Technoculture as a "Culture Revolution" in Network Society
A Philosophical Study of Manuel Castells' Thinking

Eko Wijayanto[(✉)]

Philosophy Department, Faculty of Humanities, Universitas Indonesia, Depok, Indonesia
eko.wijayanto@ui.ac.id

Abstract. Manuel Castells proposes a thesis on technoculture, a form of culture that is determined by technology. The revolution of technology determines the emergence of a new form of culture, a network society culture, which is characterized by its informational, networked, and global scale attribute. Castells' sociological observation holds a philosophical dimension in relation to the cultural ontology of society, agent position, and form of communication in new technoculture. This paper intends to philosophically elaborate Castells' thinking on the issue of the revolution of technology and its implication on culture, identity, society, capitalism, ideology, and agency. This paper argues that technoculture as a current epoche is a culture revolution in the age of network society. This kind of society is distinct from the past society which is possible by the progress of informational technology. The reflective thinking of this society is needed to perform analysis of the role of agent and disposition of the information age.

Keywords: Technoculture · Culture · Agent · Network Society · The Information Age

1 Preface

The issue that is recurrently talked about in the 21st century is the hacking of computer, email, smartphone, etc. However, what actually happens and more worrying is that people are entering the era where human hacking is rife. People now live in an era of an economic reality where that the customers are always right, and an era where the algorithms are always right since the algorithms can predict and manipulate the feelings of those customers.

These hackings are real, in fact, a prominent historian, Yuval Noah Harari [1], claims that people tend to use algorithms to solve various problems. As an example, some people use their smartphone that is already connected to Google Maps as their navigation tool from one location to the others; then, on another case, many people use Google to find the answer to every question that arises. Perhaps natural selection and the laws of organic biochemistry compel the Homo Sapiens to submit to the past. However, now in the 21st century, natural selection may be replaced by AI (Artificial Intelligence), which is the creation of Google and Microsoft that will be the main driver of evolution. By looking

at the technological potential at this moment, the big question that arises is: will people only listen to themselves and follow their conscience?

Yuval Noah Harari, in his latest book, *21 Lessons for the 21st Century* [2], gives his idea of the "Challenges in the 21st Century". According to Harari, the revolution of digital technology and biotechnology is the most convoluting and alarming human challenge in the coming decades, in the 21st century. This will likely trigger the declining of human conception regarding humanity and culture and will shake the modern civilization foundation of the humanism.

Eventually, the revolution of technology will "force" us to redefine the relationship between human and culture & technology (or what Manuel Castells calls technoculture). Manuel Castells, in the introduction of the book The Rise of Network Society, explains about the Net and the Self—the relation of digital networks and individual self. The changes in digital technology have induced a revolution in various aspects of life, which ultimately determines and "forces" the culture to shift into technoculture. Starting from the economic system of capitalism that follows the form of technological changes, the development of capitalism that becomes more flexible also encourages individualism diversification of relation in work [3].

Job relations also spread globally, digital networking between international organization is also increased, which is marked by the emergence of Green Peace and ISIS groups on social media such as Facebook and Twitter. Similarly, organizations, such as the mafia, are crawling on a global and informational scale. Along with the development of network society, the infrastructure and facilities that facilitate these platforms are also increasing. New communication systems such as digital languages and various technological devices also play a role in developing communities that are globally connected through these networks.

The impact of technological changes also modifies the socio-cultural life. Previously, the social environment is often associated with the geographical environment spatially. And when there are changes and digital network spreads, the culture that supports the environment also changes. Therefore, various issues that become global issues are displayed on social media. However, before the first issue is solved, another issue arises, and social media becomes a place full of changes with an unreadable pattern.

In such circumstances, many individuals seek to find an identity collectively or individually, ascribed or constructed to achieve meaning amid this modern and global world. In the midst of a global world where functions and meanings are united by communication networks, the logical consequence occurs when there is an identity crisis that will cause individuals or social groups to become alienated from one another. Therefore, a bipolar relationship that happens between individuals and social network, which previously mentioned, develops through innovation and technological change.

Various human activities are currently mastered or must be done through technology, in other words, people who continue to strive to optimize their activities must optimize technological developments. Consequently, it is not surprising if various technological innovations continue to compete to meet people's needs. Furthermore, people who own more sophisticated technology can master the economy, the military, and even social life. See the prologue in Manuel Castells' book, *The Rise of Network Society* [4]. Manuel Castells is a sociologist who published the trilogy: *The Rise of Network Society, The*

Power of Identity, and *The End of Millenium*. These books are written based on Castells' observations of new social forms, which is the network society. This paper will discuss the philosophical abstraction of Castells' thinking.

