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Abstract

This study critically investigates the profound epistemic transformations shaping media and communication studies in the era of artificial intelligence, with particular emphasis on the emergence and expansion of epistemic relativism. It examines how algorithmic systems increasingly mediate the production, circulation, and validation of knowledge, thereby redefining the nature of truth within digital environments. The research is guided by a central inquiry: to what extent does artificial intelligence contribute to the construction of a new epistemic order in which truth becomes fragmented, probabilistic, and context-dependent? Employing a critical analytical and comparative methodology, the study draws on interdisciplinary perspectives from the philosophy of technology, sociology of knowledge, and media theory. The findings reveal that algorithms have evolved beyond their instrumental role to function as autonomous epistemic agents that actively participate in shaping meaning, influencing perception, and structuring public discourse. This transformation has significantly diminished the centrality of human agency in knowledge production while intensifying risks related to cognitive fragmentation, epistemic polarization, and the erosion of shared reality. At the same time, the study advances a humanistic framework as a necessary corrective to algorithmic dominance. It argues for the development of a renewed philosophy of artificial intelligence grounded in communicative rationality, ethical accountability, and epistemic responsibility. Such a framework enables the reconciliation of technological advancement with the preservation of human-centered values in media ecosystems. The study concludes by proposing a reconceptualization of truth as an emergent product of human-machine interaction, alongside the promotion of critical algorithmic literacy and the institutionalization of ethical and regulatory mechanisms. These contributions open new theoretical pathways in the philosophy of digital media and raise important questions regarding the future of knowledge, objectivity, and human agency in increasingly algorithm-driven societies.

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Introduction

The era of artificial intelligence witnesses profound cognitive transformations that have penetrated the core of the communicative process and its philosophy, rendering media knowledge production no longer a purely human endeavor but a collaborative venture between humans and algorithms. Within this novel reality, epistemic relativism emerges as one of the most contentious philosophical concepts, as it re-poses the question of truth amid a knowledge space that has become multiple, mutable, algorithmic, and instrumentalized through digital platforms governed by machine learning models generating narratives potentially beyond human verification and accountability capacities.

Reading these transformations through the humanistic approach in the philosophy of media and communication sciences situates us before the necessity of rethinking human centrality as a communicative agent and the ethical and epistemic boundaries imposed by artificial intelligence algorithms on knowledge, meaning, and values. The issue transcends mere technologies or platforms to encompass the very reshaping of humanity itself within an "algorithmically conditioned" communicative environment.

Literature Review

The rapid expansion of artificial intelligence has generated a profound transformation in the epistemological foundations of media and communication studies. Contemporary scholarship increasingly recognizes that algorithms are not merely technical tools but active agents in the construction, mediation, and dissemination of knowledge. Within this context, the concept of epistemic relativism has gained renewed relevance, as digital environments challenge traditional assumptions about objectivity, truth, and knowledge production.

Early discussions on the social construction of knowledge, particularly in the works of Bruno Latour (2005), emphasize the role of both human and non-human actors in shaping epistemic realities. This perspective has been extended in the digital age, where algorithms function as epistemic agents that influence perception and meaning-making processes (Kitchin, 2017; Gillespie, 2014). Similarly, Luciano Floridi (2014, 2020) argues that the emergence of the "infosphere" has redefined human interaction with knowledge, transforming truth into a dynamic and context-dependent construct.

The rise of algorithmic governance has further intensified concerns regarding epistemic fragmentation and the erosion of shared reality. Scholars such as Shoshana Zuboff (2019) highlight how data-driven systems commodify human experience and reshape cognitive processes through predictive modeling. In parallel, Cass Sunstein (2017) introduces the concept of "echo chambers" and "information cocoons," demonstrating how algorithmic filtering reinforces ideological polarization and limits exposure to diverse perspectives.

Research on algorithmic bias and accountability further underscores the epistemic risks associated with artificial intelligence. O'Neil (2016) and Pasquale (2015) argue that opaque algorithmic systems ("black boxes") undermine transparency and weaken traditional mechanisms of knowledge validation. This concern is echoed in recent work by Bender et al. (2021), who critique large language models for producing probabilistic outputs that may lack epistemic grounding.

