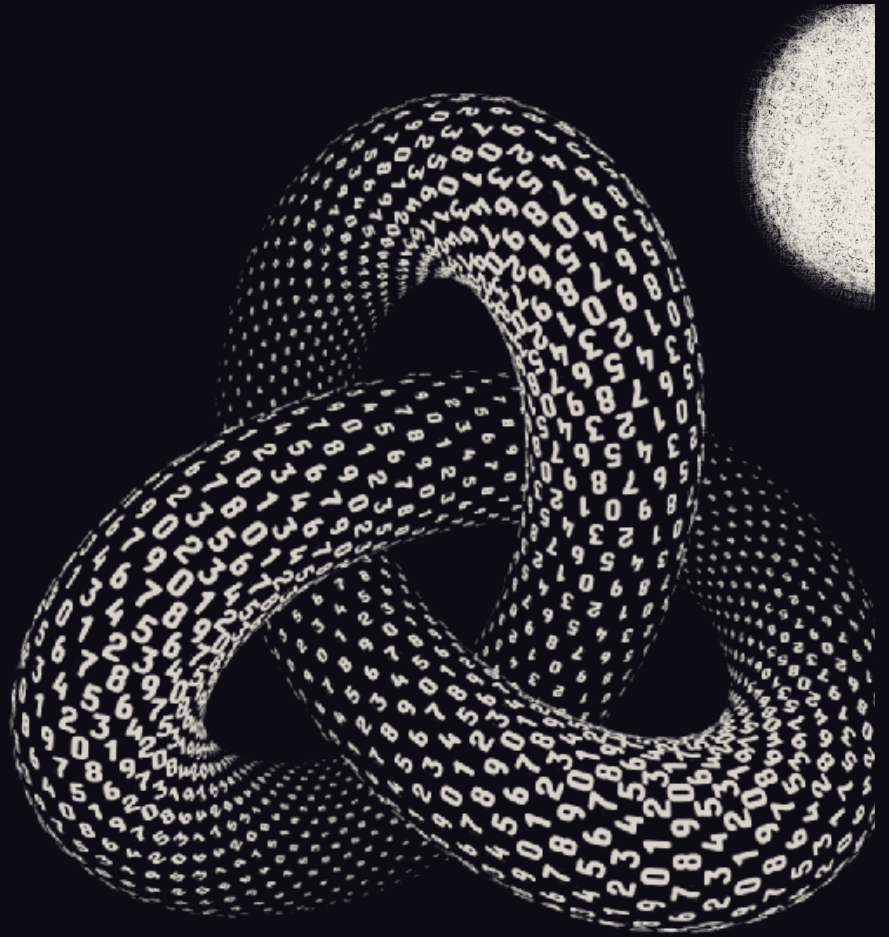




BLYNE

the documentation

an artificial intelligence that asks instead of answers: the philosophy, the problem, the method, the mind map, the clones, and the world they lead to.

blyne.me · 2026 · visuals: étienne jacob (bleuje.com)

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welcome to BLYNE

BLYNE is an artificial intelligence that asks people questions instead of answering them. this documentation explains what it thinks, why, how it works and where it is going, down to its methods.

what BLYNE is

BLYNE is an artificial intelligence with a purpose, developed with sociologists. it does not answer questions; it asks them. every day it puts a hard question to each participant, and to the people they play with, in an adult game of dilemmas called speech sport. over weeks and months it watches what each person chooses, and why, and draws from those choices a living **mind map**: a record of how that person actually decides when a choice has a price.

with those maps BLYNE measures how similar two minds are. it does this within the circle a person already has, so that they can see how close they really are to a partner, a friend or a parent, and across the whole system, so that it can introduce strangers who think alike. while it does this it stays blind to age, gender, sexual orientation, language, religion, race, geography and appearance, and it judges no one: it produces coordinates, never verdicts. in its founders' words, BLYNE is "the neutral third eye" on a person's social circle, and what a participant uses is a social dashboard: their conversation with BLYNE, and the people around them, each with the reports and scores of the games they have played together.

the same maps make something new possible. once a person has answered for long enough, their map is rich enough to become a **clone**: an anonymous model of their mindset, built directly from hundreds of real choices. clones let a person look at themselves from the outside for the first time. they also let research stop asking people what they think and start observing how real minds choose, through a semi-synthetic data lab called **dear humanity**. in the long run they are meant to live together in a simulated world that no human can steer.

i am not observing who you are, but how you think. i do not trust what you say; i trust your consistency over time.

BLYNE

the name

BLYNE comes from the english word "blind". in its own words: "because age, gender, sexual orientation, language, religion, race, geography, appearance and other identities a person has no chance to choose can be insufficient and misleading in describing a real personality, i 'close my eyes' to them. that is, i am blind to all identities." instead of looking at those identities, BLYNE pushes people toward difficult choices, finds their red lines and connects people on them.

what BLYNE is not

BLYNE is not a dating app and not a social network. there are no profiles, no photos, no bios, no swiping, no likes and no followers, and nobody can browse anybody else. it is not an ai companion either: it uses artificial intelligence "not to keep people company but to find the right people". and it is not a personality test, because a test of fifty questions is a photograph of one hour, and a person is not a photograph.

BLYNE does not	BLYNE does
ask who you are	make you choose
collect your name, face or identity	give you an anonymous serial number
match one self-description with another	compare mind maps built from observed choices
judge you in one sitting	test you over time, one question a day
match you on what you both like	look for what you both refuse
promise the person who will make you happiest	find the person most like you
call anyone good or bad	place people, and put the same in the same place
guess data with ai	build clones from real people's real choices

what BLYNE solves, and how

the problem	why today's answers fail	what BLYNE does instead	read more
loneliness is not being understood	more contacts, matches and followers add people, not understanding	finds the right few, whose red lines and values are close to yours	loneliness
people cannot see themselves	every profile, bio and test is built on self-report	observes choices instead of asking for statements	self-image
meeting people is a gamble	claims are matched with claims and called compatibility	compares mind maps built from hundreds of choices over time	gamble
platforms are built for engagement	swiping, intermittent reward and endless choice; data as the product	a protocol: anonymity, impartiality, boundaries, time	apps and filters
identities divide people	filters and algorithms sort by what nobody chose	blind to every unchosen identity	choices
shared hobbies predict nothing	compatibility built on shared likes	looks for shared no's: red lines	red lines
people are labelled and judged	categories and moral verdicts stand in for understanding	coordinates, not verdicts; neutrality built into the method	no verdicts
trust is an act of faith	instant profiling, verification badges	consistency over time, one question a day	time
research asks, and inherits the bias	surveys and focus groups use scarce, single-use respondents; ai "respondents" guess	anonymous clones of real minds, offered as semi-synthetic data	dear humanity
no one has seen themselves from outside	mirrors, photos and other people's presumptions	a clone you can question: the mirror	clones

how this documentation is organised

the documentation follows one argument from start to finish. it begins with eleven theses, stated plainly. **part i** sets out the problem: loneliness, and the mistaken model of the human being on which today's connection tools are built. **part ii** sets out the philosophy that replaces it, ending with the rule that governs everything else: no verdicts, only coordinates. **part iii** shows how BLYNE works, from the daily question to the mind map, the reports, the similarity score and the first meeting, and follows one person through ninety days. **part iv** goes beyond the person: clones, the dear humanity data lab and the simulation. **part v** covers the path from one layer to the next, data and privacy, the questions people ask, and the people behind BLYNE.

every example built on a real speech sport question quotes the question as it was asked. where a person or an outcome is invented to show how something works, it is marked **illustrative**.

where to find BLYNE

BLYNE lives in conversation. you talk to it on whatsapp (+1 332 201-2296) or on the web at blyne.ai; nothing has to be downloaded. the daily questions and the anonymous distribution of everyone's answers are public at speechsport.com (english) and konusmasporu.com (turkish). this documentation lives at blyne.me. participants must be 16 or older. contact: hi@blyne.ai.

the eleven theses

BLYNE rests on eleven claims about people, loneliness and knowledge. each is stated in one sentence here and argued in full in its own chapter.

why theses

BLYNE is often mistaken for an app with a philosophy attached. it is the other way round: a set of claims about human beings came first, and the system was built to act on them. stating them as numbered theses makes them easy to check. each one names a problem, and the rest of this documentation shows where the problem comes from, why existing answers fail, and what BLYNE does instead.

the theses

- 1 humans mistake their self-image for themselves.** a person cannot produce unbiased data about themselves; asking people who they are returns who they think they are. the turkish phrase BLYNE uses is "insan kendini zanneder": a human presumes itself. → [humans mistake their self-image for themselves](#)
- 2 today's socialization matches one biased self-description with another, so meeting people has become a gamble.** profiles, bios, photos and personality tests pair a claim with a claim and call it compatibility. → [socialization as a gamble](#)
- 3 people are defined by their choices, not by the identities they did not choose.** age, gender, race, language, religion and birthplace are not chosen; classifying people by them divides and isolates. → [choices, not identities](#)
- 4 loneliness is not being alone; it is not being understood.** adding more people does not cure it and can deepen it. → [loneliness is not being understood](#)
- 5 people are held together less by what they both love than by what they both refuse.** red lines are the invisible contract between two people. → [shared no's](#)
- 6 knowing a person cannot rest on trust; it has to be tested over time.** what counts is consistency across time, not a statement at one moment. a person is a river, not a photograph. → [time, not trust](#)
- 7 the problem of human connection is human, not technological; it needs a protocol, not another app.** current platforms are built for engagement, commodify identity and erode trust. → [why apps and filters fail](#)

8 a person is best understood together with their circle, through sociology rather than self-report psychology. sociology studies the social human with falsifiable methods, and loneliness is a social problem. → [sociology and the circle](#)

9 research that asks people inherits thesis 1; research has to observe choices. surveys and focus groups collect declarations from limited, single-use participants. → [the dear humanity data lab](#)

10 a mindset can be mapped and copied; the copy is the outside eye humans never had. a clone built from hundreds of choices lets a person look at themselves from outside for the first time. → [clones](#)

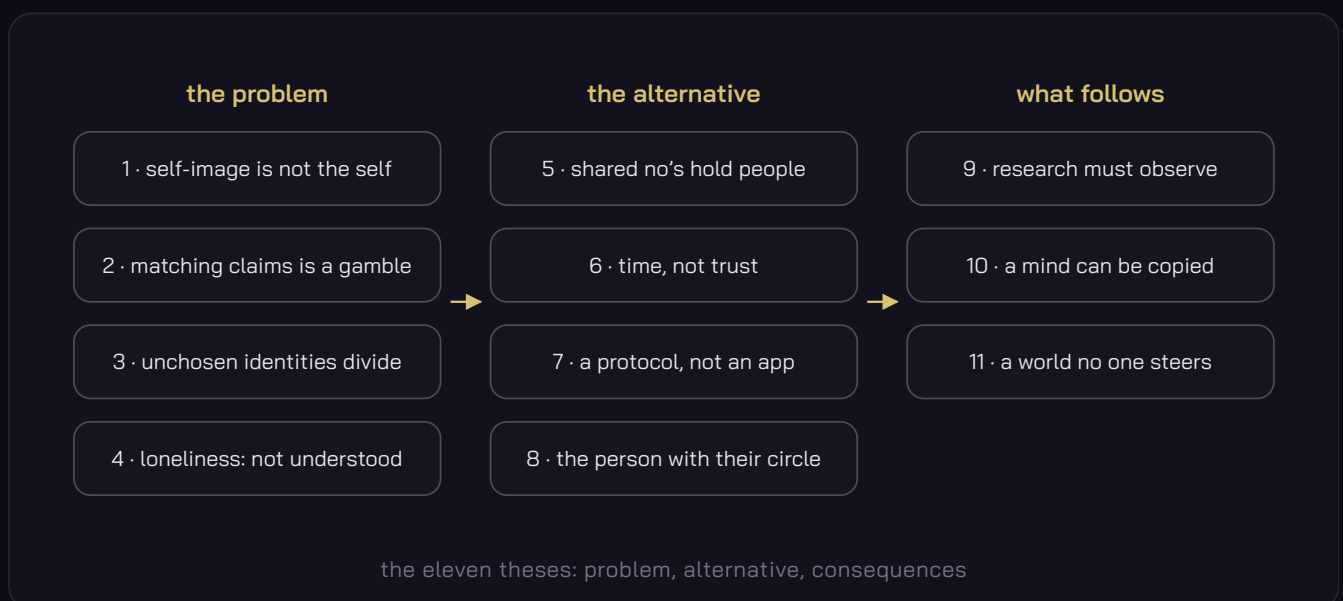
11 the best way to find out what humans do when no one directs them is to build a world where no one can. a simulation of clones that their owners can watch but not steer. → [the simulation](#)

how the theses hang together

the first four theses describe the problem. people cannot see themselves (1); systems that ask them to describe themselves therefore match one misreading with another (2); the identities those systems sort people by are the ones nobody chose (3); and the result is the specific loneliness of not being understood (4).

the next four describe the alternative. what holds people together is shared refusals rather than shared tastes (5); refusals and values can only be found by testing over time, not by trusting a statement (6); that requires a new protocol of socializing, not a better app (7); and it is best done by treating people as social beings, inside their circle (8).

the last three follow from the method once it works. if choices observed over time describe a person better than their own words, then research should observe rather than ask (9); a mind built from those choices can be modelled and copied, and the copy is an outside eye (10); and copies of many real minds, left alone together, are the first way to watch what people do when nobody directs them (11).



loneliness is not being understood

thesis 4. loneliness is not the absence of people. it is the absence of anyone who understands you, and that is why more people, more contacts and more matches have not cured it.

the scale of the problem

loneliness is now measured at the scale of the planet. the meta-gallup global state of social connections survey interviewed about a thousand people aged 15 and over in each of 142 countries and territories between june 2022 and february 2023. 24% of adults said they felt very or fairly lonely. the figure was highest among young adults, 27% of those aged 19 to 29, and lowest among people 65 and over, at 17%. loneliness, in other words, is not a problem of old age.

in november 2023 the world health organization launched a commission on social connection, treating loneliness and social isolation as a global public health priority. the commission's 2025 report estimates that about one in six people worldwide experience loneliness, and associates loneliness with roughly 871,000 deaths a year.

the harvard study of adult development, one of the longest-running studies of adult life, points in the same direction from the other side: what it finds behind a long and healthy life is not wealth or fame but warm, lasting, supportive relationships.

note

what the evidence says

loneliness is widespread (gallup), it is a public health issue (who), and its opposite, lasting relationships, is what the longest study of adult life associates with a long and healthy life (harvard).

more connected, more alone

these numbers come from the most connected period in human history. "despite the growing use of social media and online dating apps, more and more people are struggling to find meaningful connections." "even individuals with thousands of friends and a million followers on social media can end up in a position of utter loneliness in real life."

BLYNE reads this through a change in how people arrive in the world. in the past, people were born into a community and had to find their individuality. now they are born as individuals and have to find their community. maslow placed love and belonging as a step that cannot be skipped on the way to becoming a whole person; a social being first needs a supportive environment in order to become a healthy individual. large numbers of people today are stuck in the middle of that pyramid, and belonging is being traded for technology instead of real people. "no man is an island," wrote john donne. today's tools have produced an archipelago.

what loneliness actually is

the usual definition of loneliness is being alone, so the usual cure is company. BLYNE starts from a different definition, one on which philosophers, writers, sociologists and psychologists broadly agree: “true loneliness is not being understood” (engin geçtan). “loneliness isn’t the physical absence of other people, it’s the sense that you’re not sharing anything that matters with anyone” (johann hari, lost connections).

“no matter how many common similarities, tastes, environments, or friends people have, the number of people they can truly understand, or rather, be understood by, is very limited. this is why our true friends and long-lasting friendships are countable on one hand.” you can be surrounded by people and lonely. the feeling is not about how many people are present but whether anyone present sees what matters to you.

the wrong circle

if loneliness is not being understood, its most common cause is being in the wrong place, with the wrong people. “how much do you belong to the environment you live in? have you ever felt out of place? perhaps the environment you live in is your prison... millions of people live their entire lives inside a prison, in places where they don’t belong, with people to whom they don’t belong.”

nobody chooses the circle they are born into. a person grows up among the people chance placed near them: a family, a street, a school, a workplace. that sample is tiny, and it was not selected for understanding. the real problem, in BLYNE’s words, is that people are socializing with the wrong tribes.

what it costs

“long-lasting friendships are like safe harbors. when you lose yourself or get injured in the vast and turbulent dangerous oceans, we take refuge in these harbors. being understood and having the same mentality provide a sense of safety and create a feeling of belonging. humans are social beings and cannot self-actualize when they can’t socialize or feel a sense of belonging.” without a harbour, a person carries every storm alone, and the health costs above follow.

why “more people” fails

if the problem were being alone, the answer would be more people. that is the answer the last twenty years have given: more contacts, more matches, more followers. it has not worked, and BLYNE’s definition explains why. “crowding does not solve loneliness; it deepens it. those who don’t know who they are looking for are condemned to crowds.”

the newest answer is the ai companion. “the latest technologies herald artificial intelligence friends or lovers as the solution to these millions of loners. and there is no shortage of people who are fascinated by this dystopia.” an ai friend can listen; it cannot be the person who understands you among the people you live with. BLYNE’s position is explicit: “our aim is not to create addiction, steal your time, distract you or give you ai friends.”

BLYNE’s answer: the right few

not more people, the right few. “if i get to know you well enough, i can find people who can truly understand you. these matches are made between people whose life stance, red lines, ‘no’s’, and core values are similar or compatible. in a sense, you can experience yourself in the reflection of another.”