From Manuel Castells's main research, it can be understood that the system of late capitalism produces a new social order, in the form of a culture that is influenced by the information technology revolution. Castells uses a cross-cultural approach that takes him to various parts of the world in his research to explain the new order.

This new order is called an information society, which mechanism is manifested in the phenomenon of "the unification of the world" because of the needs of the global market and information is rooted in the technological revolution. The ethos of this century culminated in the network society. The network society is a new sociological structure that emerges due to the connectedness of the world and individuals through information technology facility.

Castells [4] sees the structure not as a permanent entity, but rather as a transformative one. The meaning that is created by the structure is conventional, in other words, can be changed. The century after the war (World War II) birthed the industrial revolution momentum, which now transforms into information and technological revolution. Manuel Castells says that the foundation of the Information Age order is no longer the production mode as in the Classical Capitalism era but shifts into a socio-technical paradigm in the form of development mode [5].

On the other hand, at the same time, Luciano Floridi [6, 7] categorizes the shift in socio-cultural order that happened due to global information technology as the fourth revolution, after Copernican (1), Darwinian (2), and Freudian (3). At first, we believe that the earth is the center of the universe. Until 1543, where Nicolaus Copernicus (1473–1543) published his thoughts of the sun as the center of the universe, and we, who were on earth, alongside other planets were orbiting the sun. Copernicus' thoughts were poured in his book, *On the Revolutions of Celestial Bodies* (*De Revolutionibus Orbium Coelestium*). Surely, Copernicus did not begin his thought with the word 'revolution', but the proposition of his thoughts of the center of the universe that shifted from earth to the sun brought a radical philosophical implication—shifting the heliocentrism cosmology paradigm. The second revolution occurred in 1859 when Charles Darwin published his book, *On the Origin of the Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*. Darwin wrote that every living species had been revolutionized for thousands or millions of years from the same genetic ancestor through natural selection. The third revolution is coined by Sigmund Freud (1856–1939), which believed that instead of being determined by our consciousness, we are moved by our unconsciousness more often [7].

Three main points in the Information Age are informationalism, borderless, and network society. Those three points are summarized in the form of technoculture which articulates reality. Informationalism begins in the 1970s when information technology became the new form of a stimulant for a series of commercial activities and technical efficiency. In this era, everything is classified as a piece of information, even money is believed as the form of information that can be exchanged. Therefore, the ethos of social autonomy and individual freedom under the structure and institution and an individual will never find a way to get out of an institution unless he can modify it [8].

The network society allows the process of globalization to proceed in the information age because it stands in between two main concepts, which is the space of flows and timeless time. Castells [4] argues, "capitalism has ceased to be based in nation states but has instead become disorganized and global, based on "space of flows, and on timeless time, [that] is historically new". What we see right now is a new social logic that is constructed by space of places [9]. One of the consequences that is inevitable from the digital media revolution is the old communication structure that transforms into the technoculture communication structure (digital technology culture). The people that have been compiled by the interaction or number of the people that are engaged in an interaction no longer allow people to talk to everybody, from one-to-many, through communication hierarchy. Communication hierarchy collapses as the information technology revolution arises—which is more egalitarian and individualist. Digital communication technology revolution can be considered as a revolution. Because of its asymmetricality, the communication many and hierarchical social structures that for centuries has been the requirements for cooperative action in a bigger group is no longer the only way to build a social order and in various geographical regions is no longer efficient. Above the face-to-face interaction level, which is, in the group, organization, institution, and social system level, the communication is no longer needs to be hierarchical. The ability of digital media [10] to modify spatial and temporal communication parameter so the communication from many-to-many is possible to occur, and also Actor-Network-Theory (ANT) shows, that it is not only human but also non-human actors that participate in the communication. This means that social structure is no longer has to be a vertical process to produce, distribute, and control the information. It is the mechanism that works in the cyberspace [9].

Informational flow from images, financial wealth, and power have reframed historical and social interest for place-based spaces. New informational development mode has a radical impact of time for social organization. Timeless time is a comprehensively different order that does not have a social meaning behind it.

