

Matti Sarmela

DECAY OF WESTERN COUNTRIES

1. Free education
2. Human condition
3. Boundless sexuality
4. Presence of violence
5. New human production
6. Planetary time

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This combined article is the last of the writings I have published since the 1980s on postlocal culture. The example country is Finland, but the same development is visible in all Western countries.

The development of decline. This series of writings on the social decay of Finnish society continues my work *Postlocal Culture*, which I wrote ten years ago (2013). Digital technology has brought a new total structural change and hardly anything remains of the old cultural structures. A completely new era has emerged in the new technical environment; structural changes affect all institutions, the physical human, and social life, such as behavioral norms, values, ideals, worldview, and religion. In Western societies, technological progress represents a new civilization.

Every day there is news about the structural changes brought by digital technology; now artificial intelligence, world brains, are being built, which will ultimately create a single planetary mass culture on Earth. In a world dominated by the religion of progress, it is proclaimed that the scientific-technical governance culture advances development, and it must not be written about in a negative tone. In our all-accepting society, development is always something higher, more rational than the present. But is the new digital unified culture already such a scientifically and technically specialized global cultural system that most people can no longer adapt to their own living environment? The scientific-technical control of life should already be perfect compared to, for example, the society before the wars.

In "welfare societies" like Finland, people are surrounded by scientific-technical care, entertainment, and security machinery, but social problems, diseases, crime, self-destruction, and dissatisfaction are increasing. What kind of society is it where an increasing number of people need drugs and psychiatric medicines and cannot stand without professionals, guardians, and police? All that development that leads Western countries to decay, employs an increasing number of various professionals: social workers, psychologists, researchers, custodians, lawyers, integrators, assistants, interpreters, and authorities. In Western countries, decay is already a continuously growing business.

The scientific and technological development of recent decades has brought structural changes that lead to the social atrophy of society, the disappearance of local communities, the physical decay of the human body, in short, to a postlocal culture.

This article is a blog, and it is not intended to include source literature. Developments in Finland can be found in public statistics, for example in publications by Statistics Finland or various ministries, such as the Ministry of Social Affairs and Health (THK's *Sotkanet*) or the Ministry of Education and Culture, or more broadly in statistics from the EU (Eurostat), the UN (Globalis), OECD, UNESCO, WHO, and directly from public media.

Background writings in foreign languages:

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1977 *What is Cultural Imperialism*. Carola Sandbacka (ed.), *Cultural Imperialism and Cultural Identity*, 13-36. Transactions of the Finnish Anthropological Society 2.

1987 *Information Technology and Structural Change in Local Cultures* (&Eero Julkunen). Publications of the National Commission for Unesco 37. Helsinki.

1990 *From Local Cultures to a Global Culture* (& Eero Julkunen). Michel Bassand– Jean-Marie Moeckli (eds), *Have Villages a Future?*, 29-57. European Joint Study on the Role of Communication in the Cultural Development of Rural Areas. Canadian Commission for Unesco.

- 1991 *La culture postlocale: un avenir inéluctable?* Michel Bassand (ed.) Identité et développement régional, 145-159. Conseil de l'Europe. P. Long, Berne.
- 2000 *Die Postlokale Zeit. Die Kultur der Technosysteme.* Finnische Volksüberlieferung, 33-46. Atlas der Finnischen Volkskultur 2. Waxmann, Münster, New York, Berlin.
- 2009 *The postlocal era. Culture of global technosystems.* Finnish folklore atlas, 57-77. (1994).
- 2013 *Postlocal culture. Finalization of development.* English summary, 60 pp. In homepage.
- 2015 *Toward postnational (postlocal, borderless) future.* The Encyclopedia of Race, Ethnicity, and Nationalism. John Wiley & Sons Ltd,
- 2015 *Postmoral, postlocal, postnational culture.* (In homepage)

Matti Sarmela

DECAY OF WESTERN COUNTRIES 1

FREE EDUCATION

Free so-called non-violent education has created a community of hatred, where perpetually dissatisfied generations live their ego lives. Generation after generation, social and communal skills, empathy, and sympathy disappear from Western countries, leaving only the global loneliness of the individual.

Boundless childhood. The foundation, the root of the post-local society is the so-called free education, which after the war in the 1950s-1960s spread to Western countries, including Finland. The new pedagogy was born with the great structural change as a counterpoint to the culture of local communities, like other new social structures of the postlocal era. Free education meant detachment from the educational ideals of the pre-war era, which were considered to have culminated in the cruelties of National Socialism and the strictness of revivalist movements.

According to the new educational ideology, children should be allowed to grow up in a loving atmosphere as independent, autonomous people without coercion, without punishment, obligations and unnecessary limits. The free educational method was supposed to create a new humane society, where all citizens feel like their own, where children would be given the conditions for a happy life from birth, love, warmth, human closeness, and the best scientific and technological possibilities to build the best future for themselves. Punishments began to be seen as violence exercised by parents, causing the child "angst", nowadays trauma, lifelong psychological injuries.

Violence exercised by parents and child abuse were terms used to legitimize free education and to label the values and norms prevailing in the world's agrarian villages as inhumane, a culture of an undeveloped past. As if in the local communities of human history, children had not had care, warmth, and human affection as they do now. The parents of the past did not abuse their children but wanted the best for them as parents have done in all cultures. Even in the earliest local cultures, children were almost constantly in their mother's arms or accompanied their parents; in agrarian cultures, children and family were more important to parents than in today's welfare societies. The future of the family, the preservation of cultivated land and other living conditions, and the parents' own old-age security depended on the children. Without their own children and family, without the continuity of the family line, a person's life would have been wasted.

When past societies emphasized the individual's duties to their community and, during the era of national romanticism, to their homeland, the new educational ideology wants to implement the basic values of a postlocal society: individual rights and individual freedom. Keywords of free education include negotiation. A child must not be ordered but must be made to understand through discussion why they must do as the parents say. Negotiation and rewarding are something higher in education, as if the child and parents were equal in the family, equal rights for all

should also be realized. All kinds of negotiation have taken decision-making power away from parents, given children means of blackmail, and turned family life into constant bickering. In practice, upbringing has been reduced to the continuous rewarding of children.

Nowadays, the authorities in the family are no longer the parents but the children. In Western countries, upbringing is dominated by parents' fear of their own children, fear of their own failure, fear of the future. Neither home nor school, neither village nor community dares to raise the youth anymore; all communal socializing structures are dying out. The task of parents and society is to serve the growing generation, to ensure that they get everything the commercial society offers and do not have to experience any disappointments in their youth. Children must always feel comfortable wherever they are. The most important thing has been the mental and psychological softening of the children's growth environment, protecting young people from all disappointments that could cause them trauma and lead them to blame their parents and society. Freely raised children have been brought up to selfishness, "I want" demands, constant pursuit of pleasure, and they cannot endure difficulties, setbacks, or anything outside their "comfort zone."

The essential difference from the past is that free upbringing produces egoistic people who have no obligations to other people, community, or society, and cannot have any in the future because all local communities will disappear. In the Western value system, generations grow up feeling that they are above reality with their individual rights and freedoms, that they cannot be corrected or punished. Egoistic people have not learned to feel shame for their behavior nor do they feel guilt; they only think of themselves and do not care about other people, their environment, only their own best life, their own about their feelings and desires.

Free youth. When parents no longer have a real grip on their children, teenage youths drift into "youth culture," seek peer approval, experiment with substances and drugs with their friends, and look for sexual experiences. What human warmth can parents give to children who soon have all the rights to protect themselves from their parents? Children can live entirely in their own inviolability, in their own rooms and internet environments, even behind their own privacy protection. When parents do not have access even to the health information of their children over 12 years old, they can be completely out of the real life of the youth.

In a society of free upbringing, children and young people have increasingly more mental problems, behavioral disorders, and neurological diseases, which are treated with therapy and mood medications. Finland imagines itself to be the happiest country in the world, although according to statistics a large part of the youth is doing poorly and the lists of modern mental disorders include dozens of clinically defined diseases that were previously unknown. A newly diagnosed disease is, for example, ADHD "attention deficit hyperactivity disorder." Today's children are growing increasingly short-tempered and restless; they are unable to concentrate on studying, and as adults, they cannot endure long-term work or live in long-term relationships.

Free upbringing has brought with it continuously increasing corrective therapy and explanations for why problems are increasing, but almost no one addresses the "root cause," the failure of upbringing. Where do ADHD children come from? Aren't they children and youths of their era, who have been the focus of overactive upbringing and constant attention, who have never been forced into anything, not punished for anything, and not truly obliged to behave, neither at home nor at school? One child may make the parents' life a constant negotiations, quarrels, and shouting. Children are endlessly pushed new stimuli and experiences, endlessly new toys and sweets, constantly some entertainment and hobbies. Problem children are products of their time's culture: products of the entertainment, sex, and gaming industries, products of their own individual rights and their own emotional life, grown around their own navel.

