Algomodernity

How algorithms and generative AI are transforming culture, society and identity

Armando Vieira

2025

Table of contents

Introduction: Living Inside the Algorithm

We are used to thinking about technology as a tool. The car takes us from one place to another, the computer processes information, and the phone helps us communicate. Tools sit in our hands like instruments, waiting to be wielded. But the technologies of today no longer behave this way. They do not wait. They surround us, shape us, even act on our behalf. They increasingly define the world in which we move and define who we are.

We do not merely use algorithms; we inhabit them. When you open Spotify in the morning, you don't choose a song so much as enter a landscape where the choice has already been narrowed. When you scroll TikTok, you are not browsing freely but walking down corridors constructed for you in real time, each turn calculated to keep you moving forward. And when a generative AI writes text or paints images, it is not simply reflecting your imagination—it is actively training you in what to expect from imagination itself.

This is the world we now occupy. Algorithms silently orchestrate the rhythms of daily life—the ads we see, the partners we meet, the news we read, the opportunities we pursue. They curate culture, optimize commerce, filter information, and increasingly, generate the very content we consume. This book introduces the concept of **algomodernity**: a new phase of modernity defined not by steam engines or assembly lines, but by the pervasive governance of algorithmic systems. Building upon and extending the accelerated, interconnected world of hypermodernity, algomodernity marks the moment when data-driven systems no longer simply reflect human behavior but actively shape it, transforming culture, economics, politics, and personal relationships with unprecedented precision and scale.

What Is Algomodernity?

Algomodernity is a stage of modernity where the primary structures of culture, politics, and economy are mediated by algorithms. It succeeds hypermodernity, which Gilles Lipovetsky once defined by speed and excess—the condition of too much, too fast. It follows postmodernity, which Jean Baudrillard described through irony and simulation, where copies replace originals and reality dissolves into image. Algomodernity takes the fragments left behind by those eras—the acceleration, the simulation, the endless multiplication of choices—and stitches them together into computational order.

Postmodernity asked *What is real?* Algomodernity calculates *What is most probable - real or synthetic?* Where postmodernity dissolved truth into interpretation, algomodernity reconstructs it through prediction and generates new evidence. The algorithm does not care about authenticity or meaning in the old sense. It cares about patterns, correlations, and optimization. It asks: What will keep you scrolling? What will make you click? What will you buy next, watch next, believe next?

This is not mere technological change. It is a transformation in how reality itself is organized. Algorithms have become the invisible architecture of contemporary life, as fundamental as electricity was to industrial modernity or mass media was to the 20th century. They determine what information reaches us, which opportunities we encounter, how we understand the world and our place in it. We swim in algorithmic waters so pervasive that we rarely notice them—until we try to imagine life without them and realize we can't.

The Paradoxes of Algorithmic Life

Many striking paradoxes define this condition. On one hand, algorithms free us from the chaos of too many options. They guide us toward music, shows, relationships, and even jobs that we might never have found otherwise. The dating app connects you to someone across the city you'd never have met. The recommendation engine surfaces the obscure documentary that changes how you see the world. The job platform matches your skills to opportunities you didn't know existed. This is genuine liberation—from information overload, from geographic constraint, from the tyranny of limited choice.

On the other hand, algorithms narrow our horizons with surgical precision. Our curiosity is streamlined, our choices subtly bent toward what the system has already decided will keep us engaged. The feed shows you content like what you've already seen. The search results reflect your past queries. The recommendations optimize for retention, not revelation. We gain efficiency but lose serendipity. We find what we're looking for but stop stumbling upon what we didn't know we needed.

Generative AI magnifies this transformation beyond recognition. It doesn't just filter the world; it creates new worlds. A story written in seconds, a portrait conjured in pixels, a conversation simulated by a machine—these outputs flood the cultural space, compressing the time of production and multiplying the objects of consumption. ChatGPT writes essays. Midjourney paints masterpieces. Stable Diffusion generates photographs of events that never happened. Synthetic influencers hawk real products. Deepfake videos reshape political discourse.

But generative AI is only the beginning. Now the algorithms are learning to act.

