Postmoral, postlocal, postnational culture

Structural change to the future. The culture of communities, like that of individuals, is adaptation to a future environment. The setting of cultures is created by the governance technique typical of the time, and when the prevalent technology undergoes total change, structural change takes place. As it progresses, a new environment is created, as well as a completely new cultural system operating in the new environment. During the structural change, all old cultural elements lose their importance, stop functioning and disappear. The change covers all aspects of culture, the whole way of life, as well as communal values, ethics, religions and ideologies. The winners are those who adapt the fastest.

Three cultural systems may be identified in the recent stages of the history of mankind, each reflecting a totally different technique of controlling the environment: 1. local, 2. delocal (overlocal) and 3. postlocal culture.

Local cultures were agrarian communities: their predominant technique was cultivation, and they adapted to their geographical environment, the future of field clearing, and created cultural solutions that functioned in the local natural conditions. This was how self-sufficient ethic community cultures were created, forming the foundation of national cultures.

The densely built villages were characterized by a community spirit; the function of culture was to maintain the village as a harmonious unit that managed together. The key structures included neighbourhood, fellowship, reciprocal aid and shared responsibility. High or book religions – Christianity, Buddhism, Islam – arose from agrarian communities and upheld the community ethics.

Delocal cultures are centralized national state cultures created as society was industrialized; the change was brought about by the emerging dominance of mechanical technology, electricity and machine technology based on fossil fuels. In the great structural change after World War II, conveyor belts, motor vehicles, home appliances were starting to control man's environment.

With the advent of industrial cultures, the environment of village communities was delocalized, moved outside the villages; communities had to adapt to the outside world, to international economic and technological development. This was the origin of national state culture, meritocracy, with its key structures of hierarchical centralized organizations: central governments, central organizations, central stores, cultural centres. The cultural ideal was the nation state, a community of citizens, which took care of its members from the cradle to the grave. The actor of state culture was an educated meritocrat who implemented the international development goals of his centralized organization.

Postlocal culture is a digital culture with no borders or location, a global, universal cultural system, its basic structures planetary operating networks, continent states and gigapoles. The future will be created by digitalization, automation, robotization. Digital technology allows the development of global economic, governance and information systems, global technosystems of various fields, which assume control of the knowl-
edge, technology and future of their operating environments. Mankind will transition to a common digital culture system, a shared virtual reality. When digitalization is implemented, nothing is left of the present structures of national state cultures, present institutions, or the value sets of present culture.

**Continent states, gigapoles and monoculture.** Adaptation to the future is led by ‘international capital’ and ‘market forces’. The goal of the world economy technosystem is a transnational operating environment where capital, goods and people move without boundaries, and the world becomes a single digital economic and cultural environment. Nation states are the antithesis of global economy, hindering globalization: they will be obliterated by international capital to make way for unlimited growth and development.

Nation states are no longer able to maintain welfare societies, despite the continuous growth of so-called citizen wealth. Delocal state cultures can only adapt by destroying their own structures, cutting public, collective services, or turning their functions into international capital business. Capital circles, federalist politicians, neoliberal economists and globalization idealists proclaim that the European economy can only be saved by strengthening the European Union, common economic, tax and social policies in the continent, development towards federalism, the United States of Europe.

The collective structures of the nation state, democracy founded on elections and local institutions, are deteriorating. Finland, too, is constantly implementing administrative reforms leading to the demise of local communities like provinces, municipalities and parishes. The Helsinki region is being turned into a multiracial, multicultural and multi-valued little gigapolis, where Finland as a European federation state will finally be centralized. Most of the small local authorities and parishes have already vanished from the country’s map through municipality mergers. When the planned social and healthcare sector reform is implemented, the majority of the functions of the local authorities will be transferred to technosystems and gradually to international companies. If and when the Finnish education system is transferred to regional governments or the state, the local municipal authorities will lose the last vestiges of their significance. In a meritocracy, the only functioning cultural model is centralization. In a postlocal environment, the Finnish people will lose their collective memory, awareness of their home region, their own people and its history.

World citizens everywhere have the same education and skills; the same cultural instruments and common experiences. In future, even the production sector will have no locality with permanent production plants or local continuity. Industry will be one-off projects with production plants set up wherever the costs are lowest at the time. World citizens will move to global centres, enormous gigapoles, where production, consumption and control of the masses are centralized. The ordinary person is evidently an eternal precariat, a project, seasonal, periodic or fixed-term worker, who traverses the world in his own technosystem and has no domicile or cemetery.