In Finnish families, kindergartens, and schools, there are already so many upbringing problems that scientific therapy or social services of society probably can no longer help the Finnish family. The catastrophe of free upbringing begins to show in all statistics. For example, the number of child protection reports made about children has continuously increased; in recent years, depending on the age group, 10-15% of children have been reported. Will foster homes and care institutions socialize Finland's youth in the future? There are cases already being handled where children have started accusing their parents of mental or physical violence, and the mother, father, or both parents have been sentenced in court, found guilty in front of their

children. Alcoholic sadistic parents can indeed mistreat their children, but in today's society, parents have already been punished for giving their child a spanking and a few slaps. Children are becoming untouchable and remain outside discipline and responsibilities from a young age. What is the future of such a family? Family upbringing problems are handled in courts!

As more and more parents get tired, child upbringing shifts to society, institutions, professionals, and authorities. Is this legitimizing free upbringing? In public discussion, the real causes of today's problems are not dared to be brought up, for example, it is not said that freely raised generations of young people have gotten too easy, in too comfortable an environment, and have always experienced getting everything they have wanted. They have not had to see real effort or take responsibility for anything, not even their own lives. When a young person grows up and faces a tough competitive community, they realize they are no longer the center of their own environment, society does not respond to their cries, nor does it give everything they would like. Life is not just entertainment.

Young people meet peers who have received the same narcissistic upbringing; neighbors, supervisors, and culture is dominated by publicity seekers, social media rage, backstabbers, fellow residents who vent their failures. In the adult world, everyone only defends their own rights, their own children, and demands grow everywhere, and hardly anyone helps another person. It is precisely free upbringing that has set in motion a total change in social culture, creating a selfish society with more hostility, violence, and abuse than ever before in any local community.

In the postlocal digital society, generation after generation grows increasingly selfish children and parents, increasingly mean people: neighbors, schoolmates, and coworkers, more online hate, indifference, and broken marriages, if they are still made. Today, even free child love has begun to fade. A child is a project of some life phase, not the content of life like marriage, children, and family in the era of local communities. More and more people devoted to their own free life refuse to have children because it would be too great a sacrifice for their own family, relatives, and society.

Has a human-centered society been realized? It has not. In reality, what has been realized are ultra-free individual rights, selfishness, and loneliness. Lifelong, safe relationships of local cultures, community, neighborhood, consideration of others in everyday social life, all are almost gone. New reciprocal interaction is not been born nor sustainable small communities. What about a happy childhood? That has not succeeded either. Internal problems within families are constantly increasing and the media is publishing more and more articles about how bad memories parents have left to their children. Freely raised ego children are eternally dissatisfied, they only speak in the first person. Western countries are becoming a society of freely raised narcissists.

Modern school life. Also in Finland, the goal has been equal and "student-centered pedagogy", which means that all students are taught in the same *inclusive* class regardless of their ability to cope with the demands of education; special classes have been discontinued and replaced by special assistants for the less successful students. According to studies, in equal rights inclusive schools, special needs students get their way and individual freedom through threatening and using violence, throwing objects, hitting and kicking, insulting teachers and other educational staff, resorting to sexual harassment. In schools, students fight, bully others, and make noise during lessons so that most of the teacher's time is spent calming the class. Violence has become everyday life in some schools, some even have weapons with them. Even in kindergartens, workers have been provided with protective clothing to restrain biting children.

School bullying has attracted researchers, therapists, guardians, fundraising rescue associations, and other school business. But nothing has changed and will not change, as bullies cannot be blamed or punished, not even named. In public discourse, children cannot be blamed; they are victims of society. According to authorities, children do not get help for their problems because education is not allocated sufficient resources, society's funds. Schools would need more and more student assistants, therapists, psychologists, and security personnel. There remains faith in a community of professional helpers; the school is soon the largest employer in municipalities, a multi-problem institution.

According to teachers, the most important thing would be to make the classroom safe. When I went to school in the 1940s-1950s, it never occurred to me that a student would start making noise, shout rudely at the teacher, start threatening him or even attacking him. In our class, no student had a rage attack, no one started throwing things or kicking hysterical on the floor. The teacher was an absolute authority, as still in the civilized countries of Asia. Free education and student-centered pedagogy have made students authorities, on whose terms the school system operates, teaching must adapt so that students do not fail and experience disappointments more at home than in school life.

Nowadays, the work of schools is most disturbed by narcissistic parents who cling to all possible rights of their children, complain, threaten, and make reports about teachers. And the media is always involved in all the blaming. Problem children who have received free education and their parents who have received free education take away teachers' interest in their profession. Teachers' work increasingly includes messages with children's parents, paperwork, and surveys that develop teaching work in some scientific-technical reality. Responsibility is pushed onto teachers, even though they are not even wanted to be listened to. Searching for real reasons is unethical, researchers and legal experts are the first to label norms and disciplinary measures as discriminatory, undemocratic. Discipline violates children's rights.

The problems of the school system are constantly increasing. In surveys conducted every two years in Helsinki, it is seen how school violence has increased, and in 2022, already half of the respondents working in schools had experienced violence or threats of violence from students in the last 12 months, with threats also coming from students' parents. Among students, there are even children who admire a criminal lifestyle and consider violence a heroism. Teaching has turned into a surveillance task. This is reported in today's media, and hardly anyone dares to say that if Finland intends to remain among the so-called welfare states, teachers' disciplinary rights, the cane, must be restored back.

The catastrophe of learning. The Finnish school system has been considered "the best in the world," and the comprehensive school reform implemented in the 1970s has indeed been one of the best in its field. Success was reinforced by the results of the international Pisa test, in which Finland has been among the leading countries. In the last 15 years, there has been a turning point. Finland's Pisa results have continuously worsened and otherwise, the best education has shifted from Western countries to industrialized Asian countries. Various explanations have been given for this development, but could it be that the reason is the prevailing educational hegemony, equality ideology, and new teaching methods that researchers in the field are pushing as new developments in learning science. Children's upbringing and the children themselves must not be blamed or pressured; the goal is self-directed free personality.

When there is no real obligation, an increasing number of young people, especially boys, do not want to strive to cope with the curriculum but believe that all the knowledge a person needs can be found on the internet and that society will take care of them anyway whether they attend school or not. In Finland, there is a growing number of young people who no longer have a goal or determination to study, who drop out of school and become alienated from reality. Those who ultimately do not care about themselves, their parents, or society, nothing but their own feelings and imaginations.

Soon all Finnish children will have their own smartphone from the age of 5-6, and since every home has a television, children spend "screen time" when they should be going outside to play and move, playing real games "live." Recently, it has finally been recognized how harmful excessive screen time is for children. In front of game screens, children do not learn social skills, do not follow rules of behavior or life together with other people. In digitally developed Finland the ban on mobile phone use no longer seems to work; the phone contains the lives and personalities of both young and older people. Society is concerned about children's rights, not about teachers, and ultimately not even about whether someone learns the amount of knowledge set as the goal of the school system. Students have already begun to be appeased, no one is leaved for class, and grades only improve.

The National Board of Education in Finland promotes imagined equality, which can only work by increasing support staff; the teacher risks becoming a side figure in their classroom among

other employees. The school has been made into some kind of comfort zone, where there would no longer be classes, but students can study at their own pace by participating in various courses. Students no longer have a class community nor classrooms in all school buildings, but students can study in wall-less spaces and apparently engage in learning in ultimate individual freedom. The development of schools has moved from permanent class communities towards changing study groups, and now various kinds of social groups remain. The next reform is probably distance learning.

If Finnish education policy is compared, for example, to schools in Japan and China, the difference is really great. When the same decline in education also extends to vocational schools, it is no wonder that knowledge and skills are transferred from the West to Asia, and in the future, skilled workers will come to Finland from outside Western countries. In Asia, family values and sexual norms are completely different from those in current Western countries. Asian parents emphasize duties, responsibility, and respect for parents to their children, as was done in all the world's old agrarian cultures and even in industrializing societies before the rise of free upbringing. Outside the Western world, for example, adolescent rebellion during puberty has not been known, and the duties of family members towards each other have still been honored.

In the densely populated village communities of Asia, children still obey their parents, teachers, villagers; from a young age, they must take into account other people, relatives, and neighbors. In villages, all families and clans know each other, and young people cannot escape privacy. In most parts of Asia, even young people have to experience that there is no general comprehensive social welfare in society, no free education, no free healthcare, or strong pension system, but families are responsible for taking care of their members, children of elderly parents, siblings of each other; grandparents still live with their children, not in institutions. From a young age, young people get to see the whole arc of human life, learn to respect the elderly, and see how people in villages depend on each other, have to do and can also do something for their fellow human beings. A good villager is one who helps others. Communal education continues at school, children are encouraged in everything to fulfill their duties "to home, school, village, and homeland."

In the global digital world, the demands of work increase, but in inclusive schools in Finland and other Western countries, free equality education is desired and uniform competence is produced on the terms of weaker students. At the same time, in Asia and other successful countries, the school system especially invests in gifted students, and young people have to compete for their education from a young age. Is it due to education and training ideology that employers demand more and more foreign workers in Finland, even though the number of unemployed Finns has continuously increased? Is the Finnish school system unable to produce international "top experts," and do freely raised welfare Finns no longer adapt to the demands of work communities but bring their own individual rights and values to workplaces as well?

