



## **The Culture of Access in the Postmodernism Shifts**

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## Abstract

Cultural change has grown rapidly at the beginning of the third millennium. Unlike previous eras whether this change is limited, or extensive, including physical and moral aspects in all of its implications for relationships and the resulting values and habits, the relationship between cultural and social change is a relationship that ensures implication and containment. All that is social change is cultural change. Connection and isolation play a major role in society. Most primitive societies are very isolated, and agricultural communities want to protect their culture, and often seek to resist and reject contact with other communities. In contrast, civilized societies do everything in their power to adapt to the ways of the development of civilisation with all modern means of communication. This paper considers the changes taking place in the culture of communities, especially in contemporary societies which are controlled by the new capitalist culture.

This research also presents the problem of culture, in the light of the postmodernism shifts, and reviews the main approaches to culture in the world of the new changes that we are dealing with including examination and analysis. We stop dealing with the changes when the cultures are affected by the phenomenon of market culture and the interactions associated with them in daily life by the great development in terms of information and communication technologies. This research also discusses the determinants of consumer culture, characteristics and mechanisms of interaction, with a review of some postulates.

Perhaps the question is: Where will this rapid change lead us? Will it lead us to the utopian community as envisaged by Thomas More, or lead us to another mode of living? Is it possible to achieve George Orwell's wish in his book 1984? And, if there is change, how did this change occur?

**Keywords:** Culture, postmodernism, change, capitalism, globalisation.

# ثقافة الوصول في تحولات ما بعد الحداثة

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## الملخص

لقد أصبح التغيير الثقافي ينمو بشكل متسارع في بداية الألفية الثالثة على خلاف العصور السابقة، سواء كان هذا التغيير محدودا، أو واسعا، شاملا المظاهر المادية والمعنوية بكل ما يترتب عليه من علاقات وما ينتج عنها من قيم وعادات، فالعلاقة بين التغيير الثقافي والاجتماعي هي علاقة تضمن implication واحتواء containment، فكل ما هو تغيير اجتماعي يعد تغيرا ثقافيا. ويلعب الاتصال أو العزلة دورا رئيسا، فمعظم المجتمعات البدائية تكون شديدة العزلة، والمجتمعات الزراعية ترغب في حماية ثقافتها، وتسعى في الغالب إلى مقاومة ورفض الاتصال بالمجتمعات الأخرى، وفي المقابل نجد المجتمعات المتحضرة تبذل كل ما في وسعها للتكيف مع سبل التطور الحضاري بكل وسائل الاتصال الحديثة، من هذا المنظر جاء هذا البحث لينظر في التغيرات التي تجري على ثقافة المجتمعات خاصة منها المجتمعات المعاصرة التي أصبحت تتحكم فيها الثقافة الرأسمالية الجديدة.

كما يطرح هذا البحث إشكالية الثقافة في ضوء تحولات ما بعد الحداثة، ويستعرض أبرز المقاربات الثقافية في عالم التغيرات الجديدة التي نتناولها بالنظر والتحليل، ثم نتوقف عند تأثرها بظاهرة ثقافة السوق والتفاعلات المصاحبة لها في الحياة اليومية بفعل التطور الكبير على صعيد تقنيات الإعلام والاتصال، ويناقش البحث أيضا محددات الثقافة الاستهلاكية وخصائصها وآليات التفاعل، مع إعادة النظر ببعض المسلمات.

ولعل السؤال المطروح: هو إلى أين سيؤدي بنا هذا التغيير المتسارع؟ هل سيؤدي إلى المجتمع اليوتوبي Utopia كما تصوره Thomas More، أو يؤدي بنا إلى وضع آخر؟ وهل بالإمكان تحقيق أمنية (George, 1984) (Orwell) وإذا كان هناك من تغيير كيف يمكن أن يتم هذا التغيير؟

**الكلمات المفتاحية:** ثقافة، التغيير، ما بعد الحداثة، الرأسمالية، العالمية.



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## **Culture in the world of new change:**

- **“New culture of capitalism**

If culture were to incorporate everything in our lives, both spiritual or physical and intellectual or emotional, in a particular community, the following research would be limited to the aspects related to the studies of cultural and social interaction that creates many of the principles of the new culture, with its primary motives being postmodernism, globalisation and a new culture of Capitalism. Culture has become a common vision for all communities in the world and prevailing behaviours occur, according to the theory of cultural diffusion, by friction, communication, and cultural dialogue between people; “unequal distribution of world”<sup>1</sup> from the perspective of New Capitalism and Postmodernist culture.

