

HOW TO LIVE FROM CREATIVITY

Reflections on innate creative capacities

"The best way to predict your future is to create it".

Abraham Lincoln

Introduction

Intention

The main intention or motivation for this text, the pretext, is not of a strictly scientific nature. In other words, it does not aim to provide extensive information about creativity that has been experimentally proven. It is rather a valuative reflection which aspires principally to interest the reader in what I consider to be the most important topic of our time.

In this brief essay I present a future book of the same title and I try to summarise, both epigrammatically and abstractly, the theoretical core of the book in a kind of extensive abstract of some of the most debatable central reflections. I therefore present a skeleton which requires fleshing out to give it life and to dress it with a view to making it attractive to the reader. I hope I can manage to do this with the help of people who are more experienced than I in the practical problems of communication, application and action, and I apologise sincerely to the reader in advance for the density of this work.

The first part deals with foundations. It presents the fact of the creative freedom of reality, the basis of our own reality and of the creative capacities that constitute us as human beings. It is the most demanding part for the reader. In the second part, I deal more with practical issues: how to cultivate these capacities, what their allies and adversaries are, and the three dimensions of intelligence based on them – the functional or technical-scientific, the valuative and the liberating. In a briefer third part, I situate this creative intelligence within the framework of the cultural mutation in which we live: the appearance of a new cultural species which I call *Homo quarens*. The last parts make for easier reading.

In the book I will try to develop and exemplify more practical aspects about how to cultivate creativity from the perspective of culture,

understood in its broadest sense, based on my experience as a scientific researcher for more than forty years and the abovementioned help I receive. In addition to my gratitude for that help I would also like to offer my thanks in advance for any criticisms or comments that I receive.

These are reflections on facts and ideas of our time, which aim to help us face the future and which develop the few basic intuitions we have in the form of a spiral, turning around, pressing and penetrating, like ideas screwed into a central theme: creativity as a way of life in future societies and creative democracies.

Style

I present all these reflection in the form of an essay because of the freedom that this form offers in terms of academic style, to which I was tied for so many years. Today, this style is excessively subjected to the need to evaluate the productivity of authors, the demands that are placed on them to produce output, making it simply a business of citations among authors, as shown in bibliometric studies.

Although I often express my reflections as affirmations without necessarily justifying them sufficiently, I do so with the aim of stimulating the creative intelligence of the readers and submitting them to their criticisms and comments. I am also of the firm conviction that ideas do not belong to anyone in particular. Their ownership makes no sense, and although they are expressed by difference individuals, they are communicative and, therefore, collective facts. If they are of interest then that interest comes from the ideas themselves. The less personal they are and the more they can be related to as their own by readers who reflect upon them, correct them, enrich them and disseminate them anew, the better.

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Abstract

As an approach to understanding and the corresponding action in today's world, in all its complexity and continual unpredictable change, I propose starting out from an awareness of its simple, operative and demonstrable origin: the creative freedom of reality, the fact that reality is not submitted to any determination or model of itself; nothing is repeated in its entirety but always advances towards something new which always offers an element of surprise. This liberty, as a free and qualitative fact, which is neither objectifiable nor conceptualizable, but unpredictable and uncontrollable, does not fit into the field of scientific models, but this does not mean it is not the origin of all of them. Evolution theory cannot guarantee that, if we were to go back in time, the *Homo sapiens* would appear on earth. This creative freedom is not only the origin of all reality but also, and more especially, of the human condition, considered from a cultural perspective. It therefore operates in the human being as a whole – in the body and in the mind, through our constitutive creative capacities (CCCs). It is these that form creative freedom, and they are the result of a long cultural, and therefore collective, process. They are the capacities that make up the human species. Among these CCCs, five are essential: an interest in reality, semiotic communication, cooperation or subsidiary symbiosis, generalised research and, what is perhaps the most important, a capacity for liberation. All are intradependent among the others and when they one of them is separated or neglected, they degenerate, producing greed and senseless violence. One example of the debilitation of cooperation or symbiosis – whose strength today is more necessary than ever to jointly solve the most complex human problems – is individualism. I therefore talk at length about this symbiosis and the need to base it on the principle of subsidiarity. This proposes the distribution of power in the entire social fabric as a requirement of the new creative democracy. Only CCCs can allow the uncertainty and the unknown caused by today's accelerated dynamic of change to be challenged. Cultivating them is the basis of education and a new way of life. The exponential growth of technosciences should be available to support these capacities. The desire to design individual transhumans, without considering them as a group phenomenon, is one example of dominant individualism which continues to reinforce it. Cultivating CCCs in a conscious and sustained manner is the basis for living well in such a complex and changing world. I consider innovation, which is the key to the current economy, to be one way of doing that. Policies should favour a generalised cultivation of CCCs to ensure a truly innovative economy. The social order can no longer be built on the power of imposition, which sterilises freedom, but on creative

intelligence based on CCCs. Also, without a clear awareness of these capacities we are unable to be fully creative since we become attached to feelings and thoughts to the point where we only identify with them, with our models of reality, especially the ego and its desires, comforts, pleasures and suffering. We therefore need to show and stimulate the cultivation of CCCs by the social majority in any culture, society, group, and especially in businesses. The great social objective would be to live from the generalised creativity of everyone and in all activities. Living from creativity is a utopia in the true sense of the word: a future social project for the human good, but not in the sense of something unrealisable, because we are not toying with the future of humanity.

