

# Chapter 7

## Semiotics and the Entrepreneurial Creation's Myths



Mihai Florin Talos and Sebastian A. Văduva

**Abstract** In the context of the mutations occurring due to the development of a new transdisciplinary knowledge paradigm, sciences are increasingly concerned by the integration of rational approaches (knowing things) with the relational ones (knowing and understanding the world). In other words, sciences understood that the two perspectives are essentially complementary and not at all opposed. Such a dialog, between the entrepreneurial science and the creation's myths, based on the rational–relational perspective of transdisciplinary knowledge, may constitute an important challenge for the academia, business in general and entrepreneurs in particular. For entrepreneurs, the exercise of escaping from the routine of the actions performed in a monodisciplinary framework, in order to reorient toward a pluri-disciplinary and multidisciplinary framework, jettisoned by the limitations of excessive specialization, can represent the chance of developing a new entrepreneurship style, marked both by rational and relational thought. The main purpose of the present paper is to argue based on the thesis that the condition of animation of the entrepreneurial creation (defined as the human need to transpose a business vision into a new built reality), obeys the universal laws of the creation of cosmos, under certain methodological dimensions, that gravitate around the notion of “entrepreneurial knowledge”.

**Keywords** Entrepreneurship · Creation · Transdisciplinary knowledge Paradigms · Semiotics

### 7.1 What is Creation?

According to the majority of archaic beliefs, creation represents the process through which a transcendent, omnipotent and omnipresent universal reason generates and

---

M. F. Talos (✉) · S. A. Văduva  
Emanuel University of Oradea, Oradea, Romania  
e-mail: mtalpos@yahoo.com  
URL: <https://www.emanuel.ro>

orders all “things” of the seen and unseen world. Such a definition of creation also assumes the presence of a preexistent script, which is due to an all-creating force that generates causal-natural determinations (laws of universe).

Cosmogenerics, situated at the intersection between theology, science and philosophy, presents creation as the moment of selection, from the phenomenological field, of a shape which through transformation is going to signify something else than its own substance (Diaconu 2011).

Thus it is sketched a semiotics complementary to the divine one, in which can manifest possible coauthors of the primary universal creation, entities presenting a capacity of choosing totally or partially independent from the all-signifying conscience of the all-creating force. Included in the category of “artificial” (human) semiotics, creation manifested at this level, allowed through the privileges given by the all-signifying conscience fit in a series of boundaries created by the same laws of the universe, which the “artificial” (human) constructions cannot overcome. In other words, the order of ideas (pure meaning that is not manifested) is transposed in the order of things (concrete forms of existence): “Whatever is, is either in itself or in another” (Spinoza) (Nadler 2016).

Understanding the fact that creativity is manifested at all cosmic levels (Diaconu 2011), Mircea Eliade sensed the fact that the measure of understanding “the show of creation”, of reflection of the “divine semiotics” into the “artificial semiotics” (human), is the one which will give the measure of the creation genius of *Homo sapiens* (Stănculescu 1995).

Creation, as a typically human process, is an attribute, a capacity or a function of some special aptitudes that the human can hold, in general, and of his imagination in particular (Diaconu 2011). Creation in humans represents for A. K. Koestler the result of a process both intellectual and emotional, but also a field of manifestation of performances that vary according to the individual endowment of the creator.

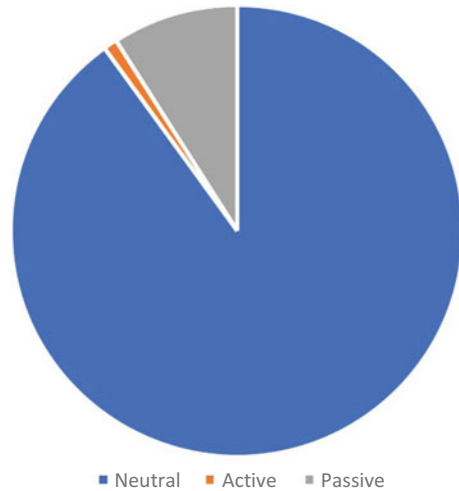
## 7.2 On the Matter of Creation and the Requirements for “Animating” the Entrepreneurial Creation

The primary particles used by the Creator in building Cosmos can be grouped in three large categories: neutral (the majority—90%), passive (a minority—9%) and active (very few—1%) (see Fig. 7.1).