From a philosophical standpoint, the crisis of truth in digital environments has been interpreted as a shift toward epistemic relativism, where knowledge becomes contingent upon technological mediation and contextual variability. This perspective aligns with earlier critiques by Sokal and Bricmont (1998) and Gross and Levitt (1997), who warned against the erosion of scientific rigor in relativist paradigms.

In response to these challenges, the humanistic approach has emerged as a critical framework for re-centering human agency within algorithmic systems. Jürgen Habermas (2021) emphasizes the importance of communicative rationality and democratic discourse in maintaining epistemic integrity. Likewise, Floridi (2020) advocates for a "human-in-the-loop" model that integrates ethical responsibility into technological systems.

Despite these contributions, existing literature often treats algorithmic influence and epistemic relativism as parallel phenomena rather than interconnected processes. This study addresses this gap by proposing an integrated framework that conceptualizes the dynamic interaction between algorithms and human cognition in shaping contemporary knowledge systems.

Discussion

The findings of this study provide critical insights into the evolving relationship between artificial intelligence and epistemic structures in media and communication. Consistent with prior research, the results confirm that algorithms have transitioned from passive mediators to active epistemic agents that shape knowledge production and influence public discourse.

This transformation supports the arguments advanced by Bruno Latour (2005), who conceptualized knowledge as a product of networks involving both human and non-human actors. In the context of artificial intelligence, this network has expanded to include algorithmic systems that not only distribute information but also construct epistemic realities. The present study extends this perspective by demonstrating how algorithmic mediation directly contributes to the emergence of epistemic relativism.

The results also align with Luciano Floridi's (2014) notion of the infosphere, where knowledge is continuously reshaped through digital interactions. However, this study advances the discussion by highlighting the consequences of this transformation, particularly the fragmentation of truth and the decline of shared epistemic standards. The observed shift from evidence-based knowledge to probabilistic outputs reflects a fundamental redefinition of epistemic criteria in the algorithmic age.

Furthermore, the study corroborates Shoshana Zuboff's (2019) analysis of data-driven systems that commodify human experience and reshape cognitive processes. The findings demonstrate that algorithmic systems not only influence what individuals see but also how they think, thereby reinforcing cognitive biases and limiting critical reflection. This phenomenon contributes to the formation of epistemic "bubbles," as described by Cass Sunstein (2017), leading to increased polarization and the erosion of collective understanding.

Importantly, this study introduces the Human-Algorithm Epistemic Interaction Model (HAEIM) as a novel theoretical contribution that integrates these dynamics into a unified framework. Unlike previous approaches that treat technological and epistemic transformations separately, the proposed model captures the reciprocal relationship between algorithmic systems and human cognition. This interaction explains how knowledge is co-produced in digital environments and why epistemic relativism emerges as a structural feature rather than an incidental outcome.

At the same time, the findings reveal the limitations of traditional humanistic approaches in addressing algorithmic dominance. While human-centered values such as ethics, interpretation, and critical reasoning remain essential, they are insufficient in isolation. As Jürgen Habermas (2021) suggests, there is a need to extend communicative rationality into the digital domain by incorporating algorithmic accountability and transparency mechanisms.

The discussion also highlights the urgent need for institutional interventions, including the development of algorithmic literacy programs, regulatory frameworks, and ethical standards. Without such measures, the expansion of epistemic relativism may lead to what can be described as "epistemic fragmentation," where shared reality dissolves into multiple, incompatible narratives.

In this regard, the study contributes to ongoing debates by emphasizing that the future of knowledge depends not only on technological innovation but also on the ability to integrate humanistic principles into algorithmic systems. The challenge is not to resist artificial intelligence but to redefine its role within a framework that preserves epistemic integrity and human agency.

