


# Chapter 1


## The Ideological Architectures of the Digital Age

**Somesh Varandani**

 <http://orcid.org/0009-0005-2595-4008>

*Poornima University, India*

**Amit Kumar Jain**

 <http://orcid.org/0009-0008-6942-9987>

*Poornima University, India*

**Kirti Varandani**

 <http://orcid.org/0009-0000-4314-6614>

*Poornima University, India*

### ABSTRACT

*The twenty-first century has witnessed the beginning of a historic milestone where algorithms that had been the preserve of the sacred worlds of mathematics, computing, and engineering, have become the most dominant in establishing the presence of the human-being. The socio-cultural context, in which everyday activities, opinions, and even concepts are more and more aided by automated examples of the data processing, can be defined as algorithmic culture. They are not typical technical actions, but very political and ideological actions. Algorithms of the algorithmic mediated world pattern issues of visibility, representation and value on the obfuscated code and proprietary systems. It objectifies the interface of computational systems and cultural practices: how human practices inter-mediating and intermediated by algorithms. Notably, it acknowledges that algorithms represent the social, political and economic entitlement of the people who develop, implement and control them.*

DOI: 10.4018/979-8-3373-4531-4.ch001

## **INTRODUCTION**

According to traditional political theory, ideology is defined as a set of ideas, beliefs, and values that rationalize or oppose power structures. Ideologies like liberalism, socialism, or even conservatism are classical and have been spread across institutions, schools, churches, newspapers, and television. Ideology today works based on new digital infrastructures. Algorithms amplify some voices while silencing others, favor certain political discourses, and create echo chambers that reinforce existing ideas. Information is not merely a passive observer on digital platforms (Sanders & Sheptycki, 2017). They are ideological machines, ideally installed with capitalist, technocratic, and usually nationalist logic. As an example, the ideology of personalization promises users more customized and relevant content. However, in reality, it has become a hyper-targeted form of advertising, data mining, and behavioral prediction. Simultaneously, the philosophical position of neutrality, or the claim that technology is merely an instrument, conceals the fact that algorithms perpetuate the prejudices of their authors and the unequal social circumstances under which they are applied (Striphas, 2015). The twenty-first-century ideological battlefields are not only parliaments or newsrooms but also feeds, dashboards, and code (Gillespie, 2014).

## **SCOPE AND PURPOSE OF THE CHAPTER**

It is the XXI century that marks a historical moment in which algorithms, once an area of study tied to mathematics, computing, and engineering, now hold a pivotal role in shaping human life. The term algorithmic culture is used to describe the socio-cultural situation in which automated data-processing mechanisms increasingly govern tape-recorded practices, choices, and even beliefs. In contrast to previous cultural periods, when power was centralized within institutions, e.g., religion, the state, or the mass media, algorithmic culture signals a time when computational logics and technological infrastructure coordinate the creation of meaning, identity, and social relations. Algorithms filter our news feeds, suggest what films to watch, assign credit ratings, curate the content of our online speech, and even pair us with people to date. These are not technical acts but very political and ideological acts. The issues of visibility, representation, and value are coded in opaque ways and proprietary systems across a world mediated by the plans of algorithms. This creates opportunities as well as tensions with convenience and customization being accompanied by monitoring, biasing, and manipulation. Algorithmic culture extends the idea of technical determinism. It foreshadows the interaction between the systems of computation and the cultures: the way human activities define and

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