



No more innovativeness & competitiveness regimes but cultural diversity!

Dr. Tarja Ketola

Associate Professor of Sustainable Development,
University of Vaasa, Finland, tarja.ketola@uwasa.fi, and
Adjunct Professor of Environmental Management,
Turku School of Economics, Finland, tarja.ketola@tse.fi

Presented at the FFRC Conference,
Turku, Finland 6-8 June 2007



Starting point: setting

7 of the FFRC's 2006 conference presentations were chosen for a positioning theory analysis (Kyyrönen 2006): those by

- Minister of Regional and Municipal Affairs of Finland
- Board Member of the Bank of Finland
- an American CEO
- professors from the USA, Ireland and the Netherlands
- I.

Kyyrönen, Meri-Maaria 2006. *Discourse in the Conference "Changing Foresight Practices in Regional Development – Global Pressures and Regional Possibilities" A Positioning Theory Approach*. Research paper, 27 July 2006. United Nations University Research and Training Programme on Comparative Regional Integration Studies.

Starting point: findings

The study showed that two of the main concepts emerging from these presentations were **'innovativeness'** and **'competitiveness'**.

-6/7 presentations talked about innovativeness

-5/7 presentations talked about competitiveness.

I was not among them.

The other presenter, who didn't mention competitiveness, was Stuart Rose, CEO of Garden Atriums, who designs truly sustainable homes.

Business vs competitiveness

Blue Ocean Strategy:

- Tomorrow's leading companies will succeed *not* by battling competitors, but by creating “blue oceans” of uncontested market space.
- Do something different from everyone else, produce something that no one has yet seen.
- A systematic approach to making competition irrelevant.

Kim, W.C. and Mauborgne, R. 2005. *Blue Ocean Strategy*. Harvard Business School Press: Boston.