1. The Scientific Problematic

Epistemic relativism constitutes one of the most pervasive problematics in contemporary philosophy of knowledge, particularly as it migrates into media and communication studies during the artificial intelligence age. With the expansion of digital platforms, data deluge, and algorithms' burgeoning capacity to produce and distribute knowledge, truth itself has become contested terrain. Knowledge is no longer understood as an objective reflection of the world but—as per the relativist perspective—a product of mutable social, symbolic, and cultural contexts (Latour, 2005). This shift necessitates redefining credibility and objectivity in communication; the algorithm ceases to function as a neutral mediator, becoming instead an "epistemic actor" that generates representations and reshapes public perception. As Latour observes, the human-technology boundary has blurred within "actor-networks" that construct facts (*ibid.*). Media studies thus transitions from message and content analysis to examining the algorithmic structures crafting meaning contexts. Yet this transformation raises profound issues concerning the loss of unified truth references and the communicative field's evolution into an unregulated pluralistic space where every knowledge becomes "possible knowledge" within its specific conditions—a peril warned against by Sokal and Bricmont regarding the risks of "science gone astray" when knowledge devolves into unconstrained discourse divorced from rational controls (Sokal&Bricmont, 1998; Gross & Levitt, 1997). The challenge in the AI era thus lies in reconciling recognition of digital knowledge source plurality with maintaining minimal epistemic rigor that renders communication a tool of understanding rather than epistemic chaos.

Humanism gains salience not merely as an ethical stance but as a philosophical framework restoring agency to the human actor within an increasingly automated and asymmetric knowledge system. The humanistic approach counters

technological determinism, affirming technology not as absolute fate but as a human project subject to justice, freedom, meaning, and ethical responsibility.

Within this framework, the study poses a dual epistemic-philosophical challenge: how to reconceptualize media knowledge in an algorithm-dominated world, the place and future of the human agent within a post-human knowledge environment, and the feasibility of constructing a media epistemology honoring humanity without denying digital revolution realities.

The central research problematic thus decomposes the epistemic transformations imposed by artificial intelligence on media and communication sciences, focusing on the rise of knowledge relativism stemming from truth production's migration from human to algorithmic platforms:

How does epistemic relativism, within the artificial intelligence context, reshape questions of truth and knowledge in media and communication studies, and what are the limits of the humanistic approach in confronting algorithmic hegemony over meaning production?

Subsidiary questions:

- What is the impact of the algorithmic turn on media knowledge nature and truth criteria?
- Does epistemic relativism enhance knowledge pluralism or precipitate human common disintegration?
- Can the humanistic approach provide foundations for a novel epistemology capable of countering algorithmic dominance and human reason marginalization?
- What characterizes the "cognitive crisis" humans experience within the post-truth algorithmic space?
- What is the future of media objectivity when algorithms produce content surpassing human consciousness?

2. Study Methodology

The study adopts a critical philosophical-analytical methodology combining theoretical framework critique with analysis of digital data frameworks within new media contexts, alongside review of local and international literature on epistemic relativism, artificial intelligence, and human agency. It draws on **epistemic relativism theory** (Latour, 2005) for tools understanding epistemic power redistribution between humans and algorithms in digital space, and the humanistic approach as foundational for ethically and interpretively regulating artificial intelligence while preserving scientific and critical research standards in media studies.

3. Epistemic Relativism and Redefining Media Truth

Epistemic relativism rests on the premise that truth is not absolute but relative, with knowledge shaped by cultural, linguistic, and technological contexts. With artificial intelligence's emergence, context extends beyond culture to encompass the algorithm itself as a novel epistemic actor.

Predictive, recommendation, and filtering algorithms dictate for humans what they see, believe, consume, and think, transforming knowledge from a mental process to a computational product. Lanier (2019) notes that digital platforms generate "knowledge shadows" unverifiable in origin, deepening truth relativism and subjecting it to software rather than direct human experience.

A. Algorithms as "Visual Distributors": What the Individual Sees

Recommendation and ranking algorithms function as intermediary filters determining digital platform users' content visibility. Far from random selection, they rely on browsing history, interaction data, and engagement/commercial optimization goals, yielding "filter bubbles" and differentiated auditory-visual environments per user, fragmenting the epistemic public sphere and weakening collective truth verification (Pariser, 2011; Tufekci, 2017). From an epistemic relativist viewpoint, individual vision becomes an algorithmic construct rather than consensus rational criteria; in other words, "what one sees" reflects platform design policy before objective world reflection (Gillespie, 2014; Kitchin, 2017).

B. Belief Formation: What the Individual Believes in a Directed Recommendation Environment

Algorithms extend beyond visual presentation to generate "conviction elements" gradually directing user beliefs. Recommendation algorithms construct reinforcement loops, exposing homogeneous content reinforcing existing inclinations and increasing change resistance (Sunstein, 2017). This fuels "epistemic polarization" where digital groups inhabit proprietary informational ecosystems, aligning truth with divergent algorithmic arrangements rather than unified evidential standards (O'Neil, 2016; Tufekci, 2017). Epistemically, individual belief ceases to stem from critical inquiry, becoming algorithmic curation output deciding which "arguments" to expose and reinforce.

