

An introduction to the concept and features of post- post modernism

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ABSTRACT --The goal of the present paper is the introduction of post- post modernism and its essential features. In this line, with a descriptive- analytic approach, the present research aims at specifying the concept of post-post modernism and similar notions and depicting the features of post-post modernism addressing the roots of the formation of post-post modernism. Along with criticizing modernism and post-modernism, the post- post modernism also approves of some of the perspectives of them each. The philosophical perspectives of post- post modernism contain some elements of both the modernism and post-modernism currents. This movement has also been established under various names such as trans modernism, semi- modernism, new modernism, meta-modernism, and digital modernism. Two major features of post-post modernism can be mentioned to be access and abundance or excess. Post-post modernism criticizes pessimism, absurdity, relativism and anti-enlightenment while approving optimism, absolutism, foundationalism and universalism to a logical extent and put the relieving of meta-narrations as its agenda. Besides this, it places a great emphasis on universality and the spread of the importance of various cultures. This is while post-modernism is more focused on DE and hence it talks about deconstruction. In post-post modernism, the focus is on RE and hence, it talks about regeneration. The emphasis of post-post modernism on code, game, Google, access, super text, multi-narrative, and contrasting combination creates specific training implications where there is the need to attempt in this regard.

Keywords--post-post modernism, features of post-post modernism, post- modernism.

I. INTRODUCTION

The period of human thought evolutions can be mainly divided into 4 periods of pre-modernism, modernism, post-modernism and post-post modernism. The criterion of this division is mainly based on the wisdom and role the humans consider for it at any period. In this regard, the identity, culture and art, and training and education of these periods differ substantially. Initially, we will briefly investigate the essential features of each period.

1 – Pre-modernism period (tradition): in this period, intellect is required to get a passage through the reality. However, it is not sufficient. That is to say, the intellect gets a passage through the reality in addition to other things. In revelation traditions, the intellect gets the humans to reality accompanied by revelation (inner and outer messenger). In other traditions, other complementary factors such as human experiences, hidden forces, nature and spelling are counted where the common aspect of all the traditional systems is believe in the insufficiency of the mere wisdom to discover the reality. This period resisted till the birth of capitalism and renaissance (NYAZ

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AZERI, 2002). in this period, the following characteristics are observed: attending the nature and nature-orientation, the axis of agriculture, tribunal orientation, closed action of cultures, governance of wealth, reliance on training by family, application of tough and serious punishes on training, reliance on trial and error in management, inequality of the rights of men and women and military management.

2- Modernism period: many believe that modernity is a cultural, political, economic, social and philosophical set that was in progress since the 15th century until several decades ago. The intellect that was considered essential in the tradition era would be considered essential and sufficient in this period that is recognized as the single criterion to recognize the reality. It was in this period that the new and remarkable forms of the western philosophy were formed in the 20th century and the art, politics and sciences were also evolved influenced by these variations (Davoodi, 2006). Modernism had a particular attention to region- orientation, liberty, advancement and pessimism. In this approach, any spiritual force beyond the human intellect would be denied and invalid. The remarkable features that can be addressed for modern thought include: the dominance of humanism, gradual removal and counter-measuring with traditional systems and attitudes, separation of political- social entities from religions (secularism), major reliance on experimental and sensual methodology, positivism as the fundamental methodology of modern science (FARMAHINI FARAHANI, 2013).

3- Post-Modernism- in general, the post-modernism period as a reaction on modernity extremes, challenges the modern subject- oriented wisdom with full pessimism. Post-modernism that became boomed during the second half of the 20th century at the cultural level, was established less as the scheme and more as a critique to modernity (SHAHINIAN, 2009). In this period, the highest attention was directed towards the information, computer and devices that were somehow in relation to air and space technology (NYAZ AZERI, 2002). Currently, many of the scientists believe that post-modernism began competing modernism in the late 1950s and overcame it in 1960s. Since then, post-modernism became a dominant but debatable force on art, literature, movie and music, architecture and philosophy. The major positions of post-modern thought can be introduced in opposing the essentialism, denial of the possibility of scientific knowledge over the universe, negating the large narrations, declaration of the end of ideologies, rejection of the objective facts, relativism and uncertainty over recognition (FARMAHINI FARAHANI, 2013) along with the exclusion of comprehensiveness from any thought, negating the consistent individual and collective identity (where it is a proportionate, relative, historical and contextual affair) (SAJADI 2003).

