Chapter 2
Informational Pragmatism and the Digital Order:
Mediation, Network Norms, and Algorithmic Ideologies

Silvio Andrae
http://orcid.org/0000-0002-8586-7812
Independent Researcher, Germany

ABSTRACT

Digital transformation is often understood as technical modernization, but it signifies a profound shift in world relations. This essay develops a philosophical model of analysis that understands digital transformation as a form of technological world-unveiling and describes technical mediation as the co-constitution of meaning, action, and normativity. Methodologically, it combines metaphysical theo-ry, technical mediation analysis, network sociology, and ideology critique. It reconstructs seven net-work norms-fundamental principles guiding algorithmic culture-as the non-subjective normativity of digital systems. It integrates Byung-Chul Han's diagnosis of a loss of negativity as a cultural deep structure. The interdisciplinary analysis yields an expanded understanding of digital ideologies and a normative-creative approach that views digital infrastructures as sites of political, epistemic, and ethical world-formation.

INTRODUCTION

The terms 'digital transformation' and 'digital revolution' have become ubiquitous in politics, business, and research. These terms usually refer to the introduction of digital technologies, the optimization of organizational processes, the automation of

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procedures, or the introduction of data-driven decision-making models. However, this instrumental perspective views technology primarily as a means of increasing efficiency. It neglects the deeper ontological questions raised by the digital present, particularly its deviation from traditional metaphysical understandings of being and reality. To take transformation seriously, it must be understood as a fundamental change in the world's conditions that goes beyond organizational or technical modernization. Digital transformation thus affects not only the methods of information processing, but also the constitution of the present itself—the way in which the world is revealed, acquires meaning, and shapes social reality.

This change in perspective requires philosophical analysis. It is consistent with Martin Heidegger's assertion that technology is not merely a tool, but a mode of revelation that structures the world character of an epoch (Heidegger, 1954). Technology is thus not simply an addition to an already existing world, but a means of its production. Consequently, digital transformation becomes a metaphysical question that describes the contemporary form in which meaning, order, and reality are revealed. This approach encourages us to reflect on how digital transformation shapes our fundamental understanding of existence and reality.

At this point, I would like to introduce the approach of 'informational pragmatism' proposed by David J. Krieger (2025) as an extension of classical and inferential pragmatism. Informational pragmatism conceptualizes knowledge, meaning, and social order as emergent effects of technical mediation processes. These processes generate networks of human and non-human actors. Within this framework, digital transformation is not limited to technological tools; it also encompasses how digital mediations shape our understanding of the world and the social fabric. This perspective underscores the profound influence of digital transformation on shared reality. At the same time, this perspective also enables a systematic departure from technological determinism. Social development is not necessarily the result of technological advances. Nor can technologies be traced back entirely to human intentions. Instead, reality emerges from relational processes of mediation, translation, and integration in which human actors, machines, software, data, and infrastructures are symmetrically involved in constituting the world (Latour, 2005). Digital transformation is thus not only a socio-technical evolution, but a reconfiguration of the conditions for action, meaning, and normativity.

This reconfiguration is particularly evident in the transition from modern industrial society to global network society. Manuel Castells (1996, 2009) has shown how digital networking creates new spatial-temporal orders in which social processes are structured less by terrestrial than by 'flow spaces.' This networked reality generates new forms of legitimacy and power that are based not primarily on institutional sovereignty, but on protocols, infrastructures, and algorithmic selection mechanisms. Here, Luhmann's systems-theoretical insight seems relevant to me. According to

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