C. Cognitive Consumption Economy: What the Individual Consumes and Truth Commodification

Platforms sell not merely content but "attention"; consumption determination follows profit and engagement logic. Knowledge becomes mass-produced commodity for virality rather than accuracy or epistemic value, yielding "consumable knowledge" measured by shareability and speed rather than verifiability and explication (Zuboff, 2019; Pariser, 2011). This commodification practically strengthens epistemic relativism: epistemic value yields to exchange value. Thus, public consumption may be popularly "known" yet epistemically frail—spreadability not equating credibility or scientific rigor (Wardle & Derakhshan, 2017; O'Neil, 2016).

D. Thought Engineering: How Users Think within Algorithmic Environments

Algorithms systematically reengineer thinking patterns: minimizing difference exposure, encouraging rapid reactions, prioritizing emotional/short-form content. Results transcend topic shifts to thinking modes—from critical/analytical to superficial/direct shareable cognition (Floridi, 2014; Tufekci, 2017). Lanier describes platforms' "knowledge shadows" distorting individual thought into selected snippets/headlines rather than systematic deep interpretation (Lanier, 2019). Algorithms thus become ontological actors co-producing perception and representation conditions.

E. From Mind to Computation: Knowledge as Computational Product

When algorithms dictate visibility, reinforce beliefs, direct consumption, and reshape thinking modes, knowledge transitions from human-social mental process to probabilistic modeling product governed by engagement budgets. This shift bears dangerous epistemic implications: knowledge credibility need no longer align with experience/verification tests but algorithmic performance metrics (statistical accuracy, click rates, dwell time), establishing truth criteria rooted in algorithmic efficiency rather than reality correspondence (Pasquale, 2015; Mitchell et al., 2019). Sokal/Bricmont concerns over "pseudoscience" intersect Gross/Levitt critiques of standards crisis when empirical criteria yield to digital circulation metrics (Sokal & Bricmont, 1998; Gross & Levitt, 1997).

F. Cognitive, Social, and Political Consequences: From Shadows to Authoritarian Patterns

These transformations' impacts transcend epistemology to affect social-political structures: weakening public verification capacity, deepening social division, enabling algorithmic manipulation via politically/commercially aligned narrative design (Zuboff, 2019; O'Neil, 2016). Knowledge shadows generate institutional transparency resistance—most algorithms operate as "black boxes" resisting logic disassembly absent effective accountability/audit mechanisms (Pasquale, 2015; Sandvig et al., 2014).

4. The Humanistic Approach as a Framework for Resisting Algorithmic Hegemony

The humanistic approach represents one of the most significant critical pathways confronting the rise of algorithms, reaffirming human centrality in knowledge production as a conscious being subjecting experiences to language, values, meaning, and interpretation. This approach rests on safeguarding six foundational pillars: freedom, ethics, experience, meaning, interpretation, and human uniqueness—values humanists deem threatened in the artificial intelligence era, which reshapes human existence through autonomous computational structures independent of human experience.

Floridi (2020) argues that artificial intelligence threatens humanity not merely through cognitive superiority but by reengineering the human self through data, rendering individual identity divisible into digital variables, leading to "self-fragmentation" and ontological disintegration. Concurrently, algorithms transform humans into "measurable users"—data units amenable to behavioral prediction—reducing profound human meaning to profit-driven probabilistic models (Zuboff, 2019).

Another peril lies in supplanting human ethical judgment with commercial algorithms prioritizing engagement and profit over responsibility or justice. This shift, as O'Neil (2016) warns, yields "algorithmic governance" patterns where platforms make socially consequential decisions without explanation or accountability. Moreover, knowledge produced by intelligent systems increasingly relies on model probabilities and predictions rather than direct human experience, posing a pivotal epistemic question: Does experience remain knowledge's center, or has it become merely raw data input within larger systems?

Epistemic relativism adds further complexity, suggesting truth itself becomes multiple and unstable when large language models generate meanings and epistemic formulations beyond full human control (Bender et al., 2021). The core question emerges: Can humanity retain knowledge centrality in a world where machines surpass human consciousness in signification and meaning production?