Here I will offer an initial approach to the creative way of life with all its allies and adversaries. Among the allies are the need for creativity itself in today's society and the fact of its being self-satisfying. Another great ally is youthful rebellion against the main adversary – the power of domination and exploitation and the autarchic states that concentrate that power in the hands of the few. I will therefore attempt to contribute to providing a solid base for that rebellion.

The cultivation of creative intelligence is the foundation of the new way of life, just as the cultivation of the earth was in the past. For more than five centuries, since the European Renaissance, we have been in transition between one way of life and another. That change has been accompanied by serious crises of transition, mainly due to the impotence, first of the systems of religious values and second, ideological values to direct the profound transformation of society caused by exponential and accelerated technoscientific growth. To direct this toward the happiness of humanity and avoid the great dangers which may be associated with it, I propose a balance between the great development of functional intelligence with the equivalent development of valuative intelligence, characterised in axiology and liberating intelligence, and in wisdom. Finally, I offer a brief characterisation of the profound cultural mutation that is occurring as a transformation of cultural species: the move from *Homo sapiens* who use knowledge for the purpose of predation and control, to the *Homo quaerens*, who investigate creativity as a means to social happiness.

The Need to Return to Basics

We are living in continual change

The social impact of the accelerated growth of technosciences has changed our way of feeling, thinking and behaving. We live in a world where it seems nothing is fixed at any given moment – and even less so

for a whole lifetime. Knowledge, values, education and work, none of these remain fixed. Moreover, neither does the way in which they are organised, whether in business, politics or trade unions. Today, in the USA people move house on average every two and a half years. The same changes can be seen to apply to couples and family life. Leisure and forms of consumption vary and change in line with market forces. The USA is now a prototype of a technoscientific society in continual transformation. Its inhabitants have to change job ten to fifteen times during their working life. They are living in a paradigm of change, and that change is not slowing down.

Comentario [FK1]: Sembla una mica fora de lloc parlar de 'sindical' aquí com a exemple. Hi ha una altra col·lectiva e.g. familiar?

It is not easy to understand our world

It is not easy to understand our world to be able to move around with hope and courage. It is not only highly complex, but it is also undergoing constant change. When you try to think about it all kinds of contradictions are thrown up. We have a strong feeling of powerlessness in the face of the events in the news. This should be a wakeup call to start using our innate creativity – a capacity that is dormant in most of us.

When everything is changing so quickly it seems contradictory to make plans for the future, but this is precisely when there is most need for having or making future plans, especially for groups, for countries, but also individual plans for studying, sports, work, leisure, etc. If not, there is the danger of becoming deflated, indifferent and giving in to abuse. There are even people who opt not to ask too many questions. They leave everything to chance and become easy victims of precarious jobs that are uninteresting and poorly paid. There are also people who make plans for the future. Many young people are deciding to go to university as a means of extending their adolescence. Their main aim is to get the certificate rather than to learn, and their interest in the subject is either non-existent or unclear and unobjective. Some simply aspire to having a good time without too many responsibilities.

Future perspectives

Perspectives for the future hold both hopes and concerns. It seems that the social impact of technosciences will become even more widespread and more profound. The appearance of increasingly “intelligent” machines and even a so-called “artificial life” will have more and more impact worldwide, and especially in the workplace. All of this threatens to bring a new social class labelled the “useless class”. Among medical advances in biotechnology, especially genetics, for curing diseases, there will also be the means of producing new living beings, among them Humans *à la carte*.

It is anticipated that there will be possibilities for increasing human capacities or prolonging life expectancy, even offering a new kind of immortality. Would you like to become more intelligent with just a small implant? Or if you pay a little more, you can take a nano-robot pill and improve the neuronal connections in your brain. But none of these options is motivated by altruism or philanthropy. The main objective continues to be a very meagre value: opening up new markets to get rich, buying and selling new capacities and human qualities. Obviously there will only be a handful capable of paying for these services, and so the society of imposition and exploitation in which we are currently immersed could become even stronger.

All cultures are affected

In one way or another this cultural transformation affects all cultures and societies, however remote. A few years ago many of us were amazed by a documentary film about an Amazonic tribe who were still living in the Neolithic. They were filmed in the adventure of obtaining a television. There is now no society that can remain on the edge of the global transformation that is causing such a dramatic rise in technosciences.

This transformation is in its infancy in some cultures and greatly advanced in others. Where will it lead, if indeed it has any direction? What is its cultural destination? These are some of the questions we need to ask ourselves.