The Finnish school is in such a state that it is no wonder if learning outcomes deteriorate, students' concentration weakens, and mental health problems increase; the media already talks almost about a catastrophe. Among schoolchildren, anxiety, depression, and self-harm are increasing. Especially the mental health of girls has collapsed. In this country of the happiest people in the world! According to the School Health Survey in spring 2023, over half of 8th and 9th grade girls experienced social anxiety, and special support must be arranged especially for boys in school so that they can manage their classes. All youth problems: poor physical condition, mental problems, learning difficulties, PISA results, school discipline problems, bullying, drugs, and all sorts of issues indicate the failure of the Western school system. Freely raised young people will become increasingly self-centered, aggressive, and violent. Contrary to all positive expectations, violence cannot be stopped in schools, streets, or anywhere else where young people still meet. The world of children lacks safe discipline and collective responsibilities.

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DECAY OF WESTERN COUNTRIES 2

HUMAN CONDITION

It seems that as comfort perfects, humans merely exist and need their bodies for little else than eating and sex. If even that.

The future of the human body. Throughout its history, the human species has had to move physically and do manual labor. The current cultural structural change has already extended to the body of the Western human, including their physical condition and behavior. In the future, humans will not need to move, neither at work nor in their free time. Technological development has moved towards a perfectly easy life, and eventually digitalization will free humans from all strain. At the same time, the general functional capacity of citizens has deteriorated, new national diseases threaten lifestyles, and mental illness.

Soon, half of Westerners are known to be overweight, a quarter even obese. Regular alcohol use is increasing, at most 15% of Finnish adults are completely sober, and drugs have also become a bigger problem; the number of so-called recreational users is growing growth. Diseases caused by alcohol use, mental health problems, and accidents are the leading causes of death among Finns, but despite this, society remains silent about the problems caused by drugs. Alcohol policy continues to "liberalize," all alcoholic beverages are wanted to be available in grocery stores, and eventually all drugs as well; there will be no other solutions in the future. All regulations and obligations that violate "individual freedom" and "equality" must be abolished; this is a new culture, a new civilization.

The most common Finnish woman's and man's body is already becoming round. The new Finnish female type seems to be a teenage girl whose legs are normally thin, but the thighs are becoming thick and the buttocks are large and round, as is the body. The girl may resemble a female statue named the fertility goddess of the Stone Age, but can she be the modern mother type who could perform the same work tasks as the housewives of rural farms before or give birth to, care for, and raise as many children as the wives of the past? And could today's overweight, pear-shaped men do the kind of physical work that men of the past did?

How little the future human moves, does something physical, or even thinks for themselves when they are a robot that does physical work, and world brains that take care of mental work and give the right answers to all human problems. Even in my youth, physical work was done in all fields of life, in agriculture and forestry, industry. I also did forest work in the summer with an axe and a bow saw. Year-round forestry work was one of the world's hardest professions, as was work in mines with the mining tools of the time, or professional ditch digging and other shovel work; the era of laborers in Finland is near, work machines became common only after the wars.

All physical work has turned into sitting work and in the future, humans will not even need to sit, not drives the car, forest machine or excavator himself; and otherwise does not bother his body, unless he specifically wants to move. In the era of mechanical engineering, sports, recreational physical activity, and a summer cottage have been necessary to keep a person in shape. Society can still produce top athletes, perfect scientific-technical human training products, but the physical condition of ordinary Finns has deteriorated, as seen in fitness tests e.g. Schoolchildren's Move tests and fitness tests published by the Defense Forces. The truth is already becoming clear: the poor physical and mental condition of freely raised children and young people is astonishingly bad and already threatens Finland's future.

Overweight and poor endurance fitness have become more common in all Western countries in recent decades. For example, in Finland, one-third of the age group of young men are unable to

perform their military service either for psychological or physical reasons. The main reasons are obesity, poor physical condition, drug use, and mental health problems. Freely raised young men are unable to live and sleep in the same room with others; in the future, apparently, each conscript will be given their own room and military service.

A motionless society. In digital culture, all structures change from communal to private. In local communities, village life was communal and required constant movement, presence. Shared work, joint gatherings, livelihood festivals, village weddings, village funerals, religious significant days, church trips, everywhere had to be traveled, effort made, able to be involved with others. Community was participation, physical closeness, culture had to touch everyone and strengthen a shared way of life. A person had to move while doing everyday work or, if desired, for example, to help, go to meet other villagers.

Digital technology was also supposed to create a new mutual communication culture connecting people, new environmental technology would generate new forms of interaction, new communities, and mobile phone gangs. In reality, privacy will be perfected. The digital environment separates people from each other, creating a more fragmented society than even industrial (delocalized) culture. Already, normal life includes one's own intimate living spaces and means of transportation, an increasingly narrow field of education and circle of acquaintances, and contacts with other local people, neighbors, even authorities, are becoming rarer. In the future, work, services, handling of matters, all collective events, meetings, all life transition rites, such as funerals, may move to digital networks, and a person will not need to go anywhere. All purchases will also be delivered home. Everyday life will be free from all effort, physical exertion will be labeled primitive.

Although Finland has sports fields, ice rinks, and gyms, digital citizens' desire to move and keep their bodies fit is increasingly diminishing. The trend continues towards a "welfare society," where young people's movement becomes entirely mechanical. We are in a phase where the remaining local village schools are closed, and students are transported to central schools. School trips are no longer made on foot, and for even minimal movement, young people have their own cars, mopeds, all-terrain vehicles, electric bikes and scooters. The freedom of movement culminates finally in electric boards and other personal freedom devices; even walking becomes unnecessary, a culture of the past. Exercise is already a special hobby that requires increasing societal resources, and competitive sports remain the profession of today's gladiators?

Will technology ultimately degrade the human body when the living environment moves entirely to the internet, to real-time virtual reality? The structural cultural changes caused by digital technology are already a reality, underlying many diseases and social problems, and even reflected in sexual behavior, relationships, and declining birth rates. And contrary to what didactics believed, mobile and other digital devices are said to increasingly affect young people's poor school performance and general intelligence decline.

The appreciation of physical labor has also decreased. No work that requires any effort is wanted to be done; young people's expectations are that work should be something that fits their emotional world, something within their comfort zone. The physical laborers of the past, forest workers, shovelers, ditch diggers, learned to endure, to do hard work, day after day. The most important thing in their lives was to get the work done; in that living environment, a completely different ability to endure strain grew in people than in those who scroll their phones from hour to hour, the "digital" ones. The physical and psychological weakening of citizens does not seem to threaten society, because medicine is believed to be able to solve all existing problems and capable of creating a genetically healthy human species. It may be that the postlocal artificial intelligence human does not need the physical and mental qualities of the current kind; in his environment, an innate understanding of search devices and a digital emotional life suffice.

Matti Sarmela

DECAY OF WESTERN COUNTRIES 3

BOUNDLESS SEXUALITY

Western media lives on sexual decay and produces a society in which the sexual power revolutions of public narcissists ultimately demand individual rights to public copulation and appearing naked. Historians of the past considered such a culture the most primitive among the societies of their time. Such were imagined to exist only somewhere in the dark North.

Personal gender morality. In the West, both male and female genders have been freed from sexual norms that prevailed in agrarian village communities worldwide and within all scriptural religions. The disappearance of sexual morality has been one of the total structural changes of culture; it has followed the technical revolution, urbanization, the growth of social mobility, all that I have called the delocalization of society. The so-called sexual revolution of the 1960s has, of course, been influenced by the development of contraceptives, the birth control pill, and changes in partner selection from free alcohol policy to the liberation of all kinds of fun and entertainment business. Sexual pleasure is present everywhere.

In the post-local digital environment There already exists complete individual freedom, anomie, the disappearance of all social norms and ideals. Digital contact boards, porn sites, the sex toy industry, the sex business of the consciousness industry, the sexual heroism of publicity narcissists, the idealization of individual freedom and tolerance are structures of a boundless sex culture. With the secularization of Christianity, even the last counterforces disappear. Only cheating on a permanent partner is still immoral, at least as long as longer relationships exist.

Women have achieved sexual independence just like men, they have the right to live free from past norms, the right to dress as sexily as they want, to drink in bars and openly express their desire for sexual interaction. For adults, sex is an individual right and a relationship no longer obliges to anything, it can always be changed to a new one. After a few years, a sexual partnership only waits for some reason to end cohabitation. The ideological basis of free sex is every person's sexual self-determination, individual freedom, and sexual equality. Neither the community nor society may interfere in an individual's sexual life; the same individual rights extend to all intimate aspects of the human body, such as abortion.

Free, boundless sexual life should already be perfect. It is so free that normal heterosexual intercourse no longer interests either women or men, even if a sex partner can be found anytime through internet contact services. Especially for women's sex life, more and more masturbation devices are produced, which provide a perfect orgasm, producing better pleasure than normal intercourse. All women without partners can live their sexual independence, satisfy themselves sexually, stay outside traditional dating, and in their opinion do not need male relationships, except perhaps for variety. They do not want lifelong family and children, and as has been said, for many people keeping a dog is nowadays a better option than commitment to raising children.

For men, there are correspondingly more sexual services available, offered by professional women. They are no longer victims of human trafficking, nor marginalized or despised, but a respected professional group whose social significance is praised by liberal media. Sex workers probably know how to satisfy their clients better and offer them a warmer sexual relationship than many feminist girls. And there is pornography on the internet, thousands of sex videos, naked girls and men. Both genders can live independently of each other and take care of their sexual needs with new technical devices. Complete normlessness and freedom create a new sex culture, where there is no need for marriages, nuclear families, or other time structures of local

communities, or even relationships. There are only different identity groups united by their uniquely experienced sex and their own sexual devices.