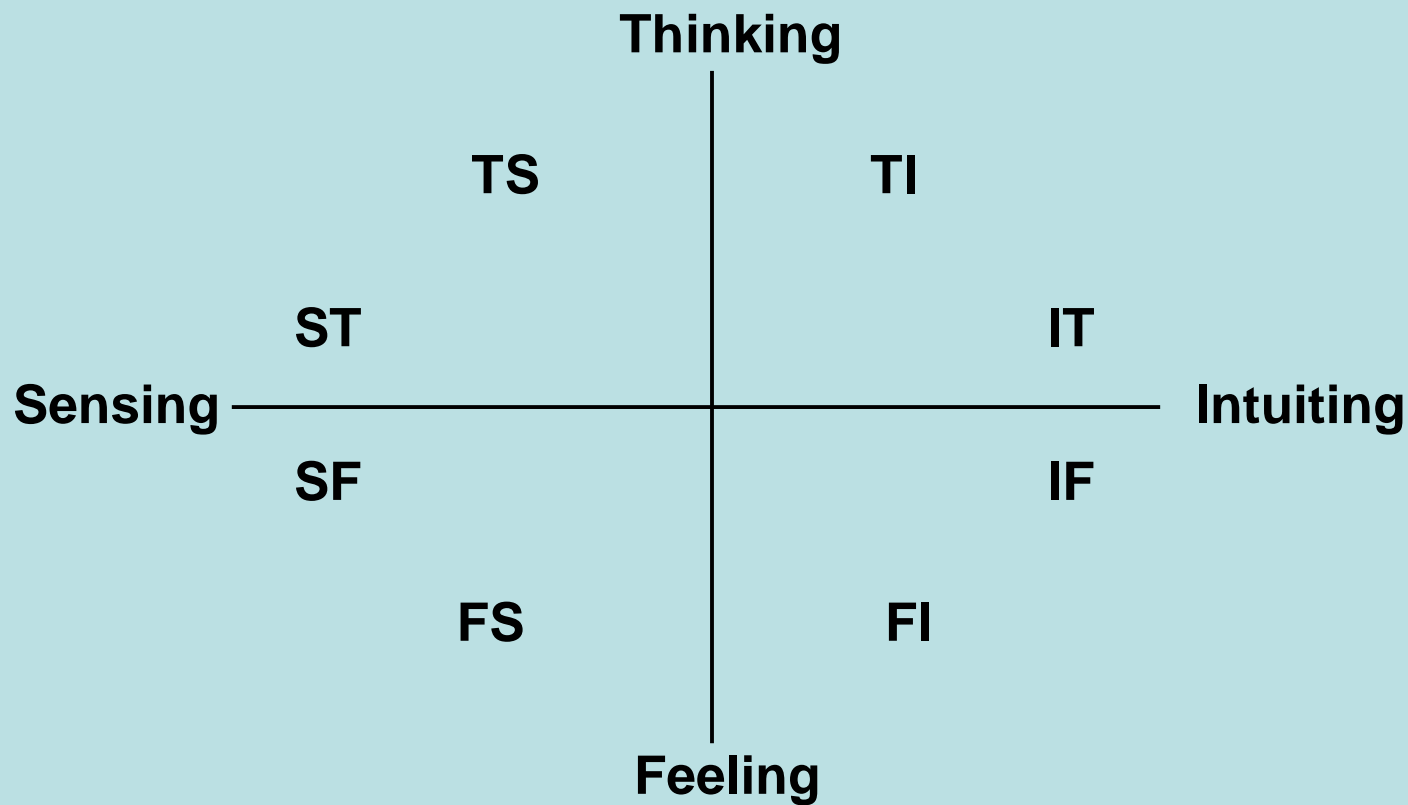
Argument

Political, economic and scientific innovativeness & competitiveness regimes do not make individuals or organizations innovative or competitive.

Such regimes do not enhance **creativity**, which is an innate characteristic of individuals, and flourishes in organizations that truly value **diversity**.

HOW TO ENHANCE CREATIVITY?

Jungian ego functions:



Jungian ego functions to enhance creativity:

To develop our ego, we should

- (1) identify and study our **dominant** ego function;
- (2) examine our **supportive** ego function and its role in relation to the dominant function;
- (3) map out **what is missing** from the point view of creative and responsible action;
- (4) correct these defections by bringing the **weaker, unconscious functions into the conscious mind** and start developing them;
- (5) **integrate all ego functions** – thinking, feeling, sensing and intuiting – into our consciousness.
=> We become a harmonious psychical whole, the **self**.

DIVERSITY

- Particularly in multicultural contexts **cultural diversity** is the key to creativity.
- Cultural diversity relates to one of the cultural know-how forms Wilenius (2004) has introduced: **how to read both our own culture and other cultures**, and use this know-how **to further valued causes**.

Valued cause: sustainable development

- The cause I wish to further is such **qualitative sustainable development** that improves the wellbeing of people and nature all over the world.
- While competitiveness goals are harmful to this **cooperative cause**, practical innovations, like those introduced by Stuart Rose, could be achieved through **cultural diversity**.

UNESCO (2001): Universal Declaration on Cultural Diversity:

**”Cultural diversity is as necessary for
humankind as biodiversity is for nature”;**

**It is “one of the roots of development
understood not simply in terms of economic
growth, but also as a means to achieve a more
satisfactory intellectual, emotional, moral and
spiritual existence.”**

**”Creativity draws on the roots of cultural
tradition, but flourishes in contact with other
cultures.”**

Cultural diversity: 1st example

Tree plantations in South America and China planted by multinational forest companies:

- are monocultural;
- destroy biodiversity;
- need huge amounts of chemical fertilizers and toxics.

⇒ Patronage of poor areas. Supported by NIB, EIB and the World Bank.

⇒ Global **free-riding** on the poor and the nature.

Instead: *forest gardens*, which improve

- + the livelihood of villagers who can use their traditional know-how;
- + the restoration of the polycultural forests;
- + the biodiversity of the forests.

⇒ Partnership between local people and multinationals.

Could be supported by Grameen Bank, Microcredit Summit Campaign, NIB, EIB and the World Bank.

⇒ Global **responsibility** for the poor and the nature.

Cultural diversity: 2nd example

Multinationals **closing down pulp mills** in Europe, leaving thousands unemployed, and establishing **large, fully computerized pulp mills** in South America and China:

- do not employ many local people; the few jobs available would require expertise;
- attract large numbers of immigrants in the vain hope of employment;
- use poorer environmental technologies than in the first world (e.g. bleaching).

⇒ Patronage of poor areas. Supported by NIB, EIB and the World Bank.

⇒ Global **free-riding** on the poor and the nature.

Local people in South America and China establishing **small pulp and paper mills and carpentry shops** in cooperation with multinationals who offer expertise on financially sound, healthy, safe and environmentally benign solutions:

- + creates local entrepreneurship;
- + employs large numbers of local people;
- + secures the health and safety of these entrepreneurs and employees;
- + looks after the local environment;
- + allows mills in Europe to continue operating and supports employment there.