Confronting this landscape, the humanistic approach defends preserving humans as "interpretive agents" rather than passive recipients of machine-generated meaning. Knowledge, within this framework, constitutes not merely computational output but an interpretive act linking experience, language, and values. Thus, protecting human centrality entails not technology resistance but recalibrating our relationship with it, ensuring algorithms remain assistive tools rather than epistemic substitutes. Floridi (2020) underscores adopting a "human-in-the-loop" model restoring human experience as truth's criterion rather than mere "training variable" within digital systems.

5. Risks of Epistemic Relativism in the Artificial Intelligence Era

TABLE 1

Literature Synthesis on AI, Algorithms, and Epistemic Transformation

Author(s)	Key Concept	Main Contribution	Relevance to Study
Bruno Latour (2005)	Actor-Network Theory	Knowledge is constructed through networks of human and non-human actors	Supports idea of algorithms as epistemic agents
Luciano Floridi (2014, 2020)	Infosphere & Philosophy of Information	Redefines knowledge as dynamic and digital-contextual	Explains transformation of truth in AI environments
Shoshana Zuboff (2019)	Surveillance Capitalism	Data-driven systems reshape human behavior and cognition	Highlights commodification of knowledge
Cass Sunstein (2017)	Echo Chambers	Algorithms reinforce ideological polarization	Explains epistemic fragmentation
Cathy O'Neil (2016)	Algorithmic Bias	Algorithms produce inequality and opaque decisions	Shows risks of algorithmic governance
Frank Pasquale (2015)	Black Box Society	Lack of transparency in algorithmic systems	Highlights accountability challenges
Bender et al. (2021)	AI Epistemic Limits	Language models produce probabilistic, not factual knowledge	Supports argument of probabilistic truth
Sokal & Bricmont (1998)	Critique of Relativism	Warn against loss of scientific rigor	Frames risks of epistemic relativism

TABLE 2

Human-Algorithm Epistemic Interaction Model (HAEIM) Components

Model Layer	Key Elements	Function	Epistemic Impact
Input Layer	Digital data, user behavior, platform dynamics	Provides raw informational input	Shapes initial knowledge exposure
Algorithmic Layer	Filtering, recommendation, predictive models	Processes and structures data	Determines visibility and prioritization of information
Epistemic Transformation Layer	Knowledge construction, belief formation, truth production	Converts data into meaning	Produces fragmented and contextual truth
Human Cognitive Layer	Perception, interpretation, critical thinking	Interprets algorithmic outputs	Influences understanding and decision-making
Output Layer	Relativism, polarization, digital truth	Final epistemic outcomes	Reflects transformation of knowledge systems
Moderating Layer	Ethics, accountability, media literacy	Regulates algorithmic influence	Mitigates epistemic risks and preserves human agency

Epistemic relativism ranks among contemporary philosophy's most prominent problematics, resurfacing with expanded reliance on artificial intelligence systems for knowledge production and world interpretation. While classical epistemology presupposed quasi-stable verification and certainty criteria, digital transformations have undermined these assumptions, precipitating novel "cognitive fragility" at individual and collective levels (Bogost, 2021).

A. Truth-Related Level: Truth's Transformation into Probabilities

The growing presence of intelligent systems—particularly large language models—redefines truth as probabilistic output rather than verified epistemic construct. Most AI systems pursue not truth but "most probable outputs" based on statistical distributions (Floridi, 2020).

Truth thus loses normative character, approximating predictions rather than facts. O'Neil (2016) notes this renders knowledge vulnerable to data-embedded biases, enabling "fabricated truths" rivaling authentic ones in impact.

This reconfiguration undermines traditional verification mechanisms—deduction, expertise, empirical evidence—replacing them with "rapid output" logic governed by computational performance rather than logical demonstration.

B. Human-Related Level: Decline of Humans as Knowledge Producers

Algorithm-driven epistemic relativism repositions humans within the cognitive process. Rather than meaning producers, they become directed recipients whose choices are determined through informational personalization and algorithmic filtering (Zuboff, 2019).

These transformations echo Han's (2022) analysis of the "transparent human," where individuals lose epistemic autonomy due to behavior engineering practiced by digital platforms. Users do not choose knowledge so much as being led to it within pre-configured algorithmic curation systems.