A society of all sexual freedoms. Normal heterosexuality is becoming some kind of relic of the past, as society's attention is focused on other forms of gender. After homosexuality, there has come some special "neosexualities", sexual identities, such as transsexuality or cisheteronormativity, which society must accept as the new normal. When biological sex is no longer enough, something new visibility is sought from sex culture. The personal gender identity of young people is to be made an inviolable social choice. It is important that young people do not experience gender anxiety or marginalization because of their sexual peculiarity. New sexual identities are personal rights, woke culture, and part of the decline of the Western family institution.

And the perfection of sexual freedom is coming, polygamy, or rather polyamory, living in several sexual relationships simultaneously, and perhaps public partner swapping is a new sexual fundamental right. In human history, incest prohibitions have been absolute, they could only be broken by the pharaohs of Egypt, who were gods. Today, incest and pedophilia are already present in Western countries, their threat fueled by the complete disappearance of moral norms, life in constantly changing new families, and the freedom of children's sexuality.

The sexual liberation of Western countries has produced a large number of studies in which development towards a free society has been seen as a path to a happier individual life. Is sexual well-being realized this way? When there are always new secret and public lovers, or casual relationships. The biological evolution of men has probably not kept up with the change in women's ego and sexuality, because men have begun to feel that it is increasingly difficult to find a partner with whom they could create a lasting relationship. This male complex is called the *incel* phenomenon and is explained according to current theoretical models as a threatening behavioral residue of women, a strange hatred and love relationship, whose background is the male gender's (patriarchy's) desire to own and subjugate women. However, the issue is men's loneliness and marginalization, which is not solved by establishing brothels. Perhaps such a man, the entire male species, longs for the marital partner who belonged to the ideals of local communities' time: a modest, motherly woman whom the man could protect and for whom he could do his life's work. When such a life partner can no longer be found, they begin to hate women and the whole current society. The dream woman and man are difficult to find anymore.

Loneliness and the disappearance of illusions also affect women, the trust between genders threatens to disappear completely. Violence by men due to marginalization has been identified as an increasingly growing security threat, bitterness and desire for revenge can even lead to serial murders. Then there are those men who only seek sex, one-night women, sexual services. Is this the morality of sexual life that sustains the institution of marriage?

An irreconcilable conflict begins to arise between the sexes. Even now, it should be understood what significance the structural changes in local cultures and the accompanying social freedom and hostility movements, such as feminism, have had and why loneliness also extends to sexual relationships, even though there is no shortage of sexual partners in a free, normless society.

In the future, feminist women will probably finally free themselves from men and have children without a sexual partner. Jealousy is becoming a completely meaningless emotion; it contradicts all sexual rights. Feminist writers and women researchers have incited so much hatred of men that the gap between the sexes no longer easily closes, nor is trust between the sexes likely to be restored, nor all the romance and eternal love that young people dream of.

Despite the freedom of relationships, young people are increasingly lonely; it is becoming more difficult to find a partner committed to long-term cohabitation. Freely raised generations revolve around their own ego and have not learned to consider others even in sexual relationships. Self-centered relationships and egoistic needs are "today's norm," cohabitation is becoming shorter and shorter, and even that togetherness increasingly produces disappointments. Future married couples will hardly bother to live together if long-term relationships are even formed. Marriages are becoming so short-lived that spouses do not even have time to have children. A new technological system that takes care of society's reproduction will become absolutely necessary. In the future, only carefully selected couples, whose children society takes special care of, will be allowed to have offspring.

Sexual publicity. Human sexuality continuously produces revolutionary sex science and art even in Finnish public discourse. In the media, the liberation of human sexuality from the "taboos" and "chains" of the past has been a great development of a humane society. The liberation of sex began with the sensational works of a few writers, which were declared new classics of literature, nowadays forerunners of the sexual revolution. The entire consciousness industry, including both science and artists and social media, has been liberating the sexual life of Western people, competing for public attention and sensation. Compared to modern pornographic literature, films, and other entertainment industries in the field, the works of early sensationalist writers are childish and modest. Nowadays, moral concepts such as *indecent* or *lewdness* have disappeared from public language; socially shameful immorality no longer exists.

In Western countries, sex education is taught in schools, professional help and therapy are available for gender issues, and the full spectrum of human sexuality is constantly visible in public. The film industry cannot manage without mating scenes, nor can other performing cultures without sex. The media is full of writings where self-identified gays, lesbians, transgender people, polyamorists, polygamists, swingers, and other sexualists share their unique physical and psychological experiences. In the sexual acts discovered by today's sexual narcissists, a person can achieve a perfect orgasm, something previous generations and normal heterosexual people have not experienced. Moreover, those leading the sexual revolution believe themselves to be wiser philosophers of human community sexual life than people of the past. The message is the same for everyone. Western people must free themselves from the constraints of the past, learn to know their own sexuality, and live their individual sex lives regardless of others. Sexual life is also about one's own rights and desires; societal moral values and behavioral norms are a thing of the past, despised conservative culture.

Nowadays Western sexual rebellion and pornography spread irresistibly, but especially in Asia, there are still countries fighting for old moral values. Islamic states in Asia have legally banned, among other things, extramarital sex, cohabitation, and same-sex marriages, and generally want to preserve moral values that Western countries have tried to eradicate decades ago. The issue is also about the future of religions. Along with moral values almost all of the message of Christianity will vanish and eventually it may happen that only the religions of Asia remain.

Sex is the best business of the consciousness industry. The stakes only get higher, art and science must also offer something even more depraved to keep the media's interest alive. Every national newspaper has its own sex section, where something new and revolutionary is marketed in competition, constantly ongoing writings about extremism and other endless topics of a sexist society. Human sexuality, sexual desires and genitals, perfect technique and orgasm, everything is handled, shown and taught in the consciousness industry of modern culture and in the media's star stories. Everyone who wants to break boundaries and invent demands for complete freedom, the destruction of all behavioral norms, the "naturalization" of gender in the language of publicity seekers, gets space in the pages of major newspapers. In the future, this will include public nudity or at least women's right to walk bare-chested like men, and eventually free mating in public places, as naturally as animals do. Surely this revolution will still happen, after all, humans are just one animal species. March 2023.

Matti Sarmela

DECAY OF WESTERN COUNTRIES 4

THE PRESENCE OF VIOLENCE

Freely raised generations are creating a society where the behavioral and moral norms that have maintained local communities for millennia disappear, and in their place come social hatred and violence, endless economic and political selfishness; a shameless arena of competition for traitors, slanderers, telltales, rebels, and complainers.

The decay of human relationships. Has nonviolent upbringing created a humane, nonviolent society? It has not. In the digital society of lonely people, mutual hostility grows, pervasive aggressiveness, online hatred, and gradually also distrust towards other people and society itself. Violence, such as mass shootings, has become a publicity competition, "death sentences" are directed at other discussants on the internet, against fellow humans, and the ruthless desire of so-called identity groups and various hate and boycott movements to destroy the entire life of dissenters has become increasingly cruel.

Despite all the development of science and technology, violence and other social problems have not disappeared anywhere. Street violence, such as robberies, assaults, and rapes, increased sharply last year. Even youth drinking was really minimal in my youth compared to recent decades. We knew nothing about today's drugs. All other crime has increased compared to the old days, even so much that a large part of crimes, e.g. thefts, are no longer even bothered to be investigated. Although violence might decrease on the streets, it increases in schools, workplaces, shops, restaurants, or somewhere else, but ending is not even close; the release of aggression and violence just change the place of occurrence. Aggressiveness is already everywhere; soon hate and violence will move into the structures of society and become a general cultural phenomenon.

Statistically, physical violence may decrease as people live more and more alone, and village youths no longer gather, for example, at dance places in the same way as before. There are also relatively fewer young men nowadays than in the youth of the large age groups. But if all the hatred in society is added together, the postlocal society is beginning to be one of the most violent cultures in human history. States where duties and community morals disappear begin to "individualize" and eventually cease to function as a society for which citizens would want to sacrifice. Only total digital surveillance can save the current Western countries from the fate of ancient Rome. Global migration has already begun.

Domestic violence. The most reported in the media is how domestic violence only increases, even though in Finland the ideal should be non-violent upbringing, gender equality and a welfare society that takes care of every individual. As legislation concerning child-rearing and domestic violence has tightened, violence has only increased. Domestic violence mainly refers to physical and mental abuse directed at women, and when it is discussed, it is taken for granted that the perpetrator is a man. A couple of sentences of history as background. In local agrarian cultures, work was usually done as a family, with women, men, and even children having their own duties and areas of work where they could gain respect. In the delocalized (industrial) society, work moved outside the home, and in the early industrial villages, the practice was established that men had to support their families and women take care of the home and children. In the post-local digital society, women and men have become competitors who fight over all sectors of society, family, children; rights and equality. Western culture is "gendered," the gender front line is always present.