4- Post-post modernism: the third millennia has started with a passage, one to get rid of contrasts, passage from post-modernism to beyond it, namely post-post modernism. This perspective has motivated fresh debates and issues in various realms as philosophy, politics, culture and social sciences, and has created new visions in training. It seems that every person would individually comprehend its notions. However, few people reach an agreement over it collectively. That is to say, any description over post-post modernism is a specific interpretation that the individual understands it in his mind (MATTOX, 1995). Herein, the definition by Jameson can be utilized. He defines post as the expression of important variations and differences. Therefore, post is not temporal transformation and post-modernism or post-post modernism results from the variation of facts in its various aspects in this sense. In this way, post-post modernism is the movement towards beyond post-modernism, but not any movement. Post-post modernism seeks to access the beyond of uncertain ways generated through post-modernism. In other words, post-post modernism means standing on top of post-modernism and overviewing it. That is to say,

a type of revision to post-modernism and overview of those ideals established or those bases on which post-modernism relies so as to be able to achieve those ideals (REZAI KALANTAR, 2009).

Post-postmodern and similar concepts

II. RESULTS

The post-post modernism period has been established with other topics in the literature of this period. This movement has also been established under various names such as Trans modernism, semi-modernism, new modernism, meta-modernism, digital modernism, and re-modernism. For example, Eric Gans introduces the concept of post-millennialism; Raoul Eshelman introduces the concept of performism, and Alan Kirby introduces the dig modernism, and some critics also introduce the new period by adding prefix to modernism. Therefore, we hear of re- modernism (Katherine Evans), integration with modernism operating system (Jim Collins), super modernism (Paul Crowther), hyper modernism (Gilles Lipovetsky), meta- modernism (Timotheus Vermeulen & Robin Van Den Akker), alter modern (Nicolas Bourriaud), auto modernity (Robert Samuels) (FJELLESTAD & Engberg, 2012). However, none of them is common as much as post-post modernism. Although post-modernism seems harsh, improper and free of sublimity from the standpoint of IHAB Hassan (FARMAHINI FARAHANI, 2013), post-post modernism is evidently more significant and trifier. That is because the term post has been repeated twice. However, we have heard of various types of post (for example, post historical, post classical, post-textual, post- feminist, post- theory, post-national, and post- cold war). Meanwhile, the terms meta- modernism, super modernism and digi modernism are of higher importance in the literature of this realm.

The roots of the formation of post-post modernism

Since the middle of 1990 on, due to the fatigue resulted from the spread of post-modernism doctrines, we have gradually arrived at a space called post-post modernism. Like post-modernism, post-post modernism began from aesthetic discussions such as art, architecture, music and dance. Although it is better to state that modernism was firstly established in industry, post-modernism was firstly established in architecture and post-post modernism was firstly established in art. In the late 1990s, there was this public sense in the culture and world of sciences that post-modernism was old-fashioned. However, few formal attempts have been made to define and name the post-post modernism period where none of the naming has been publicly utilized (REZAEI KALANTAR, 2009).

In the late 1990s, Hal Foster declared that post-modernism was old-fashioned. Also in the beginning of 21st century, Jose Lopez and Garry Potter confessed that post-modernism have been old-fashioned as a thought phenomenon. In addition, Johanna Drucker and Emily Mcvarish (2002) stated that the usefulness time of post-modernism was passed. Also, Linda Hatching believes that post-modernism is a 20th century phenomenon and its time has now been passed. In this way, Ihab Hassan and Brian McHale also believe that the time of post-post modernism was passed. They designate it with this question: what was post-modernism? These criticisms caused the familiarity of a wide range of audiences with this category. Where has the term post-post- modernisms come from? This notion is observed in the paper by John Wills published in 1995. Wills considers post-post- modernism visualization as a bridge between polar orientations in post-modernism, hyper- modernism and neo-pragmatism.

In addition, Tom Turner, the architect engineer and planner considers this term as ridicules in the title of his book called: city as a landscape: post-post- modernism point of view of designing and planning. However, he considered this term to be useful for the signs of post-post- modernism life in design and urbanization. In addition,

Turner criticized the slogan (everything goes) and proposes that the occupations related to environment are witnessing the gradual emergence of post-post-modernism that seeks to combine the argument and religion. In addition to this, Turner had special argumentations on the usage of geometrical and organic patterns in urban design. He encouraged us to approve of post-post-modernism in case of professional terms and had a better choice to it (Person, 2008).