In the era of digital technology, the greatest development has been the integration of the globe as a self-directing and self-monitoring culture. Increasingly powerful, ‘smart’ and ‘thinking’ computers, mobile devices, data and energy networks, faster and faster automated means of transport between metropoles and continents make the world one shared logistic environment, where cultures and peoples blend as a single, multi-racial human species of the Earth. Eventually, the white race may possibly fade away from the world.

**Structural change in communal ethics.** European and Asian agrarian cultures maintained strict moral norms and ‘family values’. Agrarian cultures forbade premarital and extramarital sexual relationships, required children to obey and respect their parents, to live in harmony with their neighbours, to help their fellow men. The village communities would not have survived without the strict sexual norms; when moral norms disappear, communities can no longer form.

Moral and family values started to lose their significance in the transition to the era of
urban culture; in the postlocal world all moral codes, behaviour norms and community ethics will evidently fade away. Some of the most successful elements of commercial mass culture are explicit sex, violence and gender revolution. A feature of structural change is that the intelligentsia starts competing for immortality by tearing down the existing and mysticizing new technological development. Breaking free from the past, individuality and multiple values have comprised the great genre of modern, ‘revolutionary’ science, art and entertainment, arising spontaneously when society became delocalized after World War II. The new revolution now consists of revealing the primitivity of state culture, targeted at all collective structures, social ethics, and naturally the ideologies of state culture, religion, patriotism, national values.

Finnish culture, too, is already global imitation, adapting to the supreme power of international trends and technological development, to cultural imperialism. The new, boundless intelligentsia is increasingly permissive: a happy life entails unlimited individual rights, democracy of liberalism, imagined multiculturalism. Intolerant liberalism already prevails in today’s media: those advocating traditional values are labelled amoral counter-humans, retarded conservatives, irresponsible racists, accused of robbing people’s individual rights – and no change will come until the heritage of the mother tongue and motherland is destroyed.

In the postlocal society of freedom and individual rights, all the institutions of local cultures are wiped out, including marriage and the family. Civil partnerships or marriages are no longer based on falling in love, the so-called love norm, but on infatuation and sexual interest; the purpose of living together is no longer starting a family, but satisfying one’s sexuality. The world citizens’ nomadic lifestyle lends itself to entering constantly changing hetero-, homo-, trans-, inter- or bisexual pairings, polysexual, polyamoric (polygamic) group attachments. Couples no longer even live with each other, but togetherness is the partners dating, stimulation brought by transient encounters.

Demise of marriage – the new man. As the infatuation phase in a relationship usually lasts two years, in their lifetimes world citizens might enter into dozens of relationships termed as marriages; one’s social activity, vitality and quality of life may well be gauged from the number of work projects and relationships. Postlocal man may continuously process great emotional turmoil from attraction to separation. Free sex, promiscuity, brings new development and new innovations. In the future, sex technology – various sex instruments, chemicals, pornography fed into the brain, personal sex robots – may replace the living sexual partner, and even personal relationships are no longer important.

Living in a digital environment, one no longer needs any real contact with other people: most of those living in metropoles already live alone today, in their own privacy, a reality created by the consciousness industry.

With labour moving from one project to the next, opportunities or abilities may not even exist to establish a family, to take responsibility for a spouse and children. Men and women are competitors in the workplace, at leisure and at home: an ‘irreconcilable conflict’ has arisen between the sexes. According to feminist indoctrination, women have been the victims in the history of mankind, subjugated to marriage, family, to bear children and adjust to the gender culture dominated by men, the patriarchy. Women who know their rights and heretic women no longer want to commit to the institution of family. Living alone as a single person offers the best opportunities for creating one’s own successful, interesting and happy digital life.

Research shows that modern family life is characterized by various crises: infidelity, alcohol and drugs, domestic violence, child neglect, taking children into care. Mothers have begun to drink and behave just as aggressively as fathers, and children damaged by mothers’ alcohol abuse are a growing problem. Future marriages will evidently not last long enough for families to rear their children, and parents are no longer even capable of socializing them. Man’s reproduction, too, will gradually pass to technosystems, which will take care of the tightly regulated pro-
creation of the human species. Only global commercial technosystems have the resources to create a new scientific-technological human race capable of survival in its global digital environment. A reproduction organization is able to procure for procreation the best possible professional parents in terms of genotype and produce achievers in different fields, who will do well on global level both in science, art and consciousness and sport industries.