Upon entering the digital society, the status of women has become such an important reason for ideological hatred and moralizing that it threatens to ultimately dismantle Western society. Contemporary media phenomena: feminism, *wokism*, the *Me Too* campaign, and one-sided interpretations of women's history have gained a hegemonic position in the media, research, consciousness industry, and have created the perception that the female gender has at all times and in all cultures been subjected to male arbitrariness, *patriarchy*, whatever such a concept may mean. The male gender is collectively guilty now and in the future, and this justifies women constantly demanding special rights for themselves, which have also been enacted into law. It

would not be surprising if men, on their part, began to blame the female gender just as harshly on all historical and societal battlefields.

In Finland, studies are continuously published on how violent men are towards women; even half of women have experienced (sometimes) family violence, one third of children experience abuse and one third of young girls experience sexual harassment on the internet. Recently, the media was filled with research data showing that one in four men (25%) consider violent treatment of women acceptable. What do such surveys tell us? Are they true or feminist public hegemony based on selected people's stories or misleading meta-surveys? The only conclusion that can be drawn from them is that especially young men have started to hate women; as long as feminists fan the flames in society, misogyny will continue to grow.

In women's lifestyle, sexual behavior, clothing, and above all feminist attitudes, even in the exercise of power in women's studies, there is something that the male species can no longer accept. The irreconcilable conflict between gender groups will continue, even though according to feminist ideology women and men should grow physically and mentally alike. In today's post-local world, ultra-feminist similarity democracy and equality mainly mean that genders are the same, there are no longer biological differences, women are capable of all professions, including soldiers, and gender differences should not be visible in men's and women's behavior, clothing, child-rearing, or sex life; nowhere, even language must eliminate gender differences, mothers and fathers will disappear from society. This has already happened, women have started to behave the same way as antisocial men. If liberalism and so-called constructivist feminism continue, humanistic research will lose its prestige in Western countries forever and the future.

The pot calling the kettle black. In feminist research, a woman is undoubtedly a victim of violence and it is not pointed out that there is usually another party in disputes. Violence researchers, not to mention journalists, hardly ever ask whether a woman can also be to blame for family disputes, for example, how a woman who has internalized feminism can torment her husband in everyday life. Or how selfishly a teenage youth has defied their parents before the father has lost his patience? In some statistics on domestic violence published by Statistics Finland, women appear to be even more violent than men, but this is not mentioned at all in women's propaganda. Women have practiced mental and physical violence against their partners more than their husbands, insulted, mocked, ordered, forbidden, even resorted to pushing, tearing, and kicking their partners. Women have indeed been victims more often than men, but the perpetrator of violence is just as often someone other than the husband, someone from the woman's former partners, even her relatives, which probably says something about the woman herself. Only in sex have men forced their partners slightly more often than women.

In a society free from moral norms, sexual ethics have turned into double standards and feminist hegemony. The media dramatizes sexual crimes and feminists demand increasingly harsh punishments when the accused is male. Nowadays, young girls and boys start seeking sexual experiences around the age of 12, and girls even obtain contraceptive pills, but in media publicity they are portrayed as victims of men, innocent and ignorant virgins until the age of 18. In the feminist atmosphere, men's sexual behavior is constantly subject to accusations, reports, and trials, whereas women have the right to freely control their bodies and seek sexual pleasure. Women's status is a special object of protection. Through purposeful interpretations of history, women's movements have also obtained female-favoring sexual and family laws in Finland, around which feminist zeal only grows. Sexual harassment of women, not to mention rape, has been criminalized so that men are increasingly at the mercy of women. When practicing sexual intercourse requires a partner, practically women's consent will soon be required, as I wrote over 10 years ago, that before engaging in sexual intercourse, the parties must make a legally binding agreement assuring that the act is voluntary and that neither party accuses the other of rape. However, women's movements have now emerged that forbid women from dating men and having children. This then culminates in female dominance and the decay of Western society. The irreconcilable conflict between the sexes leads to the ultimate disintegration of Western society.

In the small village where I lived as a young person, I never heard of any man abusing his wife. For a man, hitting a woman was simply a shame, and he would have heard about it for the rest of

his life. The same applied to the rape of women; such things were not even discussed among the youth. Has modern upbringing made people so self-centered that they cannot adapt to communal living, satisfy only their own desires, and are unable to respect each other? Can all same-sex, free, independent modern people give up their egocentric lives? If old-fashioned marriages are still made in the future, the parents of the children will probably start by living apart and only form joint custody.

According to the prevailing feminist public hegemony, a Finnish woman cannot live a safe life with a Finnish man, nor establish a permanent family with him, let alone raise children together. Domestic violence will probably not end until the family institution of agrarian societies disappears, leaving only shorter and longer sexual relationships. Birth rates will begin to be controlled so that only carefully selected parents are allowed to reproduce, whose children will be cared for, raised, and educated by national care institutions into a new generation of workforce.

Youth violence. Until a few years ago, in the late 2010s, researchers declared that youth violence was decreasing and it apparently will completely end during this era of free upbringing. The perceptions of the increase in violence would not be based on fact. Now, in the 2020s, statistics show that youth violence has increased, above all it has become more brutal and spread to increasingly younger age groups. This can be confirmed from public statistics. The increase in violence is explained by the claim that the attitude towards experiencing violence has become more sensitive, increasingly trivial offenses and hate speech are perceived as violence, and reports are made more readily. Is this how a violence-free society would gradually emerge? Or are people in Finland also beginning to avoid situations more carefully where they might encounter violence?

I myself fought in my youth, but it never occurred to me that a defeated opponent was deliberately beaten "to hospital condition," that a helpless opponent lying on the ground was mercilessly kicked or jumped on. It even seems that current perpetrators of violence can literally torture their victims to death. In my youth, the fight was about who was stronger; nowadays, an opponent is sought on whom all one's own feelings of hatred and violent fantasies can be unleashed. Attacking a single person as a group was considered truly cowardly. Even in quarrels and fights, there were rules of honor and shame, which freely raised generations do not care about. Is this how Western people gradually become indifferent to the suffering of another person? What else can be expected if boys have no other friends than those who play violent internet games with them. Girls' fights were not talked about before; nowadays their groups are beginning to behave as violently as boys.

The environment of violence has also changed. Even after the wars, fights occurred in certain situations, in evening gatherings and other celebrations or village fights, which had their own behavioral norms. Nowadays, communities no longer exist, violence hatred has spread into the structures of society, it can be directed at all people one interacts with, caregivers, teachers, social workers, even those who want to help others. Even in the sandbox, children scream aggressively at each other, and school violence continues, although it has been a special target of community therapy for years. The ruthless mercilessness and mental cruelty of identity avengers and wokesters towards dissenters is also a sign that society is full of narcissistic hatred, small groups seeking enemies, and self-righteous troublemakers to whom the digital information society grants access to the public. Personal disappointments can be vented on others; hatred, revenge, and death threats are expressions of behavioral patterns, increasingly used without restraint in modern social relationships. And no publicity or achieved goals are enough; endless, ever-expanding reasons for public hatred are made from personal ideologies and utopias.

Societal violence. Cultural researchers have claimed since the early days of television that the consciousness industry, for example thousands of violent TV programs, does not affect viewers' behavior; rather, the opposite, they release people's pent-up aggression and socialize young people into a fantasy world where evil gets its due. According to cultural anthropologists, a single brutal violent movie does not have an effect, but the violence business creates behavioral models and violent heroism, feeding an atmosphere where aggressiveness and ruthlessness

gradually penetrate social life, online discussions, neighborly relations, and marriage. And where have the models for school shootings and other mass murders, which receive special publicity in media sensational news, come from? Western media is already practically competing over who can shoot the most other people and commit "extended suicides".

The modern postlocal environment is already entirely aggressive and self-righteous; hostility is part of the cultural structures. From an early age, children consume violent entertainment, play violent games, listen to aggressive music, growing into a global news world where good people, neighbors are very rarely talked about. In the music of the masses, blind screaming, jumping, flashing lights, and the pounding of drums are effective. Youth-centered fights are already part of social media culture, victims of violence are filmed, humiliated, and their pictures are used on the internet for blackmail. Violence is almost a normal entertainment phenomenon. Even in the name of saving the climate, society protects all kinds of publicity narcissists' rebellions and hate movements that block streets, resist the police, and try to prevent society from functioning.

The consciousness industry has made violence a business that belongs to cultural reality, the everyday information environment; it is a cultural phenomenon present everywhere and on the markets of violent entertainment as if it were higher art. Movie viewers still favor increasingly brutal violent films, the media sells more and more violent news, and the security business fuels the desire to acquire weapons and equip oneself to face violence. Sex, porn, and violent crime are growing beyond the power of Western society to intervene, and nothing yet convinces that a culture of tolerance would produce self-censoring civility.

Why is publicity naive and underestimates the growth of violence? When I went to study in Helsinki, the police did not even have a firearm. The police walked the streets in a long blue coat and leather boots; by unwritten law, he was above violence. Today, police have submachine guns, bulletproof vests, and armored cars; they are as if at war with the enemy, and the question is who shoots first.

March 2023

Matti Sarmela

DECAY OF WESTERN COUNTRIES 5

THE BIRTHPLACE OF A NEW GENERATION

The global digital technology era is creating a society that no longer includes marriage or family. Post-local culture is already too short-term and an uncertain living environment for raising children, and free upbringing has made parenthood overwhelming task.