However, it cannot be denied that this condition causes social illness that Castells calls the fourth world, which refers to the structural exclusivity in a society with a capability that is not possible to stay permanently in the structure or sustainability of informational capitalism network [9].

In the second millennia, there are some events that influence the changes of human life's social appearance. A technology revolution, which centered in technology starts to rapidly change the basic material from the society. The economy in the world starts to be globally connected with one another, introducing a new form of economy, nation, and society. Capitalism stays, but it is experiencing a reshuffle that is characterized by a more flexible management, decentralization, and internal and external inter-company networking, the empowerment of capital and labor, and the increase of individualization and diversification in employment relations, the inclusion of women in the workforce, and the increase of economic competition in the context of geographical and cultural differentiation for increasing accumulation and capital management [11].

2 The Network in Network Society

Before investigating further on the discussion about technoculture, it is necessary to understand what is actually referred to as a network in the network society. A network becomes a part of the social morphology of our new society and the diffusion of network logic substantially modifies operations and results in processes of production, experience, power, and culture. When a network form of a social organization is available in a different time and space, the new information technology paradigm provides the basic material for its expansion in the entire social structure. Its presence or absence in the network and the dynamic of every network with the others is an important source of domination and changes in our society: network society and its consequence is a new form of culture of technoculture.

A network is a group of points that is connected. A point is a dot that is passed by a line. Concretely, the definition of a point depends on the concrete network that we refer to. It could be a stock market, network of global financial flows, laboratory, street gang, drug sales, television system, etc. [4].

A network is an open structure, it can be expanded without limit, continually integrate new points as long as they can communicate in a network. A social structure based on a network is an open system that is dynamic, tend to innovate without threatening its stability. A network is an instrument that is suitable for the capitalist economy based on the innovation, globalization, and decentralization concentration: for work, worker, and a company that is based on flexibility and adaptability, for the culture with a never-ending reconstruction and deconstruction, etc.

The changes that connect the network (such as money flow that takes over the media company, which affects the political process) is a specialty of a power instrument. Therefore, the people that can change the network are the power holders. Since networks are plenty, the turnover and the code that operate between networks become a fundamental source in forming, guiding, and misleading the people. The convergence from cultural evolution and information technology has created a new basic material for the performance and activity in the social structure.

3 Technoculture, Network Society, and Capitalism

The existence of the technoculture as a new form of culture that is determined by technology is not explicitly identified in Castells' works. However, the technoculture itself is a word that refers to the dynamic between culture and technology that is implicitly seen in the establishment of network society exposure. Right now, the world is divided into two conditions, which are the real world and the virtual world. The real world itself is the world that we occupy right now. On the other hand, the virtual world, according to Manuel Castells [11] is a world that becomes a place where individual interactions in society through information technology happens. Nowadays, the virtual condition is dominated by social media, such as Twitter, Facebook, etc. People feel more comfortable to use social media as means to communicate and make social relations in society.

This is in line with what Manuel Castells [4] has said about the technoculture of the network society. According to Castells, network society is a society where the social

structure is created based on the network that is activated by digital information based micro-electronic. In the network society, every person is influenced by the process that happens in a global network, which is the social structure. Thus, it fits to say that this world is a global village, where every person can meet as if there is no time and space limit. The patterns that occur in society is also changed. According to Castells, the transformation to the network society affects the culture and power. Since the information and communication spread through media system, there are politics in media space, so then the organization and purpose of a politic process, political actor, and political institution are influenced by a political frame in the social media [12]. Based on this explanation, it can be concluded that there is a new culture in today's world that is based on technology, which is technoculture.

Previously, people needed to meet directly in a place to have a transaction and conversation. For example, in a traditional market, people need to transact with cash in order to buy something. Technoculture causes many changes in many aspects of life, one of them being the economic aspect. Nowadays, there are many people who do economy transaction by only using m-banking or e-banking. The system makes it easier for people to transfer money when they are laying in bed or when they are in the bathroom. It is related to the concept of time and space that change significantly. Business people only need video call technology to have a meeting with the people who are on the outside of the country. These patterns cause many social changes in society. Castells said, "dominant function and process in the information era are more organized around the network" which defined as a set of "vertices that are interconnected." Therefore, they are living with one another, even though they are not physically together. It is corresponding with the condition of the society in the information era. Nowadays people do not need a place to meet but they only need a network. This network can be a technology or a tool. The tool that is usually needed is a cellphone or social media. We live in a world where it is dominated by a process instead of a physical place. People also live without time limit. We can communicate with someone from another country that is on a different time zone (night-time in Indonesia, daytime in England) without having to meet face to face in a point at the same time. The culture shift is clearly caused by a new culture, which is technoculture [4].