Culture is crystallised in a community and spreads the free flow of information in other societies. Cultural diffusion theory calls for developed “cultural

friction”<sup>2</sup> to continue alongside other developing cultures, which promotes the transfer of items of cultural transmission, the spread of culture and the invasion of the media, so that all cultures are organically coherent and not just automatically linked. Perhaps this is a difficult dream to achieve because of the cultural differences between people.

What is striking, according to advocates of the theory of cultural proliferation adopted by the culture of new Capitalism, is an attempt at cultural profiling, which is the transfer of capitalist culture to local cultures in Third World countries as an example model. Perhaps this will lead and promote the culture and commercialism of the West, as well as promote the idea of the spread of culture in ethnic groups in Third World countries, which can become a pattern

1- Wallerstein, Immanuel. *Historical Capitalism with Capitalist Civilization*. London: Verso, 1983. p104

2- Shenkar, Oded; Luo, Yadong; Yeheskel, Orly. From “Distance” to “Friction”: Substituting Metaphors and Redirecting Intercultural Research.. *Academy of Management Review* 2008, Vol. 33, No. 4, 905–923.



or distorted mode for communities that Capitalism tries to impose upon this culture. Serge Latouche in his book, *The Westernization of the World*, discusses the quantity and quality in the transfer of information through the media of capitalist institutions, when he said that it can only create the wishes and needs of consumers, forms of behaviour, mentality, curricula, education and lifestyles, therefore it is considered as an irresistible malicious publicity that attests to the vital order of the communities of high development, which creates all the cultural creativity (Latouche, 1996)<sup>3</sup>. Serge Latouche has focused on a concept closer to the concept of dependency, where the cultural system spreads from the centre to the periphery (i.e., from the capitalist culture to the culture of Third World countries). This means that dependency theory does not ignore the cultural aspect, as is the case on the economic side, in order to create communities which are not effective and are dominated by consumers of thoughts, making them distorted and incapable of creativity.

From this context, culture is formed within a system of knowledge which cannot be isolated from the relationship between the interaction of social networking and the institutions that serve it. If there is a prevailing systematic

culture controlled by a government institution or by customs and traditions, in return there is a kind of oppositional culture to all that is prevalent and familiar and a willingness in trying to change. The official culture in each community cannot ensure social stability and cultural diversity in all its activities alone. In such a case, the culture of a society cannot be interested only in a movement of change that seeks a new world and a new era, based on the foundations of freedom, democracy and ensuring human dignity for all human beings.

We can look to cultural evolution as a gradual transition and a natural occurrence, from an inherited culture from parents and grandparents, to a state of diversity, freedom and choice of appropriate behaviour according to the requirements of the times which is suitable for the new generation. Culture becomes a world of constant renewal made by man, whether this culture relates to privacy involving social groups of their own unique culture, which can be called sociocultural, or whether it relates to cultural inclusiveness or cultural universality that has become the meaning of cultural diffusion in the world. The level of progress of civilisation, the so-called acculturation, and what comes from the West in coercive form, is applied to the less developed societies or oppressed peoples, in which the culture of Capitalism in the eyes of patrons is

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3- Serge Latouche. *The Westernization of the World*. Cambridge: Polity Press, 1996.



considered as “the concept of cultural imperialism today best describes the sum of the processes by which a society is brought into the modern world system and how its dominating stratum is attracted, pressured, forced, and sometimes bribed into shaping social institutions to correspond to, or even promote, the values and structures of the dominating centre of the system.”<sup>4</sup> In Terry Eagleton’s view, this culture is a holistic form, “Western culture is potentially universal, which means that it does not oppose its own values to those of others, merely reminds them that its own values are fundamentally theirs too.”<sup>5</sup>

Network society and cultural trade has become “a powerful new economic paradigm. More and more of our daily lives is already mediated by the new digital channels of human expression. And because communication is the means by which human beings find common meaning and share the world they create, commodifying all forms of digital communications goes hand in hand with commodifying the many relationships that make up the lived experience—the cultural life—of the individual and the community.”<sup>6</sup> Hence cultural change at the beginning of the

third millennium has, in the light of scientific developments and intensive technology, started moving at a rapid pace, specifically the modern means of communication that has transformed the world into a cultural trade, based on the breadth of free culture in the area of services, customs and produced ideas.

