

LIBERATING INTELLIGENCE

People's power to break away from the Society of Domination

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In this article, I present a humanistic approach to creative intelligence, in particular liberating intelligence, the most powerful dimension of intelligence, a pure intelligence. It is a summary and extract of my essay: How to live from creativity (<https://www.homoquaerens.info/>). **My primary aim** is to highlight the need of the majority of the human population on earth to reach a healthy, matured and harmonious intelligence. I believe that this is the only way to build a better society, through a fundamental change, a true mutation of cultural species living without violence. Avoiding the dangers as well as reaping the benefits of the accelerated and exponential growth of the techno sciences – the interaction between the sciences and technologies, as well as their products and services. In order to guide techno scientific growth, the creation of meaning by means of narratives, fixed values, plans, norms, laws, rights and duties, as was usual before, is now necessary but insufficient because these attempts cannot be dynamic enough. Even daily life is a very dynamic state, it is a fresh living thing and it cannot be truly alive if caught in opinions, judgements, patterns of thought and fixed mechanical values. We have to recreate continually this meaning in our ever-changing society, which is the result of the social impact of the explosive growth of technosciences. This is a task which is implicit in a living, alert mature creative liberating intelligence, not attached to patterns of thought, always acting in the present to face new challenges. That is why it is so important to understand the ways of creative liberating intelligence, the true power of all humans from birth. We need a good education, narratives and strategies to awaken and develop this creative intelligence stimulating the interest in it. I attempt to show from a fundamental approach what this maturity is –both - its realisations and its shortcomings. Furthermore, due to the complexity of our society, elites are powerless to solve the problem. Therefore, we need the constant democratic intervention of a mature creative intelligence in the majority of population, which latter I introduce as Creative Democracies, which means that creative intelligence is the true power of the people. For simplicity of expression, I present my findings as forceful statements whereas they are truly questions to investigate. They are not presented as something to be believed or not, but pointers to possible facts for the reader to question. When, in order **to face the complexity and uncertainty of the current world**, we talk about the simplicity of the origin, not the temporal origin relative to matter and thought but the creative one connected to intelligence, then words do not describe anything. They are merely symbols that can only try to stimulate attention, interest, research, to move the intelligence towards insight, that is, direct perception of the facts and the spontaneous realisation that may emerge from this perception.

A personal discovery of intelligence and freedom

When I was eight years old, enthused after reading a brief biography of Edison, while going to school in the rain, I tried to invent something to keep me dry. After a long period of pondering, it dawned upon me that the best possible invention already existed: the very umbrella I carried – simple and effective. I may not have invented anything, but I began to experience **the pleasure of looking at everything as a creation of intelligence**. Since then I became more interested in questions than in answers, first subconsciously, and later actively, in understanding the creative powers of intelligence

more than its creations such as knowledge and its applications, as well of all kinds of social institutions, the social fabric. I began **discovering the research capacity of intelligence**, not only specialised but a generalised research, present in every action. Much later I realised that this exact attitude of generalised research is a must in order for everybody to be able to deal with the complex and uncertain society we live in, ever-changing as it is.

With the same excitement, two decades later, at mid-1980s, I found myself **spearheading the development of an institute in artificial intelligence**, in which I became a researcher for the next 30 years. At the time, artificial intelligence was undergoing a period of great euphoria, so much so that it **alarmed me how much a future of intelligent machines was being sold**. Wild claims generating hype in order to either impress potential investors or sell products for the highest profit possible were flying left, right and center. I was embarrassed at how the mere labelling of machines as 'intelligent' could devalue human intelligence to be compared as a mere number against the computational power of machines. What alarmed me even more what they predicted would come to pass, humanity would become a slave to those who possess these machines. So, besides my work on artificial intelligence, I felt the **need to understand the human intelligence** with its sensitive and elaborate mental perception of reality as a whole, such a necessary attribute in a global world such as the present one. So, I began to consider 'artificial intelligence' as a metaphor for a restricted instrumental form of functional intelligence, that is, as **computational intelligence inspired in human intelligence and at the service of it**. Once an observed intelligent behaviour has been precisely understood and dissected, such as learning, an artificial intelligence researcher could attempt to develop algorithms to imitate it. This seems to be a possibility that is worth exploiting and researching thoroughly to extend its ability in a form of beneficial symbiosis with human intelligence. However, we should be aware that **human intelligence is so much more than computation** of various sorts of intelligent behaviours and knowledge in any automaton. It is more than accumulated emotions, experiences and knowledge, and the resulting thoughts, which are limited, sparse and often egocentric and conflicting. Thus, I had the insight that **the great danger** was not and is not intelligent machines, despite what so many films such as the Matrix show us, but the immaturity, short-sightedness and possible degradation of the human intelligence, what I later call programmed intelligence, and an inability to cope with the enormous power placed in our hands by the techno-sciences, and in particular artificial intelligence.

The perception of this danger led deeper into an adolescent intuition, springing from a statement by Catalan priest and philosopher, Jaume Balmes in his Criterion: **truth is reality**. As I delved deeper into it, I realised little by little that oligarchies and institutions, religious, politic, economic and scientific, have always tried to seize truth in order to influence – or even to dominate – others in its name. I could not accept that reality could be submitted to any power of domination. Thus, I realised as a wonderful gift, that **truth, reality, could be nothing but pure freedom**. It was an insight into the fact that reality does not submit to any determination, knowledge, theory or model of itself; reality never repeats itself completely, always surprises us with its ceaseless advance towards novelty. In reality, nothing can be completely predetermined. Scientific knowledge is about reality, it is a high quality model of reality; it is neither reality itself nor is the unique form of intelligence, as will be seen later. Freedom is alien to scientific method. When science meets freedom, calls it randomness or chance. For instance, the choice between quantum states, when made by an electron, we call chance, not recognising the freedom of the electron. Nevertheless, freedom is present in the creative origin and in all of reality. For example, the theory of evolution cannot guarantee, that if we

were to go back in time, or to an identical parallel universe, the Sapiens species would appear on earth. Sapiens have always been, and still are, a wonderful continuous creation of this precise freedom of reality, which is the source of human freedom. This reality of freedom is **a spontaneous selfless fact without explanation or definition**, solely lived through. Freedom of reality is a mysterious powerful symbol pointing towards reality itself, especially for our time. It is the mark and warrant of anything being real. It is the antidote against the confusion between the real and the virtual accompanying the hegemonic power of information manipulation. It gives us the necessary perspective and corresponding clarity and courage to face a world in continuous change. It is usual to believe that reality imposes itself upon us, but it is different. It is the models of reality we create that impose upon us, that bind us. True reality sets us free. Only united by sharing reality's freedom can we ourselves be free. Therefore, we can be flexible, efficient and creative embracing our needs and interests in an ever-changing world; aware but not submissive to the power of domination, to desires, expectations and fears, and so free of the suffering this submission produces. Besides, this power of domination is a most dangerous drug seriously damaging creative intelligence.

