

Matti Sarmela

POSTLOCAL CULTURE

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Continental culture - 2000. Centralized development meritocracy, state culture was born a few decades ago, but the concentration continues. The next stage, the process of the emergence of continental culture, has already started. Economic and cultural integration is a submission to total hegemony. Using David Kaplan's term, we could speak of cultural domination, an inevitable historical development process that may be ecologically absurd for the human species, such as armaments, but outside of which no nation dares to remain.

The same mechanism of fear is at work in European integration as in the armaments of the Cold War. Today, hegemony or illusions of security are no longer maintained by the army, but by the economic machine. Standing on the corpse heaps of history are not marshals, but "global managers", who have won the economic war, restructured, integrated and automated ever more powerful production machines, and thrown thousands and thousands of people out of the system.

The European Union could also be spoken of as a new organization of intercontinental growth competition, which, to borrow Herbert Marcuse's ideas, creates a new "higher-order rationality". This new hierarchically higher reason justifies the necessity of integration despite the fact that it apparently leads to ever more fierce competition in production, the domination of technosystems and the spiritual enslavement of man, the desertification of life.

Postlocal future. I have spoken in many different contexts about local, delocal and postlocal cultural systems. Culture is then seen as an environmental system that adapts to the "real environment" of its time and its continuous change, to the future. Ethnic cultures emerged in the era of locality, when man lived in communities and created his cultural solutions that functioned in a certain geographical-historical environment. Adaptation to his own environment has given rise to the thousands and thousands of local forms of life, languages and dialects, different forms of music, the entire diversity of cultures that has existed on Earth.

A delocalized, centralized state culture adapts to external reality: the demands of world trade, international scientific and technological development, or the ideology of development. Structural change always affects all spheres of life, communities, human resources, religion, explanations of existence. The functioning structure of a centralized state culture is no longer a community, but a centralized hierarchical machine that operates above locality and whose activities are blessed by the cult of development, the true religion of our time. The cult of development has its own myths, eschatology and human gods. Like religions, it provides ultimate answers about the order of existence and man's relationship to nature, to the cultural environment.

In the postlocal world era, man is completely liberated from locality. The environment, life and reality are dominated by techno-systems of various fields, which have taken control of the knowledge, technology and future of their own region. The structures of postlocal culture are the global technomachines of the information industry, the goods industry, the service industry and the future industry. They operate uniformly everywhere on the planet, they do not need to adapt to their environment, nature, man and culture are adapted to the requirements of technosystems.

New technology makes it possible to control ever larger and larger environments, continental cultures, and whenever the instruments of power exist, they are also used. The instruments of power have never been left unused. It is said that all empires have grown, reached their climax and been destroyed. The world power of the meritocracy may already be becoming complete, it is a digital

empire that forgets nothing and no area of existence is left outside of scientific and technological control. It is only in continental economic communities that automated production and robotics, self-directed large-scale processes and consciousness-producing machinery come into their own.

The clergy of the development cult. In the history of humanity, the real class struggle has always been between locality and centralized systems of power. Totalitarian systems have been built by organizational people, priests, soldiers and meritocrats marching in unison. The actor of postlocal culture, the meritocrat, is already a product of the technosystem, which identifies with its own scientific and technological system. Meritocracy is the priesthood of the development cult, it defines the right development, the common good and the anti-good, it blames the anti-people, the pagans of development, the revisionists and the chauvinists. Those who can be blamed, dehumanized and eliminated from the machinery. Without underdevelopment and faith in scientific and technological progress, there is no control, no ideological power, just as without sin there would have been no church in the peasant community.

The meritocratic is rewarded by the machine, not by the community, the fatherland or the people. This is probably also true in the continental state. The real unionists who succeed in the EU machines are the ones who "develop" the United States of Europe, push for an ever more "closer", "more harmonious" and more uniform continental state and are able to eliminate national structures. Ethnic cultures and independent states are latent or public counter-structures of the new empire, which in the continental decision-making hierarchy are ground into insignificance, just as self-determination and locality are ground into insignificance in the construction of a delocal state culture.

The clergy of the church of development constantly incantations about development, organizes, numbers, measures achievements, records, classifies and sorts, designs monitoring and control mechanisms. In development culture, the local person is just a number in growth, labor force and consumption statistics. Development religion justifies technosystems to constantly change their environment and internal structures, to destroy the past, the continuity of culture. In the eschatology of development religion, the past, tradition, is anti-development, and a new utopia begins "now", when change, new values, a new gospel of development can be realized.

The organization of meritocracy works by harmonizing and imitating. Western meritocracy has already made scientific and technical harmonization and international imitation universal. Culture is the endless variation of the structural uniformity of art and science, the erection of international cult statues and the standardization of life. Meritocracy centralizes, fuses, integrates, creates ever larger delocal technosystems, inevitably realizing world culture.

Global cultural hierarchy. Before long, only those structures that adapt to the common environment, continental culture, will remain in Finland, as in Estonia. The continental state of the future must also produce its own people, *homo europaeus*, and harmonize thinking and culture. This is a condition for the functioning of empires. In the world culture of the future, global development is perfect, no matter how massive it may be. The intercontinental cultural hierarchy will penetrate everywhere into the infrastructures of society, from the economy to the sciences and the arts. Culturally significant is only the knowledge and information that operates in large technosystems, global databases and management programs. The national civilisation gains its meaning only in its own postlocal technomachinery, by imitating the trends, discourses or models of international centres. In the peripheries, imitation is the most necessary, the only way to continental machines. The Finnish political and economic elite has already begun to build a United States of Europe, a continental utopia, to distribute EU posts and Euro prizes.