The results of this cultural change created a very special new world order, the features of which appeared at the end of the Twentieth Century after the collapse of the Berlin Wall, the disintegration of the Soviet Union, and the first Gulf War ‘Iran-Iraq War 1980-1988’. This was an inauguration practice for the new world with new mechanisms of culture which can be referred to as the culture of real virtuality (Castells, M. 1996).

The culture of New Capitalism was encouraged in different forms, to change the physical foundations of life, which led to a change in the concepts of treatment between people, and as a result of the formation of space in all fields of culture. All of this, is an expression of the mainstream, controlled by the global elite, “In a global economy increasingly dominated by a commercial electronic communications grid and every kind of cultural production and commodity, securing access to one’s own lived experiences becomes as important as being propertyed was in an era dominated by the production of industrial goods.”<sup>7</sup>

7- *Ibid.*

4- Schiller, H. I. *Communication and Cultural Domination*. New York: M.E. Sharpe, 1976, p.9.

5- Terry Eagleton. *The Idea of Culture*. Oxford: Blackwell Publishing, 2000, p73.

6- Jeremy Rifkin. *The Age of Access: How the Shift from Ownership to Access is Transforming Modern Life*, Penguin Books; New Ed edition, 2001, p138.



From the ideas of postmodernism and the globalisation hypothesis, the culture of Capitalism has emerged with a new image. Its features have spread in all cultures, just as the spread of industrial Capitalism did in the Twentieth Century, changing the role of institutions and marking the other cultural differences in its own way. This made a specific layer of the social hierarchy enjoy extravagant lifestyles at the cost of creating poverty that was dominated by higher social classes, and encouraged the spirit of greed whilst calling for the renewal of life. The culture of Capitalism has resulted in the imposition of difficulties with no limits in a culture of an oppressed people, and created a rumour among them to create a spirit of despair.

The development of the new cultural organisation which is sponsored by New Capitalism will lead, in one form or another, to create a social combination governed by the globalisation of the economy and the globalisation of culture and unification together. This occurred in Europe in the Eighteenth and Nineteenth centuries, when the big national states, utilised the idea of unification, but with a large difference between what happened in the past and what is happening today. The unification that has been used in the past was on a national basis and the unification that is taking place today is based on the holistic world, especially when it eliminates the borders and distances between countries

and cultures, “If the older production-oriented capitalism had expressed creativity, self-fulfilment, and the desire for pleasure and play, the new consumer-oriented capitalism would release these pent-up psychological needs by using the arts to help create a vast consumer culture. The new consumer-oriented marketplace drew the arts from the cultural realm, where they were the primary communicator of the shared values of the community, to the marketplace, where they were made the hostage of the advertising firms and marketing consultants and used to sell a ‘way of life’.”<sup>8</sup>

This means that the world will move into a “global state” with the free movement of capital, the promotion of social media, and the transfer of information through multiple means of communication (both governmental and non-governmental organisations). These are advantages where there is little or no control had by the state. Thanks to the horizontal proliferation knowledge, openness of cultures and the presence of the technological revolution, the ‘global state’ has become the most effective source of acculturation among people, which seeks to be achieved by New Capitalism, which the New Capitalism considers to be the basic principles of neo-liberalism. Therefore the full opening of the cultural consumption,

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8- Jeremy Rifkin. *The Age of Access: How the Shift from Ownership to Access is Transforming Modern Life*, Penguin Books; New Ed edition, 2001, p143.



“The distinguishing characteristic of modern capitalism is the expropriation of various facets of life into commercial relationships.”<sup>9</sup>, especially for the underdeveloped societies, as is indicated by Ha-Joon Chang in his important book *Rethinking on the Economics of Development* or, as expressed by Rivero Caro in the ideology of freedom, based on the individual freedom rules, which have an economic vision that reduced the production in commodities and services. He goes on to say that social life areas become margins of the market, and that we will be confronted with what Ignacio Ramonet calls general commodification, of words and items, bodies and minds, nature and culture and in light of this, “What is really at stake here, however, is an analysis of cultural production and the formation of aesthetic judgments through an organized system of production and consumption mediated by sophisticated divisions of labour, promotional exercises, and marketing arrangements. And these days the whole system is dominated by the circulation of capital (more often than not of a multinational sort).”<sup>10</sup>

The difficulties that New Capitalism faces in the propagation of its culture lie in several factors. The most notable

of these being the difficulty of breaking through the traditions and customs of some cultures, in addition to the strong correlation between the cultural heritage of many peoples and nations. These incorporate the factor of religion, and other factors that may stand in the face of absorbing a New Capitalism culture, as a totalitarian regime that seeks to promote a culture shared by other nations; whether through a diverse aspect of culture evident in the daily lives of people, or by connecting the community with daily consumption of culture, which plays a key role in distracting the community from essential needs in all areas, including political consumption, which tends to become covert with information glut.

