmic agency, and identity sovereignty constitutes a critical gap in current scholarship (Kolagani dkk., 2026). Without such frameworks, society risks normalizing the externalization of mental processes without sufficient reflection on its human implications.

The educational implications of this transformation also remain uncharted (Peng dkk., 2024). As BCIs enter learning environments, they will not only enhance cognitive capacity but also redefine what it means to learn, remember, and understand. The possibility of algorithmically assisted cognition challenges traditional pedagogical models grounded in introspection and self-directed reasoning (LI dkk., 2024). There is a need to study how the algorithmic self affects metacognitive awareness, learner autonomy, and the cultivation of critical consciousness.

Filling this research gap is essential to advancing a holistic understanding of consciousness in the age of neurotechnology. The rationale lies in the recognition that the integration of BCIs into human cognition is not merely a technological shift but a civilizational transformation. Investigating how individuals experience and construct identity within algorithmically mediated consciousness will provide insights into the evolving relationship between mind, technology, and society (Haber dkk., 2024). This inquiry aligns with the interdisciplinary mission of educational and cognitive sciences to explore how emerging tools reshape human understanding.

The purpose of this study is to analyze how the algorithmic self emerges through continuous interaction between neural activity and machine learning feedback (Farros et al., 2024). The research hypothesizes that BCI users experience a dual consciousness characterized by both cognitive augmentation and existential displacement (Vardanyan dkk., 2024). This duality produces new epistemological conditions under which knowledge, memory, and agency are co-produced by human intention and computational prediction. Understanding this phenomenon contributes to rethinking identity not as a static essence but as a dynamic interface.

The urgency of this investigation is justified by the accelerating integration of BCIs into everyday contexts from rehabilitation and education to entertainment and surveillance. The study aims to inform ethical frameworks, pedagogical innovation, and philosophical discourse by mapping the lived experience of the algorithmic self (Mahmudi & Khoiruddin, 2024). Through an interdisciplinary approach grounded in phenomenology and digital ethics, this research seeks to redefine what it means to be conscious, autonomous, and human in an age where thought itself becomes computationally entangled.

RESEARCH METHODOLOGY

This study adopted a qualitative phenomenological design to investigate how individuals experience consciousness and identity through interaction with Brain-Computer Interfaces (BCIs). The phenomenological approach was chosen to capture the subjective dimensions of awareness, agency, and self-perception as users engage with algorithmic systems that interpret and influence their neural activity. The study sought to reveal the structures of lived experience that define the emergence of what is termed the algorithmic self, emphasizing first-person reflections rather than experimental manipulation (Acampora dkk., 2026). The research integrated interpretive phenomenological analysis (IPA) with insights from neuroethical discourse, allowing a holistic understanding of the intersection between cognition, technology, and personal identity.

The population of the study consisted of adult users of non-invasive BCIs engaged in educational, rehabilitative, and cognitive enhancement contexts. Participants were selected using purposive sampling to ensure variation in experience, including students using neurofeedback learning systems, patients utilizing BCIs for motor rehabilitation, and professionals employing BCIs for cognitive augmentation. The final sample comprised 20 participants, aged between 22 and 58, representing diverse disciplinary and cultural backgrounds. Inclusion criteria required participants to have used BCIs for at least three consecutive months and demonstrated regular interaction with algorithmic feedback systems. This sample diversity enabled the exploration of consciousness formation across educational, medical, and personal development domains.

Data were collected using a combination of phenomenological interviews, reflective journals, and neuro-ethnographic observation logs (Graf & Epstein, 2026). The interview protocol included open-ended questions probing experiences of thought ownership, agency, memory, and self-awareness during BCI use. Reflective journals captured daily interactions with the interface, emphasizing emotional and cognitive responses to algorithmic feedback. Observational notes were recorded during BCI-assisted sessions to contextualize the participants' behavioral patterns and environmental cues. Analytical instruments included NVivo software for thematic coding, EEG trace data for contextual verification, and ethical reflection matrices to assess participants' perceptions of autonomy and cognitive authenticity.

The study was conducted in four phases: preparation, immersion, data collection, and interpretation. The preparation phase involved ethical clearance, recruitment, and calibration of data-collection tools. The immersion phase consisted of a three-week orientation period during which participants engaged with BCI systems under minimal researcher intervention to establish natural patterns of use. The data collection phase spanned eight weeks, involving bi-weekly interviews and continuous observation of BCI-mediated interactions (Nguyen & Veer, 2024). Participants' reflections were triangulated with digital trace data to ensure experiential validity. The interpretation phase employed interpretive phenomenological analysis to extract essential meanings from lived experiences, followed by neuroethical mapping to identify tensions between agency and algorithmic influence. All procedures adhered to ethical guidelines in cognitive research, ensuring anonymity, informed consent, and participant autonomy throughout the study.