Oftentimes, the death of post-modernism is related to the most horrific incident in the beginning of third millennia, namely the September 11th incident. For example, to Alan Kirby, post-modernism was buried inside the twin towers debris (Kirby, 2006). Indeed, the September 11th incident is considered as a historical point, a reference and a remark in this context. Although some like Jay David Bolter and Jerome McGann consider the arrival and the impacts of internet and World Wide Web as the onset of social and cultural evolutions such as the beginner of post-post-modernism. During the recent decade or more, Google, Amazon, Wikipedia, YouTube, Flickr, Wiki Leaks, eBay, iPod, Facebook, Kindle, Blogs, Tweeter, have re-configured the entire social, political, economic and cultural contexts. In particular is the rapid extension of social media that is associated with post-post-modernism. It is not surprising that we are witnessing a set of terms such as digital, internet and Google. This increase in social devices is related to the emergence of web 2.0 and social media. Today, the separation of cultural categories from technology is more impossible than ever before and all the aspects of human lives have almost been intertwined with social media. Characteristics of post-post-modernism

III. DISCUSSION

Post-post-modernism is the new philosophical movement where all the things lacking a conception in post-modernism are put away according to it. In this movement, speaking will no longer resolve any problem. Therefore, it is time to prove the action. In this movement, it is believed that the age of post-modernism has been finished. Therefore, a new movement must be commenced (Bob Bub, 2003). Post-post-modernism seeks putting away the thinking parameters of post-modernism and refining it from the reliance on such concepts as giving importance to material contents. However, post-modernism and post-post-modernism can exist with each other and it means that post-modernism has been investigated and criticized as it is flowing and moving (REZAEI KALANTAR, 2009). In fact, post-post-modernism is a part of post-modernism that has entered into the modern thinking and can affect many scientific fields and can be a reflection or reaction against modernism and post-modernism or their modified type as well. The following can be addressed as the major characteristics of post-modernism:

1 – Access and excess are recognized as two intertwined features of post-post-modernism. The inter relation of access and excess is based on digital technology. Apparently, the immediate, uninterrupted and universal access to anything is one of the desirable features of post-post-modernism. The actual and imaginary ability to connect to media and information networks or to each other will cause innovations and the invention of culture, technology services and tools. Therefore, internet provides the requirements to access as well as increasing them. Most of us have access to TV, movies, online radio and music and increasingly study the books through Amazon, Kindle, or iPod. The magazines with free access are increasing. Accessing the scientific papers has been facilitated through databases. The periodical press and newspapers are available online. The infinite training resources are easily found on internet. Internet makes the access to daily activities, thoughts and needs of millions of Facebook, Blogs

or Tweeter possible. Indeed, it can be stated that we are all exposed to the spell of this fact that all the human knowledge and the entire universe are in the finger of any person and it is thanks to internet. However, the extraordinary access of human to anything creates a sense of extreme abundance. The realm of these extremes may vary from the point of view of one critique to another one. However, excessing is the thing on which all the critiques concentrate. It is that we are living at a time of excessing. In fact, the argument is that which has been designated by the French social philosopher, that is, Gilles Lipovetsky who asserts that the post- period has been displaced by excess. In this period, we are almost witnessing the excess logic anywhere. Of course, it is not just Lipovetsky who addresses the excess as one of the main characteristics of our time. Davidow (2011) also argues that internet has generated the extreme connection that threatens us to wastage. Johanna Drucker describes the current conditions as the extreme presentation of image and extreme visual stimulation (Drucker, 2005, P 193). It is said that abundance is also one of the considerable properties of the contemporary story-telling literature. For instance, Gerhard Hoffmann argues that one of the main heritages of post-modern story is the severe willing to maximization-orientation in any form in the short-term for abundance. According to Brian Massumi, our current conditions are characterized by the influence of excess and abundance (Hoffmann, 2005: P 22). Jim Collins believes that we have suffered from the abundance action in excess from the shock resulting from abundance in the early post-modernism and in its end (Collins, 1995). Although excessiveness is observed in discussions over post-modernism, this term is also applied today commonly. It is apparently one of the most important metaphors of post-post-modernism. As Lady Gaga shone like a star in the world with her first presence in the national American TV in July of 2008, it is seemingly one of the most attractive samples of abundance and excess of post-post-modernism. Initially, the ever- changing and stimulating clothing that are almost near the full nakedness, might be shocking. However, it implies the sense of curiosity and lust for performance at a daily-increasing speed (FJELLESTAD & ENGBERG, 2012).