In the context of transformation of the New Capitalism culture, which has had an impact on national cultures, humans have begun to liberate their consciousness from all traditional constraints and have also begun to merge in contemporary life. The New Capitalism culture carries a qualitative development in the field of communications, information revolution and technology and development in production of knowledge systems and culture, which came to promote the new world order. This resulted from a profound change which affected the different social structures in all of these communities, then it started to consist of a new form of culture,

9- Jeremy Rifkin. *The Age of Access: How the Shift from Ownership to Access is Transforming Modern Life*, Penguin Books; New Ed edition, 2001, p98.

10- David Harvey. *The Condition of Postmodernity*. Oxford: Blackwell, 1990, p346.



namely the culture of image. A new society came into existence, which has become known as the network society, containing communities related to major networks of communication (social and media), that has become dependent on the technology of information and communication, according to the characteristics of the society of the third millennium, changing its properties, as well as its variable.

- **Network Society:**

Talking about social information processing from a cultural perspective, leads us to identify the choice to use technological means for social cohesion, with sophisticated means, which has become dominant in the new generation's culture. Many researchers chronicled various historical events at the beginning of the last ten years of the twentieth century, particularly with the advent of Castells Manuel's three books, *The Information Age* (1996 & 1997a & 1997b). These volumes have revolutionised the quality of the digital revolution, including the technologies of information and new communication in developed forms through the Internet (World Wide Web). This development was called the 'Paradigm Idea', which contains all the prevailing knowledge in informational stereotype form or stereotype-relevant information for development in the communities. Information systems can contribute to the design of recent changes and to the community, culturally.

The Network Society draws its culture from the virtual world published by the media system from the perspective of post-modernism policy, and renewable daily life. Thus the new media system contains political, economic, and cultural messages which affect the values, customs and lifestyles of millions of people who belong to a competitive and variety of cultures. After the free flow of information, this information becomes included within the identity of future projects which should be investing in it, thus becoming a high-quality commodity with an added value. Wherefore "Access to scientific and technical know-how has always been important in the competitive struggle, but here, too, we can see a renewal of interest and emphasis, because in a world of quick-changing tastes and needs and flexible production systems (as opposed to the relatively stable world of standardized Fordism), access to the latest technique, the latest product, the latest scientific discovery implies the possibility of seizing an important competitive advantage. Knowledge itself becomes a key commodity, to be produced and sold to the highest bidder, under conditions that are themselves increasingly organized on competitive basis."<sup>11</sup>

The contemporary period in which we live, falls under what they call Grand Narratives or Metanarratives, which are

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11- David Harvey. *The Condition of Postmodernity*. Oxford: Blackwell, 1990, p 159.



the death of the major doctrines that attempt to explain the reality as holistic or universal interpretation, according to the concept of Jean-François Lyotard. There are varied characteristics that Metanarratives give to the Network Society in light of postmodernism, which was described by Herman Kahn as the era of “the community of post-economy,” while the American sociologist Daniel Bell described it as the age of “post-industrial”. This is the same description that Alan Turing gave the post-industrial society as a programmed community, dominated by the power of technocracy, and Amitai Etzioni described it as the era of “post-modern” or sometimes, “The Consumer Society”, which Baudrillard chose as the title of his book, which was also expressed by Fredric Jameson.

Some described this period, as the era of “post-era – Technology and Electronics”. Varied descriptions were given, but almost all concluded that humans live in a world where information spreads and feelings are reduced, both being controlled by electronic means of communication based on the ability of human thinking. This transformation had occurred, according to some researchers by the end of the twentieth century, particularly since the “crisis in 1973-5, it even seemed over time, those compensatory pleasures have gradually become absorbed into the processes of capital accumulation and turned into new spheres for making profit. As

industrial capitalism became less and less profitable – at least in the US and Britain – so these new spheres of profit-making became much more important, particularly after 1949 and even more so after the crisis of 1973-5.”<sup>12</sup>