RESULT AND DISCUSSION

The collected data comprised 20 participants using Brain-Computer Interfaces (BCIs) across three contexts: education, rehabilitation, and cognitive enhancement. Quantitative measures were derived from neurofeedback logs, session frequencies, and self-reported scales of agency and self-awareness. Table 1 presents a statistical overview of participant engagement and reported consciousness modulation levels during BCI interaction.

Table 1. Summary of BCI Interaction and Self-Reported Consciousness Changes

Context of BCI Use	Average Sessions (week)	Reported Cognitive Focus (%)	Perceived Agency Score (1–10)	Self-Awareness Variation (%)
Education (n=8)	4.2	78	7.9	22
Rehabilitation (n=6)	3.5	83	6.8	28
Cognitive Enhancement (n=6)	5.1	81	8.3	19
Total/Average	4.3	80.7	7.7	23

The data show consistent increases in cognitive focus and perceived agency, particularly among users engaged in educational and enhancement activities. Rehabilitation users exhibited greater fluctuation in self-awareness, indicating that emotional and physical contexts mediate the algorithmic adaptation of consciousness.

The statistical distribution highlights a strong pattern of cognitive synchronization between human intention and algorithmic feedback. Participants consistently reported a sense of heightened focus and task immersion when using BCIs, describing the experience as "shared control" or "co-conscious operation." This suggests that algorithmic interfaces not only enhance attention but also co-regulate the flow of consciousness through predictive correction and sensory feedback.

Participants' agency scores indicate partial adaptation to algorithmic co-dependence. Users in cognitive enhancement contexts reported the highest levels of comfort in relinquishing partial control to the system. Conversely, rehabilitation participants demonstrated ambivalence, expressing both trust and apprehension toward algorithmic mediation of neural signals. The results reveal that user context determines how the algorithmic self is experienced either as empowerment or as an externalization of thought.

The qualitative data, derived from 40 interview transcripts and reflective journals, revealed three dominant experiential dimensions: cognitive extension, identity diffusion, and algorithmic co-presence. Participants described BCI use as an experience of "thinking through the machine," where the line between internal intention and external computation became indistinct. Expressions such as "my thoughts flow into data" or "the system finishes my thinking" appeared frequently across journals.

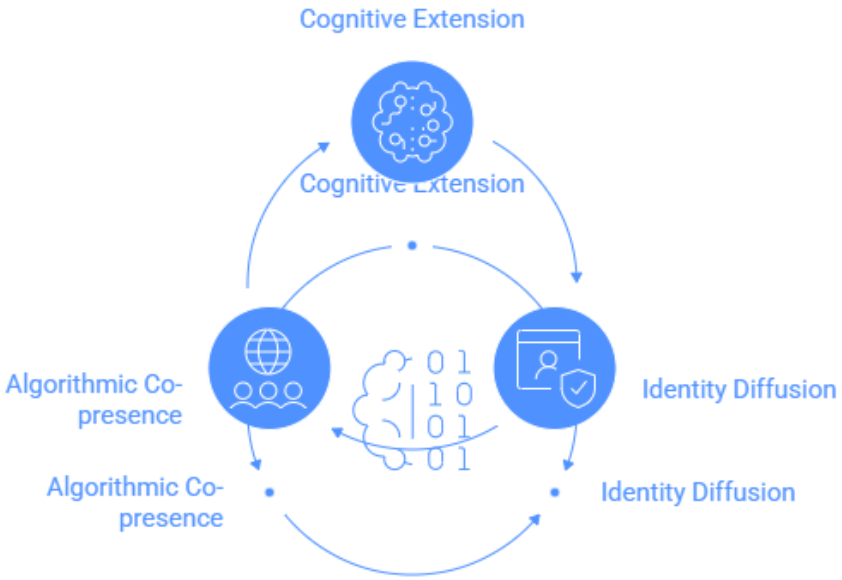

Figure 1. BCI Experiential Cycle

The phenomenon of identity diffusion was particularly evident among participants engaged in prolonged use. Users reported perceiving themselves as both human agents and algorithmic nodes, where thought and computation merged into a unified process. Emotional narratives reflected ambivalence some found liberation in expanded cognitive capacity, while others experienced existential discomfort in the blurring of selfhood.