⇒ Partnership between local people and multinationals. Could be supported by Grameen Bank, Microcredit Summit Campaign, NIB, EIB and the World Bank.

⇒ Global **responsibility** for the poor and the nature.

Finding the best of each culture:

What is sustainable? = What is best for people & nature?

- Happiness**
- Enthusiasm**
- Creativity**

Avoiding the worst of each culture:

What is unsustainable? = What is worst for people & nature?

- Physical and mental violence**
- Apathy**
- Exploitation**

Jungian Concepts:

ego:

- the conscious I
- follows the reality principle



shadow:

- the unconscious I
- ego's backside: is everything that the ego is not, good and evil
- unacceptable to ego (cp. Peter Pan, Lordi)



persona = mask:

- the public I
- partially conscious
- wants to show only the best sides of the person to the external world (cp. Peter Pan)

self:

- the mentally developed ego
- develops by the ego becoming conscious of the unconscious shadow and integrating it and other archetypes into its conscious side
- the holistic psyche of an individual, which, with its inner power, defeats the pretentious shell of the persona



Personal, cultural and collective unconscious

- The contents of the *personal unconscious* are **different** for each individual.
- When individuals act in social settings they are influenced also by the *cultural unconscious*, which is **shared by a group** of people **but varies from one culture to another**.
- The *collective unconscious* is **identical** for all humans.

Cultural unconscious

- Cultures have an ego, persona and shadow, and can develop them into a cultural self.
- Cultures can broaden their ego functions to integrate thinking, feeling, sensing and intuiting.
- Cultural unconscious is influenced by
 - the personal unconscious of the individual members;
 - by the network these form;
 - by the history of society with its traumas stored in the stories and shadow of society.

BIODIVERSITY

Humans

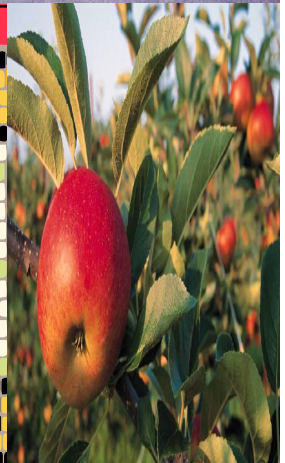
Other animals

Plants

PERSONAL DIVERSITY



CULTURAL DIVERSITY



HOW TO ENHANCE CULTURAL DIVERSITY?

- Learn to understand:
 - personal unconscious (own & others')
 - cultural unconscious (own & others')
 - collective unconscious (our shared)
- Live whole-heartedly in foreign cultures.
- Approach cultural unconscious through the others' personal unconscious.
- Approach cultural unconscious through collective unconscious (what we share), which allows us to find common elements in foreign cultures.

Collective unconscious (by C.G. Jung)

- Connects people of different cultures at a deeper level of dreams, ritual, religion and myths = **archetypes**.
- Is like a virtual **www.collectiveunconscious.net**.
- Our psyche is a **spectrum** where the archetypes are **ultraviolet** and the instincts **infrared**, and their blue and red are mixed.
- **Archetypes give a form and meaning to our instincts**, which, **give the brute physical energy** to fulfil the purpose of the archetypal images: reaching our **human potential**.
- Collective unconscious opens a gate to an **enormous unused human mental resource potential**, which can have a decisive impact on the **intellectual and spiritual development** of the humankind – and on saving the Earth from destruction.

Morphic resonance (by Rupert Sheldrake)

- **There is a cumulative memory inherent in nature.**
- **Rather than being governed by eternal laws of nature, the universe is shaped by evolving habits of nature.**
- **Morphic resonance amplifies Jung's idea of collective unconscious: the same principle operates throughout the entire universe, not just in human beings.**



No more
innovativeness & competitiveness regimes but
**Cultural diversity
and collective memory
among humans and nature
– to enhance creativity
and sustainable development!**

Dr. Tarja Ketola

Associate Professor of Sustainable Development,
University of Vaasa, Finland, tarja.ketola@uwasa.fi, and
Adjunct Professor of Environmental Management,
Turku School of Economics, Finland, tarja.ketola@tse.fi

Presented at the FFRC Conference,
Turku, Finland 6-8 June 2007

