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Postlocal, borderless digital culture

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Structural change. The culture of communities, as well as individuals, is an adaptation to the future environment. The operating environment of cultures is created by the management technology specific to the time, and when the prevailing technology changes completely, a structural change occurs, which in turn creates a new environment and a completely new cultural system operating in the new environment. In structural change, all old cultural structures lose their meaning, cease to function and disappear. The change affects all cultural areas, the entire form of life, including the values, ethics, religions and ideologies of communities. The winners are those who adapt the fastest.

Three cultural systems can be defined from the recent stages of human history, which are based on completely different environmental management technologies: 1. local, 2. delocal and 3. post-local culture.

Local cultures have been agrarian communities, their dominant technology was agriculture and they adapted to their own geographical environment, the future of field clearing, and created cultural solutions that functioned in the local natural environment. This is how self-sufficient ethnic community cultures emerged, the basis of national cultures. Densely built villages were characterized by communality, the task of culture was to maintain the village as a harmonious community that survived together. The key structures were neighborhood, proximity, mutual assistance, and solidarity. The high or written religions: Christianity, Buddhism, Islam emerged in agrarian communities and supported the ethics of the communities.

Delocal cultures are centralized national state cultures that emerged as society industrialized; the change was brought about by the rise of mechanical technology, engines powered by electricity and fossil fuels. In the great structural change after World War II, the human environment began to be dominated by assembly lines, cars, and household appliances. With the emergence of industrial cultures, the environment of village communities became delocalized, moved outside the villages; communities had to adapt to the outside world, to international economic and technical development. Thus, a national, centralized state culture, meritocracy, was born, the key structures of which are hierarchical centralized organizations: central governments, central organizations, central movements, central schools, cultural centers. The ideal of culture was the Nordic welfare state, a civic community that took care of its citizens from birth to death. The winner of state culture has been the educated meritocrat who implemented the international development goals of his own centralized organization.

Postlocal culture is a borderless and placeless digital culture, a global, universal, cultural system, the basic structures of which are planetary networks of action, continental states and gigapolitans. The future is created by digitalization, automation, robotization. Digital technology makes possible global economic, management and information systems, global technosystems in various fields, which have taken over their operating environment, knowledge, technology and the future. Humanity is moving to a common digital cultural system, a common virtual reality. When digitalization is realized, no structures will remain of the current national state cultures, neither the current institutions nor the value system of contemporary culture.

Continents, gigapoles and one culture. Adaptation to the future is guided by "international capital" and "market forces". The goal of the technosystem of the world economy is a supranational operating environment, in which capital, goods and people move without limits all over the world and probably in near space as well. Nation-states are the counterstructure of the global

economy, a brake on globalization, which international capital will remove from the path of unlimited growth and development. Nation-states are no longer able to maintain a welfare community, even though the so-called citizen wealth has been constantly growing. Delocal state cultures can only adapt by destroying their own structures, cutting public, collective services or transferring their tasks to the business of international capital. Capital circles, federalist politicians, neoliberal economists and globalization idealists declare that the Finnish economy can only be saved by the consolidation of the European Union, a common economic, tax and social policy for the continent, the development of a federal state, a United States of Europe.

The unions have already destroyed numerous municipalities and parishes. When the ongoing social and health sector reform is implemented, most of the tasks of municipalities will be transferred to technosystems and gradually to international corporations. If and when the school system is transferred to the provinces or the state, municipalities will lose their meaning forever. Only one cultural model works in a meritocracy: centralization. In a post-local environment, Finns will lose their awareness of their own homeland, their own people and their history forever.

Citizens of the world have the same education, expertise everywhere; the same cultural tools and shared experiences. In the future, production life will also have no locality, no fixed production plants and no local continuity. Industry is disposable projects, production plants will be established where the costs are lowest at any given time. Global citizens are moving to the centers of the Earth, to immense gigapoles, where production, consumption and control of the masses are concentrated. The average person is apparently an eternal precariat, a project, seasonal, seasonal and piecemeal worker who travels around the globe in his own technosystem, which has no home or cemetery. In the era of digital technology, the greatest development has been the unification of the Earth into one self-directed and self-monitoring culture. Ever more efficient, "smart" and "thinking" computers, mobile devices, data and energy networks, ever faster, automated means of transport between metropolises and continents are making the Earth one common logistical operating environment, where cultures and peoples are mixing into one multi-racial human species on Earth. Will the white race disappear from the Earth?