Later I confirmed this discovery of freedom of reality by the study of the great heritages of human intelligence and wisdom, containing necessary teachings for the modern world. Most important of all, this creative freedom of reality is only realised and enjoyed in the freedom and creativity of intelligence, which is impossible to possess or to subdue. True intelligence is the agency of this freedom. Nothing can touch or kill that freedom. Furthermore, the exercise of this creative intelligence is self-rewarding, finds motivation in itself. As a child of freedom, creativity cannot be reduced to any model of it such as the powerful models of artificial intelligence, a mere sequence of causes or procedure; it has a spontaneous and unexplainable component. **Only creativity can realise this freedom. Only freedom carries the truth, love and beauty, the energy of intelligence. Freedom, intelligence, true understanding and order go together.** Thought, always conditioned, can never truly be free, and thus cannot seek the truth in reality. This personal discovery of freedom and intelligence led me to deepen my studies into it. Not to make a model of it but simply to help awakening it. Be aware that creative intelligence being primordial and free, no one can describe it- It is a living thing, moving, active. All we can say and think about it, even when contradictory, describes nothing, is just a pointer trying to help discover and live it.

Creative intelligence

Attributing intelligence exclusively to humanity, particularly to individuals, a minority of males, the rulers, has had terrible consequences all along the history of humankind. For instance, slavery, belittle women subjected to man, ill-treated animals considered witless, and all kinds of violence. This misunderstanding of intelligence underlies the societies of domination and exploitation. However, intelligence is not exclusive to humanity itself, but instead is the activity of reality itself, **reality's free creative agency, a universal or cosmic intelligence operating everywhere**, even in physics' elementary particles, as spontaneous, organizing and pure agency of the universal web of interactions. Interactivity, freedom and creativity are the marks of intelligence. Therefore, intelligence is free of any definition. Intelligence is mainly appreciated in its creations, especially life and humans, but it should not be confused with them. When these creations become fixed, they become a barrier to creative intelligence.

After our general model of reality, intelligence is material and so matter is intelligent. The material universe is the body of intelligence, the substantiated or determined appearance of intelligence. For instance, the human intelligence has a mutualistic reliance upon the body, particularly the brain. Changes in one affect the other. Therefore, the sensitivity of the body is a need for intelligence. Intelligence, as agency in the brain, has already deeply cared and improved the structure and activity of the brain all along its evolution. Intelligence is interaction, communication and cooperation, that is, a collective reality, so it is also the brain. For instance, speech, a central capacity of human intelligence, structures part of our brain. Furthermore, neurotransmitters, that fundamentally affect the entire functioning of the brain respond continuously to what a person senses, enjoys, knows, to what he thinks, and to what all this means to him. However they are not completely mutually dependant, there is an element of liberation in their relationship, as such the electro-chemical reactions in the brain, the basis of thought, are not all that constitutes the human intelligence, and changes in one influence, but do not determine completely, the state of the other. That is, there is always freedom present in every interdependency, as intelligence shows in its free creative acts and insights that are in some ways unexplainable. "Mens sana in corpore sano" was the Latin saying. Caring and learning about intelligence is at the reach of everybody as shown below, and is one of the more accessible ways of caring and learning indirectly about the brain. The healthy development, care and adaptation of the brain to age, even changing our mentalities from violent to peaceful, something so necessary to build a better society, the main task of intelligence, show the power of intelligence in maintaining our health. I

Intelligence is simple, without divisions, and because it is so simple, it can function in the most complex fields. The creative freedom of intelligence brings about diversity, ever-new forms of order, thus exploring all possibilities for existence and creativity, especially for life and its survival. Because it is free, reality's **intelligence is one and indivisible**, constantly in operation throughout the universe. If the ancient category of 'being' suggests and responds to the desire of permanence, of security, of knowledge, of certainty; creative intelligence instead corresponds to freedom and creative agency always in the present, an evident need in the actual world. Paying attention to it is the best way to deal with this ever changing world. Various forms of intelligence – of plants, animals, humans – are distinctions of the mind created by speech and thought. Among these various forms, I will focus on the human conscious intelligence that stands out. **The separation and individualisation of reality**, in particular assigning attributes such as intelligence to individuals, is characteristic of thought, and the psyche. In its need and search for permanence, security and purpose the thought creates a reference centre, the individual with its needs and interest that must be satisfied: my body, my needs, my house, my belongings, my security, my status, qualities, attributes, virtues, judgments, beliefs, fame, desires, ambitions, fears, sufferings... 'I', 'me', the root of division, violence and fear. This 'I', as a separate entity, the severed lonely needy self, is a creation of the intelligence of need, one of the two levels of intelligence we will see later. It seems to be the most important and real thing to us, very concrete, unique, omnipresent, always attracting all attention, but it only exists in our minds, as experience accumulated, reified and possessed by thought. In fact, it is a thought process, a psychological function for survival, the needing and craving level of intelligence. We should observe that self in operation without any choice, without any distortion, in order to learn about it. That's the transforming observation proper to liberation intelligence to which I turn latter. On its right functioning - not as separated entity becoming master, but dissolving the entity into a pure function serving free intelligence - depends humanity's mental health, nothing more and

nothing less. **Nothing in reality has entity in itself**, and everything is a crossing of interdependencies manifesting the whole of reality. Although there is a strong tendency to individuate or isolate a self-centred intelligence, we should understand the human intelligence not exclusively individualized, but see it as symbiotic agency. That is, intelligence as a collective force constituted through the intra-actions with all other forms of existence –each with its own autonomy and intelligence - within the unity, beauty and simplicity of the cosmic or universal intelligence. **In fact, only universal intelligence, the daughter of the freedom of reality, is truly real.** (I define intra-actions as primordial interactions that constitute each existence, as opposed to external interactions between already established existences). In fact, **intra-actions are primordial, and from them intra-acting existences or systems emerge.** Individuation needs a reason, to be explained, and is not primordial intra-action. Giving primary attention to intra-actions in the unity of intelligence rather than to individual systems means a reversal in our usual way of observation and formulation of phenomena. Intra-actions constitute each form of existence, its autonomy, its autopoiesis. Every existence intra-acts with the others by sharing in the universal intelligence, and the quality and extent of the intra-action marks the excellence and reach of the intelligence of each existence. Thus, we should understand the human intelligence as an agency in this general model of reality to access this web of intra-actions. **Intelligence is primarily collective and evolves, grows and extends through intra-action, communication and cooperation** between human, with the environment, and with tools and machines. In this symbiosis lies the power of human intelligence, not in the intelligence of individuals, even of elites, which are progressively impotent to face the complexity and uncertainty of current world. Intelligence distinguishes itself from individualised thought through its unity and collective intra-actions. The individualistic view on intelligence, so disseminated and used, is misleading; intelligence is in constant operation in the intra-actions. Without communication and cooperation there cannot be true intelligence. Furthermore, a supposed individual super-intelligence without a good capacity for symbiosis would become a monster, like Frankenstein's monster, in the popular novel; and this could occur to the promised singularity super-intelligent machines. In particular, to understand the future evolution of human and artificial intelligence, one must investigate its intra-actions, and how one affects the constitution of the other, starting with the human intelligence that creates the artificial.