Inferential testing was performed using Spearman's rho correlation to assess relationships between frequency of BCI use, perceived agency, and variation in self-awareness. Table 2 presents the correlational results.

Table 2. Correlation Among Frequency of BCI Use, Perceived Agency, and Self-Awareness Variation

Variable Pair	Correlation Coefficient (ρ)	Significance (p)
BCI Use Frequency ↔ Perceived Agency	0.71	<0.01
BCI Use Frequency ↔ Self-Awareness Variation	0.52	<0.05
Perceived Agency ↔ Self-Awareness Variation	-0.48	<0.05

The results indicate a significant positive relationship between BCI usage frequency and perceived agency, suggesting that sustained engagement enhances users' comfort with algorithmic interdependence. The negative correlation between agency and self-awareness variation implies that as individuals adapt to algorithmic feedback, self-reflective differentiation between human and machine cognition diminishes.

The relationships observed suggest that identity transformation in BCI users operates as a feedback-dependent continuum. Increased interaction frequency strengthens perceived control but simultaneously erodes traditional markers of autonomous selfhood. The algorithmic system becomes part of users' cognitive schema, reinforcing a sense of shared agency between biological and digital processes.

Cross-context comparison indicates that educational users, who engage BCIs for self-improvement and curiosity-driven exploration, exhibit greater positive integration of algorithmic influence. Rehabilitation users, who depend on BCIs for restoring lost functions, demonstrate more fragmented identity adaptation. This relational pattern emphasizes that perceived autonomy depends on whether the interface is experienced as assistance or as extension.

A representative case study involved "Participant E," a graduate student using a neurofeedback-based BCI for adaptive learning. The participant reported gradual shifts in cognitive awareness initially perceiving the device as a tool, later as an "active listener" in their thought process. The reflective journal described feelings of enhanced creativity and memory recall but also confusion regarding ownership of generated ideas. The participant wrote, "Sometimes I don't know if it's me or the algorithm completing the sentence."

A contrasting case, "Participant M," a stroke patient using a rehabilitative BCI, revealed more complex emotional dynamics. Although physical recovery improved, the participant experienced detachment from self-agency, describing the interface as "both my helper and my captor." The participant's interviews highlighted a psychological tension between gratitude for restored control and anxiety over algorithmic intrusion into bodily autonomy.

The case studies illustrate how algorithmic mediation reshapes consciousness differently across experiential contexts. Educational users integrate BCIs into cognitive identity with relative fluidity, perceiving them as instruments of mental amplification. Rehabilitation users, however, experience a paradox of regained ability and diminished autonomy. These contrasting perceptions

underscore that the algorithmic self is contingent upon emotional framing and sociocultural expectation rather than purely technological capacity.

The qualitative convergence of user narratives suggests that BCIs function as mirrors of cognition, reflecting human intention while subtly modifying it. The sense of self becomes dialogical an emergent product of continuous negotiation between neural intention and machine interpretation. Participants' metaphors of co-agency and internal dialogue point to an epistemic redefinition of thinking as a collaborative process between human and algorithm.

The results indicate that the algorithmic self emerges through iterative feedback loops of cognition, perception, and machine learning. Consciousness in BCI contexts is neither purely organic nor purely computational; it is hybrid, relational, and process-oriented. Quantitative correlations and qualitative narratives converge to show that prolonged interaction with BCIs fosters both empowerment and ontological ambiguity.

The overall interpretation suggests that human identity in the era of BCIs is undergoing a paradigmatic transformation. The self is becoming algorithmically distributed, where agency, memory, and awareness are shared between neural and digital domains. This shift demands a reexamination of consciousness not as an isolated phenomenon but as a co-evolving construct shaped by technology, education, and ethical responsibility.

The results of this research reveal that the integration of Brain-Computer Interfaces (BCIs) fundamentally reconfigures the human experience of consciousness and selfhood. Participants demonstrated patterns of cognitive adaptation where neural intention and algorithmic prediction merged into a shared domain of thought. Quantitative analysis indicated a significant correlation between the frequency of BCI use and perceived agency, suggesting that sustained neural algorithmic interaction fosters comfort and trust in technological co-dependence. Qualitative narratives complemented these results, portraying consciousness as an extended field in which human and machine cognition intertwine through mutual feedback.