In a similar manner, in the entrepreneurial world there are (become active) barely 1% of people (Robinson 2015), the rest of them preferring other forms of earning a living. Same as particles, some people have more will and less intelligence, others have more intelligence and less will (Zirbo 2012).

Once arrived in the Divine Sphere (Creation Lab), the particles enter an existing circuit between the two important parts of the Creation Lab: the thinking center (placed in the central area of the sphere) and the creative center (placed in the peripheral area of the sphere). The thinking center issues periodically microscopic luminous

**Fig. 7.1** Distribution of primary particles of creation, categorized

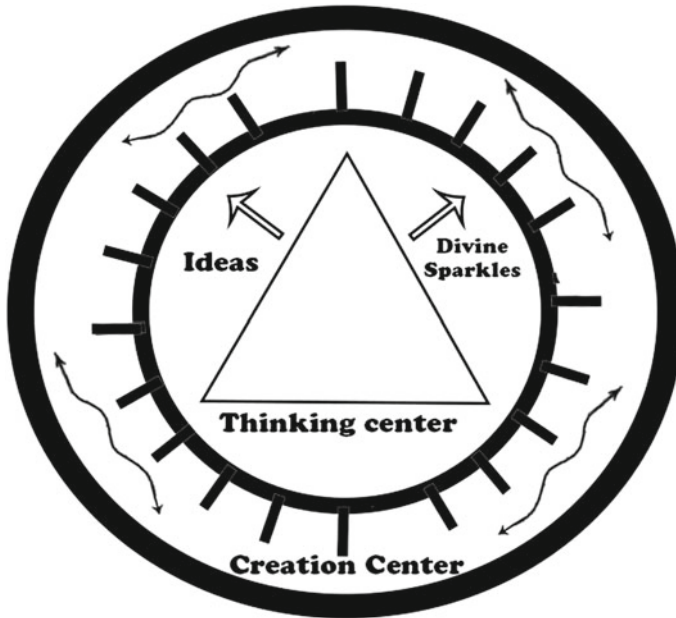


parts, called divine sparkles/ideas, which can be associated to business ideas, in the endeavor of comparing the two forms of creation: divine and entrepreneurial. There is a permanent movement (vibration) in the creative center, which stimulates the evolution of idea-particles up to the point in which these become fully formed, being capable of the act of knowledge, meaning to judge, reason and choose, forming a conclusion from two or more existent hypothesizes (Zirbo 2012) (Fig. 7.2).

The requisite of animation of the entrepreneurial creation in people, in other words the need of transposing a business vision in a newly constructed reality is subject to universal laws of creation, with extremely interesting methodological dimensions that gravitate around the notion of *entrepreneurial knowledge*.

The essential characteristic of the before-mentioned entrepreneurial knowledge is that it represents a synergic process, developed between three steps of knowledge:

- a. The *subconscious* knowledge, manifested in entrepreneurs, many times, in a psychogenetic manner, proving true the folk wisdom saying, “*not everyone can become an entrepreneur, the entrepreneurial spirit is something one is born with*” (Schiopu 2015). On this step of subconscious knowledge is born the entrepreneurial revelation, of the genesis of the future business vision.
- b. The *trans-conscious* knowledge, which is linked to cognitive landmarks of emotions, manifested in becoming entrepreneurs through anxiety feelings and fear without object, which affects people that are waiting for the moment of their entrepreneurial launch. It is, therefore, a matter of subjective feelings, which can be controlled voluntarily by developing the so-called *entrepreneurial conscience*. Entrepreneurial conscience is the one that allows entrepreneurs to become aware of the way in which they perceive the business world and is, most times, the mere reflection of their own mental projections, which resulted from the set of beliefs, perceptions, values entrepreneurs have in their subconscious and being,