The decline of marriage. The Earth's population will sharply decrease and in the postlocal time children will no longer grow up in large families, as in the era of local cultures. Lifelong marriage belonged to the agrarian culture era just like other community cultures. In industrializing (delocalized) so-called developing countries, the number of children in families has decreased because parents do not have the financial means to educate more than one or at most two children. Education had become a condition for employment and parents had to sacrifice everything to get their children educated, which would also guarantee them a secure old age. In Western countries, one reason apparently is that having and raising children no longer

belongs to the structures of culture. In welfare states, children do not bring positive feedback, rather only constant worry and disappointments, and parents do not have the strength to raise children; for many women, childlessness is already a conscious choice.

In Western countries, there are no longer norms or ideals that upheld the marriage and family institutions. Although change has occurred, about half of marriages end in divorce and more and more children grow up in single-parent families, or new, rainbow, and foster families; threats to family life are already culturally normal. In Finland, as in other Western countries, marriage has become a sexual relationship that only lasts for a time and changes according to life situations.

Relationships also apparently begin to change or disappear, radical feminists demand that all gender distinctions be eliminated, and try to raise women and men to be the same, or rather to turn feminism masculine. Young people are no longer interested in gender connection, at least not in longer-term relationships, but use tools produced by the sex industry for their sex life. Emotionally sensitive young women no longer want to take care of children or give birth, because they fear labor pains, breastfeeding, and changes to their bodies. Even the ability of women and men to have children has declined in Western countries; men's penises have indeed lengthened according to studies, but sperm have begun to deteriorate; soon, not everyone may even have a permanent gender. And then there is abortion; a significant portion of pregnancies end in termination, which is the most certain form of contraception.

The Western person is already single, an individual who cannot endure sustainable relationships and is unable to love another person in their real individual life. The postlocal global citizen can engage in all the Western sexual culture that the media markets: polyamory, polygamy, polysex, living in all kinds of short-term relationships, none of which last as long as a family with children would require. A lasting, "lifelong" marriage is the anti-structure of free sexual culture and is gradually losing its significance.

The power of sexual zealots should already come to an end. Feminism has made the male gender a total cultural structure of hatred, an ideological culprit, similar to the capitalist in Marxist ideology, and the gap between genders no longer easily closes, trust between genders is not likely to be restored, nor all the romance and eternal love that young people dream of. Strong women of feminist ideology have made childbirth even a political weapon and demand independent women to refuse having children, apparently as revenge against the male gender and society. Will it ultimately be so that the freely raised generations in Western countries think of nothing but their own lives, and in Finland too, the society's hate movements will not end until marriage and family have disappeared and Finns have vanished from the world map.

Family and children no longer belong to the post-local environment. Free upbringing has destroyed parenthood. The fragmented family institution no longer provides new generations with a balanced and safe growth environment. In families with children there are increasingly more problems that society must address. Free upbringing exhausts parents, raising 1-2 children means "rush years," complete exhaustion. Parents do not have the strength to raise children in a society where their real rights and authority have been taken away. The same applies to teachers. Society, even the courts, watch over children's rights without demanding duties or respect towards their parents. Discipline problems threaten the school system, the quality of education declines, and no one knows if Finns can still survive in global work competition.

The free, non-violent upbringing orchestrated in homes and schools has changed the traditional authority relationships of families and schools, producing in Finland too "I want" narcissists, egoistic youth who are unable to create long-term relationships or adapt to society's demands. When community norms, duties, and honor lose their meaning, trust in another person, including a sexual partner, disappears. Free upbringing accumulates from generation to generation. In the future, children will grow increasingly self-centered and will not even want to sacrifice decades of their lives to care for descendants.

The majority of young people of marriage age are probably already overripe and do not want to find a life partner. Currently, about 45% of Finnish adults live alone, most of them women who have been in relationships. Loneliness is soon the biggest social problem. Otherwise, people are not in close contact with each other, neither at home, workplaces, social events, nor even during sex.

In Finland, as generally in the world, birth rates are decreasing and population growth is turning negative. In agrarian small communities, families mainly lived on farms, in spacious environments, worked, and lived together. During the industrial culture era, families moved to industrial villages or cities, where the man had a permanent, lifelong job in a factory while the wife took care of the family and children. In a postlocal community, both women and men build careers, work is becoming increasingly short-term, and the living environment in metropolises is becoming more cramped. Neither gender wants to sacrifice their own career for marriage and family.

Post-local life is constant change, increasingly hectic movement, mobile phone life, drifting in global online crowds. Work has become uncertain, and a workplace is no longer predestined to be lifelong as before. An increasing number of Finns also work on fixed-term projects in international labor markets. A traveling project worker was called a *precariat* about twenty years ago; nowadays the word is not used, international working life is normal, and living is temporary, with no permanent home at all, only a leasing culture. The current apartment with furniture is rented; even possessions lose their value. An international worker can best cope with life's uncertainty alone, free from the obligations that family life and children's schooling would bring.

Childfree lifestyle. It has finally been recognized that the decline in birth rates is also due to cultural uncertainty and people's lifestyle. The uncertainty and short-term nature of the future, especially the labor market, have long been known; now researchers also dare to say that another major reason is the lifestyle of young people. Freely raised generations are used to living their own lives, doing "their own things," socializing with friends, partying, and spending time in relationships the same way as when living alone. The current standard of living and consumer culture offer so many opportunities to pursue hobbies and enjoy personal desires that starting a family cannot bring any greater content or purpose to life, and having children is no longer a necessity as it was in agrarian village cultures.

In an increasingly demanding society, anxiety about parenthood grows from the fact that their children succeed in school, but rather drift into disadvantage, perhaps becoming drug users. More and more young people feel that they are unable to raise their children in an increasingly uncertain society and protect them from the threats and problems of current culture. Climate change and saving the planet already prevent even childbirth. According to a survey circulating in the Finnish media, one fifth of respondents aged 18–45 do not want children, and about half of them cite the reason that "the Earth's carrying capacity cannot support more people" or that "childlessness is a climate action" (Report of the Ombudsman for Children 2022). In agrarian cultures, having many children was a richness of life; in delocalized educational societies, families have at most three children. Will fertility end entirely in the postlocal world? A family with children is no longer the foundation of a happy life nor is continuing the family line a life task. Family and children stand in the way of studies, career, hobbies, personal free life, and new ideologies. The future is limited to taking care of one's own life.

In a normless society of all freedoms, children's lives can be destroyed without parents being able to do much. In the future, when all drugs are legalized, more and more parents or entire families will fall into alcohol and drug abuse; parental support measures and child custody cases will also increase continuously. The family institution will increasingly need professional helpers, caregivers, therapists, assistants; traditional population growth requires more and more social costs, which future society will no longer be able to manage. Traditional marriage and family will become structures of the past.

The economic upper class seems to believe that artificial intelligence, clinical DNA genetics, and transhumanism, i.e., human spare parts and implant technology, will bring salvation and that a new race or at least a class capable of controlling planetary digital culture can be created. Consciousness science is soon full of future visions and futuristic imaginations about how perfect the human living environment still changes and how superhumanly brilliant the ruling elite class will become.

International reproduction facility. In the future, population growth could be managed by a reproduction facility, which would be its own techno-system like healthcare. A supervised, commercial maternity hospital would produce workforce, care for, raise, and educate children,

ultimately freeing humans from the legacy of the local cultural era. A humane name can be invented for the facility, and by nature, they would be communities where new generations are born, grow up, and receive the best scientific and technical training for the future global working life.

In the future, states and private corporations will establish reproduction facilities, hiring elite individuals to produce genetically healthy children. Those chosen as parents would be professional mothers and fathers, and their genetics would meet scientific requirements. Eventually, children can probably be born artificially on laboratory assembly lines. Supervised reproduction could produce top performers and special individuals needed by the postlocal culture's production, sports, and consciousness industries. Maternity hospitals would also make it possible to regulate the Earth's population growth.

Reproduction facilities would be high-tech techno-machines that raise healthy, balanced, and of course, highly intelligent individuals according to the latest results of the artificial intelligence (AI) and science. Superhumans would have all the prerequisites to live a happy and productive life in the digital world culture. They would receive top education, the best mental and physical upbringing, and all the performance that scientific-technical human production can provide.

Guided human production would significantly reduce genetic and other developmental defects and could eventually produce only perfect workers who are "maintenance-free," do not consume health services, do not get tired at work, and would outperform robots. Taking control of human reproduction becomes inevitable as continuously growing health and social expenses collapse the economies of nation-states. In postlocal culture, community ends, the moral of helping local cultures fades, and the social structures of welfare states remain little. Failed individuals are hardly helped with public funds anymore as they are nowadays. World citizens must take care of their own lives from birth to death. In a universal world, entirely new international techno-systems for healthcare and social welfare structures must be created.

The liberated world citizen. Scientifically and technologically functioning reproduction frees the robot age from the racial teachings of the human species, civic communities, family, and marriage, all those bonds that currently suppress the self-realization of the modern individual. Sexual couples no longer have the obligation to have and raise children. Everyone can be just their own individual and live only for themselves; very few would even be able to raise children in this world of non-violent upbringing, narcissistic liberalism, and perfect productivity. Current family problems disappear, the human species is freed from family violence, child abuse, teenagers' tyranny by their parents, and spouses from each other. There are no major social problems or tragic family stories; every individual can ultimately be freed from the burden of the past and the future.