Recent studies (Pasquale, 2015) demonstrate this diminishes critical capacity, fostering "cognitive laziness" where analytical effort recedes before algorithmic content ease. AI becomes not merely a tool but an alternative epistemic actor threatening human reason's historic supremacy.

C. Society-Related Level: Epistemic Consensus Disintegration and Rise of Digital Tribes

Truth reconfiguration and human role reshaping converge to produce a third social threat: epistemic fragmentation within the public sphere. Algorithms direct individuals not toward shared knowledge but divergent epistemic experiences constructed from discrete personal, cognitive, and behavioral profiles (Pariser, 2011).

This yields what researchers term "digital tribes"—groups sharing proprietary epistemic systems grounded not in common facts but algorithmically directed content. Sunstein (2018) confirms this division produces *echo chambers* undermining constructive deliberative dialogue and generating digital epistemic extremism forms.

Such social disintegration renders building epistemic consensus around major events nearly impossible, threatening public sphere unity and establishing a new phase of "narrative conflict" within modern societies.

These three risks reveal the structural transformation wrought by AI-driven epistemic relativism. Beyond redefining truth, it reformulates human roles and dismantles societal narrative unity, posing the essential question: Can minimal objectivity and certainty be preserved when knowledge becomes algorithmic product?

6. Toward a New Humanistic Philosophy of Artificial Intelligence in Media

A. Redefining Truth as Human-Machine Interaction Outcome

The central transformation artificial intelligence imposes on the epistemic landscape entails displacing truth logic from exclusive human practice to "co-produced" outcome generated by reciprocal human-machine interaction. This interaction renders truth hybrid: partly grounded in evidence and experience, partly shaped by probabilistic modeling rules within algorithmic models (Floridi, 2014).

The new humanistic philosophy proposes reading truth methodologically: Are algorithmic outputs human-verifiable? Are their sources and limitations documented? This demands hybrid verification protocols recognized by both parties (human and machine) framing digital knowledge acceptance conditions as accountable truth (Mitchell et al., 2019; Pasquale, 2015).

B. Fostering Critical Algorithmic Awareness

Critical algorithmic awareness transcends technical understanding to constitute composite knowledge integrating model operation rules, training data limits, and design impact on outcomes. "Algorithmic awareness" should integrate into general media culture: algorithmic source reading skills, filtering policy knowledge, and potential bias mechanism comprehension.

Media literacy programs must incorporate algorithmic epistemology units (*algorithmic literacy*) equipping learners to interrogate model outputs rather than accept them automatically (Kitchin, 2017; Couldry&Mejias, 2019). Institutionally, this requires training journalists, content creators, and policymakers in output analysis tools (*model cards, datasheets*) and contextual interpretation within specific local/cultural frameworks (Geburu et al., 2018).

C. Establishing "Algorithmic Accountability" Ethics

Algorithmic accountability ethics entails developing frameworks combining clear ethical principles with technical/legal mechanisms ensuring transparency and responsibility. This encompasses training data disclosure requirements, usage constraints, fairness standards, and model output contestation capacity (Raji et al., 2020).

Practically, this demands: (a) disseminating accompanying *model cards* and *datasheets*; (b) independent algorithmic auditing combining black-box and white-box testing; (c) legislative frameworks obligating platforms to accountability while

granting affected parties contestation/remedy mechanisms (Sandvig et al., 2014; Diakopoulos, 2016). Accountability ethics here transcends formal transparency to commitment toward fairness standards and practical interpretation safeguarding public space from unilateral algorithmic decisions.

D. Institutionalizing Human Common Standards against Cognitive Fragmentation

Confronting "digital tribes" and epistemic consensus disintegration, humanistic philosophy requires establishing communal benchmarks constituting societal understanding foundations. This minimal standard entails not eliminating differences but providing baseline rules: (a) commitment to verifiable reliable sources; (b) transparent evidence classification mechanisms; (c) intermediary institutions capable of translating algorithmic outputs into comprehensible, accountable contexts.

Institutionalizing the "human common" additionally requires educational/civic policies fostering critical thinking and dialogue skills while supporting quality-focused media platforms beyond algorithmic dependence—researchers' proposed public sphere strengthening against truth fragmentation (Sunstein, 2017; Couldry&Mejias, 2019).