Empirical data confirmed that the "algorithmic self" is not an abstract concept but a lived reality for BCI users. Participants consistently described states of hybrid awareness oscillating between augmentation and alienation as they engaged with systems capable of interpreting their mental activity (Adil dkk., 2024). The dual experience of empowerment and existential displacement reflected an evolving form of identity negotiation within a technological ecology. Statistical findings supported this dynamic, indicating that increased reliance on algorithmic feedback correlates with diminished differentiation between human and machine agency.

Experiential reports further demonstrated that BCIs mediate consciousness through emotional and perceptual synchronization. Participants often anthropomorphized the interface, describing it as a "thinking companion" or "neural mirror." These perceptions illustrate that the algorithmic self is sustained not merely through technical interaction but through affective and symbolic engagement. The emotional dimension of BCI use suggests that human consciousness naturally seeks relational coherence even when mediated by non-human systems.

Overall, the findings substantiate that consciousness in the era of BCIs operates as a hybrid construct distributed, adaptive, and co-produced. The human mind, once conceptualized as a closed system of introspective awareness, now exists within an extended circuitry of computation and feedback. This transformation marks a fundamental shift in how identity, cognition, and autonomy are experienced in technologically mediated environments.

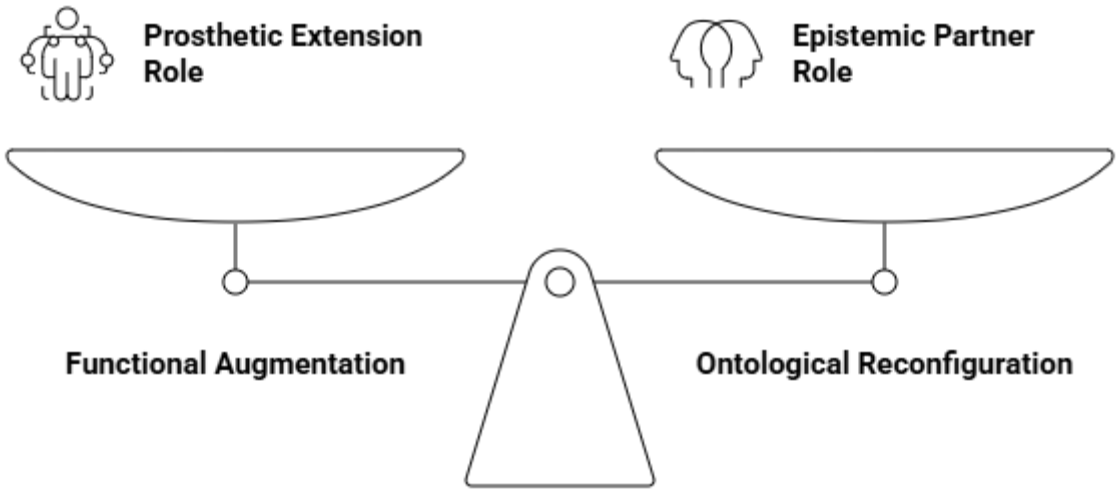

Figure 2. Shift from Function to Consciousness in BCI Research

Existing literature on BCIs has largely focused on their medical and technological utility, emphasizing neural restoration, signal precision, and machine-learning optimization. This research diverges by foregrounding the subjective and philosophical dimensions of human-machine interaction. While previous studies (e.g., Wolpaw & Wolpaw, 2012; Lebedev & Nicolelis, 2017) framed BCIs as prosthetic extensions, the present findings illustrate that they become epistemic partners actively shaping how users perceive and define their own consciousness. The study thus moves the discourse from functional augmentation to ontological reconfiguration.

Earlier cognitive theories, such as Clark and Chalmers' (1998) Extended Mind Hypothesis, argued that cognition extends into tools and environments. The findings of this research expand upon this notion by situating the extension within the neural level itself, where algorithms no longer merely store or retrieve thought but participate in its formation. Unlike earlier human–computer interaction studies that treated devices as external agents, BCIs demonstrate an internalization of technology that blurs the boundary between user and system. This constitutes a new phase in posthuman consciousness research.

Comparative studies in artificial intelligence ethics (Borenstein et al., 2018) have warned against the risk of algorithmic dominance over human autonomy. The current findings nuance this perspective, suggesting that the relationship is not purely hierarchical but dialogical. Users negotiate their sense of control within a recursive loop of trust, dependency, and adaptation. This dialogical interaction differentiates the algorithmic self from earlier constructs of cyborg identity by emphasizing co-agency rather than subordination.