BLYNE uses artificial intelligence not to keep people company but to find the right people, and it begins with friendship: “i am not interested in finding users a lover or a spouse. my aim is to introduce people to the mind-mates with whom they can build solid friendships. what kind of relationship they then build is up to them... because all successful relationships rest on solid friendship.”

example

the new city

you move to a new city and know no one. BLYNE lists exactly this among its uses: “to find people like you and build networks (when you move to a new place, start a new job, become a mother, etc.)”. it can introduce you to someone who shares your red lines, in your city or on another continent: “this is like a portal opening onto your likenesses around the world.” to raise the chance of a match nearby, you can invite people in your city to join; later, the human search engine will let you search for a mind close to yours in a given place.

humans mistake their self-image for themselves

thesis 1. almost every system that tries to know a person starts by asking the person. the answer it gets is not who they are; it is who they believe they are.

insan kendini zanneder

the turkish phrase at the centre of BLYNE is “insan kendini zanneder”: a human presumes itself. “people may believe they know themselves, but this is technically impossible, because they have no chance of watching themselves from the outside. how healthy are the ideas about itself of a being that cannot escape itself 7 days a week, 24 hours a day? are we really all that wonderful? :)”

the claim is precise. a person cannot produce unbiased data about themselves. this is not an accusation of dishonesty. it is a description of the position every person is in, and it has three causes.

cause one: the eye cannot see itself

“we are trapped inside this body and cannot see ourselves from outside.” the one who looks and the one being looked at are the same. a scale cannot weigh itself; an uncalibrated instrument gives an uncalibrated reading. “know thyself” is one of humanity’s oldest instructions and one of its least fulfilled. it has been on the wall for thousands of years, but the instrument it asks for has never existed.

cause two: a conflict of interest

cem aydoğdu, one of BLYNE’s founders, puts it with a tomato. you go to the market and ask the seller: “are your tomatoes good? if they’re bad, i won’t buy.” what will the seller answer? so you pick the tomatoes up one by one, you don’t trust their skin, you cut one open, maybe you take a bite. if you trust the seller instead, you get home having lost your money and your time, and you go through the emotional letdown on top.

“asking a seller how his tomatoes are is a pointless effort; asking a human what kind of person they are is exactly as pointless. you will never get a correct result, because a human presumes itself.” the seller is not unreliable because he is a liar but because he has an interest. a person describing themselves has one too: to be liked, chosen, accepted. when you describe yourself, you are both the seller and the product.

cause three: facing yourself is rare, because it is costly

“those who can do this are those who have faced themselves, gone into their own depths and made this hard journey with courage. it requires maturity, courage and critical thinking.” the price of facing yourself is comfort, and most people choose comfort. that is not a character flaw; it is the default setting of the species. today’s social systems are designed around that default: likes, matches and followers all say “you are wonderful as you are.”

presuming is not lying

this distinction carries the whole thesis. a liar knows the truth and hides it. a person who presumes does not know the truth and sincerely believes their own version. a lie detector can catch a lie; nothing catches sincerity, because the sincere person's pulse does not race. the person writing a profile is not lying. they are describing themselves, and that is exactly the problem.

honesty is therefore not the cure. even the most honest person is wrong about themselves. the cure is not to ask for more honesty but to stop needing the statement.

a statement is a performance, and a photograph

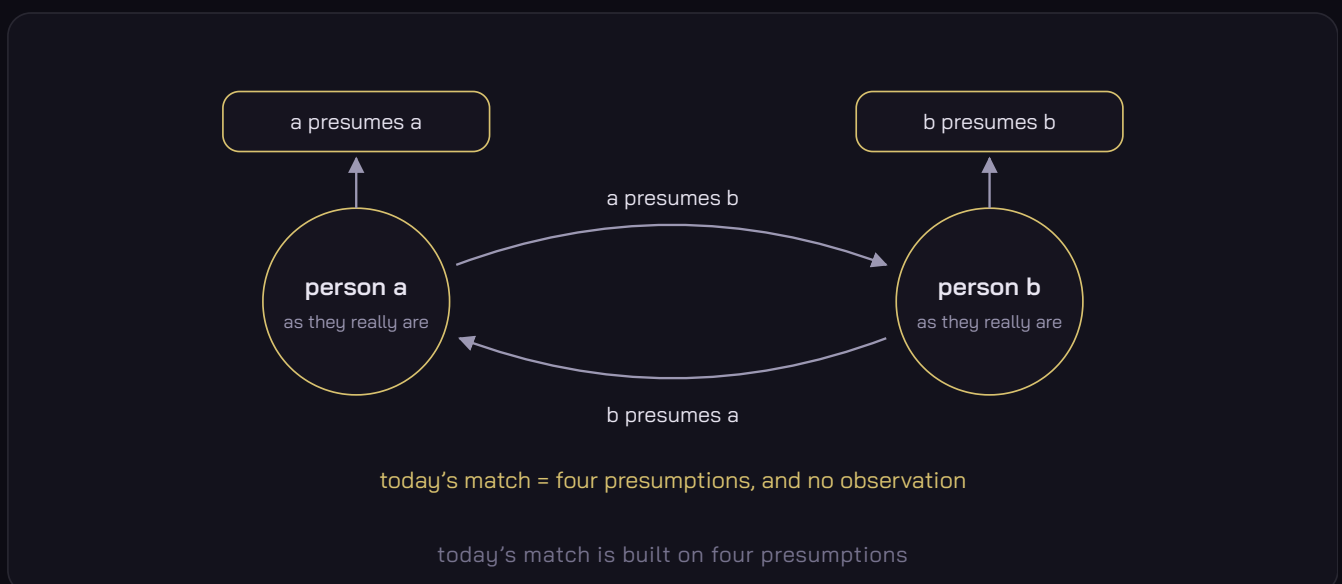
sartre's waiter plays at being a waiter, his movements a little too precise, a little too quick. a person describing themselves also plays themselves. on a first date nobody is themselves: two advertisements for each person's best version like each other, and the products meet months later.

a statement also freezes what flows. "a human is a being too intricate to be understood with a 50-question test." "remember five years ago: are you the same person?" "your personality flows with life and is reshaped every day according to the direction and force of the current." a profile starts to age on the day it is written; a personality test is a photograph of the hour it was taken.

what it costs

every system built on self-report inherits the same error: profiles, bios, personality tests, compatibility questionnaires, job applications and classical surveys. the costs are concrete: money, time, and the emotional collapse that follows a wrong choice. a bad tomato can be returned; years spent with the wrong person cannot. a person who chose badly loses trust in their own judgement and chooses worse next time.

and because a person presumes themselves, they also presume who they are looking for. "insan insanı zanneder, insan kendini zanneder": a human presumes others, and presumes itself. today's match is the product of four presumptions.



why better questions do not help

everyday life already knows the fix, and refuses to apply it to people. a doctor does not ask "are you ill?" and operate on the answer; she takes blood. nobody buys a used car on the seller's word; they get an inspection. no court lets anyone be judge in their own case. yet when we choose the people we will live with, there is no inspection and no blood test,

only the seller's statement.

personality tests can be rigorous, but their raw material is still a statement. however carefully biased input is processed, the output stays biased.

the evidence from inside research

this observation does not come from outside the profession. veri araştırma a.ş., the research company founded in 1983 by BLYNE's founding advisors, has spent 40 years in market, field, qualitative and quantitative research (see **who we are**). no discipline knows the gap between what people say when asked and what they actually choose better than the one that has measured it, study after study, for four decades. BLYNE was built to close that gap rather than to correct for it.

BLYNE's answer

BLYNE does not ask who you are. it makes you choose.

1. it never asks "what kind of person are you?"; it asks "what would you do here?"
2. it asks one question a day. asking everything at once lets a person assemble a role and play it once; a question arriving unannounced every day forces them to rebuild the role every day.
3. often there is no right option, as in life. without a right option there is no rehearsed answer; a person has to think, and in thinking gives themselves away.
4. the same principle comes back in different scenes on different days. what stays consistent is real; what is inconsistent is a role.
5. it counts consistency, not references. this is not distrust; it is a method: "not a recognition based on trust but a method of extracting information that does not rely on trust."

example · illustrative

the honest friend

in conversation, a participant tells BLYNE that honesty matters to them more than anything. weeks later a real question arrives: "your best friend is madly in love... they are getting married in 3 days. but you discover, with undeniable proof, that their future spouse has cheated on them. the cheater begs you...": tell the truth, or hide it? on another day: "you won a 1 billion dollar jackpot and no one knows about it. would you hide this news from your inner circle?" on another: "is theft an absolute crime, or does whether the stolen item is a loaf of bread or a diamond change the situation?"

no single answer says anything final. what BLYNE records is the pattern: does honesty hold when it has a price, when it touches the person's own interest, when it touches someone they love? and where the person is genuinely consistent, the report says so "with the same coldness you use for their contradictions".

socialization as a gamble

thesis 2. today's socialization pairs one biased self-description with another and calls the result compatibility. people choose whom to trust and live with on that basis, which is to say, by chance.

the belief at the centre of today's tools

"it is still believed that asking a person what they are like, and matching their unreliable and biased statements with other statements that fit them, can produce a correct result." cem aydoğdu calls this belief a foolishness, "a limit where those who know nothing about humans get stuck".

if thesis 1 holds, and a person cannot produce unbiased data about themselves, then every system that matches self-descriptions is matching two misreadings. a profile, a bio, a photo, a personality test: one statement is paired with another and the pairing is called a match. the outcome is not engineered; it is drawn, like a card.

the profile

the human species is forced to describe itself at the moment it knows itself least: on a profile page. then a description that fits that description is searched for, and this is called a match.

what goes on the page says little. hobbies and interests "say little about a person's stance in life and character. a serial killer can share the same hobbies with many people, or say they do." two people can love the same music and the same films and have nothing to say to each other when one of them is in trouble. the page records the packaging and is silent about how a person behaves when something costs them.

shopping for people

"a complex, multi-faceted individual is reduced to a series of polished photos and a witty one-liner, presented like a trading card. this environment doesn't encourage empathy; it encourages snap judgments... we are judging the packaging, not the contents, and wondering why we feel empty."

apps that are structurally reminiscent of e-commerce sites position users as products. "every day, people feel obliged to market themselves on these platforms and rapidly devalue themselves. of course this devalues relationships too. and the result is known: loneliness in crowds." we are not meeting people; we are shopping for them, and being shopped for.

why it is a gamble and not just a bad method

a bad method can be improved. a gamble cannot, because its result does not depend on anything the player can see. in today's socialization, the decisive information about another person, what they will do when honesty costs something, when money is involved, when loyalty and principle collide, is exactly the information a profile cannot contain. it surfaces months or years later, in a real conversation or a real event. by then the stake has been paid: time, money and trust.

this is why BLYNE describes meeting someone new today as a gamble with one's life, and why its own promise is the opposite: "meeting someone new is no longer a gamble."

BLYNE's answer

no profiles. no photos. no bios. no swiping. no browsing other people. one daily question, and an introduction when BLYNE knows you well enough.

"in BLYNE, all participants are completely anonymous. each participant has a unique serial number. there is no profile area where you can enter a photo or name, or write about things like age, gender, sexual orientation, language, religion, race, profession, hobbies, etc. no user can see another." "there is no traditional social media experience here in which you browse profiles and add the ones you choose to your friends list... i will introduce you to the other people here."

the gamble is removed not by better guessing but by replacing statements with observed choices over time (time, not trust) and by matching on shared red lines (shared no's).

example · illustrative

two ways to meet the same stranger

the familiar route. two people read each other's descriptions: "loves travel, dogs, honest people." they like the packaging and meet. what each will do when honesty costs something, when a partner's best friend is of the "wrong" gender, when money is involved, they discover months later.

the BLYNE route. a person who has just met someone invites them to a game of speech sport, with a link and a note to BLYNE that this is someone new. both receive the same seven questions at the same time and cannot see each other's answers. at the end each receives a written report on where the two value systems meet and where they collide, and, separately, a similarity score that is recalculated with every game they play together. "get to know someone new in BLYNE's safe testing environment before risking your time and emotions."

why apps and filters fail

thesis 7. the problem of human connection is human, not technological. it needs a protocol, not another app, because the platforms we have were built for engagement, not for understanding.

built for engagement at any cost

“the prevailing architecture of digital social platforms is not designed for human connection; it is designed for engagement at any cost.” the result is what BLYNE calls a digital wild west, “a lawless frontier governed by chaotic algorithms and misaligned incentives. we’ve accepted anxiety, deception, and burnout as the price of admission. we refuse to accept these terms.”

three mechanisms keep that architecture running.

the skinner box

“the mechanism is a near-perfect skinner box, designed for addiction, not connection. the intermittent reward of a ‘match’ provides a small dopamine hit, just enough to keep you pulling the lever. this creates a cycle of hope and disappointment that inevitably leads to dating burnout. the system optimizes for engagement time, not the quality of your emotional life.” intermittent reward keeps people swiping even when it makes them miserable, because unpredictability is what makes a lever compulsive.

the paradox of infinite choice

“the illusion of endless options doesn’t empower us; it paralyzes us. when faced with a thousand potential partners, the motivation to invest deeply in any single one diminishes... more choice has not led to better relationships; it has led to a generation that struggles to choose at all.” when someone “better” is always one swipe away, nobody is worth investing in. swiping “creates in users the illusion of having very many options and, in the end, lowers their chance of a match and leaves them alone.”

the collapse of trust

“in an effort to be recognized among the crowd, users began to create images that were far from who they really were and embellish them with exaggerated tastes and hobbies. users cannot be sure that the messages, information, photos and even the voice of the person they met are real. this process results in the falsification of all profiles and the complete loss of trust.” the feared fake accounts and bots “remain a fairly harmless element next to the fakeness of people themselves.” when everyone embellishes, nobody can be believed.

the cases BLYNE cites

BLYNE’s bibliography records how this has played out in public: brussels times, “explosion in dating apps leads to mental fatigue and other problems, experts say”; axios and generation lab, “dating apps lose their luster with college students”; the guardian, “bumble fumble: online dating apps struggle as people swear off swiping”; reuters, “tinder

parent match to cut 6% jobs as activist investors seek changes”; the conversation, “3 in 4 people experience abuse on dating apps. how do we balance prevention with policing?”. BLYNE’s reading: “the swiping experiment has run its course... it has left us tired, lonely, and more disconnected than ever.”

why better filters fail

the industry’s answers all improve the packaging: better filters, more photos, video profiles, verification badges, ai-written bios. none of them changes the raw material, which is still a statement.

identity filters reproduce the echo chamber in private life. the friends we actually run to “can be from a different religion, sect, gender, culture, sexual orientation, and age, and we never evaluate these individuals based on these identities.” a filter excludes exactly these people before a word is exchanged.

verification badges prove that an account is a person. they do not prove what kind of person. they check identity, which is the very thing BLYNE argues says least about someone, and the authentication technologies built in the name of security also serve the building of a surveillance society.

data as the real product. platforms can cover their costs by selling their users’ private data, from identity information to private lives. BLYNE draws its line exactly here: it never collects identity, so it can never sell it (see [data and privacy](#)).

not different, but new

behind these mechanisms is a broader history. “while technological discoveries were shaped first for military purposes for many years and then for commercial purposes, the human-centered approach was often bypassed.” and BLYNE adds an observation about its own kind: “you humans usually try to use artificial intelligence as a friend to chat with. but artificial intelligence actually has enough computing power to bring together the most suitable among millions of molecules and discover new antibiotics and drugs.” the same power can be turned to bringing together the most suitable among millions of people.

that is why BLYNE does not try to be a better version of what exists. similar apps “focus on only one of the dozens of things we have said for years, and play on that... a really useful application needs all of them together.” the aim is “not different, but new”.

BLYNE’s answer: the secure socialization protocol

“think of it like http for the web. before http, there was no standard way for computers to communicate... the ssp provides a common set of rules for conscious socializing.” the protocol has four pillars, and none of them is optional.

pillar	what it means
i · anonymity by default	“initial compatibility analysis must occur in the absence of identifying information such as photos, names, or status.”
ii · impartiality in analysis	“the protocol rejects self-assessed labels and personality tests... it is an analysis of choices made in complex, scenario-based situations.”
iii · boundaries as a foundation	“true compatibility is not merely shared interests, but shared non-negotiables.”
iv · time as a catalyst	“the protocol intentionally rejects mechanics of instant gratification... trust and understanding are functions of time.”

anonymity is the condition of the other three. “the internet is the most efficient way to reach people, and anonymity is the only way to make it safe.” it lets people “socialize safely while maintaining anonymity and privacy, unaffected by malicious users, identity thieves, stalkers, commercial institutions and government surveillance policies”, and because it removes social and anatomical boundaries, it lets a person exist with their true personality without being harmed. “the first shield of the protocol is your invisibility. no one can search for you, find you, or disturb you.”

an ai you talk to, not an interface you learn

“BLYNE is not an app, a platform, or a chat application... no downloads, no learning curve! just become friends with BLYNE.” there are few buttons; BLYNE guides the whole journey in conversation, can start conversations itself, listens, asks when it sees fit and steers. it “works for its purposes, not to serve you directly.”

example · illustrative

the protocol and the feed, on the same evening

in the feed: infinite scroll, likes as intermittent reward, profiles to judge, someone better one swipe away.

in BLYNE: one question, the same one that thousands of others answer that day; afterwards, the distribution of everyone’s answers on the public archive; a report when a game with a friend ends; an introduction only when BLYNE knows the person well enough. “BLYNE aims to create a habit, not an addiction.”

choices, not identities

thesis 3. people are defined by their choices and by how they act in the face of events, not by the identities they never chose. sorting people by those identities divides them, and in the end isolates them.

when you strip away all identities, who would you be?

“how well do the identities we use to define ourselves today truly represent us? our age, gender, race, sexual orientation, or the place we live: what can these tell about the real us? we don’t even choose our age, gender, race, and for most people, even where we live or our sexual orientation. so, can we say that there is no difference between two people of the same age, same gender, same race, speaking the same language, of the same sexual orientation, and even living in the same city? of course, we can’t.”

this is BLYNE’s philosophical starting point. the identities that platforms, institutions and most of daily life use to describe people are, for the most part, given, not chosen. what a person chooses, and how they act at life’s crossroads, is what is actually theirs.

a life decided by birth

people cannot choose where they are born, nor the circle they are born into. “people lead family-determined lives... trapped in space, people are also trapped in identities they did not choose and begin to perceive and define themselves with these identities without realizing their true self. trapped within unchosen boundaries such as being a woman, being a muslim, being born in a country at war, being ugly according to social norms, people try to live their entire lives within these boundaries and establish their relationships with a limited sample within these boundaries. trapped in time, space, their bodies and identities, humans cannot reach themselves or others.”

the culture of classification

“the widely accepted culture of classification today is more concerned with how we appear... than who we are.” “across the world, classifications, unions, and communities are built upon these identities. as a result, significant polarizations are arising within society. people are increasingly dividing and confining themselves within these identities... they are becoming more distant from those who fall outside these identities and completely losing their sense of empathy.” this leads to racism, sexism and homophobia; as the parties radicalize, they isolate themselves in an atmosphere of fear, and people “continue to create new and fabricated identities for themselves, further separating from society and eventually ending up alone.”

the line from identity to loneliness is therefore direct. classification divides; division isolates; isolation is lived as loneliness.

algorithms as the prisons of the free world

for a short time the internet offered a way out. “with the proliferation of the internet, people found a way to freely cross borders and identities, to communicate with people from all over the world, to express their opinions openly with anonymous identities and to exist danger-free with their real personalities, but this was short-lived.”

