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# Syntheism Creating God In The Internet Age

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into and apprehended as being through an agglutinative onto-epistemology. The dialectic between eternalism and mobilism is the onto-epistemology of the Internet age (see The Global Empire).

## Syntheism – Creating God in the Internet Age

Etymology. Syntheism was coined from the Greek syntheos (from syn- for with or creating with and -theos for god ). It implies that the proper approach to the concept of God is that humanity has created, creates or will eventually create God – as opposed to the traditional monotheistic view that God created the world and humanity.

## Syntheism - Wikipedia

For this reason, syntheism necessarily arrives after humanism. Syntheism is

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the logical response to the crisis of humanism. Man cannot replace God, since man is every bit as much of an illusion as God ever was. The protosyntheist Martin Heidegger and his follower Jacques Derrida wrestle in their work with metaphysics as an idea and claim to be working for the death of all metaphysics.

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Syntheism - Creating God in the Internet Age by Alexander Bard  
Since syntheism takes its starting point in Zoroaster, this means that in

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relation to its precedent Christianity, syntheism must be seen as historically and logically consummated Christianity, a kind of monistic and immanent Christianity that accepts both the Father's and the Son's death and which welcomes the divine manifestation through the Holy Ghost as their replacement.

## Syntheism – Creating God in the Internet Age

Syntheism is the metaphysics of the Internet age. A shift is necessary because the philosophy of every paradigm must have its own blind but nonetheless relevant faith as a basic axiom. The masters of informationalism – the netocrats – quite simply perceive the network as the most striking metaphor for the necessary metaphysical foundation of

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Without a divine centre – and  
Nietzsche proclaims, as we know, that  
God is dead – the position of the first  
object in a network is completely  
dependent on the other object's  
position, and the second object's  
position in the network is in turn  
completely dependent on the third  
object's position, which in turn is  
dependent on both the first, the  
second and a fourth object for its  
position.

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“Syntheism” comes from Greek  
syntheos, meaning humanity creates  
God – as opposed to the “God creates

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humanity” basis of the traditional monotheistic religions. It is inspired by the ...

Is the internet God? Alexander Bard's Syntheism paves the ...

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A fourth book from Bard & Söderqvist, Syntheism - Creating God in The



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The Internet Age, was released in October 2014. The book focuses on participatory culture as the spirituality of the digital age and advocates a radical relationalism inspired by philosopher Alfred North Whitehead and physicist Niels Bohr as the antidote to the individualism of the collapsing capitalist age.

Alexander Bard - Wikipedia  
Syntheism - Creating God in the Internet Age. Alexander Bard, Jan Söderqvist. A book that dares to describe individualism as a religion and paint a reality that is primarily virtual, rather than physical. While the authors don't mind challenging the reader's view of the self and the world, their main intention is to induce passive receivers of the future to become more active participants.

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proposal for a complete new  
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Internet as a religion; A thought-provoking analysis of our times and an inspiring insight into tomorrow.

A book that dares to describe individualism as a religion and paint a reality that is primarily virtual, rather than physical. While the authors don't mind challenging the reader's view of the self and the world, their main intention is to induce passive receivers of the future to become more active participants. Engaging observations and perceptive interpretations of contemporary society.

In the late 1990's, Swedish social

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theorists Alexander Bard and Jan Söderqvist started working on a radical new theory, since referred to as The Netocracy Hypothesis. At this early stage Bard & Söderqvist foresaw that the control of the internet would be the subject of the main power struggle for the next century.

The world will not live without logos, but neither will capitalism silently take over democracy. What comes next? Forget capitalism and the class struggle, we are witnessing the birth of a whole new world. The digital revolution is, in fact, changing things far more dramatically than the hype-mongers of tech Internet ever imagined - only not in the way that they and their investors hoped. The move from a society dominated by print and broadcast mass media to the

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age of interactivity is at least as dramatic as the move from feudalism to capitalism. After capitalism comes attentionalism. Those who can harness global networks of information and master new forms of communication will control business, finance and legislation, forming the new business and government elites. They will inherit the power; they are the Netocracy.