Agentic AI marks the next leap: systems that don't just generate content but execute decisions. Where generative AI created synthetic culture—images, texts, videos of worlds that never existed—agentic AI creates synthetic action. Not fake actions, but real ones performed by non-human actors. AI agents book your flights, manage your calendar, complete your purchases, respond to your emails, navigate bureaucracies, optimize your logistics. They close the loop from suggestion to execution, from recommendation to reality.

This is not automation in the classical sense—factory robots performing repetitive tasks. These agents operate with autonomy, making intermediate decisions, adapting to obstacles, pursuing goals across multiple systems and interfaces. ChatGPT now lets you buy from Etsy without leaving the chat. Amazon's agents navigate websites like humans would, clicking buttons and filling forms. Walmart deploys "super agents" that handle entire shopping journeys—from comparing products to placing orders to managing returns. Your calendar is managed by an algorithm. Your groceries are ordered by code. Your travel itinerary is planned by a system that never sleeps, never gets bored, never wonders about the road not taken.

We live in an environment where the real and the synthetic coexist without clear distinction, where culture is less discovered than generated, where action is less chosen than delegated, where the boundary between human creation and machine production—and now between human agency and machine execution—has dissolved. A teenager watches a video not knowing if it's real footage or AI generation. A recruiter reads a cover letter

unaware it was written by GPT-5. A voter encounters a politician's statement uncertain whether they actually said it. A shopper receives a package not remembering whether they ordered it themselves or their agent did. The old markers of authenticity—authorship, origin, evidence of human touch, the memory of having chosen—no longer reliably distinguish the made from the manufactured, the decided from the delegated.

This dual transformation—generative AI creating synthetic realities, agentic AI executing synthetic actions—redefines not just culture but humanity itself. When machines generate the content we consume and execute the decisions we approve, what remains distinctively human? When algorithms paint our images and plan our vacations, write our emails and manage our relationships, create our entertainment and optimize our routines, what is left for us to do? The question is no longer just epistemological—*what is real?*—but existential: *what is agency?* And if we are delegating both creation and action to autonomous systems, *who are we becoming?*

The deeper problem is not whether this technology works. It does. The problem is that its very success destabilizes something more fundamental than meaning—it destabilizes *being itself*. To live in algomodernity is to confront a world where speed replaces reflection, prediction replaces judgment, and synthetic abundance replaces shared narrative. But it is also to confront a world where creation is outsourced to generative systems and action is delegated to autonomous agents. We are entering an age where humanity risks becoming spectators to its own existence—consumers of machine-generated culture, approvers of machine-executed decisions, validators of processes we no longer fully control or understand.

Information exhausts itself in consumption, as Byung-Chul Han warns. Culture does not endure; it scrolls. But now agency exhausts itself in delegation. We are surrounded by more capability than any previous generation could imagine—systems that can write novels, paint portraits, compose symphonies, plan vacations, manage investments, optimize schedules—and yet both meaning and agency feel more fragile, more elusive, harder to grasp and hold. The paradox intensifies: we have never had more power at our fingertips, and yet we have never felt less like the authors of our own lives.

Why This Matters Now

This book argues that algomodernity is not an optional layer of technology we can step away from when convenient. It is the environment in which we now live, as real and inescapable as the industrial modernity of the 19th century or the consumer modernity of the 20th. You cannot opt out of algomodernity any more than a factory worker could opt out of industrialization or a 1950s suburban family could opt out of television culture. The algorithm is not a tool you use; it is the water you swim in.

The task before us is to understand its contours: how it governs culture, fragments identity, reshapes intimacy, destabilizes democracy, and accelerates the very rhythm of life. How does TikTok's algorithm shape what millions of teenagers believe is normal? How do recommendation systems create filter bubbles that fracture shared reality? How does algorithmic matching transform love into optimization? How do predictive policing systems

encode historical bias into future enforcement? How does the compression of cultural production affect what kinds of art, music, and stories we create and value?

These are not abstract questions. They touch every dimension of contemporary existence. When a young person's sense of self is shaped by Instagram's algorithmic validation, when political movements rise or fall based on Facebook's content moderation, when cities are planned according to data from smart sensors, when hiring decisions flow through automated screening—in all these cases, algorithms are not neutral intermediaries but active forces shaping outcomes.