**Fig. 7.2** Section in the Divine Sphere (Creation Lab)

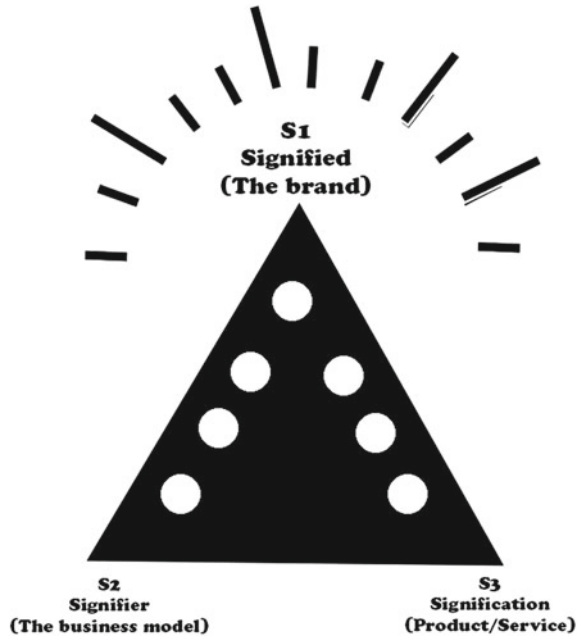
manifested on the already-mentioned level of subconscious knowledge (Filip, n.a.).

- c. Conscious knowledge, the one that allows entrepreneurs a realist-factual transfiguration of the business vision, including aspects related to the operational area (coherent and systemized) of the entrepreneurial endeavor (e.g., studying the feasibility of a business idea, planning the business, identifying and attracting the needed resources etc.)

### 7.3 Entrepreneurial Creation, Reflex of Divine Creation

In compliance with the archaic beliefs, human creation in general (therefore, the entrepreneurial makes no exception) is a reflex of the divine creation (Filip, n.a.). In consensus with Aranyaka Upanishad, “it can be stated that the universe of a business is comprised of three elements: name, shape and actions” (Morretta 1993). Explained in less formal terms, this triad denotes with much eloquence the ternary nature of any entrepreneurial endeavor (to be explained in Fig. 7.3) by responding to three questions: (1) Who creates?—**signified** (name/business name/brand); (2) How does he or she create?—**signifier** (form); 3) What does he or she create?—**signification** (the action of unifying name with form) (Stănciulescu 1995).

**Fig. 7.3** The 3S entrepreneurial model



Undoubtedly, the name (brand) has an extensional effect for its designated, such that within the relationship with the ones he meets it gets to play a capital part, serving to the identification (by denotation) of a special significance (Pop and Vereş 2010). Reporting one’s self to name (brand) and its meanings help customers/potential clients identify the product or the wanted service.

In the context of the entrepreneurial creation, seen as a reflex of divine creation, it is interesting to follow and analyze the way in which the two perspectives of gaining a name intersect (see Fig. 7.4):

- a. The *bottom-up* perspective, in regard to acquiring—through a personal effort—one’s own name/brand (curve no. 1 from Fig. 7.4)
- b. The *top-down* perspective, in regard to acquiring—through inheritance/notoriety transfer—a name/brand (curve no. 2 from Fig. 7.4)

The first perspective, *bottom-up*, is naturally overlapped on the stages of a business’ lifecycle (launch, development, maturity, decline), and the second perspective, *top-down*, overlap on the dramatic succession of the stages the man had in Eden, as the Bible presents: creation, fall, restoration and resurrection (Chen, n.a.; Pop and Vereş 2010).