Future generations will already live entirely their own life paths alone and will not even need a sexual partner: robots, scientific and technological sex devices, and simulation programs will suffice. Sexual relationships with another person will gradually lose their interest and diminish, or sexual drive can be suppressed, even completely eliminated from the human species' genome. What can't high technology achieve?

This is how the ordinary digital person would be freed from all those problems and obligations that family-centeredness has produced for the human species, and no feminist would have to experience the pains of gendering, being a birth machine, or commitment to child care anymore. The inequality, violence, stress, and insecurity of old-fashioned home life would disappear. Parents would not have to worry about their children's development, school success, drug use, or the destruction of their own life path. Family violence would end completely. The selfie people of the narcissistic society can fully immerse themselves in their own ego life and individual rights. Reproduction institutions would stop the primitivization of culture and the degeneration of the human species, would save humanity from artificial intelligence.

September 2019

Matti Sarmela

DECAY OF WESTERN COUNTRIES 6

PLANETARY TIME

Should it be said directly that what is happening is the primitivization of Western society, the disappearance of social life and community culture into planetary loneliness.

From communities to loneliness. In the era of digital technology, so-called development is moving ever faster towards a global future, whatever it may be. Will the growth of digital technology ever end? Are the real needs of humanity guiding the new structural change, or only the religion of development, and how long will the world's most powerful religion be omnipotent and justify adopting all technological achievements? Technical development is already becoming a real hubris, an all-encompassing cultural power. Will even the pervasive cybercrime and artificial intelligence make people realize what digitalization ultimately means.

The human species has lived for millennia in local small communities, ethnic cultures whose inhabitants built their own environment and adapted their lives to local natural conditions. Just a hundred, a hundred and fifty years ago, the world's village communities were materially and spiritually almost self-sufficient, culture was local, local communal life. Between the world wars, humanity began to move towards a society of mechanical technology and fossil fuels, this period I have called the delocalized era, when above local living environments rose a centralized industrial state culture and the conditions of life became supralocal. The new technical and economic environment was dominated by machines and mass industry, centralized state power, national development ideology, common patriotic education and meritocratic culture. Now the era of mechanical technology and fossil fuels is in the throes of structural change, digital technology has already totally changed the living environment of societies. The structures of culture are changing to postlocal, i.e. universal, global or planetary.

Life in local cultures has created or refined that man, neighbor, who everywhere in the world has been held up as a role model of a good person. The task of local religions was to be involved in raising good fellow human beings and to reward them at the end of life; they created in village communities the sympathy and altruism between people that free upbringing has destroyed. Christianity, above all reformist religions such as Lutheranism, has begun to accommodate Western rap and rock culture and has gained its own sex apostles who want the church to accept everything that has become normal among the congregation. Religion has become the worship of one's own individual emotional life; it does not oblige to repentance or remorse. But how little emotion is there for other people? The new generation of Western people is no longer raised by religion, nor by home or school, let alone community.

According to the current value hegemony, free upbringing, individual freedom, individual rights, and equality produce a morally higher culture and living environment where no boundaries, common norms, or obligations towards other people are needed. In place of local culture, a mystified local nature binds the person to their own environment with its uniqueness. The youth of future generations are not born into any community; they do not belong to a nation-state and no longer have a home region or any other local identity than some megacity, a million-city where they happen to live. Technical development is free market economy and global competition, artificial intelligence, its criticism drowned in the liturgy of faith in development.

The living environment of the postlocal person has shifted to global digital networks; common interaction, societal services, business, work, human emotional life, hatred and love, all events, even crimes, take place on the internet, in virtual reality. At the same time, culture has increasingly shifted from the communal to the private. In local communities, village life was

interaction: shared work and communal efforts, annual village festivals. Community was shared participation, it had to touch everyone and strengthen the common way of life. In the postlocal world, privatization has extended everywhere. More and more people live alone, there are no real neighbors, and the workplace is increasingly shorter-term or has turned into remote work. All common interactions, such as participation in association activities, politics, volunteer work, are constantly decreasing. The development also concerns state democracy. How long will the welfare state ideology remain in Western countries?

Modern community is momentary encounters at various mass events, where no one really meets anyone. Participants seek something else, momentary pleasure, entertainment, emotional state, jumping with hands raised immersed in ecstasy. The postlocal person seeks another person from internet discussion forums and contact sites, seeks media publicity, pursues something special, extreme, all kinds of things with which one can be seen or heard from among other lonely people. Where could a person in the digital society find another person? Will all physical human contacts end in the postlocal world culture?

In the future metropolitan environment, a new "multinational" digital species, its own race, will probably develop from humans, capable of living alone in virtual reality, as a consumer of universal cultural mass, without close human relationships and sustainable local communities. The freely grown Western digital person will have unlimited right to focus on their own life without needing to consider other people, without needing to show solidarity to their country of birth, or even to their country of residence. The culture of Homo sapiens culminates in life guided by world brains and no longer needs human contacts, democracy, or even future utopias. Technology ultimately determines what culture and social life will form in each era. In an environment fully controlled by digital technology, culture becomes entirely digital. The new life of the human species is governed by digital networks, automation, robots, and of course artificial intelligence, world brains, into which humanity has been gathered every wisdom of the time. Well, the question is only a structural change from the national cultural era to the future of continental states.

The death of national solidarity. The postlocal environment is a global homogeneous culture that operates relying on digital technology, above all locality. Scientific and technical structures, knowledge, skills, and expertise are everywhere the same, only history and nature can separate the residential areas of peoples from each other. Everyday lifestyles, cultural tools are everywhere the same products of global mass culture, life revolves in international internet networks, ultimately there is one race living on the planet, with shared world brains, common leaders, the same interests, the same news, entertainment, drugs, and diseases. Finns also already live in an international media and entertainment environment, which has begun to be called Anglo-American cultural imperialism. Modern technology, digitalization, and robotization ultimately make the planet one planetary economic area, one human race, and one cultural world.

The terms socialization and enculturation, that is, growing into one's own culture, are no longer used. Children not grow into any own culture, but into the planet's shared digital network. Along with the structural change, philosophies of individual freedom, tolerance, and equality have risen, and with the achievements of digital technology, the postlocal person has liberated into narcissistic self-centeredness, in the West there has been a revolution in education, a revolution in sex, a revolution in schooling, a revolution in eating, a revolution in illness, a revolution in liberation from work, and of course the special freedom of one's own persona demanded by identity groups has been implemented. The Western person has been completely freed from those values that community cultures and even the state cultures of the national romantic era considered civilization.

Freely grown me-me people do not want to sacrifice for the common good. All communality is threatened by gradual decline, even those communities that still remain: alternative people's communes, religious communities, monasteries. The only permanent value seems to be money, own business. Today's communities are interest groups and associations seeking their own benefit and visibility, which are constantly being established for various reasons, but enthusiasm ends when no personal benefit seems to come anymore and the publicity has also passed. The

further the Western welfare society develops, the more prevalent the culture of protesting, dissatisfaction, and tearing apart all social structures becomes.

Nowadays, the only collective structures seem to be one's own identity groups, through which one can vent their problems in online publicity or feel that they have found a morally justified target for common protest. And such targets will be found endlessly in a normless society. National unity is torn apart by the politics of publicity narcissists, their own value systems, a culture of taking offense and revenge, wokism, and self-righteous moralizing. The tearing apart of society constantly takes new forms and new terms, such as intersectionality. This means that at least in feminist ideology, everything that has belonged to normal human existence, such as gender, sexuality, age, appearance, and of course work and success, can be made into an experience of discrimination against women, a cause of hate speech, or an identity problem that must be corrected by legislation. When communal norms, ideals, and decency disappear, the hate culture of freely raised individualists gradually corrupts all influence: politics, advertising, social media, and relations between genders. Disinformation, conspiracy theories, and ideological lies are already a reality.

In public hatred, even in political discussion, there is competition over who can come up with the nastiest insults or find new and new groups of people who have experienced becoming victims of their society; such hate speech is the best publicity production of society-tearing media. All kinds of constructivism, society's self-centered "improvement", destruction of the existing, and contempt for other people are "today", the prevailing moral culture. In the postlocal world, standing out is more important than building community. The opinion terror practiced by publicity narcissists has made Western societies places where a certain kind of self-censorship of silence already prevails; ruthless hate speech, wokism, and cancel culture ultimately kill free discussion and truth.

Disappointed "I want" youth spin their own feelings, feel like cultural victims, and blame society. Society is some kind of oppressor against which one must constantly show protest and contempt by speaking deliberately rudely, behaving annoyingly, and showing that they do not value anyone. Annoying society, all kinds of rebellion, verbal abuse, and nose rings have become the heroism of self-expression. And no one dares to correct young people like before in village cultures.

The future of freedom. Many social scientists praise freely raised young individuals who do not respect social life hierarchies or authorities, titles, or statuses. Nor good manners. What kind of society will ultimately emerge where egoistic people freed from authorities stop respecting their parents, grandparents, teachers, neighbors, employers, all those fellow humans who still work for the common good and maintain communal life? Along with community norms and behaviors, respect for other people and their work disappears, and before long all the culture that maintained human relationships, neighborhood, closeness, sympathy, and empathy, and probably even love between people, the greatest product of the consciousness industry, will vanish. People no longer have a "value community" anywhere except in their own emotional world, in virtual reality.