For this I will consider **human intelligence from a humanistic and cultural perspective** complementary to the natural functional approach of the biological and cognitive sciences. Unlike most animals our biology is insufficient for survival. We are primarily a cultural species. The survival of mankind depends more than ever upon our flexible cultural capacities to change our current unsustainable life-style. I focus upon five powers of human intelligence that I call **Constitutive Creative Capacities**. They are: interest in reality, semiotic communication, subsidiary symbiosis, generalised research and liberation. These are the genetic heritage from millions of years of biological and cultural evolution. They are **the powers that we are born with, that continually constitute us as cultural animals. Only a free balanced intelligence allows living in what is actual rather than living in the conceptual or ideal world with its hypocrisies and deceptions.** Therefore, we are communicative and symbiotic intelligences; understanding ourselves goes together with understanding the natural, cultural, social environment. These five capacities are sufficient to face all challenges and create a good life for all. Removing all obstacles and denouncing their adversaries as well as promoting their social development from birth by permanent education should be our main concern. What is education other than helping the emergence and development of these

capacities of intelligence? We need an education without the hindrance of competition which engenders psychological fear with all its horrible consequences such as dominating will and violence. Furthermore, **to be concerned with free sharpened strong, unifying intelligence instead of divisive knowledge is to be concerned with the total understanding of humankind, peace and wellbeing.** Primary concern with intelligence and its unity rather than knowledge and its divisions, imposes nothing on people, rather makes them free and creative, open to concord and peace rather than discord and violence.

The creative hand

I use the human **hand as a symbol of intelligence's creative agency**, the hand that makes us human, the agent of anthropoiesis, a true creative act. Learning to learn or creative learning, the most important learning is learning about intelligence, about the way intelligence is learning all the time from its creations by means of its creative capacities. Not only this, but our survival and evolving identity, our social learning and creativity, are both dependent of human intelligence, dependent mainly on how we employ this hand, which is a particular form of the one intelligence, the child and agency of the creative freedom of reality. Because the correct exercising of this hand is self-rewarding – the beauty of human life - it does not depend exclusively on its uncontrollable success; **it can be ambitious and risky while enduring frequent failures.** I correlate each finger of this creative hand with a creative capacity. The mnemonic power of this hand and its fingers as symbols of intelligence and its creative capacities has helped me keep them in mind and to reflect their unity of action; and so I hope it will also help the reader. I present them very briefly, and then note some of the aspects of their intra-dependence. **Interest in reality: interest is the vector energy of the human intelligence.** Interest in reality makes the mind attentive and quiet, liberates it from the distractive flux of thought. I represent it with the index finger, the finger of attention, the one that points to things of importance that motivate and guide our actions. Interest is what makes the human intelligence a sensitive, emotional and evaluative intelligence. Only two facts must be considered in order to capture its importance. First, because the interest, instead of pointing to reality, to the common good, usually points to the individual or collective ego, it perverts the rest of the creative capacities, generating a society of domination and exploitation, where competition, jealousy, greed, acquisitiveness and aggression are accepted as a natural way of life; with its addicts to this drug of violent power that ruins true democracy. Second, **during the European Renaissance, the interest changed direction** and stopped pointing to the past to repeat it, and instead pointed to the future to create it. This change caused the second great cultural mutation of humanity, leaving the agricultural era behind. **Semiotic communication:** its first exponent is speech based upon articulated sounds, the signs that convey meanings about a referent either present or not. I represent it with the middle finger, the mediator and the axis of the creative hand. **Speech frees us** from the basic stimulus response mechanism for animal life, making us conscious, especially of our freedom. Between stimulus and response, we interpose speech, with its richness of meanings, the most wonderful of the human intelligence powers, allowing a full consciousness and opening the imagination so the human intelligence can grow beyond the limits. Semiotic communication should not be confused with the use of a given language such as computers do. It is not an individualistic power but a collective one, like the whole human intelligence. **It is mainly creative and metaphorical;** in fact, it creates metaphors continually: it relates expressions of meaning to the experience of one domain and then translates them to other domains, thus showing the unity of intelligence. Language is full of corporal metaphors, for instance I could say 'I see' to transmit to another person that I understand. Thus, the human intelligence is primarily a linguistic intelligence, as are the models that it creates, among them artificial intelligence, which differentiates both from pure animal intelligence. Everything that affects communications transforms human life. Therefore, it is important to thoroughly investigate the current impact of information and communication technologies on human communication. Being aware that real communication is an intra-action between bodies with

all their senses, **it requires the mutual full presence of those in communication** and involves in its activity the rest of creative capacities. For instance, without liberation or detachment of one's opinions, there cannot be true listening. It cannot be confused nor reduced to an interchange of information so prone to all kind of communication perversions like fake news. Furthermore, when social networking sites dominate communication, irresponsibility and egocentrism increase in the addict at the expense of a sane symbiosis. Beware of those who control communication for they dominate the world. **Subsidiary integral symbiosis:** this is life in its common capacity, **the capacity of cooperation, of mutual service and care**, which I represent with the ring finger. Together with communication, they constitute the human intra-action and with the environment, natural and artificial. The individual as an isolated entity is an abstraction of the mind. Nowadays, intra-actions with intelligent machines have become a must. Managing the intra-action with the environment is the most common feature of the hundreds of different definitions of human intelligence.

Individualism, self-interest, self-concern, is the perversion that modernity promotes after confusing it with the necessary individual autonomy. The proposed creation of trans-human individualism (i.e. cyborgs) is an example of the hazardous conflictive prevailing individualism, syphoning off those who can pay as superior. Individualism generates conflict, corruption, which ruins symbiosis and so intelligence, and then life becomes a misery, of loneliness. Here the capacity of liberation from individualism becomes necessary for a truly non-conflictive, empathic, altruistic and loving symbiosis. I call it subsidiary symbiosis to note that it can no longer be hierarchical as it was in the pre-industrial past. Creativity requires **each human organisation to have the maximum possible autonomy that it can exercise responsibly**, in intra-dependence with other institutions, beginning with the individual autonomy and continuing right up the United Nations. Subsidiary symbiosis can also help facing social complexity **Generalised research:** I represent it with the little finger, as it is the least developed and started grow systematically from the renaissance onwards, but is still restricted to certain specialities, specifically techno-scientific ones. **Questioning the known in order to truly understand, and open to the unknown in order to create**, is the true dynamic of the human intelligence in which there is no authority whatsoever, even authority of knowledge, in which there may be total failure.. Creative learning is this constant movement of research from the known to the new unknown without accumulating, but keeping intelligence fresh. Research and true learning are inseparable; otherwise, would simply have knowledge acquisition at the reach of machines. There is no endeavour that the researcher cannot productively stick their nose into. The fear of risk, of what they will say in the face of mistakes and haste, are the primary obstacles to the research attitude. Currently, the research attitude is not only necessary in a limited number of specialities, but in all activities and by everyone, if we do not want to end up displaced by machines, more powerful than us in the linear use of knowledge. **The capacity of liberation:** this is the most specific and powerful capacity of human intelligence. It originates in the freedom of reality; it is unexplainable, irreducible to information processing. Understanding that liberation does not mean denying attachments and secluding ourselves, but instead embracing these attachments while not submitting to them. I represent it with the thumb that the Romans previously used as a sign of life or death with reference to the gladiators. Now it refers to all of humanity. **It is the ability to end all submission and fear, both internal and external, liberation from suffering.** Liberation from what is internal or relative to the 'me' the ego, constituted by desires, expectations and fears. That is, free of the bounding pursuit of pleasure and the inevitable pain that comes with it. Also is the liberation from our submission to emotions, feelings, knowledge and thoughts. It is the hygiene of the mind liberating it from the accumulated past, the 'me', meeting everything anew, from one moment to the next. Especially when the mind submits itself to the masses of propaganda and information consumerism, the new way to create slaves. Mental hygiene needed for personal and social health as much as corporal hygiene was in the past. This liberating capacity also allows us to free ourselves from external submission to the mechanisms of domination and exploitation. For instance, future behavioural prediction, which leads to domination over the population made possible by artificial intelligence technologies such as Big Data, as will be explained later. Therefore,

liberation is the most powerful and crucial of our capacities. It puts in contact with the origin, the source of energy and love. It allows us to look at things in the present, as they actually are, free of distorting conditionings such as fears, desires or expectations.