Scientific-technological production of sportsmen and other achievers has already begun, and the future elite class will, in any case, deploy all possible methods to rear their offspring so that they succeed at the pinnacle of world culture. An entirely new human species could already be created, the latest achievement of evolution, with a genetic structure and physical development that could be fixed until perfect and reared utilizing all the learning, creativity and coping technology produced by human science. In scientific-technological development illusions, ordinary people are replaced by technopeople, robots and artificial intelligence. Only superhumans will probably have the ability to function successfully in a universal culture perfect in scientific-technological terms.

Ubiquitous surveillance. Global economy, planetary culture, cannot be sustained without all-encompassing, ubiquitous digital surveillance of markets, goods and people. It must be possible to verify the identity and social acceptability of world citizens anywhere in the world. Digital control centres, the world brain, have the capacity to store all the life information of individual people: their genotype, education, performance capacity, compliance with laws, lifestyle, illnesses, consumption habits and use of natural resources.

Public spaces, workplaces and private homes are equipped with security cameras, surveillance devices that analyse and store everything that happens in the culture environment. In a secularized, atheistic world, man’s conscience is the surveillance camera.

In the postlocal environment, intracultural control includes bioidentifiers, implants, smart cards, satellite positioning systems and automatic surveillance devices, used to track the movements of the world citizens; in order to exist, the person, his mobile device, car, smart home, smartphone, smart clothing must always register in some surveillance system. No world citizen can remain outside the digital security equipment.

In the global growth and development culture, monitoring of the future becomes increasingly important. The various technosystems produce increasingly detailed consumption forecasts and algorithms on mass purchasing behaviour and individual persons’ consumption and time use profiles. As communal moral codes no longer exist, cultural stability is maintained by more and more rigorous control of the future. The technosystems endeavour to anticipate all negative phenomena, threats to the order of the culture, by such means as preparing forecasts, trends and personal profiles in order to identify the mass murderers, terrorists, school shooters – the young people who, despite scientific-technological human production, might drift outside secure society.

An increasing proportion of time in citizens’ own lives is spent on the self-monitoring of one’s health and emotions and entering information on oneself, producing one’s digital immortality. Postlocal ego man incessantly uses his implants, sensors, smart clothing to gauge his daily wellbeing, emotional state and happiness, immersed in his own body and psychological status. Development is finalized when man, nature and the cultural environment are under total surveillance by technosystems.

Postnational man. With the demise of communities, lasting human relationships vanish and with them mutual trust and empathy, consideration for others. Maybe new IT man no longer needs living communities, neighbours or fellow men. The successful postlocal survivor is a self-centred ego person, an ego-narcissist who only has obligations to himself. A person living in digital networks, a virtual world, needs nothing apart from sex and entertainment, boundless consciousness industry produced by consciousness technicians and mind engineers. Wellbeing is achieved when the culture industry can freely satisfy all the needs, drives and hormonal functions of the human species. Culture has the same function as drugs: obliterating reality.
The lonely IT worker of the gigapoles can isolate himself in his own virtual world and experience everything only in his own mental reality, compartmentalize himself into a file (mycasting, selfie) he has made himself in the social media, or in his own miniature world controlled by all the nanocomputers and smart cards. If the forecasts of technological development come true, new man will become some kind of a computer, cyborg, digital implant, a miracle of nanotechnology, living in his mobile device totally attached to the world brain and never emerging from his virtual world, the three-dimensional reality. With the perfection of digital technology, people will perhaps be implanted with a biochip through which commands, emotional impulses, drugged states, permanent mental joy and happiness can be fed to the cyborgs’ brains.

When the religious and political ideologies of the era of state cultures also lose their significance, the new global ideology is likely to be the religion of development. The world citizen is provided with the basis for a secure future by belief in evolution, digital environmental control, biosciences and all-encompassing surveillance, which sorts out the good from the bad. Surveillance becomes religious culture. It replaces the commandments of earlier religions and the old community norms; it saves mankind. In the digital society, automatic surveillance systems can monitor individual citizens’ correct behaviour, including their use of natural resources, their ecological rucksacks or footprints. It is possible that the future will bring a new totalistic surveillance system, a dictatorship with the ideological premises of saving the planet and the democracy of equal consumption.

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