

# HOW TO LIVE FROM CREATIVITY

## Reflections On Innate Creative Capacities

*"The best way to predict the future is to create it." Abraham Lincoln*

### Summary

In order to tackle today's complex and unpredictable world - to understand it and act accordingly - I suggest we begin with an awareness of its simple, central, verifiable origin: the creative freedom of reality - the fact that reality cannot be pinned down and is not subordinate to models of itself, as nothing repeats entirely, but always advances toward newness, always surprises us. This freedom, as the qualitative, free act that it is - neither objectifiable nor conceptualizable, neither predictable nor controllable - cannot be rendered by scientific models, but is in fact the origin of such models. The theory of evolution cannot assure that if we turned back time, Homo Sapiens would reappear on Earth. This creative freedom lies not only at the source of all reality, but especially of the human condition, culturally speaking. Therefore, it works within the entire human being, body and mind, by means of our constitutive creative capacities (CCC). These are forms of creative freedom stemming from a long biological and cultural - thus collective - process. They are the capacities that over time helped make up the human species. Five of these CCC are essential: an interest in reality, semiotic communication, subsidiary symbiosis or cooperation, generalized research, and lastly, the most important one, the capacity to free oneself. They are mutually interdependent, and together make up creative intelligence. When separated, and with any one of them left out, they degenerate and lead to insatiable greed and senseless violence. Individualism is an example of weakened cooperation or symbiosis, when more than ever, cooperation is what is needed for resolving our very complex human problems. This is why I expand on this symbiosis and the need to base it on the principle of subsidiarity. This principle predicates the distribution of power across the social fabric, which is needed in a new creative democracy. Only the CCC let us take on the uncertainty and the unknown, triggered by the current, rapidly accelerating changes. We cannot seriously face education or the new way of life without nurturing these capacities. The exponential growth of techno-sciences should be at the service of cultivating these capacities. Designing trans-human individuals without an awareness of the CCC as a collective fact is a sign and a reinforcement of our widespread individualism. Human history could be seen as the deployment, often discordant and conflict-ridden, of the CCC. Nurturing them consciously and steadily is key to living well in such a complex and changing world. I consider innovation, at the core of today's economy, to be a form, a degree of cultivation of the CCC. Policy should thus favor a cultivation of CCC across the board, in order to ensure a truly innovative economy. Social order can no longer be based on the power of imposition, which sterilizes freedom, but on creative intelligence based on the CCC. In fact, without a clear awareness of them, we cannot be fully creative, for we cling to, and end up identifying with, our feelings and thoughts, our models of reality, especially the ego, with its comforts and fears, its pleasures and pains. The CCC are the energy and creativity needed for breaking the current drift toward total disaster, for clearing the way toward the happiness of humanity, the main task of intelligence as I understand it here. The social majority of any culture, society or collective must therefore teach and drive the cultivation of the CCC, particularly in enterprises. The grand social objective would be, then, a creative democracy: living from everyone's generalized creativity in every activity. Living from creativity is utopian in the very sense of the word: a project for a future society with traits that favor the human good; it is not utopian in the sense of being unrealizable. The future of humanity is at stake. Here, I will provide an outline of the creative way of life by noting its allies and its adversaries. Among allies, we have the very need for creativity in today's society and the fact that it is self-gratifying. Another great ally is the rebellion of young people against the main adversary: the power of domination and exploitation, and the very states that autocratically concentrate power in few hands. I would like to contribute toward a solid foundation for this rebellion. The cultivation of creative intelligence is the new way of life, as the cultivation of the earth was in the past. For more than five centuries, since the European Renaissance, we have been in transition from one way of life to the other. This has come with grave crises of transition, mainly due to the inability of, first, the religious value systems, and second, the ruling ideologies, to spearhead the deep social transformation caused by the exponentially accelerated growth of the techno-sciences. In order to put the functional intelligence typical of the techno-sciences at the service of happiness, and avoid its pitfalls, I propose balancing out its great development with a matching development of both a value-based intelligence, which finds its home in axiology (the study of value judgements), and a liberating intelligence, which is to be found in the realm

of wisdom. Lastly, I will briefly characterize today's profound cultural mutation as a change of cultural species: the step from Homo Sapiens, the one putting knowledge at the service of depredation and domination, to Homo Quaerens, the one who inquires for the sake of creativity, and thus, for the benefit of societal happiness.