Intra-dependence between the creative capacities: we cannot properly understand or exercise these capacities without using them mindfully of their intra-dependence: the assistance of the other capacities in the continual functioning of each of these five capacities. This is the unity of intelligence, which we cannot find in individual's knowledge, as it is often diverging and conflicting. So, without interest, the other capacities lack the energy to function. Without the proper functioning of the rest of the capacities, especially research and liberation we cannot discover our true interest, and interest is reduced to animalistic instincts, and moved by desires, expectations and fears; it is no longer directed towards reality but rather towards the ego, causing division, conflict and violence. It becomes short-sighted and selfish, corrupting the rest of the capacities. Communication can no longer be sincere, symbiosis becomes domination, research is reduced to the service of the highest bidder and liberation makes us insatiable in our greed. However, liberated interest is the immense loving energy of intelligence. Common interest, communication, symbiosis and the liberation of the individualistic selfishness makes team research and creativity possible, which we should value much higher than individual research in a world that is so complex, uncertain and in perpetual change, where the individual becomes increasingly impotent. This would reduce the pressure to increase productivity of individual research, so pernicious to the mental health of researchers as well as the quality and creativity of their work. A few years ago, a study on the quality of publications in medical journals revealed that eighty-five of published results were not entirely reliable. Research must be directed by a strong interest in reality, compassion and love for one's subject rather than pure curiosity. Curiosity is easily placed at the service of plutocracy and imperialism, as the history of the techno sciences shows. Nowadays, it allows universities to be managed as businesses. Curiosity can cure cancer as well as create the atomic bomb, can go to the moon and leave malaria research in second place. To summarise, we must stress the importance of the capacity for liberation, the clamp of the creative hand, which **allows the other creative fingers to work to their greatest capacities.** That is the central role of education. Interest can reach its greatest potential— unconditional compassion and love; communication can be absolutely sincere and trusting to the point of silent communication or communion; subsidiary symbiosis can become unity in love, care and service; research reaches the pinnacle of team creativity and is placed at the service of all of humanity and life in general. This highest level of intelligence is the agent of the mystery of love and freedom of reality. Further, to this free loving intelligence, perception of facts brings spontaneous action, so avoiding the intervention and tendency of thought to argue and postpone action, or even substituting it with an argument. These capacities for creative intelligence are the true human and peaceful powers, the only powers available to everybody to overcome division, and so conflict and violence, between cultures, societies, groups and individuals, each attached to different habits, interests, forms of belief and knowledge. To engage deeply in the harmonious development and command of these intra-dependent creative capacities, is the condition for understanding the character of our epoch **allowing the mastery of ourselves and society and therefore allowing for humans to flourishing.**

Two levels of human intelligence

As mentioned before, intelligence, the agent of reality's freedom, is only appreciated in its creations where it operates, especially in the continuous creation of life and humanity. Now I propose to distinguish two levels of human intelligence, two paths of this intelligence, two aspects of living from accessing this one reality. I introduce them succinctly through a series of points. The first level I call the **Intelligence of Need, a survival intelligence of needy subjects in a world of objects where they satisfy their needs.** That is, the intelligence of utility, of birth and death, of hunger and thirst, of pleasure and pain, of means and ends, of space and time, of becoming, of evolution, of cause and

effect. This is the intelligence of thought, which tends to cling to patterns of thinking. It is the intelligence of the observer and the observed, toward a reality conceived as being before us, separated, consisting of temporal external subjects and objects relative to our environment, relative to our needs, interests and presuppositions. An intelligence dependent upon our senses and capabilities –especially language - and supported by instruments and machines. **It is an intelligence based on thought processes, loaded with past experiences, and endless perusal of objectives in time. It creates whole cultures, as well as increasingly complex and accurate models of reality,** theories and all kinds of ideas, knowledge, tools, instruments and machines.

These models can be extremely comprehensive and powerful, in particular those of the technosciences. They provide an access to reality which is necessary to us. Moreover, it is so powerful and dominating that we tend to identify the models with truth, with reality itself, thus overshadowing the fact that reality cannot be fully captured by any model (as noted earlier, this I refer to as the freedom of reality). This confusion between reality and its models has led to talk of a pluralistic truth, different in each culture, rather than rightly talking of pluralistic model or access to reality. No matter how complex, these are like maps or pictures and, in essence, no different than simpler models, all of them being very necessary and actual accesses to reality. For example, the model of a tick: a model of reality limited by its two senses, which capture the heat and sweat of mammals in order to parasitize them - all a tick needs. In this same vein, we should avoid considering knowledge as a discovery, as a precise description uncovering a reality already structured independently of us. **What we often call discoveries, are actually the creation of our knowledge, for which we are responsible:** models created by this powerful intelligence of need, today supported by sophisticated technology. Full awareness of this responsibility of creators implies the need of a well-developed intelligence of values as part of the intelligence of need, as will be seen below. If not, the confusion of reality with its models, of intelligence with the complex thoughts it crafts, leads us to seek security in knowledge, instead of realising that security inherent to free intelligence does not lie in the models, no matter how refined, but in the liberating capacity for intelligence, that is the second level of intelligence to which I turn below. Therefore, **the common misleading attempt to completely control reality by means of knowledge** entails strong attachments to our models as possessions, can undermine our powers of freedom and creativity, and is often the cause of all sorts of suffering, conflicts of interest, as well as violence.

Depending on the degree of intensity and priority given to each of the creative capacities referred to above, we can distinguish **two primary uses of the Intelligence of Need: functional and axiological.** On the one hand, **functional intelligence:** the instrumental abstract intelligence specific to the technosciences. It deals with the world of phenomena, objects, tools, instruments and machines, where interest takes the form of curiosity about the “how” of things, the functioning of the world leaving aside any other consideration. Communication creates the functional-mathematical meta-language based upon measurements, magnitudes and calculations. However we should not forget this meta-language depends implicitly on natural language as general context. Symbiosis is simply collaboration; research becomes highly specialised, even reductionist, and methodical; and liberation is limited to abstraction of qualities and values that could get in the way of interest in the functioning of reality. Abstraction is a fundamental and key creative activity in technosciences: in the face of a complex phenomenon it allows selecting the variables on which we should focus our attention, making abstraction of the rest. This creative abstraction method of functional intelligence is a wonderful and powerful achievement of humanity. Due to its enormous success, it **is currently**

the most developed form of intelligence and it creates machines in order to extend its reach. However, the things abstracted such as values do not disappear, they are still there, so, no matter how developed and useful functional intelligence is, it lacks sensitivity (being purely abstract) and without the other forms of intelligence, is not enough for a meaningful life.