The Journey Ahead

Our journey begins with a definition and genealogy of algomodernity, tracing its roots from the speed and excess of hypermodernity through the simulation of postmodernity to the algorithm-driven present. We examine the cultural transformations it engenders: how platforms curate identity, how feeds fragment attention, how synthetic content floods the infosphere faster than meaning can settle.

We explore the economic dimensions: winner-take-all dynamics, the platform monopolies, the gig economy's algorithmic management, the attention economy's relentless optimization. We confront the political crisis: filter bubbles, polarization, the destabilization of democratic discourse, the erosion of shared truth. We investigate the reshaping of intimacy: algorithmic dating, quantified relationships, the gamification of connection, the replacement of serendipity with optimization.

Each chapter draws on concrete examples—from TikTok's viral algorithms to Singapore's smart city infrastructure, from Spotify's recommendation systems to predictive policing in American cities—to ground abstract concepts in lived realities. We examine not just how these systems work technically but what they mean socially, politically, psychologically. We ask not only what algorithms do but what they undo—which forms of life, thought, and connection they make difficult or impossible.

We also confront the ethical and philosophical dilemmas of algomodernity. How do we preserve human agency when machines increasingly act on our behalf? How do we maintain equity when algorithms encode and amplify existing inequalities? How do we sustain democracy when the public sphere fragments into algorithmic echo chambers? How do we protect privacy when surveillance is the price of participation? How do we ensure sustainability when optimization drives consumption?

A Call to Engagement

This book is a call to understand and engage with algomodernity—not as passive consumers but as active participants in shaping its future. As algorithms redefine the boundaries of human experience, we face a choice that is both urgent and unavoidable. We can surrender to their logic, accepting algorithmic governance as natural and inevitable, letting optimization replace deliberation and prediction replace judgment. Or we can forge a path toward a more inclusive, transparent, and human-centered world, where technology amplifies rather than diminishes human capacity, where efficiency serves rather than supplants human flourishing.

The path forward requires what we might call **algorithmic literacy**—not just technical understanding of how these systems work, but critical awareness of what they assume, whom they serve, what they optimize for, and what they leave out. It requires **institutional reform**: regulation that makes algorithmic systems accountable, design practices that center human agency, economic models that distribute rather than concentrate power. It requires **cultural imagination**: the ability to envision and create alternatives, to remember that the current configuration of technology is not inevitable but contingent, chosen, changeable.

Through critical reflection and practical strategies, this book offers a roadmap for navigating this complex terrain. It invites you to rethink the role of technology in your life and in society—not to reject it wholesale, which is neither possible nor desirable, but to engage with it consciously, critically, creatively. To ask not just how to use algorithms more effectively but how to live with them more humanly. To recognize that we shape these systems even as they shape us, and that the future of algomodernity remains, for now, open to intervention.

The Question That Haunts Us

We have entered a time when algorithms are not tools we hold but structures we inhabit. The factory worker of 1850 could not imagine life outside industrial capitalism. The suburban family of 1960 could not conceive of existence without television. We, too, find it increasingly difficult to imagine ourselves outside algorithmic mediation. The dating app user cannot easily return to meeting people through chance encounters. The streaming subscriber cannot go back to broadcast schedules. The social media native cannot recall what it felt like to form identity without constant online feedback.

The question that haunts this book—and perhaps our age—is not whether we use algorithms wisely. That question assumes we stand outside them, wielding them as instruments. The real question runs deeper and more unsettling: **Can we still imagine ourselves outside of them at all?** And if not, what does that mean for what we might become?

This is the inquiry we undertake together. Not to provide easy answers or false reassurances, but to map the terrain with honesty and rigor, to understand what we have gained and what we risk losing, and to preserve the possibility—however fragile—that we might yet choose a different path. The choice, for now, remains ours. The question is whether we'll recognize it as a choice before it becomes simply the way things are.

Welcome to algomodernity. Let's understand what we've entered, so we might still have a hand in where we go next.

Chapter 1: What is Algomodernity

We no longer live in the modernity of steel and steam, nor in the postmodernity of irony and image. We have entered something stranger: algomodernity.