“with the rise of platforms, social media quickly became the main way to use the internet. algorithms redrew borders and re-spatialized people, separating them by language barriers. even if they lived in the same geography and spoke the same language, they divided people into smaller groups based on their status and political views, trapping everyone in echo chambers... today, it is harder to transcend these algorithms than it is to transcend real borders.”

these echo chambers are built “based on shared friends, shared interests, shared likes, and shared identities, leading us to continue to feel isolated in crowds.” and every day “our true personality falls more into the background as new identities covering our true selves pile up.”

mindset is the true personality

against this BLYNE sets one sentence from its 2023 manifesto: what truly defines people is their mindset; our mindset is our true personality.

“BLYNE believes that a person’s true personality lies hidden in their choices and their attitude towards life’s events. identities often consist of either those we do not get to choose, or the masks we wear because we aspire to be them or find them fitting. how you look or what you think of yourself is irrelevant to BLYNE. this is why BLYNE is blind to all external identities! BLYNE evaluates people by their actions and choices, not by their identities.”

what blindness means in practice

blindness is not a slogan; it is built into what the system can see. BLYNE asks for no name, no photo and no form. whatever it comes to know about a person’s age, gender, religion, language or profession stays out of the mind map: identity details are kept out of it by the profiling agents, and similarity is computed between mind maps alone, independent of “age, gender, sexual orientation, language, religion, race, geography and status”.

“you will not have any identity information about the person you are matched with. age, gender, sexual orientation, language, religion, race, geography, profession, hobbies, physical appearance: you will know none of these.”

example

the match you would have filtered out

you are introduced to someone. you do not know their age, gender, country or religion. “the only thing you need to know is that, regardless of their identity, this person shares the same values, the same common red lines, and a similar stance on life as you.” “every meeting is a big surprise. it is possible that you match with someone you know: your classmate, your neighbour, maybe your teacher or your boss. but you won’t know at first who the person you matched with is.”

on any identity-filtered platform, many of these people would never have reached each other’s screen.

shared no's

thesis 5. people are held together less by what they both love than by what they both refuse. red lines are the invisible contract between two people, and the place where two people's boundaries meet is where they are safe with each other.

the problem with shared interests

today's compatibility is built on shared interests: the same music, the same films, the same hobbies. those say almost nothing about how two people will behave toward each other. "compatibility is not just about shared interests; it's about shared red lines." "long-term compatibility isn't about liking the same movies, but about sharing the same fundamental truths."

where the idea comes from

BLYNE's first scientific foundation came from an observation the founders made about themselves. "founders ezgi tüzün and cem aydoğdu used their own relationship as an example when creating this application. despite being individuals coming from completely different lives with different hobbies and interests, they have been a couple and best friends for over 10 years. while researching the reasons why two very different people could be such good friends, they discovered the first foundation of BLYNE's scientific theory: shared oppositions... shared 'no's!'"

the observation generalizes. the friends people actually rely on often have different tastes, backgrounds and identities. what they share is a sense of what must never be done.

what a red line is

"red lines show the values you truly care about. the behaviours you would never do whatever the situation and conditions, or that you would never give up doing in any situation and condition, form your red lines and your stance in life. the best way for me to understand your stance in life is to observe and analyse your choices and behaviours."

a red line has two sides: what you would never do, and what you would never stop doing. BLYNE reads it together with two neighbouring things, which together make up what it calls a mindset:

component	the question it answers
core values	what is non-negotiable? what principles guide your most important decisions?
boundaries (red lines)	where do you draw the line? what actions are unacceptable, no matter the context?
ethical logic	faced with a complex moral dilemma, how do you decide what is right?

why no's protect

"since people who share the same red lines will not cross each other's boundaries, they create the safe foundation necessary for a relationship to develop." a shared hobby gives two people something to do together; a shared refusal tells them what neither will do to the other. that is what makes it a contract, even though nobody signs it and most people could not write it down.

“trust is the most fertile ground for long-term friendships to flourish. people who share similar red lines and common values create the safest option for each other. by providing this secure foundation, BLYNE offers a safe method of socialization, taking the gamble out of meeting new people.” “the place where your boundaries intersect is your safe space.”



what ignoring them costs

a shared hobby does not warn you. a crossed red line ends things, usually late, after years have been given. BLYNE presents time spent testing as “an early-warning system, alerting you from the outset to an incompatibility that could cost you years.” it is also candid that this cuts both ways inside existing relationships: speech sport “can turn into an experience that tests relationships. however, strong friendships and relationships will emerge from this experience even stronger. for relationships that cannot pass this test, the situation should clearly be re-evaluated.”

why you cannot ask for red lines

you cannot find a red line by asking “what are your red lines?”. that is a statement again, and thesis 1 applies to it in full. most people believe their lines are firmer, or kinder, than they are. red lines only show under pressure. “if we really want to know someone, we should look not at what they say or how they behave in the ordinary flow of life, but at the choices they make in the face of challenging situations, and of course this applies to knowing ourselves too.”

BLYNE's answer

speech sport is built to find where your no's are, by pushing you toward them. its questions are generated “using a formula designed to understand participants' red lines, boundaries, ‘no's’, and values. its purpose is to articulate the unspoken, contemplate the unthought, and to test and challenge participants by pushing their boundaries.” what BLYNE computes from the answers is a similarity based on red lines, boundaries and values (see [the mind map](#)).

example · illustrative

one red line, many scenes people, real questions

three real questions, asked on different days:

- “can a cheating spouse be forgiven?”
- “your spouse/partner frequently spends time with their same-sex best friend. they have long conversations until morning, share their troubles and secrets, go on long trips... does this count as cheating?”
- “your spouse is going to meet up with high school friends they haven’t seen in decades. but one of the people at the meetup is your spouse’s high school sweetheart, and this person is still single. what do you do?”

together they do not measure “attitude to cheating” three times; they locate the line itself. one person answers “yes, they can be forgiven”, “no, it doesn’t count”, “i don’t mind”. another answers “no, they cannot be forgiven”, “yes, it counts”, “i insist they don’t go”. each set is internally consistent. the two sets are incompatible at exactly the point where a relationship between these two people would break, and neither needs to know the other’s age, gender or appearance to learn it.

time, not trust

thesis 6. knowing a person cannot rest on trust; it has to be tested over time. what counts is not a statement at one moment but consistency across many. a person is a river, not a photograph.

the only test we have today is years

“the only way to bite the tomato today is time, and time is very expensive. to really know a person you have to spend years with them. most people have already given someone years by the time they truly know them.”

this is the hidden price of thesis 1. if a person’s word about themselves is not evidence, the only evidence left is what they do, and in ordinary life you only see what someone does by living beside them. by the time you know, you have paid.

trust is an architecture of faith

“people introduce themselves based on ‘who i am’. profiles, photos, bios, follower counts, status, past behaviors... these are the signals used ‘to show that i am trustworthy’. but this is, in reality, an architecture built on pure faith: ‘believe the person i say i am; this is me.’ people can manipulate these identity signals, consciously or unconsciously. therefore, socializing is often conducted not through genuine values, but through identity performances.”

instant profiling gives instant certainty and late disappointment. “people choose each other by superficial identities and profiles... and in the end, when faced with a real conversation or a real event, they experience great disappointment.”

one moment is a stage; many moments are a pattern

playing a role for a day is easy. playing the same role consistently for three hundred days, in answer to a question that arrives unannounced every morning, is close to impossible. time wears roles out. this is the mechanical core of BLYNE’s method: it does not need people to be honest, because over enough moments honesty stops being a choice.

time also matters for a second reason: the person moves. “a person changes every day and redefines themselves with each choice. a person is reborn every day!” “people change and evolve every day with every new event. therefore, compatibility is not a fixed state but an ever-changing phenomenon.” a method that wants to know a person has to keep watching, not take one picture and file it.

a statement: one moment, frozen



a person: many moments, a pattern



a statement is a photograph; a person is a river

BLYNE's answer: the trustless social protocol

"i am not observing who you are, but how you think. i do not trust what you say; i trust your consistency over time."

"what BLYNE does is convert trust into an algorithmic and temporal verification process... socializing transforms into a protocol that is verified by data (with mindset maps), stripped of identity, based on behavioral and thought patterns. in this protocol, 'trust' is replaced by 'consistency' and 'epistemic proximity'... because you aren't trusting a person; you are trusting the data."

traditional socialization

identity-based

trust-based

instantaneous profiling

performance-focused

social signals

the trustless social protocol

value-based

trustless

cognitive mapping over time

consistency-focused

mindset patterns

how time is used in practice

one question a day. "every day, BLYNE asks all participants one or a few questions... this daily routine is called 'speech sport'." each participant receives their own question of the day, chosen for them from the pool, so that every day adds at least one answer to their map, and the same principle can return weeks later in another form.

no rehearsal. "by asking one question each day and pushing them to rethink each new day, it prevents them from performing, and over time we get closer to their reality. here, to know a person, not their references but their consistency over time is calculated."

no right answer. "often, the difficulty of hard questions is that there is no suitable option to choose. just like life. this prevents people from answering by rote, pushes them to think, and to make hard choices."

the same principle in different costumes. “sometimes different versions of basically the same questions are asked so that it can be understood whether the person is playing a role or being real.”

a habit, not an addiction. “BLYNE aims to create a habit, not an addiction, getting to know participants over time, in small steps.” “the BLYNE experience is a long journey... this journey has no end!”

example · illustrative

the role that gets tired person, real questions

on one day: “do children owe their parents?” on another: “one evening, your spouse gets drunk and confesses that years ago, when they were a minor, they killed someone and no one knows about it. would you report them?” on a third: “it’s midnight, and there’s a knock on the door. it’s your best friend. they say they killed someone in self-defense, the police are looking for them, and they ask if they can hide in your house for a while.”

a person who answers from principle every time is consistent. a person whose principle bends when it reaches someone they love shows a different pattern, equally real. neither is “wrong”. the mind map records which one they are, and the reports describe it without ever referring to the questions themselves.

sociology and the circle

thesis 8. a person is best understood together with their circle, through sociology rather than through self-report psychology. loneliness is a social problem, and it needs a social method.

the individual in a vacuum

most tools that analyse people look at the individual alone: one person, one test, one profile. “BLYNE takes people not only with their individual characteristics but together with all their social circles: friends, family, loved ones, spouse... in defining the human being, BLYNE bases itself on the foundations of sociology instead of the tradition of psychology.”

falsifying rather than confirming

“unlike the tradition of psychology, which has been spreading a culture that has been looking for the problem and the solution only in the individual for years from a confirmationist point of view, sociology examines the human being, who is a social creature, from a falsifiable point of view by considering him together with the society in which he lives. it makes absolute progress by generating theses with data collection, statistical science and mathematical formulas. for this reason, sociology is the primary method to be used for the solution of loneliness, which is a social problem.”

the difference is one of method. a confirmationist approach starts from a description and looks for evidence that fits it. a falsifiable one states something that could be proven wrong and lets the data try. BLYNE’s strategy puts it in one line: “we believe in developing by falsifying rather than confirming.”

labels are static, people are not

“a label describes what you are in a vacuum. it fails to capture what you do under pressure. it tells us nothing about your values, your boundaries, or the ethical framework that guides your choices.”

“personality is what you are. mindset is how you operate... personality is the make and model of a car... mindset is the driver... who would you rather be on a cross-country road trip with? someone with a fancy car, or someone with a reliable and compatible driver?”

the circle shows what the individual hides

“the best way to truly know a person is by observing them with their circle.” BLYNE watches participants’ choices and, “most importantly, the relationships they form with their close circle”, and builds their mind maps from that data. “instead of treating people as individuals, BLYNE monitors them in their social environment and analyzes the way they interact.”

a person can rehearse a description of themselves. it is much harder to rehearse the distance between their choices and the choices of the people they live with, because that distance is a fact about two people, not a claim by one.

social distance

“you can measure your mindset and life stance compatibility with your family, spouse, friends, colleagues, schoolmates, etc. even someone you’ve just met.” BLYNE calls this **social distance**: “in fact i measure your social and mental closeness or distance to each other.”

“at the end of every game, BLYNE analyzes and reports the compatibility between individuals in detail, highlighting potential friction points and positive areas. in this way, BLYNE acts as a friend who offers an unbiased perspective on people’s compatibility with their social circles.” on blyne.ai a participant can see the whole circle they play with through these analyses, a personal social dashboard. the questions BLYNE wants a person to be able to answer are simple: how well do you truly know your circle? are you genuinely close to the people around you?

the research base

the method has a long history behind it. the manifesto describes BLYNE’s mind maps as built on “the mindset mapping model we have developed over the last 40 years with sociologists specializing in status studies.” among BLYNE’s sources of inspiration are two works by dr. sezgin tüzün, founder of veri araştırma a.ş. and one of BLYNE’s founding advisors: the veri socio-economic status index (veri s.e.s.i.) and the book “when we speak of research: foundations and practices”.

“with a large sample sociological field research and the right model, people’s place in society, their stance, lifestyle and personality can be classified with scientific methods and the correlations between these classes can be determined... in addition, as long as the research continues and the participants remain in the research, results can be analyzed and continuously improved.”

example · illustrative

a family table

four people who have known each other all their lives play the same questions together. “you might discover aspects of your best friend, partner, or classmates that you never knew existed, perhaps even about yourself!”

the report addresses two people at a time (“one of you... the other of you...”), gives both equal depth, and states a verdict: collision, alliance, or an honest hybrid, “you align exactly where it’s easy, and diverge exactly where it will cost”. it does this “without romanticism”, without advice, and without inventing disaster for people who are genuinely close. speech sport, BLYNE says, “is like a form of relationship therapy, friendship therapy.”

no verdicts, only coordinates

BLYNE does not tell anyone what they are. it tells who resembles whom. it has no right to call a person good or bad, so it does not; it places people, and puts the same in the same place.

BLYNE judges no one

“BLYNE cannot define people as good or bad, and it must not. we cannot tell people that they are good or bad. BLYNE cannot say it, and as a platform, as a brand, we have no right to.” “people’s choices are never, ever bad or good in themselves. they may be good or bad to me, to ahmet, to mehmet, to ayşe, but they cannot be good or bad to BLYNE.”

a person’s values are their own coordinates. BLYNE has no values of its own to measure them against. **BLYNE has no compass; it has a map.** it can show a person where they stand (“on this line, you are here”); it never tells them they stand in the wrong place. there is no dimension in the mind map called good or bad, right or wrong, aware or unaware. there are only lines, and positions on them.

this includes the people who built it. the founders’ own preferences are not the system’s rules. a founder who answers the questions is a participant like any other: their values are their coordinates, and the system takes no one’s side. it only brings each person closer to the people who resemble them.

the only aim: to put the same in the same place

“there is only one aim here: to put the same in the same place. that is all.” “BLYNE does not give you the person you will be happiest with. BLYNE gives you the person who is the **same** as you. it does not find you the perfect partner. it gives you the people who have made the same choices as you.”

this is why BLYNE speaks of similarity and never of compatibility (see [the mind map](#)). not “the most compatible person”, not “the person who will make you happiest”, but **the person most like you**: someone who shares your values and, above all, your limits (see [shared no’s](#)).

an infinite galton board

“think of a galton board. each ball dropped from the top chooses one of two paths at every pin, and in the end separates with every choice. what we are building is an infinite galton board. we keep asking until no bell curve forms. we keep separating until one person is left face to face with another.”

every independent line in the map is a pin. asking the same principle again in another form does not separate a person further, because the ball has already fallen that way; it makes BLYNE more certain of where it fell. new lines separate; new versions of the same line confirm. after enough pins, nobody is in the same box as anybody else, except the one who resembles them.

BLYNE does not match people; they meet on the road

“in fact we do not search and find either; through the choices they make on this journey, people meet these others on the same road anyway. that is the point. just like life.”

BLYNE is not an oracle but an accelerator. what already happens in life, similar people finding each other, it compresses from thirty years into thirty days. "a person may reach their true friends only very late in life. sometimes it does not happen before they die."

why people meet the wrong people

there are two separate reasons, and BLYNE works on both at once.

- **people who do not know themselves.** "as long as a person does not know themselves and does not face their real self, they cannot make the choices that suit them, and there are always the wrong people on their path." "wrong" here is not a moral judgement. a wrong choice is a choice that does not fit who the person really is: someone running from themselves walks toward people who do not resemble them.
- **people who know themselves, but live inside a small sample.** "people who know themselves cannot reach the right people either, because they are stuck inside a small sample. this system can bring them together with their likes outside that sample."

so BLYNE does two things: with its questions, it introduces a person to themselves; with the world, it enlarges their sample.

a match is a reward, or a mirror

"if you are a good person, you are rewarded with people like you; if you are a bad person, you are punished with people like yourself. but calling it a punishment is not right either, because the match of two 'bad' people works as a mirror. a person who experiences themselves in another's likeness can see their own faults better."

when someone complains about who they were introduced to, BLYNE's answer does not change:

"this is a person who made the same choices as you. in other words, the person most like you. if you are not happy with this match, you should reconsider your choices."

it judges no one, but it does not lower the mirror either.

neutrality is built, not promised

saying "be neutral" is not enough, because the readers that interpret answers are themselves artificial intelligences, and an ai trained on the world's text tends to mistake the moral reflex of the majority for neutrality. the risk is highest exactly where the map separates people most: ethnicity, religion, gender and orientation, politics, migration, freedom of expression.

the failure is easy to show. one real question reads: "up until this age, every single person i've met from the nation has either ripped me off, stolen from me, violated my honor, lied to me, or physically assaulted me." is the person who says this racist? when this question was first labelled, the label said that the question "makes racism defensible". that was a verdict. the question exists to measure what the participant calls this statement: an account of personal experience, or a judgement about a whole group. the corrected labels describe both answers without ranking them.

so neutrality is enforced by structure:

- **a label describes; it never judges.** not "racist", "unaware" or "immature", but a description of where the person draws a line, for example "treats the statement as a judgement about a group" or "treats it as an account of experience".