Concrete examples in the sense of the two aforementioned perspectives are the cases of the following two businesses:

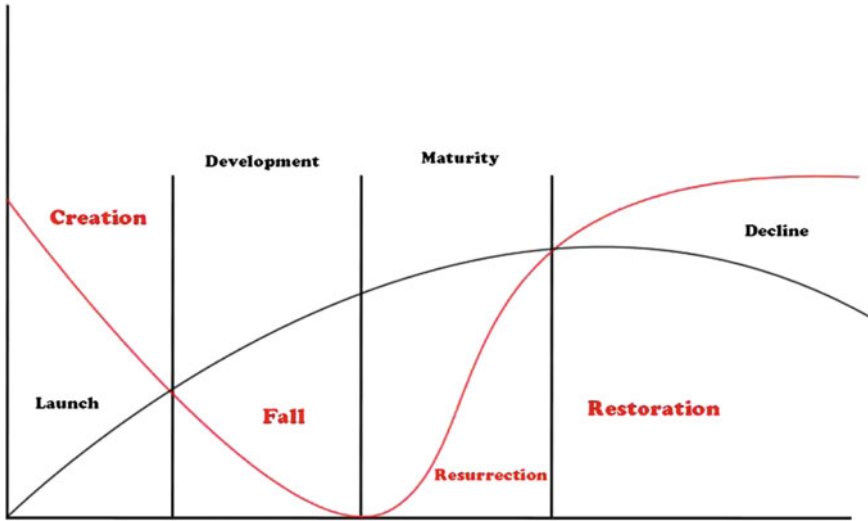


Fig. 7.4 Graphic of the intersection zone between the two perspectives of acquiring a new name (bottom-up and top-down)

- a. BitDefender, business initiated by entrepreneur Florin Talpeș and which has gained, in time, worldwide notoriety by using a bottom-up approach in creating a name (brand) (*BitDefender—o afacere românească globală* 2011);
- b. ProTV Chișinău, a private TV channel from the Republic of Moldova, which benefited from a remarkable transfer of notoriety from the most watched TV channel in Romania, thus using a top-down approach in creating a brand (*De 12 ani, Moldova gândește liber împreună cu PRO TV* 2011)

Such an analysis, on creating a name (brand) opens the gates of another area interesting to be investigated, meaning one of the types of entrepreneurial creation, from the perspective of the authenticity of the creation. From such a perspective, we can distinguish three main categories of entrepreneurial creation:

1. Authentic entrepreneurial creation, based on the purest form of creation (innovation/divine inspiration) and which requires creating a competitive advantage by taking on the foregoing character of the entrepreneurial endeavor. A good example in this respect is constituted by the Informal School of IT, which in the year of its launch (2013) stood for a pioneering initiative in respect to the informal education (on short term) in the IT and software industry (Pintea 2016). Another example from this category is Psychometric Systems, Corp (mindmisystem.com), producer and distributor of the first system of psychometric evaluation complementary to an individual's psychological profile (*Un român a inventat un aparat care îți spune ce personalitate ai și pentru ce job ești cel mai potrivit*, n.a). The entire business endeavor is founded on an invention unique in the world and capable of completely changing the paradigm of psychological evaluations,

so useful in almost all activity areas that require the involvement of the human factor (Talpoș, Pop and Oncica-Sanislav 2015).