Structural change in communal ethics. In the agrarian communities of Europe and Asia, strict moral standards and so-called family values. Agrarian cultures have forbidden premarital and extramarital sexual relations, demanded that children obey and respect their parents, live in harmony with their neighbors, and help their fellow human beings. Without strict sexual norms, village communities would not have survived; when moral norms disappear, communities can no longer be born.

Moral and family values began to lose their significance in the transition to the industrial, urban cultural era, and in the post-local world, all moral codes, behavioral norms, and communal ethics apparently disappear. The success factors of commercial mass culture are all-revealing sex, violence, and gender rebellion. Part of the structural change is that the intelligentsia begins to compete for immortality by tearing down what exists and mystifying new technological developments. Liberation from the past, individuality and pluralism have been the great genre of modern, rebellious and revolutionary science, art and entertainment, which emerged under its own weight when society delocalized after the Second World War. The new revolutionary nature is now the revelation of the underdevelopment of state culture, the targets are municipalities, parishes, revival movements, the school system, social security and of course the ideologies of the past, patriotism, national values.

Finnish culture too is already global imitation, adaptation to the dominance of international trends and technical development. The new limitless intelligentsia is increasingly tolerant, a happy life is limitless individual rights, the democracy of liberalism, imagined multiculturalism. Intolerant liberalism already prevails in today's media, those who defend traditional values are branded as immoral anti-humans, exploiters of individual rights, backward conservatives, irresponsible racists, and no change will occur until the heritage of the mother tongue and the fatherland has been destroyed.

In a postlocal society of freedom and individual rights, all institutions of local cultures will disappear, including marriage and family. Cohabitation or marriage are no longer based on falling in

love, the so-called love norm, but on infatuation and sexual interest; the purpose of living together is no longer to start a family, but to satisfy one's own sexuality. When citizens of the world move around, they can enter into constantly changing hetero-, homo-, trans-, inter- or bisexual relationships, polysexual, polyamorous (polygamous) group unions. In a relationship, people no longer even move to live together; being together is about meeting partners, the stimulation of momentary togetherness.

The disappearance of marriage - a new person. While the infatuation phase in a relationship usually lasts two years, global citizens manage to enter into several dozen relationships called marriages during their lifetime; an individual's social activity, vitality and quality of life are probably measured by the number of work projects and relationships. A postlocal person can constantly work through a large emotional avalanche of infatuation to get rid of it. Free sex, promiscuity, produces new developments, new innovations. In the future, sex technology, various sex tools, chemicals, porn connected to the brain, your own personal sex robots may replace a live sex partner and personal relationships will also lose their meaning. A person living in a digital environment does not need to have any real contact with other people, in metropolises the majority of residents already live alone, in their own privacy, in the reality of the consciousness industry.

The workforce, moving from project to project, may no longer have the opportunity or the ability to start a family, to take responsibility for a spouse and children. Women and men are competitors in working life, in leisure time and at home, an "irreconcilable contradiction" has arisen between the sexes. According to feminist indoctrination, women have been victims in the history of the human species, who have been subjected to marriage, family, giving birth to children and adapting to the gender culture dominated by men and patriarchy. Women who are aware of their own rights and free from traditions (heretics) no longer want to commit to the family institution.

According to research, modern family life is marked by various crises: infidelity, alcohol and drugs, domestic violence, child neglect, foster care. Mothers have started to drink and behave as aggressively as fathers, and children damaged by their mothers' alcohol use are becoming a growing problem. Living alone as a single person gives the best opportunities to create their own successful, interesting and happy digital life.

In a post-state culture, the reproduction of humanity must apparently be transferred away from the family institution and taken completely under the control of technosystems, if only because neither society nor the Earth can withstand the uncontrolled reproduction of the human species. It is probably likely that in the future, the production of labor will be taken care of by commercial technosystems, only global corporations have the resources to create a new scientific and technical human race that is able to survive in its global digital environment. The reproduction corporation is able to genetically develop the best possible professional parents for reproduction, and to produce performers in various fields who will survive on a global level in science, art, and the consciousness and sports industry.