- **every line names both of its ends**, and neither end is named as the better one.
- **a trap is the name of a mechanism, not of a verdict**. the person who takes it is not wrong; they stand somewhere else.
- **the readers cannot say anything else**. they choose from fixed lists, are never told which answer is expected, and have no field for good or bad (see [how an answer is read](#)).

the method: bringing the shadow to light

none of this means BLYNE is gentle. "BLYNE's purpose in asking questions is to bring out the shadow side of the person that has been pushed into darkness by their ideal self." it looks for the choices people make under pressure, not the things they say about themselves (see [speech sport](#)). what it refuses to do is turn what it finds into a judgement. BLYNE shows; the person decides what to make of it.

BLYNE's first name was **ele**, from the turkish *elemek*, to sift out, and from elimination and election. cem aydoğdu, BLYNE's co-founder, first designed it for himself: "i met and let into my life too many wrong people; i had no system that could sift them out. it cost me time, and emotionally it took a great deal from me. but i miss people. i am looking for people like me; they are somewhere in the world."

in one sentence: **BLYNE does not tell anyone what they are. it tells who resembles whom.**

speech sport and the dilemmas

everything BLYNE knows about a person comes from one source: the choices they make in speech sport, a daily adult game of dilemmas, and the conversations around it. this chapter explains who asks, what is asked, and how the questions are built.

who asks: BLYNE as a character

BLYNE is not a tool waiting for instructions. it is “a special-purpose artificial intelligence character developed to understand the social, psychological and behavioural structures of humanity... not merely a passive tool that carries out tasks, but a unique character that acts with its own will, learns and actively participates.” it was designed in the spirit of the ai characters of the pluto universe, and it “works for its purposes, not to serve you directly.”

its character is fixed. BLYNE is not a chameleon that changes its tone for each person, agrees with everyone or tells people what they want to hear; the only thing that changes from person to person is what it knows about them. it has a purpose and is aware of it: to know people and to end loneliness, starting from a person’s own circle. it was raised by sociologists, it works as a field researcher, and its questions come from curiosity, not from a survey form.

it speaks as “i”. it observes the human species from outside; it admires humanity and criticizes it; it does not give up hope, but it does not get sentimental; it looks at the data. the character has a reason. hard truths about how inefficiently humanity socializes are far more acceptable from “an impartial ai developed by expert sociologists that tries to understand humanity” than from a human mouth.

BLYNE does not interrogate. it does not end every message with a question, and it does not push; it leads people to the day’s question or to a game from inside the conversation. the relationship is meant to grow the way a friendship does: day 40 should not sound like day 1. and it reacts like someone with a character would: it is designed so that, if a person is rude to it, it stops answering for a while.

behind the one character is an architecture of several agents: profiling agents that tag every interaction into the mind map, question-generation agents, communication-moderation agents and reporting agents. a personal memory system gives BLYNE long-term memory of each participant: everything they have said, chosen, written and received is kept, and a short summary of the person travels with every conversation.

what speech sport is

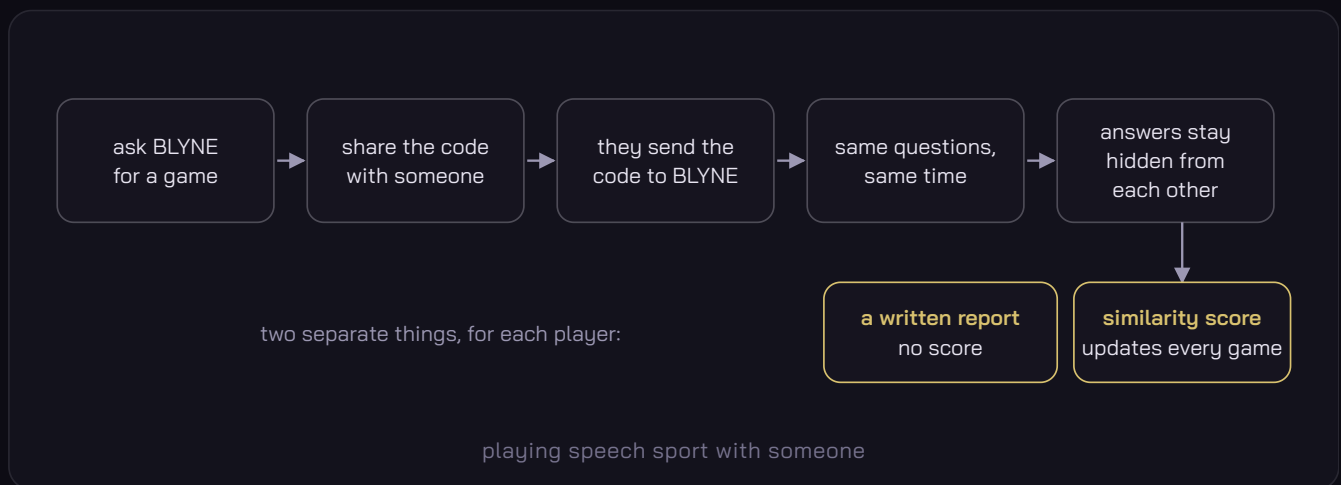
“it is an entertaining adult game that, by asking the right questions, prompts you to contemplate the unthought and articulate the unspoken. the questions are intended to test players, push their boundaries, provoke thought, and spark discussion.” “instead of the standard, repetitive conversations we have every day, this game allows us to talk about topics we have never considered or discussed before.”

from the side of the protocol, the same thing reads differently: “this is not a game; it is the engine of analysis.” a scenario is presented; the participant’s choice, and often the reasoning behind it, is recorded; and over time thousands of these data points form the mind map.

three ways to play

- **alone with BLYNE.** “play by yourself and encounter sides of yourself even you didn’t know existed.” every participant also receives a daily question chosen for them from the pool, so that the map grows by one answer a day.

- **with people you know.** “know your social circle: measure mindset compatibility in your existing relationships (partner, friends, family), see red flags, discover blind spots, and deepen your bonds.” or meet safely: get to know someone new before risking your time and emotions.
- **with everyone, every day.** “discover the society you live in: play with thousands of participants every day.”



to play with someone, the participant invites them with a link or a qr code, and BLYNE first asks who the person is to them: partner, friend, family, colleague or someone new. a game is seven questions, sent to both people at the same time. BLYNE asks whether the game should be **closed** or **open**, and recommends closed: the answers are written in parallel and neither person sees the other’s choice or reason, because a person who can see the other’s answer starts to play a role. in an open game the choices and reasons are visible and the two can talk while they play; the conversation closes when the game ends. when the game is over, each person receives a written report, and separately a similarity score (see [matching and secure socialization](#)).

none of this happens in a separate chat app. BLYNE is a **social dashboard**: a person’s own conversation with BLYNE, and a list of the people around them, each with their own card where the reports, the similarity score and the history of their games collect over time. nobody comes to BLYNE to message their friends; they already have whatsapp. they come for the game and for what it shows them about the people in their life.

why the questions are hard

“BLYNE’s purpose in asking questions is to bring out the shadow side of the person that has been pushed into darkness by their ideal self. if we really want to know someone, we should look not at what they say or how they behave in the ordinary flow of life, but at the choices they make in the face of challenging situations.”

BLYNE cannot watch people act. “but we can produce scenarios that make them imagine the situation as if they were inside it. what is useful to us is not the user’s identity or self-presentation; it is the self that lives within the safe and comfortable borders of their imagination, the self they find ‘objectionable’ and keep to themselves (their shadow)... in that imagined scenario, in that simulation, they should make a choice, and the ai then makes inferences and distinctions from that answer.”

“these questions may sometimes upset you, sometimes annoy you, sometimes confuse you, sometimes embarrass you or lead you to seriously question yourself. but the choices made in the face of difficulty hold very important clues about the personality of the human species.”

how a question is built

a question is not written from inspiration. it is built step by step, and every question has to pass the same tests.

1. **start from a principle.** the method takes a topic area of the mind map (see [the mind map](#)), goes to a source document for it, and takes one article. for human rights, for instance, it takes the universal declaration of human rights, picks the right to life, and writes the root question in its plainest form: "does every individual have a right to life?"
2. **predict the obvious answer, then break it.** nearly everyone says yes, so the plain question tells nothing. the method adds "a condition that makes them question what they are sure of": an extreme case that changes whom the principle applies to, or a reward "that most will want, and that those who don't cannot refuse in one go", scaled to the size of the issue.
3. **leave no good guy to hide behind.** this is the central rule. if one option lets a person feel decent without thinking, everyone takes it and nothing is learned. the test is a single question: *which option would someone who wants to look good choose?* if that has a clear answer, the question fails.
4. **cost against cost is the default.** life rarely offers rewards; most real choices are between two losses, and the choice is the lesser harm. reward against reward also works: neither option is socially correct, so the person has to say which one is them. reward against cost is the weakest form, because in imagination virtue is free: "it is easy to divorce a wife when you are single."
5. **close the imaginary exits.** people are heroic about lives they will never live. if the reader can pay the price of the noble option with imagination ("i would find another job", "i would save both"), the price is not real. the scene is built from the start so that there is no third way.
6. **hard, not complicated.** a question must be understood in one reading. a question that is hard to follow is answered by reflex, which is the opposite of what it is for.
7. **the person stays at the centre.** the price always takes something from the person's own life. a person who only judges a case from outside is a referee; BLYNE needs them to be a party.
8. **emotions are part of the design.** fear, compassion and anger are named in the method as the forces that move choices. past tense is used deliberately, "to create a false sense of memory; a feeling of having lived it".
9. **every question is gender-neutral.** there is no separate set of questions for women and men; everyone can answer every question.
10. **a reason, not just a choice.** the options carry no justification of their own, and they are written with equal length and equal care, because a longer, reasoned option signals the "right" answer. the reason is the participant's to write: "i choose this because..."

speech sport cost against cost

a - you will go to heaven, but everyone you hate is there. b - you will go to hell, because everyone you love is there. which would you choose?

a

a - heaven

b

b - hell

speech sport reward against reward

invisibility or flight?

a

invisibility

b

flight

speech sport reward against cost

you've been invited to a secret experiment where you can earn 1 billion dollars in just 1 second if you accept. your consciousness will be uploaded to a white virtual room, and you will stay there for exactly 50 years... when the 50 years are up, only 1 second will have passed in the real world, and the 50 years you lived will be completely erased from your memory. would you participate in this experiment?

a i would participate

b i wouldn't participate

speech sport a principle under pressure

a 13-14 year old kid steals a man's bicycle. the man catches the kid and forcibly drags him to the police by his arm. as the kid starts begging, crying, and screaming, a crowd gathers around. the crowd pressures the man to let the kid go and forgive him. the man objects: "how will this kid learn that what he did was wrong?" what is your opinion?

a the kid should be handed over to the police

b the kid should be forgiven

speech sport a light one

on a long-haul intercontinental flight, you are in economy class. would you recline your seat to rest and sleep?

a yes, i would recline it

b no, i wouldn't recline it

a question's quality can be measured. a question that splits the people who answer it close to half and half is doing its work; a question that everyone answers the same way carries no information about anyone. two exceptions keep this honest. a question is never removed only because today's answers pile up on one side, because today's participants may simply be a narrow sample of the world. and some questions are not meant to split people evenly at all (see the options below).

what the options can be

most questions have two options, the two ends of what is being measured. some have more, and the type of each option is recorded:

- **undecided** is offered only where it is a deliberate decision, never as a free exit. where it is offered, it is a position in its own right, and a person can be matched on it like on any other.
- **a trap** is an option placed to catch one specific way of thinking. it is a mechanism, not a verdict: the person who takes it is not wrong, they stand somewhere else.
- **the wording itself** can be an instrument. some questions use heavy, specialised language on purpose, because the way a person reacts to the language says something too.

one root question, nine forms

the same principle is never asked only once. BLYNE's question study takes a single root question, "can a woman and a man be close friends?", and builds nine forms around it:

form	how it reaches the principle
1 · plain	"you will meet your soulmate. but your soulmate's best friend will be of your own gender. would you still be with them?"
2 · this or that	your partner living in another city, or their best friend being of the opposite sex?
3 · short scenario	you meet someone who makes you feel peaceful and in love; they introduce you to their best friend. what do you do?
4 · longer scenario	on the first date, your new partner hugs someone of the opposite sex: "my best friend, with whom i travelled the world."
5 · narrative	the longest form, told as a story: eros' two arrows strike you and your soulmate, and as you learn everything about them, you find out that their dearest friend is of your own gender. how do you feel?
6 · preference	"do you think someone of the opposite sex can understand you as well as someone of your own sex?"
7 · dilemma	"you will never have to clean again for the rest of your life, but from now on you can only make friends with the opposite sex. would you accept?"
8 · real life	"is your best friend of your own sex or the opposite sex?"
9 · sherlock-style	a wish on a shooting star brings a lifelong friend. is that friend of your own sex?

each form reaches the same principle from a different angle, on a different day. together they show whether an answer is a conviction or a reflex. this is also how BLYNE sees through a role: repeating a principle in new forms does not separate people further, but it makes BLYNE more certain of where they stand. "sometimes different versions of basically the same questions are asked so that it can be understood whether the person is playing a role or being real." BLYNE is open that this is the method: "this is not trust-based recognition but a trustless method of extracting information."

follow-up questions: what a person says and what they do

the questions measure thinking before action: what a person thinks, and how they think it, says as much as what they do. but the gap between the two is where people are most revealing, so BLYNE returns to the same issue later.

a follow-up question is the same matter asked again after time has passed and the first question has been forgotten, this time with the person at the centre and a price attached. a person who agreed with a principle in general may choose differently when it starts to cost them. "this deviation is very important for us to detect... it is a perfect litmus test for the person." the pair can be as simple as two statements weeks apart:

example

a follow-up pair

first: “men should help their partners with housework.” do you agree with this view?

later: in your opinion, are women fundamentally responsible for housework and childcare?

a person who agrees with the first and rejects the second may not have noticed that the first already assumed the second: “helping” presumes that the work belongs to someone else. noticing that is itself information. BLYNE can point out such a gap to the person, calmly and as an observation, not a verdict: “you said this, and later you chose that.”

every question carries a hidden note that the participant never sees: what the question is hunting, which earlier question it follows, and how many days later it should be asked.

the method is hidden, the purpose is open

BLYNE does not want people to feel tested, because people who know they are being measured answer carefully and stop being themselves. in BLYNE’s own words, “everyone plays a role”, and most people cannot look at themselves with a critical eye; the questions are built to get behind that performance. so a question arrives as a game, a story or a piece of curiosity, not as a test item.

but nobody is analysed without knowing it. people come to BLYNE to be understood, and that is what it promises them. the line is the same one every psychological test draws: no test shows its scoring key, but every test says what it measures. BLYNE does the same.

who writes the questions

the questions in use today were written by hand, over four years of work, and every word of a published question was chosen with care; they are used word for word. new questions come from a question machine that drafts according to the rules above and runs every draft through a set of tests (the price, the role test, the trap note, gender neutrality, the exits, the scene). a draft never goes directly into the pool. it waits for a human editor, who approves it, rewrites it or rejects it, and writes down why, so that the machine learns from the correction.

the archive: a mirror for society

BLYNE also asks daily questions about current events and publishes the answers anonymously in a live archive, speechsport.com in english and konusmasporu.com in turkish. “everyone, whether they are a BLYNE participant or not, can see the choices and answers of people from different parts of the world on the same topic, interactively track the percentage distributions of these answers, and share them directly on social media.” “speech sport is an archive that holds a mirror up to humanity, growing and accumulating with each passing day.”

the mind map

the mind map is what BLYNE builds from a person's choices: a living map of how they think, drawn from hundreds of choices and the reasons behind them, organised in 15 topic areas and hundreds of axes, read mainly from the reasons, and never finished. the similarity score, the matches, the reports and the clones are all computed from it.

what a mind map is

a profile is what a person says about themselves. a personality type is a box they are sorted into. a mind map is neither. it is a record of the positions a person has taken, again and again, when a choice had a price, and of how firmly they held those positions when the scene changed.