If hypermodernity was defined by speed—an era of too much, too fast—algomodernity channels that acceleration through the invisible infrastructures of code. Algorithms filter what we see, optimize what we do, and increasingly determine how society organizes itself. They do not merely accelerate modern life; they govern it.

Today, artificial intelligence makes this condition impossible to ignore. Generative models, trained on the collective traces of human culture, are no longer just sorting and ranking information—they are producing it. A single click yields an essay, a melody, a photograph of a world that never existed. A prompt can summon a novel's worth of text, an endless scroll of images, or a lifelike video of events that never occurred. ChatGPT, Midjourney, ElevenLabs, HeygGen, Sora have become household names. They do not simply expand human creativity—they redefine it.

The boundary between human and machine creativity is not only blurred; it is dissolving. We are entering an environment where culture is not only consumed but continuously generated. What was once scarce—art, music, narrative—is now abundant, flooding the infosphere faster than we can interpret or value it. Synthetic realities multiply: AI-generated influencers hawk real products, deepfake videos reshape political discourse, chatbots offer companionship indistinguishable from human conversation.

This is the paradox of algomodernity: abundance without orientation, novelty without continuity. We have never been surrounded by so much content, and yet meaning feels more fragile, more elusive. As Byung-Chul Han warns, "information exhausts itself in consumption" (The Burnout Society, 2015). In algomodernity, culture does not endure; it scrolls.

But now something has shifted again. The algorithms are learning to act.

AI agents represent the next leap—not systems that generate synthetic content for us to consume, but systems that execute real actions in the world on our behalf. They complete purchases, book flights, manage schedules, respond to emails, navigate bureaucracies, optimize logistics. They close the loop from suggestion to execution, from recommendation to reality. Where Netflix's algorithm tells you what to watch, an agent queues the show, adjusts your settings, and orders the snacks you usually eat while watching. Where Google suggests restaurants, an agent makes the reservation, adds it to your calendar, requests your dietary restrictions, and maps the route.

This is not a minor upgrade. It is a qualitative transformation in how technology mediates human life. ChatGPT now lets you buy from Etsy without leaving the chat. Amazon's Nova Act navigates websites like a human would, clicking buttons and filling forms autonomously. Walmart is deploying "super agents" that handle entire shopping journeys—from comparing products to placing orders to managing returns. These aren't prototypes or thought experiments. They're shipping. They're being used. The future arrived while we were still debating the present.

If algomodernity gave us synthetic culture—images, texts, videos of worlds that never existed—the agent era gives us synthetic action. Not fake actions, but real ones performed by non-human actors. Your calendar is managed by an algorithm. Your groceries are ordered by code. Your travel itinerary is planned by a system that never sleeps, never gets bored, never daydreams about the road not taken.

The boundary between human action and machine action is not only blurring; it is dissolving. We are entering an environment where tasks that once required judgment, deliberation, and choice are increasingly delegated to autonomous systems. What was once the domain of human agency—deciding what to buy, where to travel, how to spend our time, which paths to pursue—is now abundant, automated, executed faster than conscious thought allows.

This is the paradox of the agent era: empowerment without engagement, efficiency without effort, capability without cultivation. We have never had more power at our fingertips, and yet agency itself feels more fragile, more attenuated, more optional. The novelist competes with algorithms that generate stories. The shopper delegates decisions to agents that execute purchases. The traveler outsources planning to systems that optimize itineraries. In each case, we gain efficiency. In each case, something is lost.

As Tim Wu warns, "The delegation of action to machines concentrates power in code, subtly reshaping who holds the reins of choice" (The Master Switch, 2010). In algomodernity, algorithms recommended; in the agent era, they act on our behalf. In algomodernity, we consumed synthetic content; in the agent era, synthetic agents consume on our behalf. The question is no longer just what is real and what is generated—it is who is acting, and whether the answer still includes us.

This chapter takes up the urgent task of examining this transformation. Positioned after our analysis of education and youth—domains where autonomous human development remains paramount—we investigate how AI agents amplify efficiency while diluting human agency. Drawing on concrete examples from shopping and travel, supported by theoretical insights and empirical evidence, we trace what happens when the systems that serve us also choose for us, when the tools that extend our reach also contract our engagement.