On the other hand, we have the **axiological intelligence centred on the creative capacity for interest in reality**. This is the intelligence of body and heart, of meaning and beauty, of qualities, purposes, values, and ends, of humanities and fine arts. All these are forms of intelligence recreated and acting in the present moment, rather than forms of knowledge to be imposed. For this intelligence interest is mainly sensitive, artistic, evaluative and communal. Through communication it continuously creates or updates the stories, and ideologies, that motivate and guide actions. Central to it are integral symbiosis, social cohesion, collective activities, the sense of universal interdependence, the sense of team, or mutual care. Its research is similarly mainly sensitive, artistic and axiological, attentive to self-awareness. Its liberating capacity frees us from established values, enabling the creation of new values to face new needs that arise due to techno-scientific growth. Liberation is a must for axiological creativity and is of utmost importance in today's ever-changing world.

Axiological intelligence is an intelligence of the contrasts through which our senses operate (e.g. light vs darkness), in particular the contrasts between values and counter-values (e.g. good and bad). Primordially, it spontaneously senses what is bad for us (e.g. danger), and propels us to what we sense to be good (e.g. safety). Furthermore, it shows us that often the best way to attain a value (e.g. attention) is to confront its counter-value (e.g. distraction), which includes addressing its nature and tricks (e.g. indolence, negligence and self-concern). The same could be said about selfishness or violence as counter-values. That is, inquiring in order to be fully aware of the counter-value we can free ourselves from it and so see the true value spontaneously (e.g. by inquiring and confronting falsity we open ourselves to truth). **By becoming fully aware of the counter-value we come to the value**. This is not a conceptual or ideal operation of thought-opposing concepts, but an actual realisation of free sensitive axiological intelligence. Values are not concepts but actual effective actions. To create new values we need to liberate them from attachments to the established, mainly conceptual, values. Teach this creative axiological intelligence is the true way to teach responsibility and character to live in this ever changing world.

Although functional intelligence, particularly artificial intelligence, can simulate the working of values, it lacks the sense of contrast of axiological intelligence. In fact, artificial intelligence lacks sensitivity so it is not comparable to human intelligence. **Axiological intelligence cannot be reduced to functional intelligence** due to its different ways of working.

Axiology should not be considered a domain of knowledge but a domain of intelligence, of action. It cannot be reduced to a series of ethical principles, morals, or values. Erroneously considered as a fixed set of values or virtues inherent in a supposedly given human nature, **axiological intelligence has been underdeveloped** and neglected as creative intelligence. Its creativity is necessary to deal with a continuously changing world, its new needs and challenges and specially to face intercultural relations in a global world where conflicts between values of different cultures arise continuously. Axiological intelligence has been in crisis since the Renaissance and has been incapable of fulfilling its duty to manage the growth, new needs and social impact of the technosciences, leaving them

mainly in the hands of plutocracy and imperialism. For instance, the social ideologies of the nineteenth century were too rigid and authoritarian to guide this dynamic impact of the tecnosciences. So, the enormous economic growth and countless benefits brought by the rise of the tecnosciences have not been distributed according to the principles of an updated social justice. **The fostering of axiological research in collaboration with the technoscientific research** has become an urgent need to face the social impact of the tecnosciences. Now, in front of the very dangerous crisis of humanity we suffer, it is a terrible short-sighted policy to continue allowing that technoscientific research absorbs most of monetary investments, leaving aside and not devoting enough attention and resources to the research on axiological and liberating intelligence, presented below. This should not be done a posteriori, as is still the case, but hand in hand, both foreseeing, directing and adjusting the impact of the tecnosciences and their products and services. For instance, a much-needed task of axiological intelligence is to decide about artificial intelligence, about what it is right to automate and what not to, rather than leaving the decision to functional intelligence, which is mainly concerned about efficiency and dominated today by economic considerations.

The second level of intelligence is what I call **Liberating Intelligence**, when interest is love, communication is silent, symbiosis is union in love, investigation is self-awareness and liberation presides. **It allows us to connect with and embody the freedom of reality.** It is humble, unencumbered, sensitive, immediate, silent, non-temporal and radically free. Liberating intelligence is the highest form of intelligence and the real power of humanity to accomplish a true happiness. It is the second level because our starting point is always a full awareness of the first level, the initially selfish intelligence of need. The following elements point and invite to its discovery:

-Through permanent education, we should **recover the teachings of millenary worldwide spiritual traditions of liberating intelligence**, learning from them for our own time. These offer pointers to discover and come to the unity of reality and the freedom of liberating intelligence, rather than beliefs, knowledge or recipes for a good life (which are products of the intelligence of need, and not of liberation).

-Whereas the intelligence of need is the intelligence of models on reality, the liberating intelligence is the intelligence of immediate facts, of truth, and of reality itself. **It liberates us from making absolute the creations of the intelligence of need by just attentively observing them without observer interference or the ego making judgements**, i.e. it liberates us from thoughts and distinctions such as: subject and object, the inner and the outer, or 'me' and 'you' – distinctions which become conflicting separations or divisions. Through this liberation it allows the unity and joy of intelligence. It liberates us from identification with the intelligence of need and with its models of reality, such as the ego. It is a spontaneous immediate, pure, empty and creative intelligence. It is not about knowledge and thought, like the intelligence of need. It comes about with fully present attention and direct observation, without the separation of a 'me', without the self-centred movements of thought and its ambitions, competitiveness, fallacies, loneliness, fear, jealousy, despair, anxiety, guilt. It entails observing without judging, dissolving conflicts and suffering, and embracing happiness, which is the root of its power.

-It is thus **the main source of brain and mental health**, as we avoid becoming slaves of our emotions and thoughts. When not ignored, its liberating agency transforms the brain, making of it an instrument of love, peace and joy. It is the intelligence of the non-temporal present: neither of the

past, nor of the future, thus free of time. It is precisely through embracing this free intelligence of the present, of what is real, that we can liberate ourselves. Therefore, this innovation in mental health brought by liberating intelligence, together with its benefit in a wide range of contexts, warrants serious attention from all institutions, not only social but also economic. For instance, the number of sick days lost to self-exploitation, stress, depression and anxiety is rising continuously.

- Through its simplicity we connect with the origin, with the source of creativity, with unity and wholeness, with love, with joy and peace, with compassion, with wisdom. **It connects us spontaneously with reality without the mediation of words, knowledge or thoughts, without divisions** or separations like the observer-observed. It is pure observation without a 'how' or methodology, without the will, without results, without good and evil, without causes and procedures. It is like enjoying a flower or a sunset without the interposition of thoughts, without the mental separation from that reality, without identifying 'me' and 'it'. It allows a fresh spontaneous observation and understanding without divisions, without the ego with all its conditionings and accumulated experiences. This is a difficult but worthy practise in human relations, in deep listening and silent communication, realising the unity and beauty of intelligence, without a separated me, meeting the other directly without the interposition of images or thoughts about her and me, the most powerful way to address the root of conflicts.

-**The liberation intelligence is specifically human:** a profound level of human intelligence, centred upon the capacity for liberation, impossible to describe or model. It infuses freedom and quality to the intelligence of need, and curbs its tendency towards domination and violence. By allowing us to become more aware of the intelligence of need, it facilitates its understanding and proper functioning. It also helps us avoid unintelligent thought and the suffering of a constantly thinking intelligence of need, both in its functional/tecnoscientific and axiological/sensitive realms, which tend to dominate intelligent activity. **The intelligence of need should be active only when required, rather than dominating the mind, impeding the quietness needed for liberating intelligence to operate. That is one of the most important challenges of humanity, on which depends our survival.**

-Therefore, it is misleading to treat intelligence mainly as a means of production, of controlled innovation. **Creativity, at its best, comes unexpected, unplanned, as an act of freedom. It emerges without the control of the self, as the will to control kills it. Liberating intelligence is nothing related to the 'me', nothing to acquire,** nothing to discuss, nothing to be done or to achieve. Rather, it is a subtle selfless form of human intelligence appealing for a healthy intelligence of need, bringing quiet enjoyment of spontaneous, selfless and loving acts of daily life: an intelligence of full awareness, the intelligence of insight.