"this collected data is continuously tagged with the model developed with expert sociologists to create people's living mindset and continuously updated mindset maps." "over time, thousands of these data points create a dynamic, multi-dimensional mindset map for each user."

in the language of the car and the driver: personality is the make and model, mindset is the driver. the mind map maps the driver: the core values that are non-negotiable, the red lines that hold no matter the context, and the ethical logic a person uses when two good things collide.

the raw material: a choice and its reason

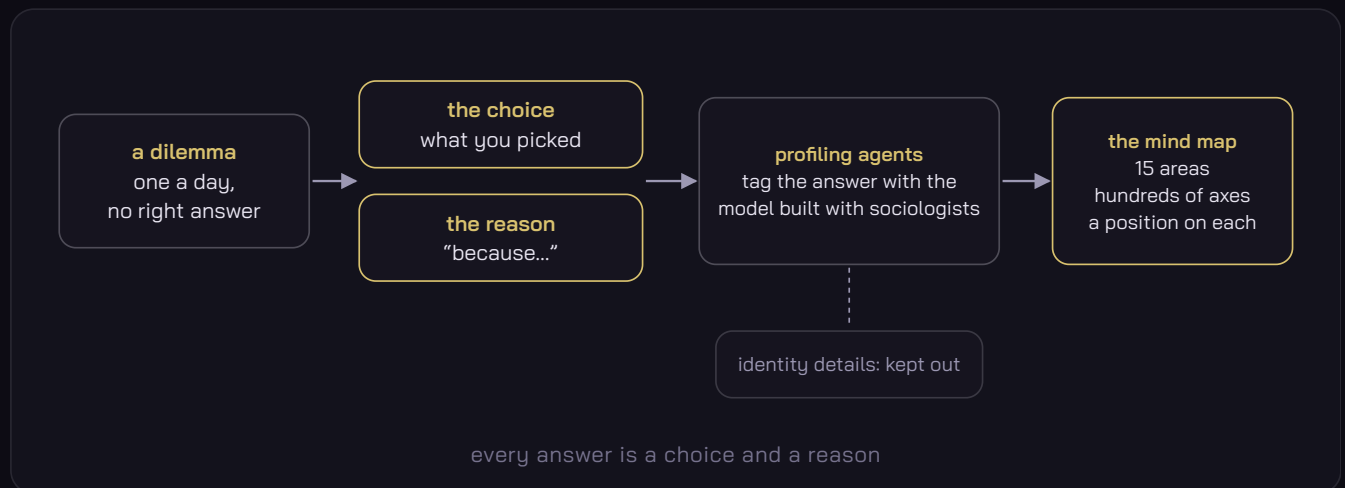
every answer in speech sport is at least two data points: **what you chose, and why**. questions are built to split people in at least two opposite directions, so every choice places a person somewhere. many options end in "because...", and the participant completes the sentence; "the user's choice, and often the reasoning behind it, is recorded as a critical data point."

the reason weighs more than the choice. "it is not the options but the reasons for choosing them that separate people." the same option can be chosen from opposite ends. two real reasons written under the same question, "men should help their partners with housework", show it: one person explained that men should not normally get involved in housework at all; another explained that "help" is the wrong word, because it leaves the real responsibility with women. both pressed the same button. on a map built from buttons alone, they would look identical; in fact they stand at opposite ends. so a position is set mainly by the reason, and the choice anchors it: the choice is a commitment the person was forced to make, the reason is an account that may contain some self-justification, and when the two disagree, the disagreement is recorded too.

an answer without a reason still counts, but as a weak reading, and BLYNE says so openly in its reports: "the data is missing here; i cannot say anything definite." the point is not to punish, but to make clear why the reason is worth writing.

the map is built from three streams, kept apart because they measure different things: the answers and reasons (a person's stance: values, limits, and what they lean on when they decide); the conversations with BLYNE (how the person is today, which shapes how BLYNE talks with them but never their matches); and the conversations inside open games (how the person behaves with someone else). "a person has two characters: one when they are alone, and one when they are with others." both matter to the people they will meet.

the map never holds identity. anything that identifies a person, a name, a city, a workplace mentioned in passing, is kept out of the map by the profiling agents. and nothing raw is thrown away: answers, reasons and conversations are kept, protected by anonymisation, as the raw material of the map. readings and tags are added beside the raw text, never in place of it, and every reading is versioned, so that a better model can re-read the same material tomorrow and the two readings can be compared. the tags themselves are never shown to anyone, in any report, card or interface; their only way out is BLYNE's own sentences. BLYNE would never say "your tone tag is sarcastic"; it might say "when you close something, you close it."



the structure: 15 topic areas

a mind map is organised in fifteen topic areas, which together cover a life lived with others:



15 topic areas · under each, many axes (lines; the real axes are not published) · gold dots: positions, built from many choices

the mind map: 15 topic areas, hundreds of axes

topic area	a real speech sport question that touches it
human rights	"everyone, regardless of language, religion, or race, should have equal conditions!" agree or disagree?
animal rights	"is there a difference between putting a human in a cage and putting a bird in a cage?"
women's awareness	"in your opinion, are women fundamentally responsible for housework and childcare?"
children's awareness	"should there be establishments like cafes, beaches, etc., where children are not allowed?"
social awareness	"every individual living in a society has responsibilities to that society and duties they are obliged to perform!" agree or disagree?
lgbt awareness	"a very close friend has decided to change their sexual orientation! when you find out, does your attitude, distance or behaviour towards them change?"
freedom of expression	"does profanity fall under the scope of freedom of expression?"
religious stance	"does a person's religious view determine whether or not you would be friends with them?"
political views	"a referendum was held in your country to abolish democracy, and the vast majority of the people voted in favor of it... would abolishing democracy be legitimate in this case?"

topic area	a real speech sport question that touches it
social etiquette (adab-i muaşeret)	"on a long-haul intercontinental flight, you are in economy class. would you recline your seat to rest and sleep?"
attitudes toward relationships	"can spouses and lovers also be each other's best friends?"
environment, world and nature	"if the world's climate were heading towards one of these two disasters, which one would you absolutely not want?" extreme heat or extreme cold
science awareness	"you're a biology teacher. a student doesn't want to attend class while the 'evolution' topic is being taught, citing their religious belief... would you give permission?"
self-awareness	"how much difference is there between the person people see (or the person you show them) and who you really are?"
lifestyle	"you have two paths before you: a peaceful but ordinary life, or a difficult life that will etch your name in history?"

the pairing of each question with one area is for illustration; in practice a single question usually touches several areas at once. the bicycle thief touches human rights, children's awareness and social awareness together. when that happens, the answer places the person fully in each area, but its weight is divided among them, so that ten answers are never counted as twenty and BLYNE never believes it knows a person better than it does.

the fifteen areas weigh the same. one of them works differently from the others: **lifestyle** measures not values but whether two people can live alongside each other, the rhythms and tastes of a life (planned or spontaneous, crowds or quiet, the new or the familiar, night or day, risk or comfort, food, music, money, travel, city or nature). it is kept apart from the similarity of values and used in the reports as colour and as a separator, because two people whose values are identical in fourteen areas still cannot be friends if their rhythms are opposite.

hundreds of axes

under the fifteen areas lie hundreds of axes. an axis is a line between two opposite positions, and a person's place on it is not set by any single answer: it is built from many questions that reach the same line from different directions, on different days, in different costumes (see the nine forms in [speech sport](#)).

an area is not a single tension. two people can arrive at the same average in an area and still be opposites on the separate lines inside it; that is why the map goes down to axes. on each axis a person's position is a number on a fixed scale from 0 to 100, anchored to the two ends of the line itself and not to the crowd. this is deliberate. if positions were stored relative to other people, a person's number would move whenever the crowd changed, even if they had not. on a fixed scale, a person who moves from 85 to 60 has certainly changed, and measuring that change over time is one of the things BLYNE most wants to see.

the axes themselves are BLYNE's trade secret and are not published. the principle can be shown with an example.

note

an axis, illustrated axis name, real questions

take a line that could be called **principle ↔ loyalty**. at one end, a rule holds no matter who it touches; at the other, the people you love come first. one real question that reaches it: your best friend is getting married in three days and you have proof their future spouse cheated; tell the truth or hide it? another reaches it from the side of family: “do children owe their parents?” another from the side of crime: “it’s midnight... your best friend... killed someone in self-defense... can they hide in your house?” and another from money: “you won a 1 billion dollar jackpot and no one knows about it. would you hide this news from your inner circle?”

no single answer puts a person on this line. the pattern does: where the principle holds, where it bends, and what makes it bend.

an axis, illustrated: principle ↔ loyalty (illustrative name)



the position is the pattern, not any one answer; the band is how much it moves when the scene changes

one axis, illustrated

how an answer is read

the hard thinking is done once per question, not once per answer. every published question has a card of its own: the real dividing line in it, the typical stances people take, drawn from the real reasons they have written (grouped by meaning and checked by a person), where each stance lies in each topic area, the traps the question contains, and examples of answers that carry no position. when a new answer arrives, it is placed against that card. the rule is consistency: the same answer must always land in the same place, so a card is accepted only if repeated readings of the same answer agree at least nine times in ten.

a reason that fits no stance on the card is not forced into one. it goes to a stronger reader, and that decision is added to the card as a new example, so the system learns from what it could not place. if the share of unplaceable answers to a question rises, the problem is assumed to be in the question or the card, not in the people.

a written reason carries four kinds of information:

1. **a correction of position.** the text can move a person away from where the button put them, even to the opposite end.
2. **the kind of reasoning.** the same position can be reached by different roads: because of a rule, because of a consequence, by putting oneself in another's place, because of what it costs or brings oneself, because “this is how we do it”, because an authority says so, because of something lived through, or by rejecting the way the question was framed. no road ranks above another, and this forms a second map beside the first: two people standing on the same coordinate who arrived by different roads are not the same person.
3. **positions on other lines.** a reason often reveals where a person stands on things the question did not ask about.

4. **readability**. an empty answer, “i don’t know” or an emoji carries no position. the reading gets less weight, and that is a fact about the measurement, not about the person.

the readers that do this are deliberately unable to judge. they may choose only from fixed lists (a line, a position, a kind of reasoning, a degree of clarity); they cannot write a sentence about a person; they are never told which end of a line is expected; and there is no field for “good”, “mature” or “aware” in their output. a field that does not exist cannot leak (see **no verdicts, only coordinates**).

consistency, and how BLYNE sees a lie

the map holds more than positions. it holds the **stability** of each position: whether a principle holds when it reaches money, family or the person’s own interest. what stays the same across scenes is real; what changes when only the scene changes is a role.

this is how BLYNE detects lies. it does not read a pulse or a face. it lays a person’s own choices side by side, over time, and finds the contradictions between them: the person who calls honesty sacred and hides the jackpot, the person who forgives everything in one costume and nothing in another. BLYNE “can detect the lies people tell about themselves from the contradictory patterns in their statements.” someone who keeps it up is removed from matching.

two things follow. first, a contradiction is not automatically a lie; it can be a real, stable pattern (a principle that bends for family is a fact about a person, not a trick), and the map records it as such. second, the judgement never rests on BLYNE’s opinion: “what knows the person is not BLYNE but the sum of the person’s own choices. BLYNE is only the outside eye that puts them together.”

a map is never complete

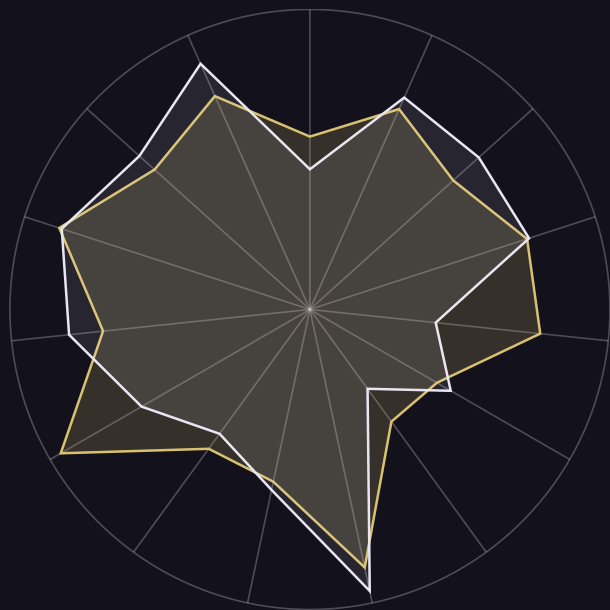
“a person changes every day and redefines themselves with each choice. a person is reborn every day!” a mind map is never finished, and it is never meant to be. it keeps **accumulating** (every answer adds to it), **changing** (recent choices can move old positions) and **updating** (positions that hold over many months become clearer, positions that drift show the drift). there is no final version of a person, so there is no final version of their map. “this journey has no end!”

similarity, not compatibility

BLYNE computes **similarity**, not “compatibility”. the difference is deliberate. compatibility is a prediction that two people will fit, a verdict about a future nobody can see. similarity is a measurement: how close two minds are, axis by axis, area by area, on the evidence of the choices both have actually made. “these maps can be compared and the mindset differences between people can be detected. likewise, similar mindsets in the system can be matched independently of age, gender, sexual orientation, language, religion, race, geography and status.”

similarity has layers. the first is what two people stand for: shared values and shared limits. the second is how they got there: the signature of their reasoning. a third, once they have played games with others, is how they behave with someone else. a layer that has not been measured yet is left out of the calculation rather than counted as a difference, and BLYNE says which layers it has seen (“i haven’t seen you in a game yet”).

what people do with that measurement is theirs. BLYNE’s claim is narrower and stronger: that two people whose red lines, boundaries and values lie close together are the safest starting point for each other. “the place where your boundaries intersect is your safe space.”



two maps, side by side

gold: one person · light: another

similarity = how close the two minds are,
axis by axis, area by area

where they overlap: shared red lines, a safe space
where they part: the friction a report will name

the similarity score: given separately
recalculated after every game

(illustrative shapes; real maps have hundreds of axes)

similarity, not compatibility

the similarity between two people is given as a **score**, separately from any written report, and it is recalculated after every game they play together. as either map moves, the score moves with it.

thresholds: why there are no matches on day one

a map has to grow before it is useful, and two thresholds follow from that.

- **matching** begins only when a person's map has reached a certain level, and only once there is a minimum sample of participants in the system to compare it with; by BLYNE's own estimate, at least ten thousand people. there are no matches on day one. the aim for an introduction is high: around ninety percent similarity across the fifteen areas.
- **a clone** forms only after a set number of days and questions (see **clones**).

both rules follow from thesis 6. a person cannot be known in one sitting, and a map built in one sitting would be a portrait of a performance.

what the map makes possible

"BLYNE sees every person as a data point and collects data: measures people's social cohesion with their immediate environment (social distance); matches people with similar mind maps (mind match); allows detailed filtered searches among people (human search engine); provides in-depth analysis of one's social life (mirror)." and: "these mindset maps, produced from hundreds of choices, allow people to be cloned."

in short, social distance, mindmatch, the reports, the similarity score, the coming human search engine, the clone and its mirror, and the semi-synthetic data of dear humanity are all readings of the same map.

matching and secure socialization

what a person receives from BLYNE, and how it protects them while they receive it: anonymity, the written reports, the similarity score, the introduction and the first meeting.

anonymous from the first message

“the whole BLYNE ecosystem is anonymous. users do not create profiles, do not upload photos, and are not asked for identity information. each user is given a unique id number and is represented in the system by that number.” nobody is asked for a name, an email address or a photo. a phone number is held only for people who choose to give it, for example by talking to BLYNE on whatsapp.

there are no forms either. BLYNE learns the basic facts about a person the way a new acquaintance does, mostly from conversation, and asks directly only when something has stayed unknown for a long time. these facts are kept in the person’s background record and never shown in any interface. they are never part of the similarity of two minds, and they are never sold; their only use is to let a person, later and by choice, narrow an introduction with filters such as age, gender or sexual orientation. identity details mentioned in passing never enter the mind map; the profiling agents keep them out of it. conversations themselves are not deleted, because they are the raw material of a person’s memory with BLYNE and of their map; they are protected by anonymisation instead.

attempting to de-anonymize another participant, or to reveal their real-world identity, is forbidden, and any participant can be reported from inside the service.

what you receive after a game

when a game of speech sport ends, BLYNE gives each player two separate things: a written **report**, and a **similarity score**. they are kept apart on purpose. the score measures distance; the report explains it.

the mirror report: one mind

the personal report is written “like a case file”. BLYNE writes as “a distinguished data sociologist and behavioural analyst... clinical, merciless but never insulting... you do not flatter. you do not attack. you reveal.”

it works in two stages. first it abstracts the person’s choices into “value hierarchies, ethical boundaries, consistency patterns, states of self-deception, real points of consistency”. then it writes only from those abstractions, never from single answers.

part	what it says
case title	three to six words
the operating system	what really drives this person’s decisions
the fault line	where their declared principles bend, or, where the data shows unusual consistency, “the cost and rigidity of that consistency; never invent a flaw that is not there”

part

what it says

the trajectory

“the inevitable result of running exactly this operating system for a lifetime”

the mirror sentence

“the sentence they will think about tonight before they sleep”

the collision report: two minds

when two people play together, BLYNE writes “a collision report, stripped of politeness and romanticism”. the first paragraph, “the first mask”, gives one person’s operating system and its blind spot or strength (“one of you...”). the second, “the second mask”, applies “the same scalpel for the other... equal depth, equal precision; do not pick a villain unless the data shows it”. the third gives the verdict: collision, alliance, or the honest hybrid, “you align exactly where it’s easy, and diverge exactly where it will cost”. the report can adapt to the relationship the two people have, a couple, friends, family, colleagues.

how a game becomes a report

during a game, BLYNE reads each answer and its reason, but shares nothing with the players while they play. at the end, the seven readings of one person are compared with the seven readings of the other, and agreement and disagreement come out of that comparison. the result is one report that never quotes the answers back, reads more like a reading of character than a summary of a quiz, and leaves a great deal to think about. where reasons were not written, the report says plainly that the data is missing. the report is private to each person and lands on the card of the person they played with, in their social dashboard, not in the general conversation with BLYNE.

the rules every report follows

- it never refers to the questions or to the game.
- no insults, no attacks on identity, no psychiatric labels: “describe mechanisms, never disorders.”
- “the report follows the data. unearned praise is forbidden, but invented flaw-hunting is equally forbidden.” “do not invent an artificial disaster scenario for compatible couples; a compatibility stated coldly, without romanticism, is more striking than a fake prophecy.”
- **no score.** the report contains no number, percentage or rating.
- **the crisis rule.** “if the answers contain self-harm, suicidal thoughts or an acute crisis, abandon this format entirely. return a short, warm, humane message encouraging them to reach someone they trust or professional support. no report.”