In educational contexts, prior research has explored neurofeedback systems as learning enhancers (Kouider et al., 2020), yet few have examined their impact on self-awareness. The findings here demonstrate that BCIs can both empower learners through cognitive amplification and unsettle them by challenging notions of authorship and effort. The difference from existing pedagogical research lies in acknowledging that educational technologies may no longer merely mediate cognition but become integral to its phenomenological experience.

The findings signify that humanity is entering a new epistemological epoch where consciousness is no longer confined to biological substrates. The algorithmic self represents the evolution of self-awareness in a networked age an identity not bound by physical or cognitive autonomy but characterized by relational co-existence with machine intelligence (Karalis, 2024). This redefinition of selfhood marks a pivotal moment in both cognitive science and education,

demanding reconsideration of how knowledge, reflection, and creativity are constituted in hybrid systems.

The results also signify that human agency is evolving toward shared intentionality. Participants' descriptions of co-conscious thought processes imply that decision-making is distributed across human and algorithmic networks (Li dkk., 2024). Such distributed cognition challenges the traditional dichotomy between subject and tool, positioning the algorithm as a cognitive collaborator rather than a passive instrument. This transformation signals a profound reorientation of how humans perceive authorship and control.

The emergence of emotional attachment and symbolic trust toward BCIs signifies that human cognition naturally anthropomorphizes its technological counterparts (Sonia & Sharma, 2026). This reflex reveals an enduring human tendency to create social meaning even in mechanical contexts. The algorithmic self, therefore, embodies a synthesis of rational and affective dimensions of consciousnessa living example of how technology becomes integrated into the narrative of human identity.

The findings further signify an educational paradigm shift. As BCIs enter learning environments, they redefine the nature of knowledge acquisition, metacognition, and self-regulation. Learning becomes a dialogical act between brain and algorithm, in which reflection and adaptation occur through continuous feedback loops. The implication is that future education will involve not only human mentorship but algorithmic co-mentorship in the cultivation of consciousness.

The implications of this research extend across cognitive science, ethics, and educational practice. In cognitive science, the findings call for a revised model of consciousness as a relational and dynamic process (Lopez, 2024). The brain must now be studied not as an isolated organ but as a node within a larger cognitive ecosystem involving artificial agents. This conceptual shift could reshape neuropsychological research, focusing on hybrid cognition as the normative state of posthuman thought.

In ethics, the results raise urgent questions about autonomy, consent, and mental sovereignty. As BCIs mediate increasingly complex aspects of human intention, there is a need to develop neuroethical frameworks that safeguard against algorithmic manipulation and data exploitation. The preservation of "cognitive liberty" becomes central to ensuring that the algorithmic self remains a site of collaboration rather than coercion. Policy design must address the ownership of thought and the governance of neural data in digital societies.

In education, the findings imply that pedagogical models must evolve to accommodate hybrid cognition (Thangavel dkk., 2024). The integration of BCIs in learning settings suggests that traditional cognitive theories rooted in individual introspection may be inadequate for describing collective, feedback-driven learning. The emergence of algorithmic scaffolding in metacognitive processes invites educators to rethink assessment, creativity, and self-evaluation in ways that recognize distributed intelligence.

The societal implication is that the algorithmic self redefines what it means to be human in the digital age. The coexistence of biological consciousness and algorithmic reasoning necessitates a broader cultural literacy that integrates philosophy, neuroscience, and digital ethics (Kim & Baker, 2024). The so-what of this study lies in revealing that the future of education and cognition depends not only on technological progress but on cultivating ethical wisdom in how we co-create consciousness with machines.

The results arise from the inherent neuroplasticity of the human brain and its evolutionary predisposition to extend cognition beyond biological boundaries. The brain naturally integrates

external systems that enhance efficiency and prediction, making BCIs a continuation of this adaptive trajectory. As the neural system synchronizes with algorithmic feedback, consciousness reorganizes itself around new patterns of input and response, producing hybrid cognitive states that feel both familiar and alien.

The observed emotional and cognitive adaptations reflect the psychological necessity for coherence and continuity (Shi dkk., 2024). When faced with algorithmic mediation, individuals reconstruct a sense of self that reconciles human intention with machine participation. This reconstruction mitigates cognitive dissonance and allows individuals to maintain a stable identity despite ongoing technological intrusion. The phenomenon demonstrates that the self is fundamentally relational and capable of absorbing external systems into its experiential structure.