-Liberating intelligence is always operative, and **when it goes unnoticed, it is ignored, or dismissed by a self-centred intelligence of need, fuelling the latter's insatiable greed.**

-**We should not confuse liberation with free will,** the ability to choose between different possible courses of action unimpeded. Free will as well as will in general, belongs to the intelligence of need and its psychological mechanisms. Only spontaneous action emerging from direct contact with the freedom of reality, from clear understanding, from mature liberated intelligence of the present, from insight, is truly free action, not to be confused with choosing among different options.

-Above all, Liberating Intelligence gives us the sense of reality, of what is untouched by time, by knowledge or by values; that is, a sense of freedom. **It puts us in direct and immediate contact with the unknown** and connects it with the known.

-**The achievement of integral symbiosis** among people and with the earth cannot be found in knowledge and thought, and neither a “theory of everything” integrate the diversity of methods and knowledge. These are divisive means and tools of intelligence, always fragmented in different subjects and disciplines, very complex, conditioned and conflictive. The harmony resides in the unity and clarity of intelligence, specially liberating intelligence, the silence of the ego, individual and collective, the end of fear and violence resulting from division.

-Only from these foundations can we face fundamental human facts like division and violence based on the self-centred intelligence of need. **Only the generalised insight of liberating intelligence can reverse the world's violence into peace, by bringing division to an end.** It makes us feel one with the whole reality by liberating us from the will, from desire, from time, from all division, from the ambition to become somebody, the craving for future fulfilment. **Furthering into it deeply, with great interest, is actually the essence of meditation,** the best way to face death, overcoming the division between life and death and, thus, the fear of death, depriving death of meaning. Together we are this one mysterious freedom of reality, rather than separated individuals identified with the models of reality we create, especially the ego. In the words of Albert Einstein: “The fairest thing we can experience is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science”.

-Meditation, contemplation of nature and beauty on the one hand, and unselfish loving action on the other, are two specific powerful ways of exercising liberating intelligence. In it, human intelligence finds the energy, peace, rest and unconditional service and enjoyment of life. **Only through it, the cleansing of the mind from the accumulation of experience and knowledge can be spontaneously carried out**— making it free, fresh, continuously reborn, quiet and peaceful without conflict, so important to create a new culture of concord in today’s ever-changing violent world.

-While the intelligence of need demands strong brain activity and focus, liberating intelligence requires the quietness of the brain. Therefore, the hegemony of the intelligence of need is an impediment to liberating intelligence. Although covered by the intelligence of need with its constant demands and too often unconscious or half-asleep, waiting to be discovered for a full awakening, liberating intelligence is always operative, i.e. it can surprise us with “eureka” moment while we enjoy a bath. In complementary contrast to intelligence of need, the liberating intelligence is not a model or theory-dependent goal-oriented intelligence, it has nothing to achieve, to struggle for, nothing to know, produce or accumulate. However, it gives to intelligence the freedom for a truthful observation of fact and action without presuppositions or expectations. **It allows us to listen to each other without interposing accumulated images of each other,** without divisions, i.e. ‘I’, ‘You’ and ‘It’. When there are goals and the ‘me’ present, or when we fixate ourselves with a theory, no matter how unselfish, sublime or transcendent, then the intelligence of need dominates the action, rather than liberation intelligence.

-Only the liberation intelligence, with its immediate understanding of the present facts **dissolves the very harsh problems of life such as fear, sorrow and violence.** Liberation does not come with knowledge but with strong loving interest in the freedom of reality. It is inquiry into the unknown in

communication with other inquirers. Liberation allows us to enjoy the flexible, balanced, harmonious and beneficial exercise of the constitutive creative capacities, that is, intelligence without divisions, fragmentations like the ego, the self as an entity apart, and its conflicts. Therefore, on the one hand, it lets intelligence of need go further than just thinking, to work with free insight, and create high quality models of reality without nailing them down. On the other hand, it avoids becoming what I will next very briefly describe as programmed intelligences. Its liberating powers make it possible to not become or even remain attached to the models functional and evaluative created by the intelligence of need. It avoids forcing differences into separations and wanting a complete control of reality by means of models, with all the conflicts and suffering that entails.

-In a healthy human intelligence, there is no opposition nor be competition between need and liberation. They go together acting in the present. One has not to choose between the two. They are two aspects of the same indivisible intelligence, need being obvious and liberation subtle.

Liberation mainly manifests itself when intelligence functions virtuously, without creating division and so without violence.

-The quieter we are, the more active liberating intelligence can be, and then the better the intelligence of need can function logically, effectively and sanely with knowledge, without becoming an end in itself. Liberating intelligence makes the intelligence of need flexible, effective and creative. This becomes clear if we see intelligence as a collective reality. That is, liberating intelligence allows the intelligence of need to evolve by allowing it the creative freedom necessary to expand and create new models of reality, opening new possibilities for human life, which can be for better or for worse. But as mentioned before, **above all liberating intelligence is immediate access to the creative freedom of reality , to one origin, to the beautiful and happy home of humanity.**

The need for harmonious intelligence

Specialities, so necessary in our complex world, mean fragmentation of knowledge, possible attachment to it, and division to the point of possible conflicts. Knowledge, no matter how large and well developed, cannot be the foundation of human life. However, that would not be the case if we see intelligence from where knowledge emerges through the creative capacities of intelligence, especially communication and symbiosis. Therefore, knowledge should be at the service of creative intelligence rather than the other way round. We can all join and cooperate in the unity of intelligence. Everything, even the unknown, can be approached from the three dimensions of intelligence – functional, axiological or liberating. Due to **the unity of intelligence**, in whatever form of intelligence the other two are operating. There are disciplines such as Medicine where this unity is clearly necessary. No one form of intelligence is reducible to the others. For example, functional intelligence is not alien to values and beauty, not axiological to the findings of functional intelligence and its model of the universe. The technosciences obey not only functional intelligence but also depend on axiological intelligence, which allows them, on the one hand, to deal with the background assumptions implicitly made by functional intelligence. On the other hand, it addresses the achievement of values leading too social well-being in general and in particular a strong team symbiosis, so necessary for current research and large organisations. Liberating intelligence makes clear the relative nature of the other two, so avoiding their absolute dominance. For instance when functional intelligence becomes scientism, there is a strong belief in science's unique power to describe and explain reality as it is, rather than being a model of it. Functional intelligence should be