The rise of agents challenges us to rethink autonomy in a world where machines have become not just extensions of our will but executors of it—and to ask whether, in that extension and execution, something essential about being human is being quietly automated away. If algomodernity taught us to live with synthetic realities, the agent era demands we learn to live with synthetic action. The stakes could not be higher. The choice, for now, is still ours to make. The question is whether we'll delegate that too.

1.1 From Hypermodernity to Algomodernity

Hypermodernity, a term popularized by theorists like Gilles Lipovetsky, describes a stage of modernity characterized by speed, excess, and the relentless pursuit of innovation. It is the era of globalization, 24/7 connectivity, and the saturation of choice. Life in hypermodernity is not stable—it is accelerated, disoriented, and marked by overstimulation.

Algomodernity builds on this condition but redirects its logic. Where hypermodernity overwhelms individuals with too many options, algomodernity filters and structures those options. Spotify chooses your music, Netflix your shows, TikTok your humor, Google and ChatGPT your knowledge. In this sense, algomodernity doesn't slow hypermodernity—it makes it navigable, but at the price of agency.

The shift is subtle but profound: **from speed without guidance to speed curated by algorithms.**

Hypermodernity, a term often used to describe our late-capitalist era, is defined by acceleration: faster production, constant connectivity, and the endless pursuit of novelty. It is the society of excess—of information, consumption, and attention. But hypermodernity is unstable. Speed alone does not provide structure. People can be connected globally and yet feel disoriented locally.

Algomodernity emerges as a response to this instability. Algorithms act as navigators through excess, filtering the noise and prioritizing the signal. Spotify curates playlists from infinite music libraries. Netflix recommends what to watch next. Google auto-completes our thoughts before we finish typing. What began as tools of convenience now structure how culture is produced, distributed, and consumed. In short: where hypermodernity overwhelms, algomodernity organizes.

The transition from modernity to hypermodernity marked a profound shift in the human experience, characterized by acceleration, globalization, and the dissolution of traditional boundaries. Hypermodernity, with its emphasis on speed, technological innovation, and interconnectedness, set the stage for a world where time and space are compressed, and information flows instantaneously. However, the emergence of algomodernity represents a further evolution, where algorithms—sophisticated, data-driven systems—have become the governing force behind societal structures, cultural dynamics, and individual behaviors. Unlike hypermodernity's broad focus on acceleration, algomodernity highlights the centrality of algorithms in orchestrating this accelerated world, shaping decisions, preferences, and realities in ways previously unimaginable.

This shift began with the rise of digital technologies in the late 20th century, which laid the groundwork for hypermodernity's interconnected global village. The advent of the internet, mobile devices, and big data analytics accelerated the pace of life, creating a hypermodern condition where immediacy and excess dominate. Algomodernity builds on this foundation, but its defining feature is the delegation of control to algorithms—self-learning, predictive systems that process vast datasets to optimize outcomes. From social media feeds to financial markets, algorithms now mediate human interactions, redefining modernity as a landscape governed by code.

Algomodernity is not just another stage of modern life. It is the fusion of hypermodern acceleration with the invisible but pervasive presence of algorithms. In this new condition, modernity is no longer propelled primarily by factories, corporations, or even nations; instead, it is guided by computational systems that learn, optimize, and intervene in real time. To understand the world we inhabit, we must see how algorithms have become the defining infrastructure of our age.

Algomodernity does not replace modernity; it extends it, intensifies it, and gives it new direction. Where hypermodernity emphasized speed, consumption, and an excess of possibilities, algomodernity adds a layer of machine judgment. The human subject is no longer only overwhelmed by choices; increasingly, those choices are pre-selected, filtered, and nudged by algorithmic processes.

In the sections that follow, we will trace the shift from hypermodernity to algomodernity, identify its core traits, and place it in dialogue with earlier cultural frameworks like postmodernity. Finally, we will consider its historical emergence—how data, computation, and connectivity converged into the world we now recognize as algorithmically governed.