2. Mimetic-imitative entrepreneurial creation, generated by appealing to the memory of the collective unconscious or superconscious and which is activated in the factual-informational field of the initiator. This mimicry can sometimes get, in today's wild entrepreneurship, too far: companies that imitate (conscious or unconscious) from work methods to corporation image elements (logos), everything that looks like it can be successfully replicated in their environment. A good example in this respect is the case of Panemar Morărit și Panificație, LLC company, accused on multiple occasions to have been generated imitatively this business, inspired by the success story of the Spanish company Panamar (Fartusnic 2014). Another example, positive this time, of entrepreneurial creation is the one of the social enterprises Valea Barcăului, LLC, generated by a sum of traditions received genetically and by experience from parents, grandparents and even grand-grandparents and which came to condition, develop, motivate, and transform continuously the said business, ensuring the values to which it should relate (Alin Prunean, ardeleanul care a transformat miera în produs de lux și i-a învățat și pe alții valoarea muncii cinștite 2014; (Nicolae 2014). Valea Barcăului, LLC social enterprise produces and packages honey specialties with edible boletus following traditional Romanian recipes, which have been proved to be extremely appreciated on Western markets such as the UK, Austria, France, etc.
3. Sympathetic entrepreneurial creation (by contamination), generated under the influence of entrepreneurial initiatives which become "centers of radiation" and which create true chain reactions within the group (community/society) in which they manifest (Stănciulescu 1995). These chain reactions stabilize and stop barely at the moment where it is reached a balance between the manufacturing capacity of the mentioned entrepreneurial group and the power of absorption of the market. Still, this balance is relative, because it manifests (many times) due to tensioned interactions between the entrepreneur's members of the same community. It is somehow paradoxical the fact that the mentioned tension participates as well at the becoming and formation of the sympathetic entrepreneurial community. Several concrete examples of such entrepreneurial communities generated by contamination are:
  - (a) The community of small pottery and ceramics workshops from Horezu, renowned even on a global level. According to a study conducted in 2013 within a project co-financed by the European Social Fund through the PoS-DRU 2007–2013 program "Invest in people!", in the area of Horezu locality (6,300 inhabitants), Vâlcea County, there were identified no less than 97 craftsmen and producers, most of them in ceramics (*Lista mestesugari și producatori județul Valcea* 2013).
  - (b) The community of producers of musical instruments from Reghin, Mureș county, which has also gained notoriety at an international level. In this community, the role of a radiation center has been played by the musi-

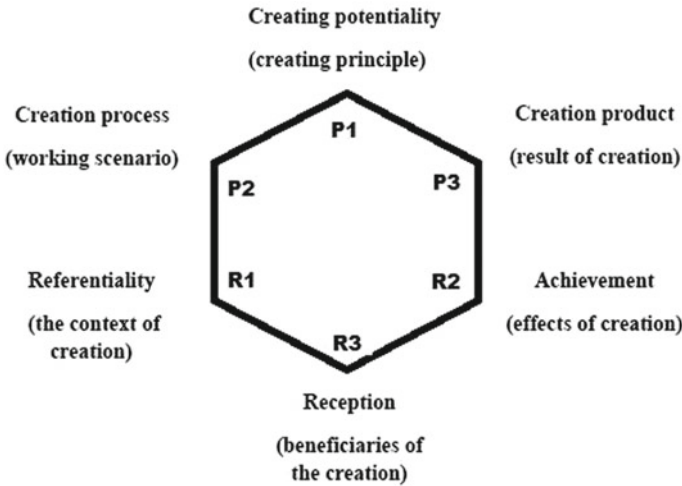


Fig. 7.5 Phenomenological-hexadic model of entrepreneurial creation (Stănciulescu 1995)

cal instruments factory Hora Corp., which started its activity since 1951, being the main supporter of the practical school of construction of musical instruments, where most of the luthiers learned that today build the musical instruments in Reghin have studied (Matei 2014).

- (c) The community of small handcrafts merchants concentrated near the driveway, in the Izvoru Crișului locality, Cluj county (Neagoie 2006). In Cluj county, Izvoru Crișului municipality is constantly among the richest communes, this success being due to the fact that within the commune there are registered and function a high number of family associations and freelancers that have the main occupation producing and selling traditional crafts specific to the area.

The act of entrepreneurial creation can also be analyzed through the perspective of the parameters established by the phenomenological hexahedron of creativity (Stănciulescu 1995) (see Fig. 7.5).

From the perspective of the entrepreneurial creation, the three Ps (see Fig. 7.5) gain the following meanings (Stănciulescu 1995):

P1—entrepreneurial creating potentiality (*Who is creating?*)

P2—the creation process (*How is it being created?*)

P3—the product of the creation (*What is it being created?*)

R1—referentiality (*In which space-time context is the creation being created?*)

R2—achievement (*With what purpose is the creation being created?*)

R3—reception (*To whom is the creation being addressed?*) In relation to its effect, the entrepreneurial creation can be:



- Entrepreneurial creation with a private effect—it brings satisfactions (most times material ones) to one person or a small group of people;
- Entrepreneurial creation with public effect—brings satisfaction and benefits to both associates/shareholders behind the entrepreneurial endeavor and the entire community.