Late Capitalism, or Post-modernism, became compatible with the informational society, which can be called Informationalisation i.e. driven by higher technology, cultural hybrid structures, and immaterial labour, which produces services and deals with the symbols and digitisation, which creates virtual illusions. More than this, the culture of New Capitalism has made from the culture, a consumable-commodity, and people have become primarily, consumers of symbols, such as trademarks “This does not necessarily imply, however, that capitalism is becoming more ‘disorganized’ as Offe (1985) and Lash and Urry (1987) suggest. For what is most interesting about the current situation is the way in which capitalism is becoming ever more tightly organized through dispersal, geographical mobility, and flexible responses in labour markets, labour processes, and consumer markets, all accompanied by hefty doses of institutional, product, technological innovation.”<sup>13</sup>

12- Roberts, J. Timmons, and Hite Amy. *From Modernization to Globalization Perspectives on Development and Social Change*. Oxford: Wiley-Blackwell, 2000, p293.

13- David Harvey. *The Condition of Postmodernity*. Oxford: Blackwell, 1990, p159.



If modernity is defined as the rational application of science over nature, so post-modernity is the result of new cultural technology. Daniel Bell is the most prominent figure in this trend, a trend that depicts post-modernism in its cultural context, specifically “the frantic promotion of cultural heterogeneity and difference over the past 20 years has opened up all kinds of new spaces for the exploration of different lifestyles, different preferences and a more generalized debate about human potentialities and the sources of their frustration. This is the positive side of what much of postmodernism stand for: it produces openings for critique of dominant values, including those that directly attach to the rules of capital accumulation, and therefore all kind of opportunities for radical politics. The corollary is that contemporary radical politics has as much to do with culture as with traditional problems of class struggle in production.”<sup>14</sup>

The upgrading of cultural information in daily life (not exploited from Capitalism culture), has become the main task which lies with the formal and cultural institutions. What is provided by means of communication in the field of information science, and what is provided to the new generation in particular, with knowledge and

information, makes it a liberal, intellectual generation, an assimilation of social changes, able to connect with its own environment, with a culturally scientific, social, and moral relevancy. It also participates in the development of community process, and is a contributor in solving social, economic, and cultural problems in society.

According to Bill Gates “Once people are on the highway, they will enjoy full egalitarian access to vital on-line resource. Within twenty years, as commerce, education, and broad-scale communication services move onto the highway, an individual’s ability to be part of mainstream society will depend, at least in part, on his or her using it. Society will then have to decide how to subsidize broad access so that all users will be equal,”<sup>15</sup> If one accepts such a view, Information Technology Infrastructure is capable of improving the level of intellect and culture of those individuals in the community with internet access. At least commercially, but also in other spheres its main task would be regarded as providing information to patrons, which develops the individual’s ability to carry the burdens of work and production, integration into society, independence of thinking, objective cognitive behaviour and good behaviour, making their contribution to the effectiveness of the process of social development.

14- Roberts, J. Timmons, and Hite Amy. *From Modernization to Globalization Perspectives on Development and Social Change*. Oxford: Wiley-Blackwell, 2000, p296.

15- Bill Gates, Nathan Myhrvold, and Peter Rinearson. *The Road Ahead*. New York: Penguin Books, 1996, p257.



The information culture of the Network Society is the most important means of communication used by man, facing the challenges of life. Thus, the investment ability of the new culture of information is a formulation of a universal or global culture “Even so, the postmodernists’ sense of culture is not entirely remote from universalist notion of it they so roundly denounce.”<sup>16</sup> However, the control of it is still in the hands of the culture of new Capitalism, and exported to developing countries, is a desire to be directed towards the backward people, affecting their behaviour, which we could include in ‘cultural imperialism’, a phrase coined by the U.S. policy. The culture of fast food was mentioned by George Ritzer in his book *The McDonaldization of Society*, discussing the consequences of cultural consumption in the American style, which is often harmful to the developing societies. Naomi Klein referred to it as the dissection of the exact structure of savage capitalism in her book, *The Shock Doctrine: the Rise of Disaster Capitalism*, or what Fredric Jameson referred to as “NATO high-culture”<sup>17</sup>.