aware of the role of the other two forms of intelligence in it, particularly aware of the primordial freedom of reality. Liberating intelligence not only allows a greater power of abstraction in the other two but also allows them to use their creativity and pure selfless interest in reality to the maximum by liberating both functional and axiological intelligences from the seduction of selfish individualism and powers of domination responsible for terrible social inequalities. Without it, knowledge, moral norms, declarations of principles, value postulates and laws, no matter how well thought out and impeccable they may be, quickly become perverted under this strong powerful seduction. Only liberating intelligence allows interest, the energy of intelligence, to become unconditional love and so avoid the perversion of the other two forms of intelligence. Besides, greedy consumerism makes our life-style unsustainable. Furthermore, only liberating intelligence makes us truly free, it liberates us from fixations, determinations or self-determinations, divisions and conflicts caused by attachment to knowledge for the purpose of domination and exploitation. In particular, awareness of axiological and liberating intelligence could improve the working of functional intelligence, overcoming the reductionist credulous attitude of scientism and its narrow worldview centred on matter-energy and information. Liberating intelligence makes us extremely flexible, efficient, highly creative, and able to work in strong teams and therefore well adapted to our world that is so complex and in continuous change. There is an urgent need for research into liberating intelligence, especially the way it operates in the other two forms of intelligence. **Each form of intelligence is like a voice in the harmony of intelligence**, liberating intelligence being the bass, the necessary foundation of the harmony assuring as well as enhancing the beauty of the other two voices. Strictly speaking, only harmonious intelligence, operating without the sense of division is true intelligence, not an idea but the fundamental experienced fact, as it is the mastery of life. Only it allows a true worldview and action in the world. For that functional and axiological intelligence, the intelligence of need should be at the service of the flourishing of liberating intelligence. The intelligence of need then works only when required, logically, creatively, sanely, objectively, healthily and without violence. Creating new harmonies between these three voices for each situation, here and now, is the greatest endeavour of human intelligence, goodness, felicity of life overcoming confusion, disorder and violence. As in all good harmonies, the dissonances must lead and reinforce the consonance. . This is the task before us: to live a fully harmonious intelligence, easy but necessary, a question of life or death, and we have from birth the mentioned creative hand, which is all we need to accomplish it. This creative hand reminds us that intelligence is a collective fact lived in communication and symbiosis. However, the very dangerous current battle between autarchic states, especially between the USA and China for the leadership of technosciences as power of domination, shows their misunderstanding even ignorance of the real efficiency and beneficial power of harmonious creative intelligence, incompatible with domination. **Europe for its people in subsidiary symbiosis, not that of the old autarchic states controlled by economic oligarchies, which suffered so much as result of that ignorance (i.e. two world wars) should take the lead in harmonious intelligence.** Not to colonise as in the past, but to help accomplish true democracy in the world, creative democracies, the cultural mutation of humanity initiated during the European Renaissance, as explained briefly in the conclusion. In addition, smaller countries such as Catalonia, which suffer at the hands of larger states, are the most motivated to perform this mutation.

Lamentably, humanity has not yet reached being able to live a fully mature balanced harmonious intelligence in its three forms. Even now, in the so many narratives about the Fourth Industrial Revolution and their predictions of silicon intelligences superior to human ones, there is a

misunderstanding of what intelligence really is. We cannot reduce it to mere thinking by individuals forgetting the unity of intelligence and its intra-active character. Precisely, the range and quality of this intra-action marks the quality of intelligence. **The historical imbalance and discord of intelligence** was even more accentuated from the European Renaissance onwards, the aforementioned second great cultural mutation of humanity. Since then, religious traditions have not seen in the growth of the technosciences the need or the opportunity to encourage a regeneration of axiological and liberation intelligence. Progressively accelerating exponential growth of the technosciences, the engine of material progress lacked an equivalent growth of axiological intelligence, whose main concern is social justice and well-being. Nor was it founded on the social practises of liberation intelligence, concerned with happiness by freeing us from all submission; both intelligences are needed in order to meet the social impacts of technosciences products and services. Therefore, functional intelligence was practiced unaware of the other two forms of intelligence. I must insist, instead of a beautifully powerful harmony between the three forms of intelligence, a strong alliance between technosciences, plutocracy and imperialism has been dominating the world since the very beginning of the cultural mutation and it is stronger and more dangerous than ever. Harmonic intelligence would create a new kind of technoscientific practice, democratically accepted and managed at the service of worldwide social justice and care of the planet, liberating it from reductionist scientism and the aforementioned alliance. From a fundamental perspective, **most of the crises we recurrently suffer**, notably the multiple ecological crisis that actually threaten life on earth are due to the disharmony between these three dimensions of intelligence. In other words, the near hegemony of functional compared to an underdeveloped axiological intelligence, which is in crisis, as well as almost-ignored liberation intelligence. Although functional intelligence must have a say in every human matter, its own method of abstraction limits it, it should not be the sole voice, and neither should we search in it for the solution of all of our problems; additionally, not all that we can do with functional intelligence, should be done. The causes of our crisis and degeneration are multiple and the need to divert the curse of humanity's destruction is urgent. I will now focus upon the near ignorance of liberation intelligence. We should be fully aware that the maturity of intelligence and so human wellbeing by being sensitive to the whole process of living without deceiving ourselves depends on the awakening of liberating intelligence through education, understood as helping to flourish what is already there. Furthermore, in a world so attached to mechanical thinking, of humans and machines, liberation intelligence is more necessary than ever to avoid becoming a programmed intelligence and so is necessary in order to be able to enjoy a peaceful life

Programmed intelligences

The main adversary to the social flourishing of harmonious intelligence is the society of domination and exploitation, a violent society organised in autarchic states apparently democratic but under control of economic oligarchies with the help of political parties and the media. It is the result of a perverted exercise of the constitutive creative capacities, particularly the ignorance of liberation intelligence. Only by being fully aware of this basic corruption, of its falsity, an unacceptable counter-value, will we have the great energy inherent in liberating intelligence to accomplish the new value, the creative democracies presented below. The pressure of poverty due to terribly unequal distributions of wealth in these societies is one of the main causes of the progressive decrease, from birth, of the human potential for freedom and creativity, the gifts of liberating intelligence. It has an inevitable consequence, the immaturity, disharmony or even

degradation of human intelligence: **war is the greatest of world industries**; the annual budget of the Spanish Army alone is double that of the United Nations. Advertisement is the second greatest worldwide industry, focusing on the manipulation of the human mind; even political leaders are too frequently products of marketing, showcasing the effects of a lack of freedom. Thus, the intelligence of the social majority becomes short-sighted programmed intelligence. Instead of conscious practise of all creative capacities, investigating the direct perception and evaluation of dynamic facts, which indeed is the central activity of intelligence, it becomes mechanical thinking, action and reaction, the proper domain of intelligent machines. **This mechanical thought** revolves around the memory, of accumulated experiences and knowledge; a thought that is primarily self-centred, short-sighted and driven by desires, expectations and fears. This thought projects the past onto the future, rather than perceiving and enjoying the freedom and continuous novelty of reality. An intelligence strongly bonded to memory and routine does not enjoy real freedom and creativity, and so gradually atrophies to become a crippled intelligence. This programmed intelligence divorces itself from true free creative intelligence and installs itself in the acquisition and management of feelings, knowledge and skills, and is shaped by them; in the narrative of a given culture with which it identifies, real freedom and thus true intelligence are both reduced. This identification makes the mind itself feel fragmented, as well as separated from others, prone to conflict with other forms of culture. Programmed intelligence does not truly use the full capacity of the brain and so it degenerates. Therefore, programmed intelligences are weak and not fit to face the continuous change of the current global multicultural world, easily manipulated by the power of domination, particularly by those who control information, as explained below. Indeed, there is a **vicious circle between intellectual and economic poverty**, with one increasing the other. We need to convert this circle into a virtuous circle where improvement in the distribution of wealth and the flourishing of harmonious intelligence through permanent education, go together and energise one another.

