



## ***Proposal “Innovation in Governance“***

*31 of May and 1 of June 2012, Berlin*

*Shaping Innovation in governance? Inducements, opportunities and limitations for engaging with governance in the making*

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### **Governing the Future?**

#### **Dispositives of Creativity and organized strategies of innovation**

##### *1) Discourse analytical perspectives: Future Knowledge: Dispositives of Creativity*

Organizational Learning and Innovation can be analyzed in discourse analytical perspectives and in a perspective of governmentality studies as a discursive practice of “governing the presence” (Rose). In this perspective, discourses of innovation are to be questioned and analyzed regarding their genealogical relations. In a Foucauldian perspective, they are to be analyzed as dispositives, as disposing knowledge, as power-knowledge. “Dispositives” are to be defined as knowledge creating and positioning knowledge, which systematically generates the rationality of specific discourses – as well as of institutional strategies and actions and positions of identity and belonging.

Four different dispositives can be identified in the organizational strategies of the present. Within this “disposing knowledge”, there is a systematically different positioning of subjects, the learning, the strategies given towards expansive learning, creation and the identification and use of the New and the creation. The article identifies different locus, systems, functions and stances, structures and topics, modes of knowledge and learning. The different dispositives become relevant in the organized strategies of the future – as governing (in) the present. In genealogical perspective, this „governmentality of the presence“ (Foucault 2004; Bröckling/Krasmann/Lemke 2000) can be analyzed in the following way.

##### *2) Genealogy of Creation: Dispositives of the New*

The first dispositive is the imagination of the New and Innovation within the dispositive of collective-cyclic order. It is a very old dispositive, which will be shown in very old pictures of generativity. In archeologically found artefacts the dispositive is made visible and the type of powerknowledge can be described as collective and cyclic type of power, reproducing an existing order. Learning is individually generative and at the same time collectively reproducing.

The second dispositive is the one of a singular and static order, shifting the omnipresence of creation towards the singularity of creation. Creation within this dispositive is a privilege of a god, it is the priests taking responsibility of the knowledge in a representational model of power and knowledge.

A third dispositive is the imagination of the New and the Learning within the Dispositive of singular-dynamic generativity. This dispositive is represented in the human researcher and creator of modernity. Leonardo da Vinci's image of the vitruvian man shows the scientists interest for the human body and human creativity. Governmentality of the New and of Learning is related to a singular-dynamic typus of power, a dynamic order of development and creation.

In a fourth dispositive, the New and the Creation is to be seen as experience of transformation. It is the dispositive of collective-dynamic generativity. This is the dispositive, where spaces and places of knowledge are represented by collective human creativity, realized in processes of open creation. Functions of knowledge are the doubt, the solution of real problems, the embeddedness of solutions in daily actions of sense-making. Strategies are the transformation of collective sense-making. The New is an omnipresent and collective dimension. The relevant knowledge is casuistic, analytical-evaluative, experimental, creatively developing and aesthetic, including the aspect of playfulness of the child.

### *3) Future Strategies in Governance: Dispositives of Creativity in organized strategies of the present*

Those four dispositives of Creation can be identified in present organized strategies of the future. They can be found in the strategy of deliberation and entrepreneurial selves, they can be found in the organized strategies of assurance and they can be found in collective strategies of collective sense-making.

The dispositive singular-dynamic order shows in the innovation mode of a permanent production of the New in Innovation as Imperative of Creativity. In this model and strategy of deliberation and competition, the genius of the Schumpeterian entrepreneurial self is generalized. It is a politically fostered and supported strategy.

The second dispositive shows the generalization of the old godly privilege of judgement – it relates to the organized strategies of accountability and assurance by experts, evidence and prognosis. The integrated structure of attention is the one of an „expectable“ future. The governing of the New and the Creativity is a past-oriented, evaluative and extrapolating practice, which realizes itself in monopolized decision and control structures – for example in the field of evidence-based strategies.

Finally, the dispositive of collective experience merges into strategies of design-thinking within organized strategies of sense-making and creation of the future. It uses the potentiality of aesthetic transcendence and organizes an attention-structure of „desirable futures“. The dispositive of creativity and design is realized by methodical approaches like large group interventions. Within the dispositive of collective design, society is designed as community of responsibility and trust.

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