When old authorities disappear, new ones come in their place. In local cultures, good behavior was valued, people dressed honorably, and took others into account. Even after the last war, personal news in newspapers told of people who had made long careers in the service of society, cleared and built, have acted for the common good. In the postlocal world, appreciation is sought more for oneself than for other members of the community. Milestone news has almost disappeared from the media. Serious work, real achievements, science, and even art remain in the shadow of self-promotion. Everywhere there are already "my name is" people who, when appearing, first introduce themselves and their strengths, and even in speeches, they only talk about themselves. In Finland, publicity also highlights protesters, rebels, social resentment, and creators of hatred. Instead of people doing real work, idols of the consciousness industry, rockers and rappers, aggressively shouting and jumping artists, and other celebrities whose hazy lives fascinate fans have taken their place.

Finland has already changed its culture to American. It is the same entertainment, ruthless international mass business, sales promotion, the same jeans and caps, the same dressing and behavior patterns, the same hobbies, the same news and opinions, the feelings of the postlocal person.

The more uniform mass culture becomes, the more fiercely equality problems and various individual rights are sought. How long will a society function in which every individual must have their own individual rights and privacy protections, where everything must happen within everyone's comfort zone, according to their own demands and desires?

Those seeking publicity with moralizing seem to have the idea that Western countries will become social ideal communities everywhere sown with hate politics. Free upbringing, endless dissatisfaction, lack of norms, intersectional hatred, is that how a more advanced society and a new social culture are created? How free, normless, and selfish must Finns become before society stops functioning? Because Finland is full of "work-based immigration" and people who build a mass culture of global workers and consumers in the country? At that stage, Finns are just a subject people, under foreign rule just like have generally existed during their existence, and their language, history, or cultural heritage no longer have their own environment or value.

What will ultimately happen to the mutual solidarity of citizens in the European Union? Is there still true national defense will in the Western countries? Are Western countries already so full of egotistical people and selfish career politicians that the EU cannot even stop the war in Ukraine, despite great promises. According to the media (12/2023), only one fifth of Swedes would be "very ready" to defend their homeland, and less than half are "quite ready". Similar results have been obtained from other European countries. Apparently, a large part of the Finnish population would flee to some neighboring country if war broke out, where they would imagine being safe. And the soldiers of the digital society would not be able to perform physical and mental tasks as an army like, for example, men raised in agrarian Finland in the last world war. Nor do they have to. The Western person becomes unnecessary in their own living environment, and even warfare can be handed over to experts, automated, left to robots and artificial intelligence just like the rest of life. In the future leading states and continental unions, the power of the ordinary citizen shifts further and further to global power holders. Concentration is a cultural law that extends to all structures.

Will immigrants save Europe? In Western countries, it is becoming increasingly difficult to prevent new international migration, although the threat of wars has raised the patriotism of nations. Also in Finland, almost all parties demand that more labor immigrants must be allowed into the country, as it is part of global labor policy. Immigration is also becoming selfish pursuit of self-interest, a decline economy. It is claimed that left-wing parties want more immigrants because they vote for them and would save the party's political future. For the middle class, immigrants are an integration business, providing work for many professions, such as accommodation providers, translators, trainers, lawyers, and social services representatives. Also researchers are dominated by the romance of "multiculturalism" and a naive notion of a new multinational culture; in Finland, about 150 foreign languages are already spoken.

Business representatives practically demand labor immigration, even though unemployment in Europe is very high. For industry, only its own benefit matters, continuous production growth into eternity without caring about what the growing foreign population year after year means for the Finnish nation. Why don't employers train Finns as their own employees? Why does all the good come to Finland from abroad? Apparently, the underlying issue is acquiring cheap labor, ending the power of trade unions, and the decline of the Finnish school system, that freely raised young people, in the employers' opinion, are unable to work and adapt to the life of work communities. Immigration would thus solve the problems that free upbringing and student-centered education have brought. Modern international migration has been marketed as the salvation of Western economies. After immigrants have become essential to the existence of Western countries, the end of history is near. The population change in Finland is driven together by bourgeois and socialists.

The short-sighted labor policy of the business sector has long-term consequences; a new culture is already visible. If Finland took the number of immigrants demanded by employers every year, it would not take many decades before the majority of the working-age population would be of foreign background. Young people are cut off from their own lives and the Finnish people from the future. Business has already demanded that English be adopted as Finland's third domestic language. Immigration and the English language? Are Finns and the Finnish language still

needed? Finnish is a secondary means of expression. In business circles, the Finnish language is already being completely replaced by English; social influencers compete in using English terms and expressions, English is becoming the main language of science and the sacred language of all fields of life, where Finns find thoughts for themselves the most profound expressions. And it didn't take long before the majority in all public TV images, advertisements, interviews, and news in Finland were immigrants. It manifests global equality.

In Finland, the rights of immigrants to their own culture and religion are already protected more precisely than Finnishness, and appealing to international agreements has become a world-embracing moralism. The European left is still willing to give their country to all people who come independently and call themselves asylum seekers. It has become a hypocritical moral obligation. In reality, immigrants will also be an economic burden for Finns, and a population group that will eventually become a social and cultural threat; the Finnish nation-state will dissolve and a completely new multicultural crime will settle in the country.

In political language, anyone who dares to oppose the arrival of immigrants is a *racist*; it has become the same arbitrary elimination term as, for example, *kulak* was in the former Soviet Union. Those who hold on to Finnishness and patriotism are wanted to be labeled the same as national socialists and referred to the Holocaust. Nationalism has become "populism" or an extreme phenomenon; in universal mass culture, it represents something wrong, frightening, or old-fashioned. The term racism will probably regain its meaning from the Nazi era when immigrants have taken over Finland and eliminated the decayed native population.

The goal is dictatorship. In the era of agrarian cultures, nations and their power-hungry leaders sought more arable land with agrarian inhabitants. In the delocalized era, the fight was over the resources of industrial culture, primarily oil. Now, in this phase of the postlocal world era, super-powers and continental states are engaged in trade wars over their own digital empires, where they can process civilization of consuming masses without global competition and national borders. In digital empires small nations are no longer anything but pawns in global trade policy. This creates a new world order and geopolitics.

History repeats itself. Local indigenous cultures have been destroyed everywhere in the world by trade, especially by liquor merchants. Now the commercial world culture, global industry, and business destroy the own language and nationality of small states. In the commercial world, the most important thing is international capital; culture is also global business, and humanity no longer has any other morality or value system than economic success; everything is culture if it sells. World trade becomes the personal living environment of citizens, a new homeland. Industrial production is moving towards global techno corporations and planetary structures, as has already happened in social digital culture.

Globalization extends everywhere, also to state administration. Even Finland's service structures, such as healthcare, social services, the school system, and gradually all societal administrative sectors, municipalities, and regions, all concentrate, disappear, or eventually become part of supranational techno corporations, whose power decaying political democracy cannot limit. Continuous concentration is the cultural law of meritocracy. It is considered progress. The culture is dictated by the development of digital technology, universal techno structures and global markets corporations.

The question ultimately is whether Western countries can maintain their high wage and living standards in a converging world by freely distributing new services, wage increases, subsidies, and benefits to their citizens, even though working hours are shortening, labor productivity is decreasing, and workers' problems are growing in the West. In Finland too, communal structures and national values have disappeared, and individual rights have become more important than duties to society. Where does the social security of Finns come from? In this age of globalization, when knowledge, skills, and production are shifting to Asia, when Finns acquire their goods from Asia, and the state has become a target of dissatisfaction and exploitation.

Should we finally start demanding common duties instead of our own rights, Finland's autonomous survival? The survival of Western countries? That would be something real resilience and joint effort.

Will the decay of societies intensify until postlocal digital surveillance spreading everywhere in the world? Will political leaders, around whom the media business creates the world's largest personality cults, begin to guide development alongside the super-rich who own the globe? In the future, we will see whether the liberal digital empires or dictatorships will win the global production competition. Opposed are Western democracies raised in freedom and totalitarian states, the strongest of which grow in Asia. Will it be so that in the future only dictatorships survive and the use of digital technology for total citizen surveillance will inevitably happen.

Creating dictatorships will become increasingly easier in the future. The environment, nature, and humans are almost perfectly controlled by scientific and technical machineries. Citizens have a precise citizen profile in digital administration registers, the entire life history, all essential information from childhood to old age, everything that can be measured, for example education, work ability, housing, consumption, opinions, carbon footprint, and ecological burden. Even in Finland, hundreds of thousands of surveillance cameras and recognition devices follow people's movements. Thus arise the kingdoms of the "mark of the beast," which I wrote about 40 years ago (Suomen Kuvalehti 17/1983.)

Digital technology has already recorded all the information needed for the total surveillance of private citizens; "anti-societal elements" can always be identified and eliminated. Authoritarian societies, call them people's dictatorships, can end all kinds of individual freedoms and identity movements, and bring back communal duties and moral values that have kept civil societies standing. Ending a person's life is also easy: their personal digital device is disconnected from the world brain.

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