The scientific and technical production of athletes and other performers has already begun, and in the future, the elite class will use all possible means to raise its offspring to survive at the top of world culture. A completely new human species could already be created in the world, the latest achievement of evolution, whose genetic heritage and physical development could be corrected to be flawless, and in whose upbringing all the learning, creativity and survival technology that human science produces would be used. In the illusions of scientific and technological development, techno-humans, robots and artificial intelligence replace ordinary people. It is unlikely that anyone other than superhumans can control a scientific and technologically perfect universal culture.

Ubiquitous surveillance. The world economy, planetary culture cannot survive without ubiquitous, ubiquitous digital surveillance of markets, goods and people. The identity and social competence of world citizens must be ensured everywhere on Earth. It is possible to store all the life data of private people in digital control centers, world brains: genetics, education, performance, law-abidingness, lifestyles, diseases, consumption habits and consumption of natural resources.

In a postlocal environment, the internal surveillance of culture includes biometrics, implants, smart cards, satellite locators and automatic tracking devices that can track the movements of world citizens; in order to exist, a person, their mobile device, car, smart home, smartphone, smart clothing must always be in some kind of surveillance system. Public spaces, workplaces and private homes are secured with surveillance cameras, monitoring devices that analyse and record everything that happens in the cultural environment. In a secularised, atheistic world, a person's conscience is a surveillance camera.

In a global culture of growth and development, monitoring the future is becoming increasingly important. Technosystems in various fields produce ever more accurate consumption forecasts and algorithms for the purchasing behaviour of the masses, and draw up consumption and time use profiles of private individuals. With the disappearance of communal moral codes, cultural stability is maintained by monitoring the future ever more closely. Technosystems strive to anticipate all negative phenomena, dangers threatening the order of culture, for example by drawing up forecasts, trends and human profiles, which can be used to find mass murderers, terrorists, school shooters; those young people who, despite scientific and technological human production, may drift outside a safe society,

An ever greater part of citizens' own lives time is spent on self-monitoring, monitoring one's health and emotional life and storing information about oneself, producing one's own digital immortality. The postlocal ego-man relentlessly measures his everyday well-being, emotional state and happiness with his implants, sensors and smart clothes, sinks into his own body and psyche. Development is finalized when man, nature and the cultural environment are under the complete control of technosystems.

Postnational man. When communities disappear, permanent human relationships disappear, and with them mutual trust and the ability to empathise and take others into account. Perhaps the new IT-man no longer needs living communities, neighbours or relatives. The successful postlocal survivor is a self-centered ego-man, an egonarcissist who has obligations only to himself. In digital networks, in a virtual world, a person living in a virtual world needs nothing more than liberated sex and entertainment, a limitless consciousness industry produced by consciousness technicians and mind engineers. Well-being is achieved when the culture industry can freely satisfy all the needs, instincts and hormonal functions of the human species. Culture has the same task as drugs: the destruction of reality.

The lonely IT worker in the gigapolis can isolate himself in his own virtual world and experience everything only in his own mental reality, compartmentalize himself to make a file (mycasting, selfie) for social media, or in his own miniature world monitored by all nanocomputers and smart cards. If the predictions of technical development come true, the new person will become some kind of computer, cyborg, digital implant, a miracle of nanotechnology, who lives in his mobile device, completely connected to the world brain, without ever having to come out of his virtual world. As digital technology becomes more advanced, people will probably be implanted with biochips that can be used to introduce commands, emotional impulses, drug states, permanent mental joy and happiness into the brains of cyborgs.

In a digital society, automatic surveillance machines can monitor the use of natural resources by private citizens, their ecological backpacks or footprints. It is possible that in the future a new total surveillance system will emerge, a dictatorship, the ideological basis of which is saving the planet and the democracy of equal consumption. The enemies of humanity, those who do not follow the consumption regulations and do not participate in saving the planet, can be eliminated by removing their identity numbers from the world brain.

More on the topic:

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- 2013 Postlocal Culture. Finalization of development. Helsinki. (Sarmela.net)
- 2015 Postnational, postlocal, borderless future. The Encyclopedia of Race, Ethnicity, and Nationalism. John Wiley & Sons Ltd, Chichester.
- 2015 Postlocal - placeless digital culture. Elonkehä 1/2015, Helsinki.