For the social structure, there are changes in the economic sector where the economy is no longer only controlled by one country but rather globally by the investors. Castells' study about the new social structure of all activity domains and people's experiences lead into a conclusion that as a historical tendency, function, dominant, and process in the Information Era is more organized around a network. A network upholds the new social structure in the society, and network logic diffusion substantially modify operation and result in the production process, experience, power, and culture. When a network form of a social organization exists in a space and time, a new information technology paradigm provides basic material for the expansion that incorporated in all social structures. The society then shifts into the network society. The concrete definition of a network society is a society where the ultimate social structure and activity are organized electronically and processed in network information. Humans as collective producers, including labor and production organizers, and labor are very different and are on multi-level according to the role of each worker in the production process. This can be seen in the current

specialization of work. For example, a doctor. Doctors specialize in the specialties they study, for example, a doctor who specializes in heart organ (cardiologist) will be put into more specific specialization such as coronary heart disease, and so on. Another example is the hierarchy of job in the employment, who has a higher skill will be on a higher level of the hierarchy [4].

On the politics side, the social transformation process that enters the network society under the ideal type of network society exceeds social relations and technical production scope as they also influence the culture and power. Since the information and communication spread in diversity, politics becomes the main game in the media. The leadership can be shown, and the creator of a self-image is the power holder. Moreover, politics also have media effects or values and desires that are different from politics itself. However, no matter who or what type of politics is, they will always be in charge, and by the media that is included in network communication. The fact that politics has to be framed in an electronic-based media language has a big consequence for the characteristic, organization, and purpose of a political process, political actors, and political institutions. The power is officially held by the state officials, but the real power is held by the media owners. Capitalism shift into informational capitalism. Eventually, the power of the media network takes over the second place with the current strength that is realized in this structure and network language. This phenomenon leads to an economic interdependence between nations and also globalization and social movements that are related to individual identity [4].

The concrete example of a shift in the social structure is the social movement that occurred in Hongkong. Joshua Wong, who is the driver of Scholarism Movement, used a Bluetooth-based social media, Fire Chat to gain support. What is great about it is that in 2012, when he does the Scholarism rally, he is succeeded to compel the political leaders to postpone the plan of teaching the students about Chinese Communist Party doctrine, "forward, selfless and united." Moreover, the Hongkong revolution about democracy also triggers international supports. A Facebook group called, "United for Democracy: Global Solidarity with Hongkong" is currently planning a movement, starting from Australia to the United States. This is a concrete example of a cultural shift in the social structure. The society and the media have more power compared to the actual power holder in the social structure. In the society side, this also generates many social movements that arise di the world. Similar to what Castells has said, a commotion that arises in Brazil happened because of the government that prioritizes the construction of a stadium over the people's welfare [4]. With the society who now depends heavily on networking, the relationship between social and cultural life becomes very closely related to the technology used.

It should be noted that Castells did not say that the forms and processes of social culture that shifted in it were not the consequence of technological change. Technology does not determine society, and society does not plan the direction of technological change because many factors influence the process of scientific discovery, technological innovation, and social applications.

A network society is a capitalist society. However, in the capitalism of the network society, the capitalist mode of production forms social relations in the world. This capitalism is fundamentally different from the previous capitalism in two aspects: global

and structured in a large area around the network of financial flows. The capital works globally as a unit in a real-time. While the financial capital has been a dominant part of the capital, now the accumulation of capital works within the existing global financial markets of information networks in the space of financial flows indefinitely. Through this network, the capital is invested globally in all sectors of activity.

In the globally operated electronic economy competition, the capital that rises or falls will determine the fate of the company, savings, exchange rates, and regional economies. The result will always end in zero: the loser will pay the winner. However, the winners and losers always change all the time and spread to the world of companies, jobs, salaries, taxes, and community services [11].

The financial capital must rely on operations and knowledge and information competitions caused by information technology. This is the concrete meaning of articulation between capitalist modes of production and informational modes of development. It depends on productivity, competition, and sufficient information about investment and long-term planning in each sector. Technology and information is a very influential tool in the decision making of generating profits and adjusting market shares.