2- In total, while post-modernism tends to be described in the form of “terms of unmaking”, such as deconstruction, disintegration, displacement, de legitimization or dissolution (IHAB Hassan, 2003), the speeches of today have been saturated with remaking terms. Therefore, we hear such terms as remix, reconfigure, remediate, recombine, reorganize, reengage, relocate, recontextualize, reposition, re-mythologize, reconstruct, reframe, remap, repurpose, rethink, redirect, rerun, reshape, refashion, and even rehumanize very much.

This variation of prefixes from de to re shows a variation from the negative and opposing position to agreement from the break of issues to contact to each other, from going backward and previous situations to their relieve and reconfigure (FJELLESTAD & Engberg, 2012).

3- In trans-modernism or super-modernism- that is one of the names also used as the alternative to post-post-modernism- will establish many of its main beliefs based on the integral theory (WEAGEL, 2010: p 9). In trans-modernism, there is a place for both tradition and modernity and in which, being fond of and respecting the ancient times and traditional styles are considered very important unlike the modernism and post-modernism. Trans-modernism criticizes pessimism, absurdum, relativism and anti-enlightenment while welcoming the optimism, absolutism, fundamentalism and universalism to a logical extent. Unlike the post-modern current, it is opposing the community secularization and highlights the role of religion. It criticizes the rejection of worldview as incorrect and unimportant. Environmentalism and ecology are the important aspects of trans- modern theory. As its intention is to improve the lives and conditions of humans, it approves of technological changes (Greer and Moberg, 2001:

p 68). In addition, Trans – modernism takes strong positions over feminism, healthcare, life and familial relations, spreading the women liberty and rights. Meanwhile, the spreading of traditional moral and religious values of the family and the importance of family in total terms are highlighted.

4- In post-post-modernism, a type of returning is observed. What we return to is human values and common sense, the subject of human and mindset, intellect, reality, realism, trust and religion. The books and papers declaring the return to (or indeed the need to return to) aesthetics, beautiful and close reading of the book and ethics are not few. Such a return barely requires going back to the state before post-modern thinking. Some of them have strongly been deformed by post-modernism. Some others, like globalization, have been transformed from marginality to the center of the attention of affairs of today. Post-post-modernism also means to return to the period of disciplinary, logics and regularity. Of course, many consider post-post-modernism as meaning the return to the period of modernity disciplinary, logics and regularity. The fact that some people consider the post-post-modernism as the arrival at modernity space, the major reason is that this new period has some necessities that have the same similarities as the modernism period when analyzed correctly. That is because by highlighting its nationalist particles and the basic and regulation- orientation of the individual, modernism looks for the spreading of a special, fixed, widespread and totalitarian type of human identity (MC INNIS, 2001).

5- As a thought movement, post-post-modernism puts high emphasis on the spirituality and psychology beyond the individual level. Unlike the post-modernism current, it opposes the secularization of the community and highlights the role of religion. Besides this, it largely emphasizes the globalization, the spreading of the importance of various cultures and cultural appreciation. Post-post-modernism looks for worldview in cultural affairs and it is opposite to European- orientation and is anti-imperialism. Preservation of the environment and giving importance to ecology are the important aspects of post-post-modernism (Greer and MOBERG, 2001). Unlike modernism and post-modernism, post-post-modernism considers the honoring and respecting the ancient times and traditional customs to be very important, it criticizes the pessimism, absurdist, and anti-enlightenment while welcoming the optimism, absolutism and universalism to a logical extent.