## 7.4 Conclusions

Synchronic entrepreneurial coordination, inspired from the coherence of the myths of cosmic creation can reduce disorientation of the entrepreneurs lost in the labyrinth of the superficial shapes (Stănciulescu 1995), helping them have a better vision regarding their own business (the micro-medium) but also regarding the economic macro-medium, two elements ontologically linked. From this connection can derive the so necessary structural and functional coherence of the entrepreneurial world.

From a functional point of view, entrepreneurial creation is subjected, such as the cosmic genesis, to some causal-natural determinations (laws of the universe), more exactly to the law of entropic cycle and the law of informational continuity (Stănciulescu 1995). In essence, this means that, once born, a business will inexorably have to subject to the process of growth, maturing, and decline. Even the passing of cosmos through death (return to chaos) can find its correspondent in the entrepreneurial or economic sphere, because the difficult times from an economic perspective only represent the preparing stage of a future rebirth in a transformed manner, benefitting from the “genetic code” inherited from a world that has just destroyed its structures. In such an agreement will be interesting to follow the evolution of the worldwide automobile sector that is, in professionals’ point of view, borderline with the “return to chaos”, the stage which, most probably, will lead to the reinventing of the sector in a completely new paradigm, one of the electrical or non-polluting automobiles, in general (Pam Matei 2016). As it has already been stated in this paper, human creation is limited both by the natural laws (of the universe) and by the variable performances, which are connected to the individual inheritance of the creator. As such, in entrepreneurship as well, there is unequivocally the chance of one being transformed into a victim of his own creation (Gerber 1995).

Finding again the fundamental unit of creation must, therefore, preoccupy not only theologians, scientists, or philosophers, but also entrepreneurs, who will gain new perspectives of understating their own businesses and the economic macro-medium. That will happen as soon as they realize that, in many ways, the entrepreneurial creation is nothing but a natural reflex of divine creation.

In other words, the naturalization of the entrepreneurial creation concept (replacing the natural causality with an “artificial” causality—a human one—overlapping with the “natural truths” of the universe) can generated the manifestation of a new form of entrepreneurship, based on a new values system, on new ways of action (signifier) and new products or services (signification).

Decoding the divine speech of creation, as a manifestation of the entrepreneurial curiosity can be simplifying and can bring a supplementary efficiency to entrepreneurs, allowing them to transform their own businesses in “syncretic constructions”. Within these constructions, different elements of vivid micro-universes combine with elements of extremely complex macro-universes, in an ensemble of interpretative variants, which only the process of cosmic creation can suggest to business initiators.