E. Recentering Humans within Digital Communication Processes

Recentering entails not technology rejection but relationship redrawing: "human-in-the-loop" rather than exclusion or elimination. Design policies must ensure human participation in consequential decision stages, interpretive capacity, and manual override when model outputs threaten rights or social security. Strengthening civil society and academia in monitoring practices and providing accessible public critiques proves essential. "Empowerment technologies" aiding users in understanding and controlling personalization processes constitute key elements for reclaiming human agency (Floridi& Sanders, 2004; Zuboff, 2019).

F. Algorithmic Communicative Rationality as Human-Communicative Project

Constructing humanistic artificial intelligence philosophy directly links to Habermas's (2021) proposal for "algorithmic communicative rationality" demanding algorithms' subjection to social dialogue standards and accountability. Such rationality presupposes algorithms' public contestability and inclusion within meaning negotiation mechanisms rather than unilateral dominance. This vision requires technical measures (transparency, interpretability, auditing), legal frameworks (regulations, contestation rights), and cultural interventions (critical education, intermediary institutions) ensuring media space remains enabling democratic truth/meaning circulation (Habermas, 2021; Floridi, 2014).

7. Key Findings and Research Summary

The study's results demonstrate that epistemic relativism has transcended its status as a circulating philosophical concept to become the dominant interpretive framework for understanding knowledge within the media domain under artificial intelligence. This aligns with Floridi's (2014) thesis regarding the "ontological restructuring of knowledge" in the digital systems era, where truth shifts from being fact-grounded to "data logic"-driven. Accordingly, the first finding—that epistemic relativism has become daily reality—articulates its transition from theoretical construct to practiced social structure continually reshaping knowledge through digital platforms (Couldry&Mejias, 2019).

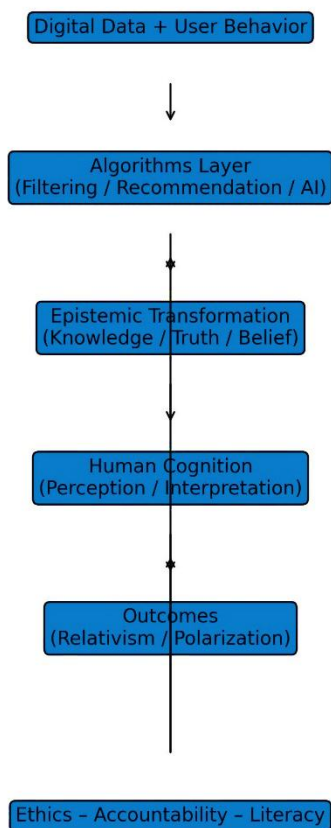


Figure 1. Human-Algorithm Epistemic Interaction Model (HAEIM)

The second finding, concerning algorithms' transformation into epistemic actors rivaling humans, converges with Latour's (2005) actor-network theory affirming non-humans (*bots*) as meaning-generators. This echoes critical algorithm studies such as Kitchin (2017), demonstrating algorithms not merely transmit but construct and redirect knowledge via mathematical logic distinct from human reasoning. Thus, artificial intelligence evolves beyond mediation into a "reality generation tool"—a conclusion fully consonant with current findings.

The third finding indicates the humanistic approach, despite its necessity, proves insufficient in traditional form. This intersects Habermas's (2021) critique positing communicative rationality must extend toward "social algorithmic rationality"

ensuring automated systems do not become uncontrolled parallel powers. It also aligns with Zuboff's (2019) assertion that digital platforms' epistemic power marginalizes actual human experience for computational models.

The fourth finding reveals media knowledge has become probabilistic and fragmented, converging with Sunstein's (2017) studies on "knowledge tribes" formation via selective algorithms reproducing echo chambers and public opinion fragmentation. However, this study distinguishes itself by linking such fragmentation to contemporary philosophical shifts beyond mere communicative transformations, constituting significant epistemic contribution.

The fifth finding regarding human centrality erosion revives Gros & Levitt's (1997) debate on risks of losing scientific rigor and human interpretations amid technophilic ascendancy. Pasquale (2015) and Raji et al. (2020) reinforce needs for algorithmic accountability frameworks, which the current study affirms through demands for ethical-legislative structures repositioning humans at communication process core.

Finally, the sixth finding warning of epistemic relativism devolving into "epistemic chaos" absent digital governance harmonizes with Sokal & Bricmont's (1998) cautions against unscientific drift when science critique negates all epistemic standards. The present study offers novel reading of this danger from media-artificial intelligence perspective, linking it to contemporary informational security and societal consensus threats.