There has never been a situation like it

We have never experienced a situation of continual change like this, nor have we lived with such worrying perspectives for the future. It may seem that we are unprepared. Half a century ago changes at work and in the home were still seen as a bad thing.

For thousands of years, and until relatively recently, cultures were static and the aim was to avoid any major changes. The authoritarian agricultural revolution and even during the Industrial Revolution, both centred on production, they were hierarchies aiming for stability.

So, what is happening now? What is the current force of change? What are the resulting needs? What can and should we inherit from the rich human experience of our long history?

Just a draft proposal

The sociological, economic and political, and even ethical proposals, which are currently dominant, while necessary, are insufficient for addressing

today's problems, as their impotence has shown. We need to get to the roots because it is from there that we can and must inherit the age-old wisdom of our forebears. Here I offer a draft proposal for addressing the problems and challenges of today's world. The question is to form a clear awareness of its origin and basis: the creative freedom of reality.

This is not a temporal origin such as the Big Bang, but a creative one that is always operative and, in particular, is the foundation of the human condition – what makes us human, our constitutive creative capacities: an interest in reality, communication, cooperation, research and liberation. These elements that constitute creative intelligence and are the operative forms of creative freedom, are the result of an extremely long biological and cultural process, which is therefore, by definition, collective. Although I use the word creativity, by that I understand co-creativity, since it is always the result of cooperation and communication. These are the life capacities that have made the human species, taking on forms and levels of development in different cultures and societies, groups and individuals, although they are also operative to different degrees in existence as a whole, from a stone, a galaxy, a bacterium, a plant, an animal, a human being, and even possibly an extra-terrestrial. So reality can be considered as a progressive development of the CCC, with unforeseeable creative leaps such as those of the *Homo sapiens*. These are the references I propose for understanding and acting in our world, but I will focus on their development in humanity. With this approach I avoid entering into the old discussions about matter and form, physics and metaphysics, cosmos and chaos, rule and chance, material and spirit, interior and exterior, immanence and transcendence of mind and body, animality and rationality, theism and atheism or the triad of senses, reason and spirit, or the cosmic, human and divine.

These categories guide us towards the being and knowledge, ontology and epistemology, and make us believe that world is a given thing. Here, conversely, I give priority to creative intelligence over being and knowing in order for the sake of domination. I focus on the capacities that we use to create our world to make it happier and more human . This means a move from giving priority to knowledge and identifying the truth of this reality to giving priority to creative freedom as a symbol of reality and happiness. In that sense, the saying 'the truth will set you free' can be turned on its head to say: freedom will make you true.

This change of perspective signifies a true revolution, or, rather, a cultural mutation which is already in course. It is a view of the complexity of the

world from the simplicity of creativity. Complexity therefore ceases to be a counter-value and something to be rejected and, instead, becomes a new value in creative democracies – an opportunity for creativity which evades the partisan simplifications and violence that they may entail.

This new view of reality is possibly the main distinguishing characteristic of the new era that geologists have called the Anthropocene. Understanding how we use CCCs is the best way to understand the past, project the future and live in the present to the full. All human activities, all social institutions and organisations, need to change to adapt themselves to this greater truth – cultural mutation. In other words to live by creativity instead of using it for existing knowledge. That will be taken care of increasingly by machines.

In short, I focus on the creative roots of human life. I will try to show that if we cultivate the creative capacities that we all have from birth, they will be enough to face, understand and act efficiently in any situation, however anomalous it may seem, including current continual changes, and especially to understand where true individual and social happiness is rooted. In other words, to move towards its creation in each culture, society, community or situation.

Everyone uses creative capacities for survival, either consciously or unconsciously, to a greater or lesser extent, or with a greater or lesser degree of success. Sometimes we use them in an unbalanced, selfish way, sometimes conflicting, and even perversely to exercise some kind of control, exploitation or predatory behaviour over others. What could be more practical than to be fully aware of them, learn to cultivate them and use them efficiently for the goal of happiness? Never before has this been more possible or necessary. To cultivate our capacities we have the legacy of a rich and age-old tradition of wisdom, the lessons of which we should take on at the base and not as some kind of obsolete message. Unfortunately there is only one incredibly radical alternative: to give up as humanity. The perverse exercise of creativity for domination, exploitation and ownership leads to our own destruction and the destruction of humanity. This is the fatal symptom that we need to be constantly vigilant of: the decline of creative freedom.

What I am sketching out here is the narrative of our times to nurture hope in the happiness of humanity. I say hope and not expectations of a better future, which we are constantly promised in the propaganda, because happiness is always within our reach, since it is part of the conscious and profound exercise of our innate creative capacities. Among them is the

capacity for freedom meaning that we do not need to be tied to anything – not even our own discourse. This work does not aim to dictate what we need to feel, think or do, but to help us to be more aware of the capacities that we all have to create a common life of peace and happiness.