1.2 Core Characteristics of Algorithmic Governance

What distinguishes algomodernity is not just the use of technology, but the form of governance it establishes. Four features define this new regime:

1. **Algorithmic Mediation**: Algorithms act as intermediaries in nearly every aspect of life, from curating online content to optimizing supply chains. They filter information, predict behaviors, and automate decisions, often with minimal human oversight.
2. **HyperPersonalization** – Each user is addressed as an individual, yet within the same system. Millions experience unique feeds, playlists, or recommendations, but all are orchestrated by the same algorithms.
   Continuous Feedback Loops – Algorithms adapt in real time, learning from every click, swipe, and pause. Generative AI pushes this further, producing personalized content—stories, images, or advice—directly shaped by user inputs.
3. **Opacity of Decision-Making** – Decisions that affect livelihoods, reputations, or freedoms are made by systems that cannot be fully explained, even by their designers. Why one video goes viral, or one loan application is denied, is often a mystery.
4. **Accelerated Feedback Loops**: Algorithms enable rapid iteration and adaptation, compressing the time between action and reaction, whether in markets, media, or personal decision-making.
5. **Synthetic Culture** – Culture is no longer only recommended by algorithms but increasingly created by them. Generative models flood the world with synthetic texts, artworks, and videos, raising questions of authenticity, ownership, and meaning.

Together, these traits redefine what it means to live in society. Authority no longer flows from the state or the market alone, but from the coded logic embedded in platforms and infrastructures. These characteristics create a world where human agency is increasingly intertwined with algorithmic logic, challenging traditional notions of autonomy and intentionality.

In algomodernity, governance is not only political or economic; it is computational and Hyper-Personalization: Algorithms tailor experiences to individuals, creating bespoke realities that shape consumer behavior, social interactions, and even political beliefs.

1.3 Algomodernity vs. Postmodernity: A New Lens

Postmodernity, dominant in late 20th-century thought, described the collapse of grand narratives, the rise of pluralism, and the dominance of representation over reality. It was the age of irony, simulation, and skepticism toward truth.

Algomodernity shifts the focus. Algorithms don't reject truth; they operationalize it into probabilities. Instead of asking, What is true?, they calculate, What is most likely? Where postmodernism embraced fragmentation, algomodernity enforces computational order.

Generative AI intensifies this transformation. If postmodernity blurred reality with simulation (Baudrillard's hyperreality), algomodernity saturates reality with synthetic production. The line between authentic and artificial collapses, not as a philosophical debate, but as a practical condition of everyday life.

If postmodernity dissolved certainty into interpretation, algomodernity replaces certainty with prediction and synthetization. The algorithm is not playful; it is pragmatic—and now, creative

While postmodernity emphasized fragmentation, irony, and the rejection of grand narratives, algomodernity operates within a framework of hyper-efficiency and data-driven coherence. Postmodernity celebrated ambiguity and pluralism, often resisting the idea of a singular truth.

In contrast, algomodernity imposes a form of algorithmic determinism, where data-driven predictions and optimizations create a new kind of order—one that is not necessarily unified but is relentlessly efficient. Where postmodernity deconstructed meaning, algomodernity reconstructs it through patterns derived from data, often prioritizing utility over authenticity.

For example, postmodern art might revel in eclectic pastiche, but algomodern culture sees algorithms curating playlists or generating art based on user preferences, creating a seamless but highly controlled experience. This shift does not negate postmodernity's influence but reframes it within a system where algorithms dictate the terms of fragmentation and recombination. Algomodernity thus represents a synthesis of hypermodern acceleration and algorithmic precision, offering a lens to understand a world where code governs both chaos and order.

It is tempting to treat algomodernity as another extension of postmodernity. After all, postmodernity was marked by the breakdown of grand narratives, the dominance of simulation, and the suspicion of truth. But algomodernity introduces something qualitatively different.

Where postmodernism celebrated fragmentation and play, algomodernity enforces order through computation. Algorithms do not reject truth; they produce probabilistic truths. They rank relevance, calculate risk, and weigh value. Instead of endless interpretation, we get statistical prediction. If postmodernity dissolved certainty, algomodernity replaces it with probability.

1.4 Historical Emergence of Algorithmic Systems

Algomodernity did not appear suddenly—it emerged from overlapping historical trajectories that gradually shifted decision-making and creativity from humans to algorithms.