6- The image that post-modernism escapes from the truth and each person must know their fact is being replaced by the colorful fact created by post-post-modernism. This can be described by an example. In the future, it is predicted that all the works will be done online. The student writes a paper and then any person comments on it using new programs such as text flow. If you look at each of these comments as an additive or removal subject and look at each author as a color, you will find that the reality of each individual is created in the community and each section of the student's work has a specific color. It is predicted that the work will be done with a colored reality model in the next 15 to 20 years (REZAEI KALANTARI, 2009). Wiki is the beginning of this technology and the fuller Wiki will be created in the next 2 to 3 years where the students are allowed to edit each other's work. In fact, the Beta programs were created for many of these programs. In the colorful model of reality, the teacher imports his or her hypothesis in Wiki database and the pupils will import the information using their color and IP address and add to this theory or start new paragraphs that are opposing them or write in confirmation of them. The students are required to write the hypothesis paragraph as relevant. They are required to present a hypothesis altogether that they modify it to reach a democratic decision. The pupils maintain their tastes in this process. However, their thoughts are absorbed by the class community. In this form, the data results analysis is done and the chart of these data is drawn in chess notebook and is analyzed to the patterns. However, in the today's world

of Wiki, the same data are imported in the class data list in the real-time and their dispersion is analyzed statistically. The statistics and math will be the new mother of the colorful reality model. Theoretical mathematics will still have an important position in helping to understand statistics. However, the statistics that was previously large becomes controllable in a world with infinite values of data. An experiment can be done at high-schools and the entire data obtained from the experiment can be placed in one Wiki, where it is possible to analyze the data in a meta-level (Person, 2008).

7- Also in the post-post-modernism space combined with global calling, identity is a global, general and total affair that will gradually transform all the local and national identities to global identities. The identities obtained from this current are presently called digital identities that are recommended from beyond the borders to inside the borders and then it will lead to the full tackling on national and local identities. Of course, the common identities of post-post-modernism are something beyond the identity of single individuals such as males and females. That is because in post-modernism, it is possible to speak of individual identity (Rezaei Kalantar, 2009). Digital identities are the known, updated globally imagined identities that are mainly collective. If in modernism, some of the holistic identical and cultural aspects were considered having an imperialist nature, the identities presented in the post-post-modernism also have a novel imperialist nature that takes place through media and media structures images. The major function of visual media in terms of making identity is that it had gradually tarnished the individual-national considerations of identity and had displaced them by global and international considerations of identity. In this basis, such entities as nature, race and nationality, local and native language can also be considered as the bases of identity (SAJADI, 2003).

8- The present era following the post-modernism can also be named the experience of relieving the meta-narration. As a result, the world is witnessing the emergence and re-establishment of meta-narration as a treatment to rescue the human from the progressive postponing of the meaning. For example, globalization is one of those problems that are recognized as one of the specific faucets of digital culture and post-post-modernism. In fact, the discussion of globalization is one of the grand narratives in post-post-modernism. With regard to this narration, it seems that everything has become almost global. These include the markets, economy, politics, wars, cultures, subjects of cities, citizenship, poverty, health, to name a few. In this state, the world has displaced the nation as the field of desires, measures and advances (FJELLESTAD & ENGBERG, 2012).

9- Among the scientific fields, biology is considered as the center of attention of today and forms a grand narrative in post-post-modernism. Genetics, DNA genome, evolutionary biology, bi-technological, neural sciences, bionics, stem cell research and simulation, are various categories of this flow. This variant and complex narration of the role of biology has currently been harmonic with discourses over the environment and ecosystem. However, this does not mean that the post-post-modernism is consistent and homogenous. This is while it is possible to find a number of inconsistent and incompatible narratives at each period.

10- The overcome of the evident visual culture, particularly in the recent two decades, depicts another feature of post-post-modern. This change towards the visual is evident in this period. In the context of scientific fields from sociology to philosophy, training, politics and art, the dominance of the visual culture is evident. In fact, the visual culture studies have become a threat to the traditional sub-fields such as the history of art, as well as such fields as movie studies. This change towards the visual was predicted by W.G.T. Michael in the early 1990s. The interest in graphical narration is a manifesto of this issue. While the graphical narrations have a long history, the

comedy is certainly a post-post-modernism phenomenon. For several decades, this category was considered by literal scholars as trifle, useless, and just for enjoyment of cultural situation. Recently, however, it is surprisingly attended in most of the conferences and scientific journals. This old imagination that the comedy is not worth serious surveys has been replaced by extensive curiosity and researches over comedy as an object, good, code, device, discussion and debate, puzzle and training tool. Today, comedies and graphical narrations are the stimulators of thought and have been seriously studied for cultural forms by such scholars as Charles Hatfield, Scott McCloud, Thierry Groensteen, and Hillary Chute. In fact, currently the reference to the self-reference, intertextuality, linguistic games, and labyrinthine plotting are almost a part of the main flow of cultural productions (FJELLESTAD & ENGBERG, 2012).