We have just entered a new stage where the culture that refers to culture, replacing nature to the point where nature is artificially preserved as a form of culture: this is the meaning of an environmental movement, to reconstruct nature as an ideal cultural form. Philosophically, it also has an implication for the nature of this society itself. The changes in qualitative human experience in the techno-cultural culture has enriched and broadened the knowledge and material horizon about human conception and the surrounding social phenomena. Human relations, the social structure within it, social agents, identity and the ideology of the society shift into a new form where a more comprehensive viewpoint is needed in order to understand it. Due to the convergence of historical evolution and technological change, we have entered a cultural pattern of social interaction and social organization. This is also why information is the main key to social organization and why messages and images that flow between networks are the basis of our social structure.

4 Social Movements and Cultural Transformation

The changes that exist in social agents also create changes in how society interact and communicate with each other. It can be seen in the form of social movements lately, or what Castells called a social network movement in the network society. Many events occurred in the last five years are not found in the previous era: starting in Iran in 2009, then in Iceland and Tunisia in 2010, waves of social movements occurred in various parts of the world, not centered or regulated by one subject, not expected by anyone, is spontaneous, and affects thousands of cities in hundreds of countries.

These movements are generally small, not captured on the media radar. However, they are able to mobilize thousands of people and to get social supports as indicated by polls and surveys. Back to the wave of mobilization, we see movements emerging in Greece in 2010 and in Tunisia and Egypt in 2011. The Indignadas movement in Spain was started in 2011 and continues. Occupy Wall Street that started in September 2011 extended to 1000 cities in America in a matter of months. The Israeli mobilization

movement. In Moscow, there was a demonstration against Putin's authoritarian regime. In Italy, the "5 Stars" movement has changed the face of Italian politics. Students in Chile, who have packed the road since 2011, have also changed Chile's political style. It also includes the most worrying and saddest case of ISIS, in Syria and Iraq, in the past 3 years.

All these movements have distinctive demands and backgrounds. They have issues and contexts that are not relevant to each other, but there is one similarity that is always repeated in each of their effort, which is: self-esteem. Social injustice is now perceived as a form of humiliation for the society so that the rejection that arises comes from feelings that are very primordial.

These social movements have the same characteristics, for example, the network that appears in various forms. The network of social movements starts on the internet in communication networks such as Facebook and Twitter, and mobile communications. All elements of society are connected to one another. The number of internet users will rise due to the existence of a wireless connection, providing the technology needed for this network to function. Since the beginning, communication is an important element in social movements, but nowadays, social movements are using new forms of communication that are far more influential due to technological developments. People can communicate autonomously— without needing to be mediated by large media or certain powerful subjects. The network is not only available online, but also offline. There are many types of network: family and personal network. Religious network. A network formed in the office. The network of this network creates a meta-network which is the form of the movement itself.

These networks have unique features. First, they do not have a center but everything is coordinated because they are relating, breaking-up, reconnecting, and configuring themselves constantly. It helps a social movement to free itself from the external repression because they can do something without having to have a formal leadership. However, it is possible that there is a movement in the network society that has a formal leadership. Generally, social movements in the network society do not have formal leadership since systematically this movement will eliminate the role of a leader in it. It also relates to the reason for the formation of a movement: they did not believe in the delegation of power [11].

Social movements that use (or even exploit) social media may indeed start in the cyberspace, but they become a real social movement when they have filled an urban space. By filling the urban space [13], they have a symbolic population in certain places. The relationship between space in the cyberspace and in the real world is inseparable and related to each other, and this is what Castells called as a space of autonomy. They are hybrid so that one room is no better or more important than the other: both must exist and be filled by social movements.

Social movements are also global and local at the same time. Although social movements come up in very specific and local contexts, at one point they will depart and be connected globally. They are different in terms of background and origin, but they feel connected through the issues that they have.

In general, social movements begin with no violence, although in some cases it could be different—for example ISIS, as a separatist movement, that is separating from Iraq

and Syria. However, all movements will be challenged by various forms of repression, and this will trigger a form of resistance from the social movement itself. A social movement may have a good intention, but if they respond to what comes to them poorly, this social movement will be killed in its journey. These movements are very political in the fundamental aspect but are not related to the political institutions—they are based on desire, vision, based on utopia. They move, but unlike institutions, they have no deadlines [14].