The cultural power of the future runners, the new elite class, is European cultural centers, continental consciousness industry, European quotations; the production of Europeaness. The new ecological winners are Euro leaders, Euro masters, Euro athletes and Euro writers. The Finnish elite is ready for major international tasks and threatens its continental significance. The national, not to

mention the local, is something inferior next to the art, science and entertainment produced by large machines. The Finnish cultural industry, from TV programs to poetry books, must meet the structural demands of post-locality. Only billions are culture. The time for national welfare states and homeland cultures is dying.

Postcultural discourse. In anthropological definitions, culture has been something communal, the collective customs of a local community, traditions, the continuation of the way of life of ancestors. Nowadays, culture has been redefined. It is individual, subjective, self-interpretations of an autonomous spirit, self-reflection, public display of one's own existence, performances. Communality is at most some common public symbols or the language of subcultures and the consumption styles of enthusiast groups. The discussion about the nature of the nation-state has become contradictory. Subjectivists speak of man as an individual producer and interpreter of his own world. There can be no culturally formed ethnic groups, just as there are no longer social classes; society is, as it were, a collection of narcissistic consumers and media individuals, all of whom have their own interpretations of society.

On the other hand, there are idealists of long-term structures, for whom cultures, including Finnishness or Estonianness, constantly renew or reproduce themselves, their own identity. Ethnic cultures are continuous as systems, and different nationalities in any case have their own long structures, histories, and collective experiences that live within (unconsciously, in collective memory!) the individual interpretations and worldviews of ethnic groups. The third direction speaks of human everyday life. The masses therefore no longer have their own culture, but an everyday life. But that everyday life is precisely harmonized, harmonised in the automated technosystems of the present and the future. The European Union, its common market and thousands of directives will standardise human everyday life more effectively than any other empire in the history of mankind.

In the postlocal reality, the culture of the ordinary person is the interpretations of researchers, a hermeneutics that produces endless new meanings and buzzwords; it is a global consciousness industry like any other cultural production. People are subjects, on whose heads researchers put cassettes of values and meanings, and then listen to them with their own earplugs.

Ultimate power. The subjects of the digital empire no longer need to be controlled with weapons or concentration camps. Culturally insignificant human masses are transferred to virtual reality, "entertained to death". When automation has destroyed traditional work, the fastest growing new professional fields are scientific and technical production of consciousness. With their personal means of consciousness, the world man is always connected to the all-ruling techno-machines and is unable to live outside of them. Postlocal man participates in the information rituals of world leaders, watches common sky channels, travels with TV shamans to digital reality, to the continental connection of souls. Culture is produced by consciousness technicians and mind engineers.

In a postlocal utopia, the consuming man can choose endlessly new contents of consciousness and life experiences, to practice self-care, self-religion, self-love; male and female experiences and positive thinking, explanations and interpretations of narcissistic existence. Or to produce ethnic experiences for oneself, listen to the most beautiful folk songs of all nations, celebrate various ethnic weddings during one's lifetime, consume "polyculture" and "multiethnic" media experiences. But one has no cultural significance of one's own. The world-class religious meritocrat expands the boundaries of human religious experiences, the international sex meritocrat the boundaries of sexuality. Life is global visions, consciousness music, media surfaces, limitless experiential science. A person liberated from his locality and community is allowed to entertain himself, consume more and more freedoms, sex, violence, and drugs. Scientific-technical perfection. His individuality, freedom, and self-determination are for sale everywhere. Culture actually has the same function as drugs: to destroy reality.

Centralizing Europe, the continental culture of the all-consuming masses needs its super-technology, supercomputers, world brains, robots and satellites. It needs sky channels, common hypertexts and a common virtual reality. Culture is an instrument of ultimate power. It is now fashionable to define what a Western, urban city person is. Is he a vagabond of life, a gambler seeking his opportunities or just a tourist in a world alien to him (Z. Bauman). Or it has been fashionable to predict that in the overproduction of life, goods and media will lose their value and their power over the human mind. But in reality, it is not the goods that have lost their value, but the person. The postlocal person has no place of birth, place of residence or cemetery; soon, perhaps, not even his own genetic heritage. The cultural industry must produce meaning, intrinsic value, his own culture for those from whom meritocracy has first taken away their own culture. We are coming to a cultural system where the culturally existing class lives off the malaise of society, those whom culture throws out of real existence.

The fate of indigenous peoples. The Finno-Ugric peoples are the indigenous peoples of Northern Europe. Finland is celebrating the year of national culture and indigenous peoples. The Karelians, Ingrians, Finno-Ugric peoples of Viena are fighting for their existence, but it doesn't really interest the Finns. Finland has finally reached the West, moved to postlocality, away from its own historical place. In small countries like Finland, the elite classes have never really had their own culture, the so-called educated class of the country, from military escorts, clergy to early civil servants, and gentry, have been European lackeys. In past centuries, a few words of French and Rococo furniture were enough for the Finnish Euro-elite, as Gunnar Suolahti has described in his writings. No state culture has destroyed its ethnic identity as quickly as the modern Finland of meritocrats. If independent Finnish villagers, Häme, Savo and Karelians had not once lived in their local communities, the Finnish language would hardly exist anymore. In continental culture, lackey nations disappear from the stage of history.