If the grip of the testament on the acquisition of knowledge has slackened or lessened in intensity since the era of

the information technology revolution, with rapid, broad and technoculture deployment, the cultural testament within the principles of the ideas of postmodernism, becomes a tool in the claws of the ideological capitalist extremist hawks in their solid project. But, does this view hold? Or does it apply to what Karl Marx said about Capitalism in its dominant orientation “All that is solid melts into the air.”<sup>18</sup> However, culture of the communicative society remains consistent with our sensitivity to difference, and enhances our ability to accept what is not debatable, as it is concerned with efficiency, by searching for the most effective means to achieve a specific goal, through the expansion of services offered by cyberspace “This network, and the computer-based machines connected to it, will form society’s new playground, new workplace, and new classroom. It will replace physical tender. It will subsume most exiting forms of communication. It will be our photo album, our diary, our boom box. This versatility will be the strength of the network, but it will also mean we will become reliant on it.”<sup>19</sup>

The synthetic structure of community culture in the world has changed from what was once prevalent in the era of

16- Terry Eagleton. *The Idea of Culture*. Oxford: Blackwell Publishing, 2000, p42.

17- Fredric Jameson and Michael Sprinker. «Marx»s Purloined Letter.» *Ghostly Demarcations: A Symposium on Jacques Derrida’s Spectres of Marx*. London: Verso, 1999, p51.

18- Karl Marx, Friedrich Engels, and Gareth Stedman Jones. *The Communist Manifesto*. Oxford University Press, 1998.

19- Bill Gates, Nathan Myhrvold, and Peter Rinearson. *The Road Ahead*. New York: Penguin Books, 1996, p265.



traditional Capitalism, which focused on the production of commodity, to a culture of new Capitalism, based on its approach to the culture of image and branding, taking advantage of the new communications revolution or new communication technology. The culture of network society does not depart from the current system of consumption. It is also considered to be a cultural product of the process of cultural differentiation, focusing on the new culture of Capitalism, or Liberalism. Add to this, a close relationship between this approach and the approach of Postmodernist thought, which reflects the composite truth of the new social system of Capitalism, at the beginning of the Third Millennium in particular. In this context, “some postmodern theorists argued that the world was not knowable because there was no sure way of establishing truth... the best that we could hope for, they said, was to let things flourish in their multiple and different ways, look for alliances where possible, but always avoid peddling supposed universal solutions or pretending there were general, knowable truths.”<sup>20</sup>

The culture of Postmodernism fits in with the new patterns: consumption, the quick change of fashion, and the precise use of time, or what Frederic Jameson

called, “The Seeds of Time”. In this case, the culture of network society, in the eyes of many researchers, is within the postmodern culture which uses the camouflage of orientated Capitalism, through falsification of awareness, and provides a distorted, deformed picture taken from reality, after the end of the grand metanarratives, which was referred to by Jean-François Lyotard.

A group of intellectuals considered that the culture of New Capitalism that supports the culture of network society does not create new ideology, as it has the same role which was played by the major metanarratives. With scientific methods predominantly used by technology, the mind is described differently as the changes of the information society or post-industrial society occur. It was described as being less reasonable or rational than many people thought under the networked society. These people were expecting that the mind would be fair and impartial to humanitarian principles which the project of Western civilization was based on. Among the most prominent of these researchers was Martin Heidegger, philosophers of the Frankfurt School, Jürgen Habermas and the French political sociologist, Jacques Ellul, who went on to say that science and technology in the culture of Postmodernism began to carry out the traditional role of ideology to justify the current situation. It also gives legitimacy to all forms of political and economic dominance, that are subject

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20- Roberts, J. Timmons and Hite Amy. *From Modernization to Globalization Perspectives on Development and Social Change*. Oxford: Wiley-Blackwell, 2000, p293.



to instrumental reason, which describe the mind as a tool, dominant in modern capitalist societies, that have become devoted to what Joseph Schumpeter called “Creative Destruction”<sup>21</sup>

The mind has lost its creative role and intellectual thought, and is reduced to a mere tool used to achieve certain goals and to provide the means to swallow everything, which can be called a Reasonableness Gap, taking what happened in Iraq, and what is currently happening in Libya as examples. This is what makes the philosopher Habermas criticise instrumental reason, following in the footsteps of what was adopted by Max Horkheimer, Theodor Wiesengrund Adorno, Herbert Marcuse, and other Frankfurt School philosophers. They all considered that man did not succeed in the use of technology and in the exploitation of it, but this latest example in my opinion is the one which succeeds by exploiting humans, subjecting them to technological rules, and transforming the means to an end, and necessity into an advantage.