When the foundations of society goes through revolutionary changes, caused by new communication technologies, there will be consequences. The old political conflicts and the old political ideologies disappear, replaced by new patterns that initially will be difficult to discern and to interpret...

The Posthuman offers both an

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Introduction and major contribution to contemporary debates on the posthuman. Digital 'second life', genetically modified food, advanced prosthetics, robotics and reproductive technologies are familiar facets of our globally linked and technologically mediated societies. This has blurred the traditional distinction between the human and its others, exposing the non-naturalistic structure of the human. The Posthuman starts by exploring the extent to which a post-humanist move displaces the traditional humanistic unity of the subject. Rather than perceiving this situation as a loss of cognitive and moral self-mastery, Braidotti argues that the posthuman helps us make sense of our flexible and multiple identities. Braidotti then analyzes the escalating effects of post-



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anthropocentric thought, which encompass not only other species, but also the sustainability of our planet as a whole. Because contemporary market economies profit from the control and commodification of all that lives, they result in hybridization, erasing categorical distinctions between the human and other species, seeds, plants, animals and bacteria. These dislocations induced by globalized cultures and economies enable a critique of anthropocentrism, but how reliable are they as indicators of a sustainable future? The Posthuman concludes by considering the implications of these shifts for the institutional practice of the humanities. Braidotti outlines new forms of cosmopolitan neo-humanism that emerge from the spectrum of post-colonial and race studies, as well as

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gender analysis and environmentalism. The challenge of the posthuman condition consists in seizing the opportunities for new social bonding and community building, while pursuing sustainability and empowerment.

The Book of the Thousand Nights and a Night (1885), subtitled A Plain and Literal Translation of the Arabian Nights Entertainments, is a celebrated English language translation of One Thousand and One Nights (the "Arabian Nights") - a collection of Middle Eastern and South Asian stories and folk tales compiled in Arabic during the Islamic Golden Age (8th?13th centuries) - by the British explorer and Arabist Richard Francis Burton (1821-1890).

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The book studies the social issues related to the status of women in Saudi Arabia and the extent to which Saudi Arabian women actively participate in the development of their country. It also focuses on education and work outside the home as they affect the traditional role of the Saudi woman as wife, mother and homemaker. At the same time, those factors promote the participation of women in the development of Saudi Arabia. The book examines also the quality of Saudi women's lives in a traditional society and the meaning of their social reality. Intensive interviews were held with 100 Saudi women in the city of Jeddah, Saudi Arabia, from different social, economic and educational levels.

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Through a series of studies, the overarching aim of this book is to investigate if and how the digitalization/digital transformation process causes (or may cause) the autonomy of various labor functions, and its impact in creating (or stymieing) various job opportunities on the labor market. This book also seeks to illuminate what actors/groups are mostly benefited by the digitalization/digital transformation and which actors/groups that are put at risk by it. This book takes its point of departure from a 2016 OECD report that contends that the impact digitalization has on the future of labor is ambiguous, as on the one hand it is suggested that technological change is labor-saving, but on the other hand, it is suggested that digital technologies

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have not created new jobs on a scale that it replaces old jobs. Another 2018 OECD report indicated that digitalization and automation as such does not pose a real risk of destroying any significant number of jobs for the foreseeable future, although tasks would by and large change significantly. This would affects welfare, as most of its revenue stems from taxation, and particularly so from the taxation on labor (directly or indirectly). For this reason, this book will set out to explore how the future technological and societal advancements impact labor conditions. The book seeks to provide an innovative, enriching and controversial take on how various aspects of the labor market can be (and are) affected the ongoing digitalization trend in a way that is not

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covered by extant literature. As such, this book intends to cater to a wider readership, from a general audience and students, to specialized professionals and academics wanting to gain a deeper understanding of the possible future developments of the labor market in light of an accelerating digitalization/digital transformation of society at large.

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