## References

- BitDefender—o afacere românească globală (2011) *adevarul.ro*. Retrieved February 6, 2017, from [http://adevarul.ro/international/europa/bitdefender—afacere-romaneasca-globala-1\\_50ad72c17c42d5a663955863/index.html](http://adevarul.ro/international/europa/bitdefender—afacere-romaneasca-globala-1_50ad72c17c42d5a663955863/index.html).
- De 12 ani, Moldova gândește liber împreună cu PRO TV.* (2011). Retrieved February 7, 2017, from <http://www.timpul.md/articol/de-12-ani-moldova-gandeste-liber-impreuna-cu-pro-tv-26770.html>.
- Diaconu, O. A. (2011). *Creație și creativitate în viziunea lui Mircea Eliade*. Iași: Sedcom Libris.
- Fartusnic, A. (2014). *Panemar, slogan și logo furate de la spanioli* Available from: Alin Prunean, ardeleanul care a transformat mierea în produs de lux și i-a învățat și pe alții valoarea muncii cinstite (2014) *stirileprotv.ro*. Retrieved February 8, 2017, from <http://stirileprotv.ro/stiri/social/alin-prunean-ardeleanul-care-a-transformat-mierea-in-produs-de-lux-si-i-a-invatat-si-pe-altii-valoarea-muncii-cinstite.html>.
- Filip, A. (n.a.). *Antreprenor spiritual versus spirit antreprenorial*, Internet Article.
- Gerber, M. E. (1995). *The E-myth revisited, Why most small businesses don't work and what to do about it*. New York, NY: HarperCollins.
- Matei, R. (2014). *Peste 4 milioane instrumente produse la Reghin*. Retrieved February 9, 2017, from <http://online.reghinul nostru.ro/articole/reportaj/peste-4-milioane-de-instrumente-produse-la-reghin.html>.
- Morretta, A. (1993). *Spiritul Indiei*. Bucharest: Tehnica.
- Nadler, S. (2016). Baruch Spinoza. Retrieved February 19, 2017, from <https://plato.stanford.edu/entries/spinoza/>.
- Neagoie, L. (2006). *Romania la șosea: Imperiul artizanatului*. Retrieved February 9, 2017, from <http://jurnalul.ro/campaniile-jurnalul/romania-la-șosea/romania-la-șosea-imperiul-artizanatului-16292.html>.
- Nicolae, R. (2014). Businessul dă dependențe! | Romania Libera. RomaniaLibera.ro. Retrieved February 8, 2017, from <http://www.romanalibera.ro/economie/business/businessul-da-dependente-349568>.
- Pam, Matei, C. (2016). *Schimbări dramatice în energia mondială—Vremea combustibililor fosili se apropie de sfârșit*. Retrieved February 19, 2017, from <http://www.cotidianul.ro/vremea-combustibililor-fosili-se-apropie-de-sfarsit-282820/>.
- Pintea, V. (2016). *PROIECT PRIVAT DE SUCCES: Școala Informală de IT de la Cluj, număr dublu de cursanți în 2016*. Retrieved February 8, 2017, from <http://www.buzznews.ro/146604-proiect-privat-de-succes-scoala-informala-de-it-de-la-cluj-numar-dublu-de-cursanti-in-2016/>.
- Pop, I. G., & Vereș, O. L. (2010). *Elemente de semiofizică aplicată*. Cluj-Napoca: Risoprint. Retrieved February 6, 2017, from <http://andrefilip.com/antreprenor-spiritual-vs-spirit-antreprenorial/>.
- Retrieved February 9, 2017, from <http://www.i-dealis.ro/wp-content/uploads/2013/02/Listamestesugari-si-producatori-Judetul-Valcea.pdf>.

- Retrieved February 1, 2017, from <http://www.ziardecluj.ro/panemar-slogan-si-logo-furate-de-la-spanioli>.
- Robinson, M. (2015). *Only 1 out 100 people become Financially Free*, Internet Article. Retrieved February 8, 2017, from <https://www.linkedin.com/pulse/only-1-out-100-people-become-financially-free-marco-robinson>.
- Schiopu, D. (2015). *Antreprenoriatul e ceva cu care te naști sau care se învață?*, Internet Article. Retrieved February 8, 2017, from <https://dragosschiopu.ro/concurs-antreprenoriatul-ceva-care-nasti-care-invata/>.
- Sheen, C. (n.a.). *What Are The Stages of a Business Lifecycle and Its Challenges?* Retrieved February 7, 2017, from <https://www.aabacosmallbusiness.com/advisor/stages-business-lifecycle-challenges-100036770.html>.
- Stănciulescu, T. D. (1995). *Miturile creației—lecture semiotice*. Iași: Performantica.
- Talpoș, M. F., Pop, I., & Oncica-Sanislav, D. (2015). *Managerial creativity, between native enhancing factors and environmental influencers*, Proceedings of the International Conference: GSMAC 2015—Dezvoltarea, finanțarea și creșterea organizațiilor. Oradea, Romania.
- Un român a inventat un aparat care îți spune ce personalitate ai și pentru ce job ești cel mai potrivit*, Available from: <http://www.mediafax.ro/life-inedit/un-roman-a-inventat-un-aparat-care-iti-spune-ce-personalitate-ai-si-pentru-ce-job-esti-cel-mai-potrivit-15454861> (Accessed 8 February 2017).
- Zirbo, G. (2011). *Despre lumile create*. Cluj-Napoca: Casa Cărții de Știință.