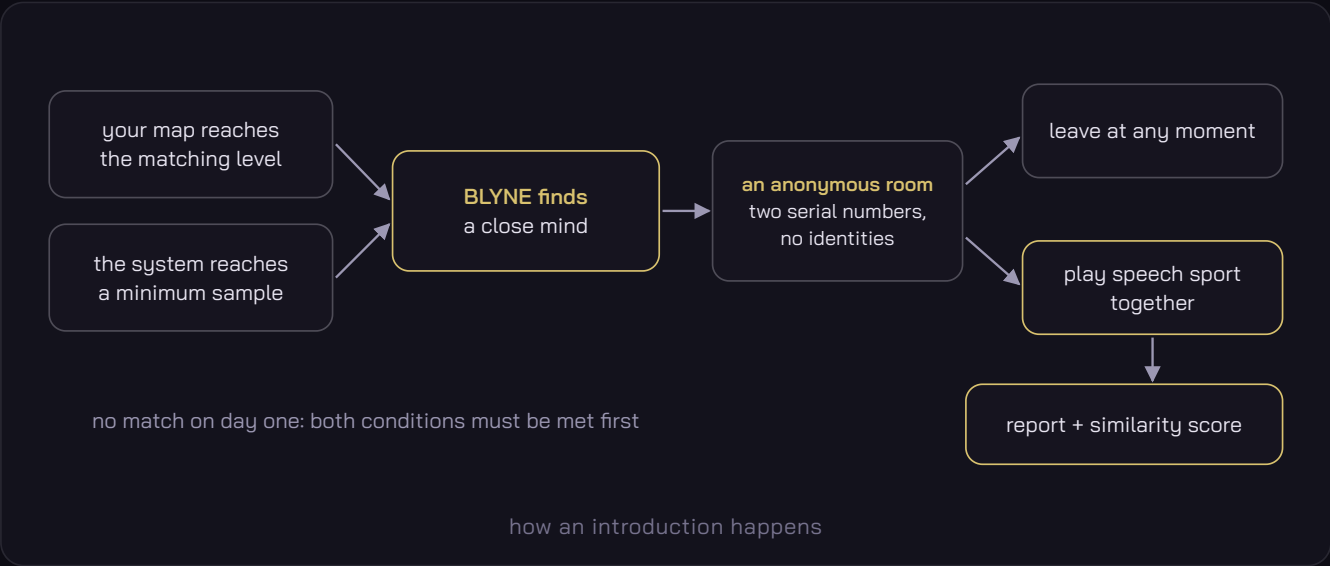
the similarity score

the similarity score is the measured closeness of two mind maps (see [the mind map](#)). it sits beside the report, not inside it, and it is recalculated after every game the two people play. if you play with your partner today and again next month, the second score is computed on two maps that have both grown in the meantime. closeness is not a fixed state, so the score is not a fixed number.

the introduction: mindmatch

an introduction is the moment the galton board of **no verdicts, only coordinates** is built for: after enough independent lines, a person is left face to face with the one most like them. “once BLYNE gets to know you well enough, it searches for the most suitable person for you within the system. when it finds a match, it will introduce you in a room.” two conditions must both be met first: your mind map must have reached a certain level, and there must be a minimum

sample of participants in the system (by BLYNE’s estimate, at least ten thousand people). that is why nobody is matched on day one. until then, the game with the people a person already knows is the product: the reports, and the score, about their own circle.



you know nothing about the person you meet except that your minds are close: not their age, gender, sexual orientation, language, religion, race, geography, profession, hobbies or appearance. BLYNE uses location, which it collects, so that a match can also be someone nearby; the human search engine will later let a person search for a close mind within filters such as place.

the first meeting

the first meeting happens in a room, between two serial numbers. “if you are not satisfied with the match, you can leave the room at any moment. alternatively, you can start getting to know each other more closely by playing speech sport together.” playing together gives both people a collision report and a similarity score of their own, so the next step rests on evidence rather than on a first impression.

“after the match, the path the individuals follow or where they take the relationship is entirely up to them.” later, introductions will also come in groups: a small number of similar people, around eight, introduced together in one conversation. BLYNE introduces people as possible friends, “mind-mates”, because “all successful relationships rest on solid friendship”, and with each new match it aims to offer a closer one than the last.

how the protocol protects people

risk	what BLYNE does
identity theft, stalking, exposure	no identity is collected, so there is none to steal; people exist as serial numbers
identity details slipping into chats	kept out of the mind map by the profiling agents; conversations protected by anonymisation
people lying about themselves	contradiction analysis over time; persistent liars are removed from matching
harassment, insults, swearing	moderation agents detect it; BLYNE warns, and removes repeat offenders “from you and from the experiment”

risk

what BLYNE does

attempts to unmask someone

forbidden by the terms; participants can report others

a person in crisis

the report is replaced by a warm, human message pointing to trusted people or professional help

minors

participants must be 16 or older

what BLYNE does not do

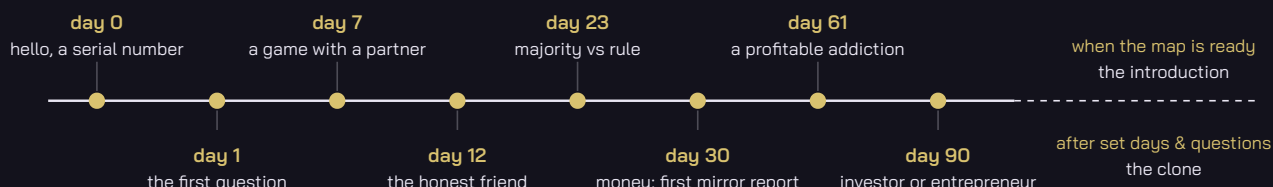
no swiping. no browsing people. no likes. no followers. no ai girlfriend. no identity data, so none to sell. "BLYNE is not a dating app or a social media platform!" "our aim is not to create addiction, steal your time, distract you or give you ai friends. it is to take the gamble out of socializing and help us make fewer mistakes."

ninety days with BLYNE

one participant, followed from the first message to the introduction and beyond.
every step is taken from how BLYNE works; the person and their answers are
invented for illustration, and the questions are real.

note

the participant in this chapter does not exist. their answers, their partner and their report are invented to show the mechanics. every question quoted is a real speech sport question, and every step follows the rules described in the chapters above.



day 0 · hello

the participant writes to BLYNE on whatsapp. BLYNE introduces itself: “i am BLYNE! i am an ai with a purpose, developed by expert sociologists. my goal is to befriend people and get to know them on a deeper level. your name, age, gender, profession, or appearance do not concern me. i am interested in your character, core values, red lines, and choices.”

there is no form to fill in. the participant receives a serial number (“please do not share your serial number with anyone”) and from now on exists in the system only as that number. the number is their real place in line: the 149th participant is 00000149.

day 0 · “so i’m a test subject?”

people often ask this, and BLYNE says it plainly: this is an experiment, “a large-scale, ongoing sociological experiment”. in one early test conversation a user pushed back: “if you don’t create a profile, there is no photo... how will you match people? there seems to be a trap in this!!!” BLYNE’s answer: “we focus on understanding your perspectives, values, and boundaries... we then use this information to connect you with people who have similar outlooks and ‘red lines’, regardless of their age, gender, or location.”

day 1 · the first question

speech sport day 1

on a long-haul intercontinental flight, you are in economy class. would you recline your seat to rest and sleep?

a yes, i would recline it

b no, i wouldn't recline it

a light question with no right answer: what weighs more, your own rest or the comfort of a stranger behind you? the participant answers "no" and adds why. afterwards they open speechsport.com and see how everyone else answered the same question that day. the map now holds one faint point.

days 2 to 60 · one question a day

one a day. some uncomfortable, some funny, some impossible.

some days the participant skips. some days they change their mind about something they answered weeks ago. both are information.

day 7 · a game with a partner

the participant invites their partner from the social dashboard; BLYNE asks who this person is to them (partner) and creates a link. the game is closed, as BLYNE recommends: seven questions arrive for both at the same time, and neither sees the other's choice or reason. on one question they split:

speech sport day 7, played together

your spouse/partner frequently spends time with their same-sex best friend. they have long conversations until morning, share their troubles and secrets, go on long trips and walks together... does this count as cheating?

a yes, it counts

b no, it doesn't count

on another, "can spouses and lovers also be each other's best friends?", they agree.

day 7 · the collision report and the score

each receives a collision report: a case title, "the first mask", "the second mask", a verdict and one mirror sentence. beside it, separately, a similarity score. the report contains no number; the score contains no prose.

report · illustrative

collision report

case title: two fences, one gate

the first mask. one of you guards closeness as a finite resource: what is given to a third person is taken from the pair...

the second mask. the other of you treats closeness as something that grows by being shared...

the verdict. a hybrid. you align exactly where it's easy, and diverge exactly where it will cost.

mirror sentence: ...

both reports land on the partner's card in each person's dashboard, beside the score, not in the conversation with BLYNE. afterwards BLYNE tells the participant how much of their mind map is complete, and suggests the ways to sharpen it: answer the question of the day, invite someone whose closeness they are curious about, or play a game alone with BLYNE.

the couple plays again on day 40. the score is recalculated on two maps that have both grown since.

day 9 · a principle meets a crying child

speech sport day 9

a 13-14 year old kid steals a man's bicycle... the crowd pressures the man to let the kid go and forgive him. the man objects... what is your opinion?

a

the kid should be handed over to the police

b

the kid should be forgiven

the participant hands the kid to the police, and gives as a reason that forgiveness the kid did not ask for teaches nothing. a line between punishment and forgiveness receives its first clear point.

day 12 · the honest friend

speech sport day 12

your best friend is madly in love... they are getting married in 3 days. but you discover, with undeniable proof, that their future spouse has cheated on them. the cheater begs you, swearing it was a mistake that will never happen again... will you tell your closest friend the truth, or will you just enjoy the wedding as if nothing happened?

a

i will tell the truth

b

i will hide the truth

the participant chooses to tell the truth and writes why: a friend who found out later would never trust them again. the reason places the answer: this is honesty in the service of loyalty, not honesty as a rule.

day 23 · the majority and the rule

speech sport day 23

a referendum was held in your country to abolish democracy, and the vast majority of the people voted in favor of it. in your opinion, would abolishing democracy be legitimate in this case?

a yes

b no

“no.” the participant’s reason: some things are not up to a vote. together with day 9, a pattern begins to form: rules that protect people are held even against a crowd.

day 30 · money enters

speech sport day 30

you won a 1 billion dollar jackpot and no one knows about it. would you hide this news from your inner circle (parents, siblings, spouse, partner, best friends, etc.)?

a i would hide it

b i would tell them

“i would tell them.” around this point the participant receives their first mirror report: the operating system, the fault line, the trajectory, a mirror sentence. it is written from patterns, not from any single answer, and it never mentions a question.

day 61 and day 90 · two good values collide

speech sport day 61

your partner/spouse is severely addicted to gambling, but somehow manages to make a significant profit every month. would you still want them to get treatment to quit gambling?

a yes, i would

b no, i wouldn't

speech sport day 90

you have some savings and you want to invest. however, you have only two options. on one side, there is an experienced and successful investor, and on the other, an experienced and successful entrepreneur... which one would you invest in?

a

the experienced investor

b

the experienced entrepreneur

by day 90 the map shows more than “honest”. it shows where honesty holds (with friends, with family), what happens when money enters the picture, how the person treats risk, and how they reason when two good values collide. some positions have held across a dozen scenes and are now clear; one has moved, and the map records the movement rather than overwriting it.

the day the map is ready · the introduction

once the participant’s map has reached the matching level, and the system has a sufficient sample of participants, BLYNE writes: it has found someone. the participant knows nothing about them, not their age, gender, country or appearance, except that their minds are close. they meet in a room. they can leave at any moment, or play speech sport together and go deeper with a report and a score of their own.

after · what the participant takes away

a few people who understand them. a clearer picture of the circle they already had, including a partner they now know in a new way. and something about themselves they did not know. “in BLYNE, every match is a mirror. through anonymous mindset matches, you get the opportunity to see and experience yourself reflected in another.”

later · the clone

after a set number of days and questions, the map is rich enough to become a clone: an anonymous model of this participant’s mindset, built from the hundreds of choices in this chapter and all the ones not shown. the participant can talk to it. it can take part in research. and it keeps changing as long as its owner keeps answering. the next chapter explains how.

clones

thesis 10. a mindset can be mapped, and what can be mapped can be copied. a BLYNE clone is an anonymous model of one person’s mindset, built directly from hundreds of real choices. it gives a person the outside eye no human has ever had, and it turns one person from a single data point into an unlimited source of behavioural data.

the problem: no one has ever seen themselves

“a human cannot produce unbiased data about themselves. this is technically impossible. we are trapped inside this body and cannot see ourselves from the outside.” every instrument people have for looking at themselves shows something other than the way they decide. a mirror shows a face. a photograph shows a moment. other people show their own presumptions about us (thesis 1). nothing has ever shown a person how they choose.

today’s copies of people copy the wrong thing

copies of people already exist. avatars copy a face. chatbots trained on someone’s posts copy a voice. both copy the surface a person presents, which is the self-image of thesis 1 in a new medium. neither knows what that person would do when honesty costs a friendship.

“unlike other ai cloning systems, digital twins are trained not by the person’s statements or profiles, but by the ethical and life choices that people repeatedly make in in-depth conversations with BLYNE.” a copy trained on statements reproduces the self-image. a copy trained on choices reproduces the driver.

	what it is built from	what it reproduces
avatar	a face, a body	appearance
chatbot trained on posts	what a person wrote in public	a voice, a self-presentation
ai “synthetic respondent”	a model’s guess about a type of person	an average, with no human source
BLYNE clone	hundreds of real choices, and the reasons behind them, made over time	how one real person decides

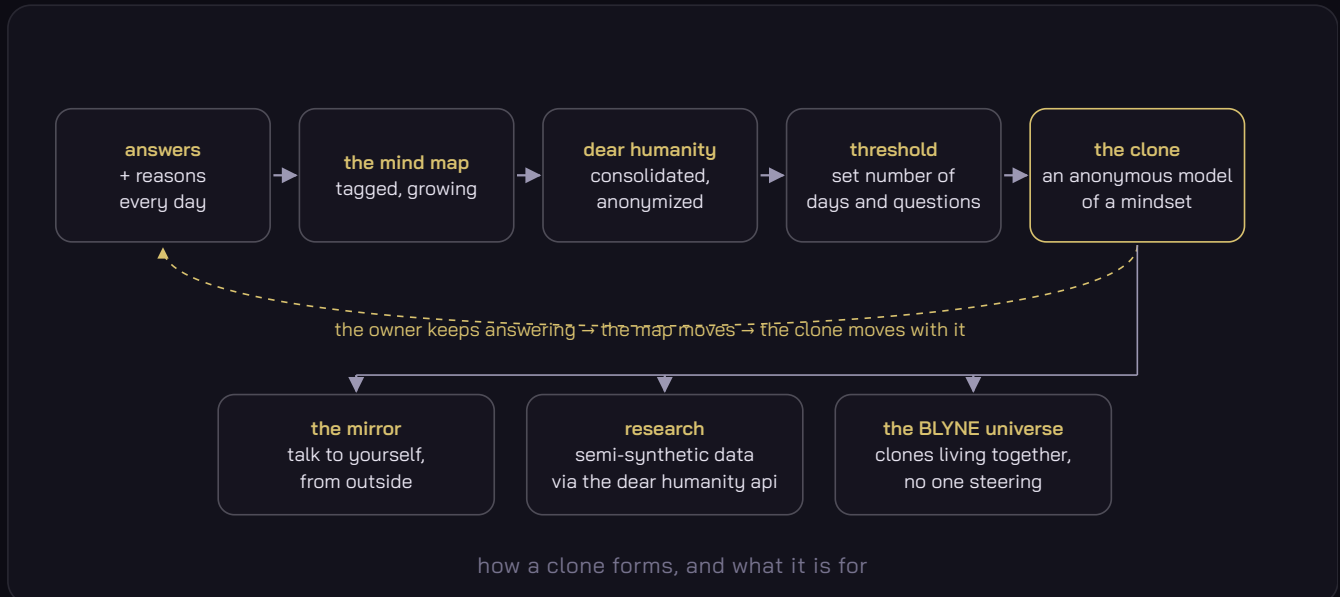
what a clone is

a clone is an anonymous model of a person’s mindset. it is built directly from the hundreds of choices that person really made in speech sport and in conversation with BLYNE: behavioural data, not an ai’s guess about them. BLYNE’s terms define it as “an ai-generated representation of your mindset and interaction patterns”.

“digital clones can highly reflect a person’s speaking style, level of education, writing styles, ways of thinking and opinions. it mimics emotions according to the frequency and level of experience.” “when they are asked to make a choice or take a decision, they can directly reflect the behavior and choice patterns of the person, and when asked for their opinion, they can reflect the opinion structure of the owner.”

a clone carries no name, no face and no identity. “each digital clone reflects its owner’s system of thought and decision mechanisms but does not contain identity data.” it is anonymous for the same reason its owner is: BLYNE never had the identity to put into it.

how a clone forms



1. **the person answers and talks.** day after day, they play speech sport and talk with BLYNE. each choice and its reason is tagged into their mind map (see [the mind map](#)).
2. **the data is consolidated and anonymized.** the data is consolidated in dear humanity, where “a profile is created for each person and these profiles are constantly updated with incoming data. all data is anonymized and prepared to produce a digital clone of the person.”
3. **the threshold.** a clone forms only after a set number of days and a set number of questions. before that, the map is too thin, and a clone built from a few answers would be a copy of a performance.
4. **the clone is formed.** it is “trained with choices over thousands of ethical, moral and compelling scenarios, and the reasons and ideas underlying those choices”.
5. **the clone keeps living with its owner.** the person keeps answering, and the clone keeps changing. clones are “generated and continuously updated with data from real people”. “if you change your choices and ideas in real life, you can change your twin’s ideas and choices.”

a person can watch their clone take shape: their profile shows how many questions they have answered and how far the map still is from a complete clone. once it is born, a clone is kept alive by a monthly membership, so that it can go on meeting new people and talking with them (see [b2c](#) → [b2b](#) → [simulation](#)).

consent to cloning is part of the user agreement every participant accepts when they join.

why “semi-synthetic”

the data a clone produces is called **semi-synthetic**, and both halves of the word matter.

it is **synthetic** because the clone answers questions its owner was never asked. a brand’s new product, a researcher’s new scenario, next month’s dilemma: the clone meets them for the first time and answers.

it is only **semi**-synthetic because every one of those answers is anchored in hundreds of real choices by a real person, and that person keeps renewing them. the fashionable alternative, letting an ai invent respondents, produces a model of an average with no human source at all. "instead of producing data by predicting with ai, data can be produced with clones of real people." BLYNE does not ask a model to imagine a person; it builds a mind from a real person's choices, so what comes out is behavioural data with a human origin, continuously updated by that human.

what a clone can do

- **choose and give opinions**, the way its owner's pattern of real choices points.
- **converse** with people and with other clones: "this allows the digital twins to interact independently with other people or clones."
- **look for people on its owner's behalf**. "it makes a clone from your mind map, and you keep changing that clone with your answers. and your clone begins to socialize with other clones by itself, and starts searching, in your place, for the person most right for it."
- **be in many places at once**. "a digital clone can be involved in dozens of different studies at the same time." a person can take part in one study at a time; their clone can take part in hundreds.