However, other opinions of the community network do not discriminate against technicality in itself, but on the ideology of technology, that turns technology into an ogre and turns the information carrying it, towards the process of misleading public opinion. This technology created the

information before its transformation into a misleading device.

The culture of New Capitalism has created an artificially prosperous society, which is based upon the creation of shock amongst backward societies on the one hand, and on the other hand, upon the exploitation of the consequences of natural disasters, social events, the war on terrorism and some non-responsive countries, for example the cases in Iraq and in Libya. This provided an opportunity for Capitalist investors to pounce on investment in order to evaluate their projects, even if at the expense of the future of the local culture, or at the expense of millions of poor people. This subject has various dimensions: industrial, technological, economic, and cultural, but is highly exploited by the New Capitalism culture, in order to contain the cultural identities of minorities, and to seize the power of cultures of backward peoples. These measures are imposed in an attempt to create a unified, cultural world, regardless of the values of multiple civilisations which can be of benefit, or the different cultures that express collective identities.

When the culture is like this, it means that this culture in its relation with human beings has become commercial in nature, especially when the culture of New Capitalism turns the daily life of the individual into a constantly renewed commodity created by Advertising,

21- Joseph Schumpeter. *Capitalism, Socialism and Democracy*. Routledge, 1994, p83.



which plants the idea of “Quasi truth”, considering the quest for the truth as a goal, or as an example to follow, which is both unacceptable and inaccessible. The truth in the eyes of the New Capitalism culture is either meaningless or gelatinous. That is why the concepts of this culture try to focus on flexible daily life, and what is produced by viscoelasticity of cultures for the purpose of exclusion of all cultural constants, or the inherited traditional culture, because the culture is “the more flexible motion of capital emphasizes the new, the feeling, the ephemeral, the fugitive, and the contingent in modern life, rather than the more solid values implanted under Fordism – and it was indeed a central aim of the drive for enhanced labour control to render it thus – so rampant individualism fits into place as is necessary, though not a sufficient, condition for the transition from Fordism to flexible accumulation.”<sup>22</sup>

The new culture of Capitalism has led to a change in basic behaviour and in social daily life, which has led to a change in the concepts of our thinking that is a mix of both high culture and low culture. Due to this, everyday life has become focussed on gaining access to the goal of conveying a message of any kind without a focus, selection, or respect. Thus the culture is longer elitist

from the perspective of the postmodern generation which is supported by the culture of New Capitalism. It is no longer acceptable that a society maintains its original culture or the ideals that distinguish it from the others; but makes the mass culture mainstream and hybridised which has become a characteristic of the dominant culture, especially in the new generation.

The culture of network society is the most important means of disseminating this new culture, as a way of life, interacting with the *Zeitgeist* and demonstrating the ability to transform information into knowledge or the culture industry, the so-called information industry. This can be seen with the IT magazine, the first issue of which was published in London in 1966 with name of the *International Times*, which later changed its name to IT and had a major impact in creating the new culture of anti-Victorian mentality. The Western culture in general and Britain in particular, were not unbridled in the chapters of ethics as they are now, but stuck to their instincts. The Victorian Kingdom, until 1901, was centred around human instinct, until the novel *Lady Chatterley’s Lover* by D. H. Lawrence was published, telling stories of sexual acts. It was prevented from being sold and was part-censored. Since this happened, culture began to evolve from what was once considered correct, which gave the new generation wider scope to express their thoughts and

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22- David Harvey. *The Condition of Postmodernity*. Oxford: Blackwell, 1990, p171.



feelings, conflicting with the reserved British society at the time.

The new cultural concepts, given to us via the spread of good quality information including the mechanism of its circulation and the transparency of the media that it carries, have introduced differences in our daily lives. This requires us to review the methods of the regular practice of our activities, from the small details to the major issues. In this context, we understand more about the meaning of the relationship between the network society and culture and the vision of the prospects opened up by means of mass communication culture. The unlimited horizon, offered by the Social Engine of culture requires a new concept of meaning of the relationship between culture and society, where borders are abolished between all people and replaced with cyber space and digital culture. Despite some of its disadvantages, it has become available to the global partnership, after the means of communication technology has pervaded and also become a means of quick access to “this new access to information can draw people together by increasing their understanding of other culture. [...] within individual societies, the balance of traditional versus modern experiences will shift as people use the information highway to expose themselves to a greater range of possibilities. Some cultures may feel

under assault, as people pay greater attention to global issues or cultures, and less traditional local ones.”<sup>23</sup>

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