However, the most important thing about the characteristics of this social movement is: social movements will die. They will stop. Nonetheless, the most important thing is how this social movement will die; will it die because its goals are lost and fulfilled or because their goals are no longer there? Why are they dead? What is the significance and influence caused by this social movement? What seeds do they plant in society? Their fundamental battle is not in the existence of this movement or who has the power but in the minds of the people.

Based on the explanation on social movements, we can see how inter-society interactions that are now hybrids—fill the space that Castells called an autonomous space. The dichotomy between virtual and real space is now irrelevant in the interactions that occur between people. What is relevant is the diffusion from both. This may be apparent in social movements, but it does not mean that outside the context of the social movements this is not available: in fact, now the interaction between people in this era can no longer be separated from the mediation of cyberspace. The society fills both of these spaces, where the communication that carried out in these two spaces is equally meaningful and influential to build relationships between each other.

5   Conclusion

Castells' view of social agents as the counterweight of social structures in the era of informationalism can be expressed with word identities, identity policies, and new social movements. Social actors in the modern era are those who are mainly incorporated in similar socio-economic positions and roles in the capitalistic production systems, which are: workers, labor movements, trade union movements, pressure and interest groups, individual owners of production equipment, and also the participation in negotiations and struggles for power in the civil society, which is the main point of democracy in the modern era. Now, after the modern era—in the era of network society—excellence is given to different categories of social agents: identity and movement based on identity. Identification of this matter is an ahistorical and socio-psychological phenomenon that is universal. However, in the network society, this phenomenon moves to the center of social media transformation: the internet and digital communication features, such as Twitter, Facebook, WhatsApp, and email. This is the true meaning of the superiority of identity politics in the network society.

Here, we found that there is a social structure in the technocultural culture, which is the global information capitalism, the main institution inside of it, and a social agent, which is the identity and movement based on identity. The identity formation can begin with the description of internal antagonism in the network society. Social exclusion is not gone, but they appear in a different form. The basic ethical structure of the network

society is based on exclusion and inclusion. Socio-economic exclusion results from the exclusion of subjects from information networks, wealth, and power. This applies to individuals, groups, regions, or continents. For individuals, generally, the ones who are excluded are those whose roles can be replaced by other global economic networks, for example.

Castells' view of technoculture is often associated with the deterministic economics of Karl Marx's thought. Marx believes that the elements of the superstructure in society are determined by economic factors, namely how society does a mode of production. In the industrial era, the society carried out economic activities by exchanging commodities through goods. Entering the information age, Castells argues that Marx's mode of production pattern still applies, but in a different form; commodities in this sense are information.

The exchange of information into a "raw material" in the production mode is also a commodity for consumption. Unlike the previous era, the Information Age works in the cyberspace, such as the internet, and the information entered into that space will be stored permanently and can be consumed by anyone, at any time, and can be replicated, even, manipulated.

Unlimited space and time in the network world, according to Castells, change the structure of a society. The modes of production offered by the network society reshaped elements of the superstructure such as religion, health, politics, education, etc. which later formed a new culture—technoculture. Thus, the problem asked by Castells is how global society must respond to the culture in the virtual and real world at the same time. If religious community groups believe that "the world without borders" is the afterlife, then it can be analogized that society in the information age has a "world without borders" that is in social networks.

The society and individuals located between these two cultures will experience conflict in finding an identity. Identity, if it has not been found, will have an impact on the role that the individual can perform. How must individuals place themselves in technological and traditional cultures will lead to different perceptions from society—will the information that is conveyed can be a commodity to consume?

The offer of technoculture is nothing but an inevitable form of culture, and the world of reality in the technological revolution, which on the other hand, is also often associated with a society full of "demands" and responsibilities. Thus, the separatism of individual and society identities in these two cultures, for Castells, has a positive impact in developing information and knowledge but has a negative impact on how individuals and communities will experience confusion to choose "unlimited" information in technoculture. Up to this point, Castells has provided insight on how technoculture affects individuals or communities.

In a rational explanation of the current ideological conditions, Castells sees that when ideological criticism in the modern era have an attitude towards the role of the state in capitalism, ideological criticism of the network society culture must focus on the automatic capitalism at the global level, the implications of the technological revolution and the schizophrenia that happens around it, and human experience at the local level. From the perspective of ideological criticism, it can be translated as the concept of misrecognition. A privatized experience, identity, and failure to interpret social conditions

other than "us" against the antagonistic society will hinder the exchange or the sharing of experiences between subjects.

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