11- Today, realism has changed into the center of the dominant practices of the performances. In terms of realism, it should be stated that though realism has never been ceased, the realist novels have maintained their literal state. However, the post-post-modern realism is not a simple relieve of the Victorian modes of representation. Rather, it is realism with viable impact of the self-awareness of post-modern. It is an anxious and neurotic realism. With regard to the fact that returning to the pre-post-modern modes is impossible, questions over trust and faith, collective necessity, the iterative expression of the emotions and feelings, and the impacts of the importance of empathy and sharing are established in post-post-modernism. Gerhard Hoffmann argues that the orientation towards realism in the stories is done through various methods by knowledge insight, aesthetics and artistic ways of post-modernism (Hoffmann, 2005). Realism has been established as a reflective mode in literature with similar tendencies in politics, religion and other contexts.

IV. CONCLUSION

Around the 1950s, when the post-modernism seed began growing, until now when we are experiencing post-post-modernism in a sense, many incidents have taken place. Unlike modernism, post-modernism is decentralizing, relativism, empirical, holistic and illogical in most cases. Martin Bibby believes that in cultural terms, September the 11th has provided a sociologically turning point to the novel era. According to him, this date is the onset of the post-post-modernism (Bibby, 2003). When the civilization has been formed on the basis of relativism and hedonism, history tells us it will collapse from inside. Desperation was firstly arrived at philosophy, then into art, then into public culture and finally into the church. Those who talk about the debatable death of post-modern believe that within the past three decades, the post-modern concept would promise a fresh air and now it is old-fashioned (Lipovetsky, 2005). No one seriously believes that such terms as the stone era, Middle Ages, renaissance, or romanticism are not suitable in the definition of social or artistic tendencies in the beginning of the 21st century. However, some of the characteristics of the expired periods are still found in the classifications of today. Such an incident is also taking place in terms of post-modernism. As a result, it can be stated that a day will come when the post-modern will be expressed as a useful and suitable classification to define the contemporary era and some of its features might continue their living in the future as well. Anyway, post-modernism must go someday and its time has seemingly come. It is evident that in this absolute perspective, we are not going to state that no works and impacts of post-modernism are currently found. Rather, the various aspects of post-modernism are observed throughout the culture and community. Alan Kirby states in this regard that my speech is about going without

stating post-modernism from the standpoint of digi-modernism. The first decade of 21st century is recognized as the initiations of digi-modernism. The toy story and movie in 1995 is considered as a turning point of digi-modernism. In fact, this movie was fully computerized and had an extraordinarily novel look in technical terms and its technological innovations had been considered more than its content indeed (Kirby, 2010). Essentially, post-modernism has currently suffered from the extremely internal paradoxes. Among these paradoxes is the emergence of such currents as the novel racism, homosexuality and multiculturalism. Each of them is the product of the space the post-modernisms have extended in turn (REZAEI KALANTAR, 2009). In fact, post-post-modernism is a vibration and variation in today's community and culture. It is a variation that is being performed prior to us. Post-post-modernism has come so that it might resolve the deficiencies of the present situation by finding a way for the future (MATTOX, 1995). As the evident feature of post-post-modernism means the reference to discipline, logics and regularity, identity has also gained a new meaning and conception. In this period, identity is something beyond the identity of the single individuals (as highlighted in modernism and post-modernism). The holistic aspect of identity in this period is identical to the nationalist approach of modernism in case of identity. The difference is that in modernism, its scope is more limited. The re-defined identity in this period is very similar to that of modernism (MC INNIS, 2001). The post-post-modernism era is considered the globalization of the goods era, capital, tools and media and the era of such communities as the communicative, information and knowledgeable community. In this era, the computer and internet are recognized as the essential tools of information generation and knowledge transfer. The global approval of internet as a tool that exposes the people to new concepts seems to be ordinary. Internet plays an essential role in the variation of the attitudes, opinions and the creation of consumerism spirit and the creation of the novel cultural identities. In this context, bio-technology and the interactive multimedia play an essential role. The meta-constructionism, meta-idealism, meta-ideal city, meta-originality, network-orientation, meta-sexuality, information and communication technology, micro-computers, global networks, knowledge management, and knowledge economy will be the other characteristics of this period.

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