

# Creativity – the heart of culture

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# Cultural challenges of globalization

- Cultural change is pointed out as a critical element of globalization
  - From homogeneity of industrial time to creative individuality and heterogeneity
  - Dematerialization of economy and society, the increasing symbolization
  - Global, local and glocal networks
- Demand of cultural competence
- Anyhow, culture as a concept doesn't include human individuals, rather it is seen as a whole, with which people are bond to

# The basis of culture: Perceptions organized as signs

- In every single situation, where a human being perceives and interprets the perception, (s)he uses a sign
- A sign is a whole of three elements
  - According to Charles S. Peirce a sign is “something which stands to somebody for something in some respect or capacity” (CP: 2.228)
  - In human context *interpretant* is a sign in human mind, to which (s)he combines a *representament* (a physic or psychic sign-vehicle) and the *object* of the sign

# The flow of signs: *semiosis*

- A sign with its three elements becomes a part of a next sign and produces its own immediate interpretant
- In the process of semiosis a constantly completing interpretant is growing
- In every situation people use many interpretants for organizing the richness of perceptions, and they have many chains of interpretants growing

# An anthroposemiotic network

- The chains of interpretants of different people are linked to each other, and they build a semiotic network or process
- Interpretants produced inside human minds are in every signification event connected to tangible and intangible representaments and objects, and they all have an impact to each other
- In the chain of signs, one sign following the other is never identical to the previous one
- Interpretants, representaments and objects are unavoidably changing in the semiotic network

# Semiosis is a creative and global process

- From the global process of semiosis it is possible to discern memories, experiences and life work of one individual
- It is also in some manner possible to discern memories, experiences and life works of mankind, to which everyone's individual processes are connected to
- Interaction fields of human beings are not limited by any clear borders in social structures, space or time
- It is difficult to distinguish any human group (national, ethnic, local, idealistic, organizational... ) to an own whole in the semiotic network
- It is impossible to make the semiotic process static

# Basically culture exists as anthroposemiosis

- The basis of culture is an individual human being
- External and internal cultural elements of human mind are changing and varying in the interactive process of anthroposemiosis
- Culture is a global process, where tangible and intangible elements live
- A homogeneous cultural whole with clear borders doesn't exist
- Individual human beings can not be outside of the global cultural semiotic process
- The importance of the basic semiotic process of culture is growing in a globalizing world

# Signs organize perceptions

- Sensory impressions are in *firstness*
  - *Iconic signs*: sensory elements, similarity
- Causal relationships are in *secondness*
  - *Indexical signs*: cause and effect, (unconscious) habits
- Symbols are in *thirdness*
  - *Symbolic signs*: argumented cultural rules



# Cultural rules as habits in the process of semiosis

- In the chains of signs and interpretants
  - a sign is connected to following signs, that is to the future and change
  - a sign is connected to previous signs, that is to past time, habits, memories, experiences and traditions
- One sign following an other can differ from it by smaller or greater amount, but it can not be totally separate from it
- There is faster or slower change in the process of semiosis

# Silent knowledge and skills

- An automatized symbolic habit is not argued consciously in thirdness
  - Culturally learned concrete skills
  - Silent habits of human societies
  - Enculturation with imitation and experimentation
- It is possible to partly raise silent knowledge to the level of thirdness and make it visible with conscious argumentation
- Automatized habits vary or change slowly
- Art is playing with habits and makes them visible
- But also everyday routines, for instance cooking of home meals, is imaginative combining of food ingredients, which creates new and fresh elements to the life

# Globalization increases symbolic variation

- Human life is basically symbolic, and it basically tends to automatic habits
- In the process of globalization, products and signs get increasingly (economic) symbolic value
  - The symbolic elements of signs and products will be more often and more consciously argued in human interaction
  - In semiotic process, the flow of symbols from argued signs to automatic habits and again to new argued signs is speeding up

# A homogeneous condensation in the process of semiosis

- Every human being produces her/his own process of anthroposemiosis in interaction with hers/his surroundings. This process consists of both creative and traditional parts.
- An interacting human group creates a relatively homogeneous condensation in the process of semiosis, i.e., in some respect shared and constantly varying culture
  - Interactions can take place in a place, on Internet or through common interests, media, international companies, international trade...
- Common habits inside this relatively homogeneous condensation are not necessarily conscious, although they exist

# Symbolic cultural wholes

- Cultures seen as original wholes exists as consciously argued symbols
  - Flags, national songs, cultural heritage, stories about originality
- Organizational powers support symbolic cultural originality
  - Nations, regions, ethnic groups, ideological groups, work communities e.g. have their own supporters, who create and uphold their own spirit
- Symbolic originality lives also in everyday life
- Symbolic originally presented in stories can differ from the homogeneous condensation of cultural traits of the same group of people, but they can not be totally separate from each other
- Like symbols always do, also symbolic originality of different cultures are changing, varying, and becoming unconscious habits in the global process of anthroposemiosis
- Individual creativity doesn't leave symbolic cultural wholes in peace

# Semiosis organizes glocal changes and heterogeneity

- Organizational powers can no more create and uphold comprehensive homogeneous symbolic cultures in a global world
- Globally competing signs and identities are strengthening and becoming more common
- It is crucial to conceptualize culture from the basis of human individuals and the variety of meanings in order to understand global, local and glocal human interaction