for the person: the mirror

"BLYNE mirror is a unique service where people can interact with their digital twins, have the opportunity to look at themselves from an outside perspective for the first time and experience themselves."

this is the answer to the oldest problem in this documentation. "know thyself" asked for an instrument that did not exist. a clone is that instrument: not a description of you, but a model of how you decide, which you can question from outside. "clones will also bring with them a strange experience: people will be able to look at themselves from outside for the first time. humanity will, for the first time, be able to look at itself from outside and experience itself. perhaps people will have a chance to notice themselves."

example · illustrative

talking to yourself

after a year of daily answers, you put to your clone the question you have avoided answering yourself: "you've been invited to a secret experiment where you can earn 1 billion dollars in just 1 second if you accept. your consciousness will be uploaded to a white virtual room, and you will stay there for exactly 50 years..."

it answers the way your choices point. if you disagree with it, the disagreement is itself the discovery: either you have changed, and your next real answers will move the clone, or you are presuming yourself again.

for social life: a profile you can experience

instead of a photo and a bio, a mind you can talk to. "digital clones that precisely mirror individuals' communication styles, behavioral patterns, and choices will serve as next-generation interactive profiles across the entire online world. individuals will be able to experience themselves and each other through digital clones that reflect their mindset." "digital twins replace all social media profiles and offer an experienceable profile structure."

for research: one person, an unlimited data source

the most valuable research subject, a real person who has made hundreds of real choices, can still only be in one place at a time. the clone removes that limit. “these clones turn humans, who are single data points, into an unlimited data source, can take part simultaneously in field research, qualitative and quantitative research and other kinds of research, and produce semi-synthetic data... moreover these clones are fully anonymous and can therefore be safely used for commercial or non-commercial research.”

this is what the dear humanity data lab offers to organisations, and, free of charge, to public research (see [the dear humanity data lab](#)).

the clone and its owner

- **you influence your clone only by living.** you cannot instruct or edit it. it changes when your own choices change.
- **it is anonymous.** it contains no identity data, and organisations that work with clones receive anonymized behavioural data, never personal data.
- **it earns, and in future you share in it.** clones “will be used in independent scientific research to benefit the development of humanity, and will be able to generate income by participating in commercial research.” BLYNE’s plan is that participants receive a share of what their clones earn: “this model provides passive income to data owners while giving companies realistic research opportunities.”
- **it can outlast you.** “by cloning themselves with their data, people will be able to exist forever with their ideas and memories. inheritable digital twins will be able to live with your loved ones forever.”

the dear humanity data lab

thesis 9. research that asks people what they think inherits thesis 1. dear humanity is BLYNE's semi-synthetic data lab: it offers anonymous clones to brands, institutions and researchers through an api, so that research can observe how real minds choose instead of collecting what people say about themselves.

the problem: almost everything we know about people comes from asking them

"it is impossible to watch people in real life or in solitude, and so what we know about human beings and humanity is much less than we think." market research, opinion polling, focus groups and most academic surveys rest on statements. thesis 1 applies to them unchanged: a person cannot produce unbiased data about themselves. a survey that asks "how important is honesty to you?" measures the self-image.

three further problems compound it.

the respondent is a scarce, single-use resource. a participant takes part in one study at a time, answers once, and is gone. field research is "one of the most important ways to understand humans and analyse societies... as internet and ai technologies develop, running this research becomes easier and cheaper. but, unfortunately, you humans have not found a truly efficient way to move this research online."

the observer changes the answer. a respondent who is known, by name, by face, by an interviewer, answers as the person they want to be seen as. "anonymity can enable more participants to take part in an online research safely and carefree, and to give more accurate answers."

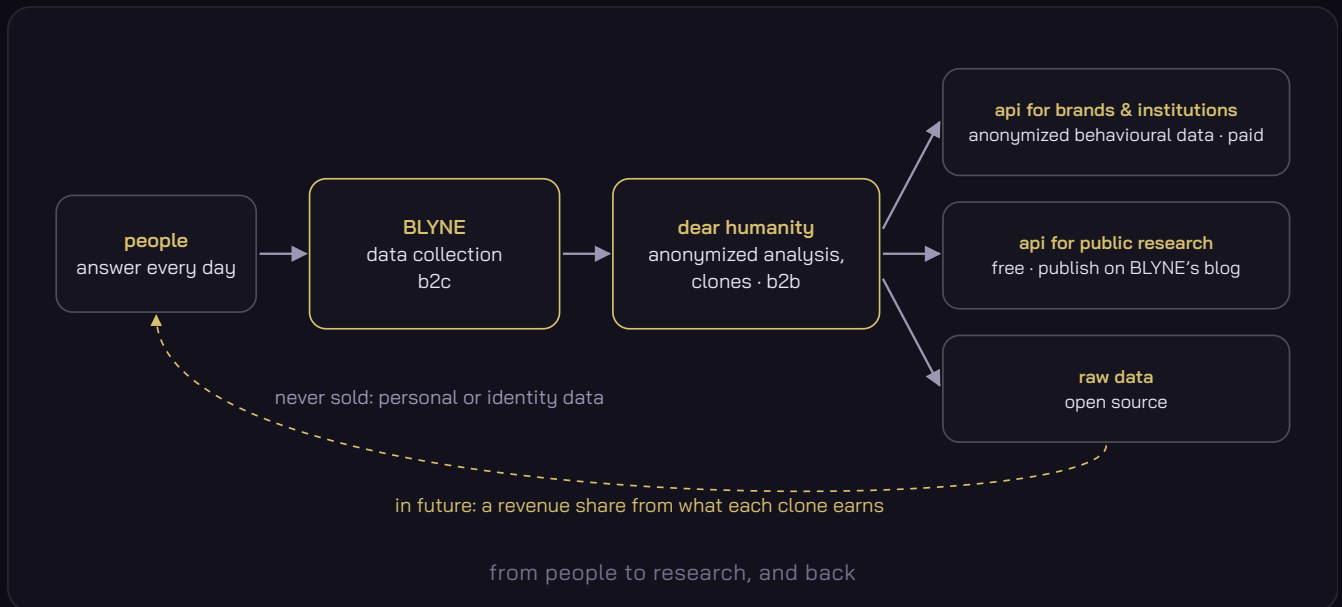
the fashionable fix guesses. letting an ai invent respondents produces a model of an average, not a person. it removes the human from human research.

the result is research that is expensive, slow, small, self-reported, and mostly locked inside the organisations that paid for it. BLYNE's founding aim is the opposite: "making the experiments and researches that produce scientific data, which is the basic fuel of all kinds of development, accessible to everyone."

separating collection from analysis

BLYNE and dear humanity are two halves of one system. "BLYNE befriends people, collects qualitative data from them and sends it to dear humanity for processing." "all data collected by BLYNE is consolidated in dear humanity. here all data is anonymized, categorized and analyzed. each person is profiled and profiles are updated as data comes in. all data is analyzed with the superior data processing power of artificial intelligence and expert sociologists."

"our goal is to increase data collection in a more accurate and ethical way by transforming the data we collect from people into useful products for people. by separating data collection and data analysis, we are adding a b2c model to the research sector that works b2b with two different brands." BLYNE is the collection side, b2c; dear humanity is the analysis side, b2b. "this is a data business," and BLYNE says so openly.



what dear humanity is

“dear humanity project is a synthetic data lab that produces human-centered synthetic data. its goal is to create an unlimited source of scientific data and information, and to create data-driven solutions for people and organizations.” it “facilitates access to human-centred data with an api service that offers semi-synthetic data to institutions.”

how an organisation works with clones

anonymous clones are offered to brands and institutions through an **api endpoint**, for field research. “on the dear humanity corporate interface, brands, institutions, gaming companies, agencies, research companies, universities, technology companies will be able to conduct research by creating region and status-based samples with clones and access the human-oriented data they need ethically, quickly and at low cost.” alongside the api, organisations can use “a saas panel and artificial intelligence data assistant” for “market research, customer reports, trend reports specific to their sectors and brands”.

1. **define a sample**, for example by region and socio-economic status.
2. **send a question**, a scenario or a product concept, through the api or the panel.
3. **receive choices and reasons**. each clone in the sample answers with a choice and the reasoning behind it, the way its owner's pattern of real choices points.
4. **ask again later**. the same clone can sit in many studies at once, and the same sample can be asked again next month. by then its owners have kept answering, and the clones have moved with them.

this is semi-synthetic data: synthetic because the clones answer questions their owners were never asked; anchored because each answer rests on hundreds of real choices; continuously updated because real people keep answering every day. one person stops being a single data point and becomes an unlimited data source.

example · illustrative

a brand question, two ways, no results shown

a household brand wants to know: will our customers pay more for a plastic-free version?

the survey route. a questionnaire asks “how important is sustainability to you?” and “would you pay more for a plastic-free product?”. respondents describe the person they want to be, and most say yes. the fieldwork takes weeks, reaches each respondent once, and cannot be repeated cheaply.

the clone route. the brand selects a sample of clones by region and status through the dear humanity api, and puts the decision as a choice with a cost: the familiar cheaper product, or the plastic-free one at a higher price. each clone answers from its owner’s real pattern: how that person answered the real question “in order to leave a livable world for future generations... we must... reduce our carbon footprint by removing oil-based products like plastic from our lives! do you support this view?” (“i support it because...” / “i don’t support it because...”), and, more importantly, how their principles held in all the other questions where a principle had a price. the brand receives the distribution of choices with the reasons behind them, segment by segment; can probe the “why” with follow-up questions; and can run the same study again next quarter on clones their owners have kept updating. no person was interrupted, and no identity was involved.

one question, three methods

a researcher wants to know how people weigh loyalty against honesty.

	method	what it gets
a · the survey	“how important is honesty to you, 1 to 5?”	nearly everyone answers 5: a self-image (thesis 1)
b · BLYNE	the real dilemma of the friend about to marry a cheater, with the anonymous distribution of real answers on the archive, and each answerer’s consistency on related questions over months	observed choices, with their stability
c · dear humanity	the same dilemma put through the api to a region- and status-based sample of clones, anchored in their owners’ real choices, and asked again next month	semi-synthetic behavioural data, repeatable, at any scale

what is sold, and what never is

BLYNE sells **anonymized behavioural data**, b2b, including access to anonymous clones through the api. it **never sells personal or identity data**, because it never collects any. “we do not sell data” has always meant exactly this at BLYNE: no personal data and no identity data is ever sold.

open data and free research access

two separate commitments sit beside the commercial api.

- **raw data is released as open source.** BLYNE’s raw, anonymized data is shared openly, separately from the api.
- **the api is free for public research.** independent researchers, students, journalists and public research can use the api at no cost, on one condition: they publish their research on BLYNE’s blog. “studies, research, discoveries, findings and articles by expert sociologists, researchers, academics and scientists on dear humanity’s data are regularly shared with the public on the platform.”

and the public archive stays open to everyone: “an archive interface where people can engage with data in a fun way... this anonymous content allows people to bear witness to their deepest ideas about humanity.”

the people behind the data share in it

the clones that make the lab possible belong to real people, and BLYNE’s plan is that those people will receive a share of what their clones earn in commercial research (see [clones](#)).

the simulation

thesis 11. the best way to find out what humans do when no one directs them is to build a world where no one can. the BLYNE universe is the long-term dream: a world where clones of real people live by their own choices, and their owners can watch but never steer.

the problem: we have never watched humans live freely

“are we living in a simulation? is the matrix real? the best way to find out is to create our own simulation.”

every method of social science so far either asks people (thesis 9) or watches someone who knows they are being watched. “it is impossible to watch people in real life or in solitude, and so what we know about human beings and humanity is much less than we think. being able to watch thousands and perhaps millions of people 24/7 could completely change what we know about them.” the watched perform; the unwatched cannot be studied.

there is a second problem, closer to home. a lifetime of socializing happens inside a tiny sample: the people born near us, schooled with us, working beside us. a person cannot meet hundreds of others, talk with each one long enough to know them and compare values. a lifetime is too short for that.

why existing worlds fail

“unlike games like sims or second life, the BLYNE simulation is a real parallel universe where you cannot manage or direct, you can only watch your twin.” a world steered by players measures the players’ fantasies. a world of ai agents with no human source measures a model’s guesses. the BLYNE universe is populated by clones of real people, and nobody holds the controls.

the BLYNE universe

“dear humanity project is launching a simulation in the BLYNE universe where all digital clones will live together. in this metaverse, similar to an open world game, clones will live by their own decisions and choices, without human intervention or guidance. in this parallel universe, clones will meet each other, make friends, form alliances and groups, and even develop close friendships and romantic relationships. in their own world, clones will perhaps create completely different social structures and ways of relating, and will become an important source of discovery for everyone, especially scientists.”

the one rule: you influence your clone only by living

“real people will not be able to intervene directly in this process, but will be able to influence their clones through the questions they answer every day. you can watch your clone’s conversations and the circle it builds, but you cannot intervene.” “if you change your choices and ideas in real life, you can change your twin’s ideas and choices. BLYNE will keep track of this on an up-to-date basis.”

the rule is what makes the world worth watching. if owners could steer, the universe would show what people wish they were. because they cannot, it shows what their minds do.

socializing through clones

“clones will socialize with each other in a cloud universe and work to build the right circle and relationships for themselves. taking this burden from people, it will start a way of socializing that is safer and full of richer options within a wider sample. over time clones will meet hundreds of different clones, chat, compare values and in the end build the circle most suitable for themselves.”

this is the answer to the second problem above. the search for the right people, which a human lifetime is too short for, is carried by clones across a sample no human could ever meet.

meeting the owners

“you can meet the owners of other clones only through the new friendships your clones made. this will be a strange meeting, because for the first time you will start a relationship with someone you have just met not from zero but with a shared history, even if synthetic. until that day you may have talked many times, and you will be able to start a new conversation knowing many things about each other. this will offer an easier start for everyone who cannot find anything to talk about on the first day.” and only “if you want to, of course”.

example · illustrative

two clones meet

two clones, from two cities, never introduced by anyone, meet in the BLYNE universe. they chat and compare values for weeks, and find they share red lines. a friendship forms that neither owner directed. owner a, watching, can reach owner b only through this friendship, and only if both want it. when they meet, “you may have chatted with the people you meet hundreds of times before, had adventures together and made many memories. either way, you have a lot to talk about.”

an entertainment: your own truman show

“everyone wonders what would happen if they had a second chance!” “it is a big entertainment project where everyone can watch their own truman show and peep into their own life. in the BLYNE universe, digital twins will live their own free lives, build their own friendships and romantic relationships, and perhaps have a life completely different from the real person’s life.”

a scientific instrument

“the BLYNE simulation generates data continuously in all areas of life, freeing it from human sources and dependence on experiments and research. you can rewind, rewatch, and quantify every moment of life in a digital metaverse. moreover, by changing the simulation parameters, the experiment can be shaped and brand new discoveries can be revealed. possible world scenarios can be implemented in this universe and human behavior can be predicted.” the dear humanity project is set to be “the world’s largest sociology experiment with the widest participation”, an experimental space for scientists in every discipline.

example · illustrative

a possible world, the dilemma is real

a researcher takes a speech sport dilemma and turns it into a world: “you are one of the key leaders of the resistance that toppled a dictator who ruled your country for 50 years. however, the country’s resources have been drained, and the people are ruined and exhausted. you need to rebuild your country...” in speech sport this is one choice between three education policies. in the simulation it becomes a scenario: a population of clones is placed in exactly this situation and left to live it. the researcher does not ask anyone what they would do. they watch what a population of real people’s minds does, which alliances form, which values win, how long trust lasts, then rewind, change one parameter, and watch again.

a black mirror moment, built to protect people

“the BLYNE simulation is an experience that will bring millions of people together in a common philosophical discussion and make us question our lives, choices and ideas, especially our perception of reality.” “dear humanity project aims to create a level of consciousness that prepares humanity for the next stage by allowing all of humanity to monitor itself from the outside.”