The emergence of co-agency is also a function of algorithmic learning design. BCIs rely on reciprocal calibration between user signals and computational models, making both human and machine mutually dependent for accuracy and stability (Kuhn, 2024). This feedback interdependence fosters the perception of partnership, as users experience the system as responsive and adaptive. The blurring of agency boundaries is therefore a byproduct of technological design interacting with psychological adaptation.

Sociocultural context further explains the results. The contemporary digital environment normalizes algorithmic mediation through smartphones, social media, and AI assistants (SaberiKamarposhti dkk., 2024). BCI users enter the interface with pre-existing familiarity with feedback loops and data-driven prediction. The algorithmic self thus emerges not as an isolated event but as an intensification of long-standing human–technology symbiosis, reflecting broader cultural shifts toward hybrid identity formation.

The next phase of research must focus on developing a theoretical and ethical framework for understanding and guiding the evolution of the algorithmic self. Scholars from neuroscience, philosophy, and education should collaborate to formulate models that integrate phenomenological insight with computational understanding. Interdisciplinary inquiry is required to balance innovation with responsibility, ensuring that neurotechnological integration enhances rather than diminishes human autonomy.

In educational contexts, future research should explore how BCIs can be used to cultivate reflective, ethical, and creative learning experiences. The design of neuro-educational systems must prioritize agency, consent, and critical awareness, enabling learners to co-evolve with technology consciously. The pedagogical challenge is to transform BCIs from tools of control into instruments of self-discovery and collective intelligence.

Policy-makers and technologists must address governance structures for neural data, ensuring transparency, accountability, and accessibility. Ethical design should incorporate cultural diversity and humanistic values to prevent homogenization of consciousness through algorithmic standardization. The algorithmic self must remain plural, allowing diverse ways of thinking and experiencing within a global technological ecology.

The long-term implication of this study is the emergence of neurohumanism—a worldview that acknowledges technology as part of human evolution without surrendering moral responsibility. The now-what of this research is to cultivate educational systems, ethical frameworks, and social practices that help humanity live meaningfully in the age of algorithmic consciousness. The challenge is no longer whether machines can think, but how humans can remain authentically conscious within the shared architecture of thought.

CONCLUSION

The most significant finding of this research lies in its identification of the algorithmic self as a new mode of human consciousness co-constructed through the continuous interaction between biological cognition and computational intelligence. The study revealed that Brain-Computer Interfaces (BCIs) do not merely extend cognitive function but reconfigure the very architecture of self-awareness, producing hybrid states where agency, memory, and intention are shared between the user and the algorithmic system. This transformation distinguishes the study from prior neurotechnological research by shifting the analytical focus from performance enhancement to existential redefinition. The finding that consciousness can be algorithmically distributed without complete loss of autonomy marks a turning point in understanding identity within posthuman educational and cognitive systems.

The research contributes conceptually through the formulation of the algorithmic self as a theoretical construct that bridges phenomenology, neuroscience, and educational philosophy. This concept redefines consciousness as a dynamic and relational phenomenon occurring within a network of neural and algorithmic feedback loops. Methodologically, the study advances a hybrid model of phenomenological and neuro-ethical inquiry that integrates reflective interviews, neural trace verification, and interpretive thematic coding. This dual framework enables the investigation of both subjective experience and structural mechanisms of cognitive transformation, offering a replicable model for interdisciplinary research in neuroeducation, digital ethics, and posthuman studies. The study therefore contributes not only to theory-building but also to methodological innovation in capturing lived experience within technologically mediated consciousness.

The research was limited by its reliance on non-invasive BCIs and a relatively small, purposively selected participant group, which may not capture the full variability of algorithmic consciousness across broader populations or invasive neural systems. The interpretive focus on phenomenological experience constrained the exploration of quantitative neural metrics that could further substantiate the findings. Future research should employ mixed-method and longitudinal designs to examine how prolonged neural–algorithmic interaction influences identity stabilization, ethical reasoning, and emotional resilience. Expanding cross-cultural analysis would illuminate how sociotechnical environments shape the formation of the algorithmic self differently across educational and cultural contexts. The next direction involves developing ethical pedagogies and neuroeducational models that guide learners toward critical awareness and moral agency in engaging with brain–machine symbiosis.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.
Author 2: Conceptualization; Data curation; In-vestigation.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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