- **Early Foundations (20th Century):** Alan Turing's work on computation and the development of early programming languages laid the conceptual groundwork. Algorithms, once abstract mathematical procedures, became executable instructions for machines.

- **Digitization of Life (1990s–2000s):** Everyday practices—from shopping to communication—migrated online, producing massive streams of data. The rise of the internet created unprecedented infrastructures of information exchange. Tim Berners-Lee described the web as *"a pool of human knowledge which would allow collaborators anywhere to share their ideas"* (1991). In practice, this pool became the raw material for algorithmic mediation.

- **Rise of Platforms (2000s):** Companies like Google, Amazon, and Facebook consolidated data flows into platforms where algorithms mediated interaction at planetary scale. Search engines, recommendation systems, and ranking algorithms began to structure how knowledge, commerce, and social relations unfolded.

- **Machine Learning Revolution (2010s):** Advances in neural networks and deep learning allowed algorithms to learn from data rather than follow explicit programming. Social media platforms like Facebook and Twitter (now X) curated information in real time; financial systems executed high-frequency trades; predictive policing and personalized advertising emerged as new algorithmic practices.

- **Ubiquitous Connectivity (2010s–2020s):** Smartphones, sensors, and cloud computing embedded algorithms into daily life. Decision-making became continuous, invisible, and unavoidable.

- **Generative AI Explosion (2020s):** Large language models (LLMs) such as ChatGPT and Deepseek, and diffusion models for image and video generation (Sora or Klint), transformed algorithms from curators into creators. ChatGPT wrote essays and code; Midjourney and Stable Diffusion produced images from text prompts; AI-generated music and video blurred the boundary between human and machine creativity. Synthetic cultural production at scale became a lived reality, flooding the infosphere with endless novelty. As Fei-Fei Li observed, *"AI is like electricity—it is everywhere, and it will transform everything"* (2017). Culture itself became synthetic, saturating the infosphere with artifacts not authored but generated.

This historical trajectory marks a broader shift from **human-driven to algorithm-driven systems**, where judgment, selection, and even imagination are increasingly outsourced to code. As Kate Crawford notes, AI is not merely technical but "a material and political force" (*Atlas of AI*, 2021), reshaping how culture and power operate.

Norbert Wiener, the founder of cybernetics, warned as early as 1954 that *"we are in great danger of using new machines in a way that may destroy us"* (*The Human Use of Human Beings*), highlighting both the promise and peril of algorithmic systems.

The emergence of algomodernity is therefore not only technological, but also cultural and philosophical. It forces us to rethink human agency in a world where algorithms govern attention, creativity, and decision-making. Taken together, these forces created the conditions for algomodernity: a world where the acceleration of hypermodern life is no longer chaotic but structured, filtered, and increasingly *generated* by artificial intelligence.

References

1. Gilles Lipovetsky, *Hypermodern Times* (2005) The foundational work defining hypermodernity as characterized by acceleration, excess, and consumerism. Essential for understanding the cultural backdrop to algomodernity
2. Matthias Latzer and Nikolaus Festic, "A guideline for understanding and measuring algorithmic governance in everyday life," *Internet Policy Review* (2019). Offers a theoretical and empirical framework to analyze the social and institutional governance effects of algorithms.
3. Tim Wu, *The Master Switch: The Rise and Fall of Information Empires* (2010). Analyzes power concentration in technological infrastructures, tied to critiques of agency concentration through delegated algorithmic power.
4. Norbert Wiener, *The Human Use of Human Beings: Cybernetics and Society* (1954). Early foundational work on cybernetics warning about the social impacts of automated systems and machine governance..
5. Anshad Ameenza, "Meaningful Control: Preserving Human Agency in an AI-Driven World" (2025). Discusses the preservation of human agency amid algorithmic mediation and AI automation, including collective governance and cognitive partnership models.
6. MIT Sloan, "Generative AI's hidden cultural tendencies" (2025). Examines generative AI's impact on culture, creativity, and the risks of homogenizing cultural narratives, linking to synthetic culture aspects.
7. Andrew Czaplicka et al., "Mutual benefits of social learning and algorithmic mediation" (2025). An empirical study on algorithmic mediation in cultural evolution and social learning, relevant to continuous feedback loops and algorithmic influence on culture.