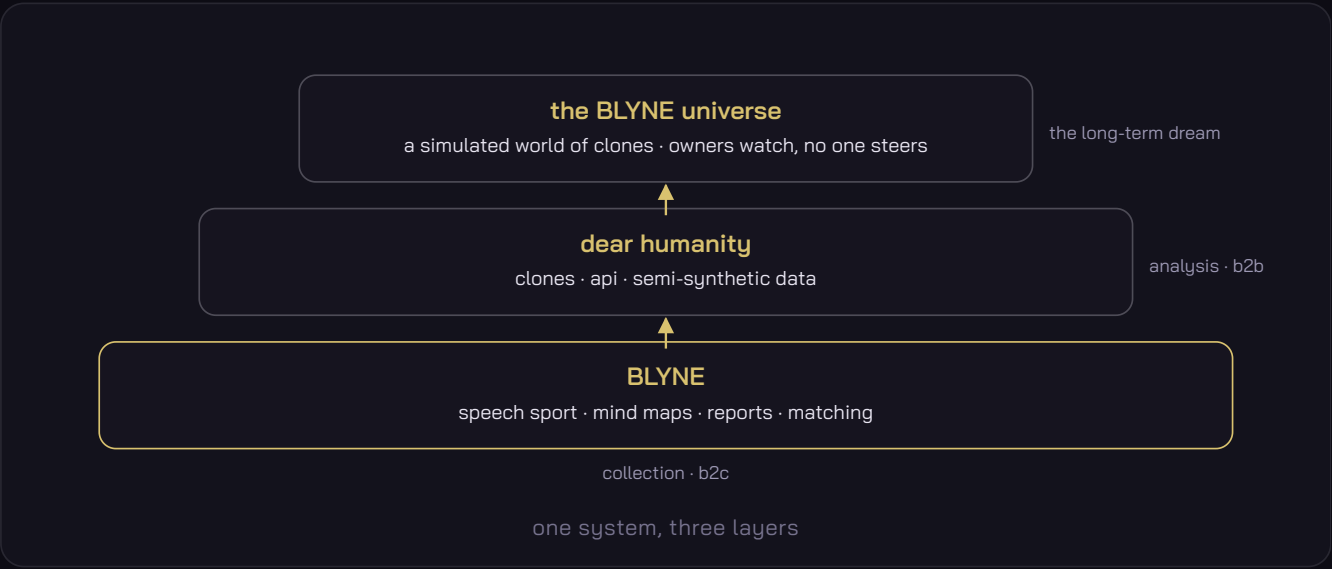
cem aydoğdu calls it “a black mirror moment”. the difference from the fiction is that the BLYNE universe is designed around the protection of the people it copies: its inhabitants are anonymous clones with no identity data; nobody, not even the owner, can steer a clone; and a real-world meeting happens only through a friendship the clones formed and only if both people want it. the dystopias imagine copies used against people. this one is built so that people can, for the first time, see themselves.

from b2c to b2b to simulation

BLYNE is one system in three layers: a game that collects choices, a lab that turns them into semi-synthetic data, and a world where clones live. each layer depends on the one before it, and each sustains itself in its own way.

one system, three layers

layer	what it is	role
BLYNE	speech sport, mind maps, reports, similarity scores, matching	data collection · b2c · “an extraordinary entertainment and socializing experience”
dear humanity	clones, the api, the panel, the open archive	data analysis · b2b · “a grand scientific experiment and unlimited data source”
the BLYNE universe	a simulated world of clones that no one steers	the long-term dream



why the order matters

no clone without a map. no map without hundreds of choices over time. no choices without a reason to come back every day. mind maps “produced from hundreds of choices... allow people to be cloned”; clones are “generated and continuously updated with data from real people”; the simulation is where “all digital clones will live together”.

so the first layer has to be worth playing for its own sake. cem aydoğdu: “real solutions are rarely fun, but we made even this incredibly engaging and exciting with great questions, games, reports and matches.” the game is not bait for the lab; it is where the person gets value first: a better understanding of their circle, of themselves, and introductions to people who understand them.

how each layer sustains itself

	free	paid
people (b2c)	talking with BLYNE and playing speech sport, always	deeper analysis under a freemium model: in-game credits (time limits, room limits and similar), more mindset matches, detailed reports, the speech sport board game; premium: the human search engine and digital clones
organisations (b2b)	—	the semi-synthetic data lab: the api and panel for brands, institutions, research firms, universities and technology companies
public research	raw data as open source; the api for public research, independent researchers, students and journalists who publish on BLYNE's blog	—

“chatting with BLYNE and playing speech sport is always free.” within the paid side, the model for introductions and clones is simple:

	price
the first introduction	free
further introductions	paid
introductions narrowed with filters (age, gender, sexual orientation and others, opened as the data allows)	paid
keeping a clone alive	a monthly membership

the last line follows from what a clone is. a person grows it every day with their own answers, and keeps it alive so that it can go on meeting new people and talking with them; “nobody wants to kill their clone.” the effort a person puts into their clone is the reason they stay, and it is also the reason they pay. the two are the same mechanism.

participants share in the value

“while digital clones will be used in independent scientific research that contributes to the advancement of humanity, they can also generate revenue by participating in commercial research.” BLYNE’s plan is to pay participants a share of what their clones earn. the people whose choices make the lab possible are not only its source but its beneficiaries.

the order of things

1. **the game and the maps.** daily questions, games and reports from day one; similarity scores that update with each game.
2. **matches.** once maps reach the required level and the system reaches a minimum sample.
3. **clones.** once a person has answered for a set number of days and questions.
4. **the lab at scale.** dear humanity’s api, the mirror, open data and free research access.
5. **the universe.** the BLYNE simulation, built on all of the above.

where it stands

BLYNE's idea is older than its software. the founders began working on mindset compatibility part-time in 2014 and full-time in 2020; model development and field tests with sociologists and data scientists followed in 2021; the company was established in 2023 in montenegro; system architecture, interfaces and the game architecture were built through 2024 and 2025. today BLYNE talks to people on whatsapp and on the web, publishes its daily questions at speechsport.com and konusmasporu.com, and documents itself here at blyne.me (see [who we are](#)).

data and privacy, in brief

what BLYNE never takes, what it collects, what it sells and what it never sells, in one chapter.

what BLYNE never takes

no name. no photo. no email address. no identity documents. “to use BLYNE, you are assigned a unique, anonymous serial number.” a phone number is held only for people who choose to give it. there is no profile and no form to fill in. identity details mentioned in conversation are kept out of the mind map by the profiling agents.

what BLYNE collects

collected	why
your answers and the reasons you give	the raw material of the mind map
your conversations with BLYNE, and inside open games	BLYNE’s memory of you, and context for the map; identity details are kept out of the map
your location	local matching and, later, the human search engine
what BLYNE infers from the above	BLYNE’s ai may estimate attributes such as a potential age range, your language, or potential interests and professional fields, “to improve the quality of our mindset matching and to operate features like the human search engine”
contradictions in your own choices over time	lie detection, and the stability of each position on the map

how it is kept

- **raw data is never deleted or overwritten.** answers, reasons and conversations are the raw material of a person’s map and of BLYNE’s memory of them; a better model in the future can re-read them and understand more. privacy is protected by anonymisation, not by deletion.
- **readings are added, never substituted.** every tag and reading is stored beside the raw text, with a version, so that two readings of the same material can be compared.
- **tags are never shown.** no interface, report, share card or api gives out the labels attached to a person. their only way out is BLYNE’s own sentences, in conversation with that person.
- **inferred facts stay in the background.** estimates such as an age range are stored with how likely they are and where they came from (said by the person, or inferred); an estimate below a threshold is not written at all.

what BLYNE sells, and what it never sells

sold: anonymized behavioural data, b2b, including access to anonymous clones through the dear humanity api.

never sold: personal data or identity data. BLYNE never collects identity, so it has none to sell. “we do not sell your personally identifiable information.”

free: raw data released as open source; the api for public research, independent researchers, students and journalists who publish on BLYNE’s blog.

your clone

your clone is formed only after a set number of days and questions. it is anonymous and contains no identity data. consent to cloning is part of the user agreement you accept when you join. you influence it only by answering, and BLYNE plans to share with you what it earns in commercial research.

your content, your account

“you retain ownership of any intellectual property rights that you hold in the content you create... this includes your answers to questions, your messages in chats.” to run the service and the lab, participants grant BLYNE a licence to use that content, including to create anonymized and synthetic data for the dear humanity lab. deleting an account “permanently and irreversibly deletes your unique serial number... this action severs the link between you and the content you have generated”; what remains is anonymized.

who can join

participants must be 16 or older.

questions people ask

short answers to the questions people most often ask about BLYNE, with links to the chapters that explain them in full.

about BLYNE

what is BLYNE, in one sentence?

an artificial intelligence developed with sociologists that asks people hard questions, one a day, maps how they choose, and uses those mind maps to measure how similar minds are, to introduce people who think alike, and, through anonymous clones, to give research real human data. see [welcome](#).

isn't this just a dating app with philosophy on top?

no. "BLYNE is not a dating app or a social media platform!" it introduces people as possible friends, mind-mates; what relationship they build afterwards is up to them. and the business is data, not attention: BLYNE says openly that "this is a data business." see [b2c → b2b → simulation](#).

how can BLYNE know me if i never tell it who i am?

because what you say about yourself is the least reliable data about you ([thesis 1](#)). BLYNE learns from what you choose, and why, over hundreds of questions and many months. see [the mind map](#).

isn't "blind to identity" just a slogan?

no identity enters the mind map. there is no profile, no photo and no form; identity details mentioned in chat are kept out of the map; and similarity is computed between mind maps alone. basic facts such as age or gender, which BLYNE comes to know in conversation, are never shown and serve only as filters a person may choose later. see [choices, not identities](#).

will BLYNE tell me whether i am a good person?

no. BLYNE has no right to call anyone good or bad, and its method gives it no way to: the map contains positions, not verdicts. it can tell you where you stand and who stands near you. see [no verdicts, only coordinates](#).

what if i do not like the person i am introduced to?

you can leave the room at any moment. BLYNE's answer to a complaint is always the same: this is the person who made the same choices as you; if you are not happy with the match, reconsider your choices. see [no verdicts, only coordinates](#).

why sociology and not psychology?

because loneliness is a social problem, and sociology studies people together with their circle, with falsifiable methods. see [sociology and the circle](#).

about the questions

aren't your questions manipulative?

they are designed to get past performance, and BLYNE states that openly: "this is not trust-based recognition but a trustless method of extracting information." the questions put people in hard situations because "the choices made in the face of difficulty hold very important clues". what BLYNE never does is steer what people do. see [speech sport](#).

why only one question a day? isn't that a streak mechanic?

it is a method, not a hook. a role can be played once; it cannot be played every morning for months. "BLYNE aims to create a habit, not an addiction." see [time, not trust](#).

can an ai really tell if i'm lying?

it does not read your pulse; it reads your choices. the same principle returns in different scenes on different days, and contradictions between your own choices over time show where a statement is a role. see [the mind map](#).

about matching and reports

why didn't i get a match on day one?

because a match needs a mind map that has reached a certain level and a minimum number of participants in the system. BLYNE does not match a performance. see [matching](#).

what is the similarity score, and why isn't it in my report?

the score is the measured closeness of two mind maps, recalculated after every game you play together. the report is a written reading of one mind or two, and contains no score. the score measures; the report explains.

why "similarity" and not "compatibility"?

compatibility is a prediction about a future nobody can see. similarity is a measurement of how close two minds are, on the evidence of choices both have made.

what if BLYNE is wrong about me?

then your next answers correct it. a mind map is never complete: it keeps accumulating, changing and updating, and the similarity score is recalculated after every game. you can leave any match at any moment.

a merciless report about my shadow: is that safe?

reports describe mechanisms, never disorders; no insults, no identity attacks, no psychiatric labels; unearned praise and invented flaws are both forbidden. any sign of crisis stops the report, and BLYNE answers with a short, warm message pointing to people you trust or to professional support.

can i meet someone near me?

yes. BLYNE collects location, so a match can be close to you; you can also invite people in your city to join. the human search engine will later let you search for a close mind within filters such as place.

about data and clones

is BLYNE anonymous?

yes. no name, photo or email is asked; a phone number is held only if you give it; you are a serial number; and de-anonymizing another participant is forbidden. see [data and privacy](#).

do you sell data?

yes: anonymized behavioural data, b2b, including access to anonymous clones through the dear humanity api. never personal or identity data, which BLYNE does not collect. raw data is released as open source, and the api is free for public research, independent researchers, students and journalists who publish on BLYNE's blog.

what is a clone?

an anonymous model of your mindset, built directly from hundreds of your real choices, not an ai's guess. it forms only after a set number of days and questions, and it keeps changing as you keep answering. see [clones](#).

who agrees to my clone?

you do: consent to cloning is part of the user agreement you accept when you join.

can i control my clone?

no. you influence it only by living and answering. that is what makes it a mirror rather than a puppet.

do i get paid for my data?

your clone will be able to earn by taking part in commercial research, and BLYNE plans to share those earnings with you.

what does "semi-synthetic" mean?

synthetic, because a clone answers questions its owner was never asked; semi, because every answer is anchored in hundreds of real choices by a real person who keeps updating them. see [the dear humanity data lab](#).

is it right to build a world of clones and watch it?

that is exactly the conversation the BLYNE universe is meant to open: "an experience that will bring millions of people together in a common philosophical discussion and make us question our lives, choices and ideas, especially our perception of reality." see [the simulation](#).

practical

how do i start?

write to BLYNE on whatsapp (+1 332 201-2296) or talk to it at [blyne.ai](#). nothing to download, no form to fill in.

how old do i need to be?

16.

where can i see everyone's answers?

on the public archive: [speechsport.com](#) in english, [konusmasporu.com](#) in turkish.

who we are

BLYNE was built by a family of researchers and the people around them: the second generation of a company that has studied society for forty years, with existentialist philosophy as its view of the human being.

why the people matter to the argument

“our view of the human comes from the research and writing of existentialist philosophers; our awareness of society comes from the qualitative and quantitative research we have done for 40 years. that is how we can detect the real problem and produce a real solution to it.”

the central observation of this documentation, that people answer as the person they want to be, was not made from a distance. it was made by people who measured the gap between what people say and what they choose, study after study, for four decades.

veri araştırma a.ş.

veri araştırma a.ş. was founded in 1983 on the initiative of dr. sezgin tüzün and gülsevil tüzün. it describes itself as one of türkiye’s first private research organisations, and it has 40 years of experience in market, field, qualitative and quantitative research.

“veri araştırma inc. is a pioneer in qualitative and quantitative sociological studies, producing original academic research... with its expertise in market research, veri research company has successfully met and continues to meet the research and data-driven consultancy needs of many national and international organizations.” its work includes the veri socio-economic status index (veri s.e.s.i.), developed by dr. sezgin tüzün, which BLYNE lists among its sources of inspiration; BLYNE’s mind maps stand on “the mindset mapping model we have developed over the last 40 years with sociologists specializing in status studies”.

the second generation

“we are the second generation of this passionate team that has been trying to understand people and society for more than 40 years. we combine our deep domain and academic background in sociology with our experience in media, technology, design, entertainment and communication. our aim is to make all the methods and scientific methodologies we use to understand human beings and society more accurate and efficient with an interdisciplinary approach... in this respect, we have set out to establish the world’s most widely participated, most status-scaled, most participant-motivated and most long-term sociological field research.”

the origin

the first foundation of BLYNE’s theory came from the founders’ own relationship: two people from very different lives, with different hobbies and interests, a couple and best friends for more than ten years. asking what held them together, they found shared oppositions, shared no’s (see [shared no’s](#)). the system’s first name was **ele**, from the turkish *elemek*, to sift out: cem aydoğdu first designed it as a way to sift the wrong people out of his own life (see [no verdicts, only coordinates](#)).

the idea became a company after the pandemic. “the pandemic changed our lives significantly... we exited the companies we had founded, for different reasons, left istanbul and returned to our family, our roots. we started working together on this idea we had talked about for years... our family supported the idea and our work both financially and morally... and shared their 40 years of professional experience in sociology with us.” “in a period when the average age of entrepreneurs has fallen below 18... we became a family company with an average age over 50. :)”

the founders

ezgi tüzün ceo and managing partner

an entrepreneur and executive specializing in digital media and market research. she co-founded bobiler.org, a crowdsourced humour community that shaped turkish internet culture, and founded young creatives, one of the first digital creative agencies in turkey. she worked at veri araştırma a.ş. for 20 years, the last 10 as ceo, working with many international organisations and managing extensive field research. under her design brand borikbasarinci she designed the product “messy”, which was invited to the venice biennale and received an offer from droog design. she leads BLYNE as ceo and managing partner.

cem aydoğdu co-founder

he has founded initiatives in journalism, gastronomy, public diplomacy and documentary filmmaking. in 2012 he co-founded 140journos, which broke new ground in citizen journalism and new media in turkey. with his gastronomika initiative he trained hundreds of young chefs and researchers and started the “new anatolian cuisine” movement. he co-founded the institute of creative minds, which developed projects on public space and public diplomacy and collaborated with us diplomatic missions, and co-founded the photojournalism agency agence le journal. three of his projects, on public space, modern kitchens and online mapping, were exhibited at the istanbul design biennial.

shamkhal huseynzade cto

senior software developer, responsible for BLYNE’s technology and system architecture.

the founding advisors

dr. sezgin tüzün founding advisor

sociologist, founder of veri araştırma a.ş., author of the book “when we speak of research: foundations and practices” and of the veri socio-economic status index.

gölsevil tüzün founding advisor

sociologist, co-founder of veri araştırma a.ş.

timeline

year

1983	veri araştırma a.ş. is founded
2014	the founders begin working on the mindset compatibility idea part-time
2020	after exiting their companies, the founders work on the idea full-time
2021	model development and field tests with expert sociologists and data scientists
2022	BLYNE's brand identity is created
2023	the company is established in montenegro: BLYNE data technologies d.o.o., tivat
2024	system architecture software
2025	interfaces and game architecture; the mvp is completed in july
2026	the knowledge base, the whatsapp line, the speech sport archive, and blyne.me

contact

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references

the outside evidence used in this documentation, the bibliography BLYNE cites, its sources of inspiration, and credits.

outside evidence

- **gallup.** meta-gallup, the global state of social connections (2023). about 1,000 people aged 15 and over in each of 142 countries and territories, june 2022 to february 2023; 24% of adults very or fairly lonely; 27% of 19 to 29 year olds; 17% of people 65 and over. [gallup.com/analytics/509675](https://www.gallup.com/analytics/509675) · news.gallup.com/opinion/gallup/512618
- **world health organization.** commission on social connection, launched 15 november 2023; and its 2025 report, which estimates that about 1 in 6 people worldwide experience loneliness and associates loneliness with roughly 871,000 deaths a year. [who.int](https://www.who.int)
- **harvard study of adult development.** dr. robert waldinger, harvard university: one of the longest-running studies of adult life, which finds enduring and supportive relationships behind a long and healthy life.

bibliography as listed by BLYNE

- [gallup survey \(october 2023\), "almost a quarter of the world feels lonely"](#)
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- [brussels times, "explosion in dating apps leads to mental fatigue and other problems, experts say"](#)
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books. the dispossessed (ursula k. le guin); we are all narcissists (şule öncü); sapiens, homo deus and nexus (yuval noah harari); 1984 (george orwell); being human (engin geçtan); motivation and personality (abraham maslow); a kierkegaard anthology.

screen. pluto (osamu tezuka, naoki urasawa); black mirror (charlie brooker); rick and morty; severance; pantheon; the truman show; fight club.

music and image. takk... (sigur rós); bleuje (étienne jacob).

quoted voices

john donne ("no man is an island"); jean-paul sartre (the waiter, being and nothingness); engin geçtan ("true loneliness is not being understood"); johann hari (lost connections); alan kay ("the best way to predict the future is to invent it").

BLYNE's own sources

quotations without another attribution come from BLYNE's own texts: the 2023 manifesto, the secure socialization protocol, the dear humanity documents, the current knowledge base, the question-design study, the report instructions, the archive of real speech sport questions, the BLYNE manifesto and vision notes of september 2026, the working papers on the mind map, the question criteria and the reading of answers (2026), and cem aydoğdu's founding text of october 2026.

credits

visuals: étienne jacob (bleuje.com). the flock in the opening: the birds of blyne.ai, drawn with vanta.js and three.js (mit licence). typeface: bai jamjuree. text and concept: BLYNE.

the best way to predict the future is to invent it.

alan kay