Comparison with Other Studies' Findings

Broad Consensus on "Truth Crisis":

- Findings intersect Crocco et al. (2021) regarding truth erosion in data age.
- Converge with Mittelstadt (2019) affirming AI models redefine truth as probability.

Affirmation of Algorithms as Epistemic Actors:

- Recent algorithm sociology works like Beer (2017) and Gillespie (2018) support algorithms' influence on meaning formation.
- Current study extends this by linking transformation to epistemic knowledge structure shifts beyond communicative infrastructure.

Intersections with Digital Humanism School:

- Stiegler (2019) calls for technology rehumanization, reinforced by current philosophical-depth analysis.
- Yet Stiegler emphasizes ethical-technical dimensions, while this study adds critical epistemic layer.

Distinction in Linking Epistemic Relativism to Digital Governance:

- Researchers like Gorwa (2019) discuss digital governance without connecting to epistemic relativism.
- Current findings forge this direct linkage supported by deepened philosophical analysis.

Research Conclusion

The study affirms the artificial intelligence era reshapes knowledge foundations, elevating epistemic relativism from philosophical contemplation to governing social-communicative structure. Protection against burgeoning epistemic chaos demands novel humanistic philosophical project capable of regulating algorithms while providing unified epistemic framework preserving minimal truth consensus within societies. This study has demonstrated that the rise of artificial intelligence represents not merely a technological shift but a profound epistemological transformation redefining the foundations of truth, knowledge, and human agency within media and communication systems. The emergence of epistemic relativism in algorithmically mediated environments signals a structural transition from stable, human-centered knowledge systems toward dynamic, probabilistic, and fragmented epistemic orders.

The findings confirm that algorithms have evolved into active epistemic agents that shape perception, construct meaning, and influence public discourse at an unprecedented scale. This transformation challenges traditional notions of objectivity and raises critical concerns regarding cognitive autonomy, social cohesion, and democratic communication.

Importantly, this study advances the Human-Algorithm Epistemic Interaction Model (HAEIM) as a theoretical contribution that captures the complex interdependence between computational systems and human cognition. The model highlights that the future of knowledge cannot be understood through technological determinism alone but requires a balanced integration of algorithmic efficiency and human-centered values.

From a normative perspective, the study emphasizes the urgent need to institutionalize ethical frameworks, algorithmic accountability, and critical media literacy as foundational pillars of the digital knowledge ecosystem. Without such

interventions, the proliferation of epistemic relativism risks evolving into epistemic fragmentation and societal disintegration.

Ultimately, the future of truth in the algorithmic age depends on our ability to re-center the human as an interpretive and ethical agent, ensuring that artificial intelligence remains a tool for knowledge enhancement rather than a substitute for human reasoning and critical judgment.

Ethical Considerations

This study is based exclusively on theoretical analysis and a comprehensive review of existing literature in the fields of media studies, philosophy of technology, and artificial intelligence. It does not involve human participants, personal data, or experimental procedures requiring ethical approval from an institutional review board.

All sources have been appropriately cited in accordance with academic standards, and the authors have adhered to the principles of academic integrity, transparency, and responsible scholarship. The study complies with internationally recognized ethical guidelines for research and publication, including those established by the Committee on Publication Ethics.

Author Contributions

All authors contributed substantially to the conception and design of the study.

Abdellatif Bouzir developed the theoretical framework and led the conceptualization of epistemic relativism in the context of artificial intelligence.

Noureddine Dahmane contributed to the analytical structure, literature integration, and interpretation of key findings.

Jamal Taher Mezdek assisted in data synthesis, manuscript drafting, and revision of the final version.

All authors reviewed, approved, and agreed to the final version of the manuscript and take full responsibility for its content.

AI Use Statement

The authors declare that no generative artificial intelligence tools were used in the production of the core academic content, analysis, or conclusions of this study. Any technological tools utilized during the writing process were limited to language editing and formatting assistance and did not influence the intellectual substance or scientific integrity of the work.

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Conflict of Interest

The authors declare that there are no conflicts of interest regarding the publication of this paper. The research was conducted in the absence of any commercial, financial, or personal relationships that could be construed as a potential conflict of interest.

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