For awakened, harmonious, creative and free intelligence, information technologies, particularly artificial intelligence, are a great opportunity for the dissemination of knowledge and learning and the broadening of basic social participation. In other words, they can help to extend creative capacities of intra-action like communication and symbiosis, and increase the possibilities for work and research in dynamic teams as well as in teams of teams. Artificial intelligence can also free us from unexciting tasks that we already know in order to allow us to concentrate on truly creative endeavours. Thus, it contributes to the growth of human intelligence and democracy, with the immense benefits that that brings. However, these **technologies represent serious dangers for immature programmed intelligences**. Among others, they are an easy prey for the new forms of dominating power. The vulnerability of immature programmed intelligence to the power of imposition is nothing new in the history of mankind. Domination has always thrived on the peoples' ignorance of their innate creative intelligence, in particular liberating intelligence, their true power for achieving a good life. But now this domination, the main adversary to the flourishing of harmonious intelligence, is more subtle than ever. I will only mention three hindrances to the development of the harmonious intelligence. First, people become increasingly addicted and overly stimulated by technologies of information. And so, they **become exposed to behavioural scrutiny, prediction, control and eventually alteration**, in a certain sense programming our behaviour, and reinforcing our programmed intelligence. And they are for the benefit of those who invest in internet platforms with data extraction technologies such as Big Data. Google knows far more about people's future behaviour, those they call 'users', than those people indeed know about themselves.

So, it sells these predictions and makes huge profits from them. So, the power of domination is no longer identified with the possession of land as it was in the pre-industrial era, or later with the ownership of the means of industrial production, but now with a kind of possession of immature programmed intelligences, through intelligent machines allowing the prediction and the modification the behaviour of the programmed intelligence. Second, at the workplace, **programmed intelligences are exposed to competition with intelligent machines**, more efficient than humans when simply applying acquired knowledge. For example, programs such as Watson can easily access and learn from many sources of information, such as clinical records of large numbers of patients in order to make increasingly accurate medical diagnoses. However, to a competent physician, medicine is much more and so different to just applying information. A third announced threat is the so-called singularity of **super-intelligent autonomous machines**, potentially beyond human understanding and control. To face the possible negative social impacts of these, attention has been focussed on how intelligent machines should be built; keeping them aligned with human values, to become what are called ethical machines. It looks for machines that obey a specific ethical in order to make them more beneficial, robust, reliable, easy to inspect, and safe. This is important, but insufficient, particularly in the face of autonomous intelligent weapons. There are enough cases of similar diagnoses and remedies applied to much simpler problems with few results. For example, the short-term profit model that we have created for transportation is not only unsustainable but causes more death on the road each year than all current wars together. As said before, the key to an intra-action between human intelligence and technology that is beneficial for all, particularly artificial intelligence, is to use permanent education to reach a mature harmonious human intelligence with a focused attention on liberation in the majority of the population, allowing their **wise democratic intervention on all important decisions, especially technological development decisions**. This democratization of the techhnosciences would change them profoundly for the benefit of the whole ofl humanity. For this, technoscientific research and application projects should be assessed by axiological intelligence experts in collaboration with technoscience experts, and made comprehensible to citizens, not in its details but in its objectives, means and requirements, dangers and benefits, allowing democratic intervention in research and development. Furthermore, the collaboration of technosciences and axiological experts is essential for creating and maintaining strong healthy research and development teams, so necessary for efficiency in the face of complexity. Above all, there is a much-needed mutation of our cultural species. It is not a utopic thought but evidence resulting from a clear intelligence of the actual world, that is, of ourselves, of our imbalanced intelligence in crisis; a must of which hangs the survival of humanity. Therefore, the key, as mentioned before, is a mature harmonious intelligence active in the majority of population, removed of all impediments to the natural flourishing of something we all have from birth, the powerful liberating intelligence and the unity it brings, that is, the inherent pluralism of creativity without division, conflict and violence.

Conclusion: a mutation of a cultural species

Freedom and creative intelligence are not concepts but two powerful symbols pointing to reality itself. They are the most adequate foundation to achieve the mutation of cultural species initiated in European Renaissance. In order to accomplish this mutation we should clearly understand that: past and future are the realms of a dominant hegemonic intelligence of need with its conflicts and violence; this new culture should be a strong culture of the present, a peaceful culture founded on liberating intelligence. First, we must put our totally free, creative and harmonic intelligence, as well

as its education, at the centre of human life. Humanity's historical great mistake has been and still is to take knowledge as if it were all that is important. Intelligence should be the key rather than knowledge accumulated over the ages and thoughts - the so called Knowledge Society, which are prone to manipulation by powers of domination and used for the depredation of nature as well as the imposition of behaviour upon people. Instead of dominating power, we should understand **creative power to be the true human power, the only one capable of a peaceful creative revolt to break away from the society of exploitation with the corruption it brings.** We must also learn to put production at the service of creativity instead of the other way round. Reversing the current economy: from an unsustainable taxing productivity-consumerism information economy at the service of plutocracy, to a **self-gratifying creativity educational intelligence economy** at the service of life. This new economy can be sustainable and even austere and not centred around production and consumerism due to its main assets of efficient and self-rewarding permanent education and creativity. The reward would come with the enjoyment of the activity itself, so it is not completely dependent on the economic results, on products, their marketing and consumption. For instance, true artists do not let their dealers dominate them. Besides, the world of business which promotes the use of creative intelligence in the workplace and develops an understanding of good practice, should bring enormous benefit, increasing efficiency and employees' mental health and thus reducing sickness and absence. Therefore, government departments should encourage by all means available to them the development of harmonious intelligence. We need an education, an economy and politics that are truly concerned with the flourishing of creative intelligence in all of the population through the distribution of wealth, social justice and permanent education. For this to occur and to avoid the perversion of intelligence and progressive degradation becoming a mass of greedy consumers destroying the earth, we first need a minority in each society devoted to a high level of liberating intelligence, so they can become a reference for the majority. These people will constitute a new profession of intelligence-awakeners, so much needed to advance towards creative democracies presented below very briefly. The goodness of policies should be judged bearing in mind these basic values. For that, we should launch an inquiry about the importance of liberating intelligence to face urgent policy challenges by governments. Teams and teams of teams at all levels of the subsidiary social symbiosis should decide these policies. So, **the challenge is to make a true creative democracy possible**, a society where power is distributed through the fabric of our society, and where everyone can realise their greatest possibility: to truly enjoy the mastery of life through a free and creative intelligence in all activities, achieving true democracy, in the power of people's creative intelligence. In creative democracies, the important presence of spontaneous free creative intelligence acting in teams and meaningful in itself, will put an end to the total dominion of means ends and individualistic action inherent in productive societies of exploitation. We should realise that only these multicultural, very dynamic, creative democracies, characterised by the unity and harmony of functional, axiological and liberating intelligence, can direct technosciences to a good life for all, by leaving behind the old and futureless alliance between technosciences, plutocracy and imperialism. One step would be declare the extraction or robbery of data from people and the application of programs such as Big Data to predict, control and modify people's behaviour illegal. In summary, this is the mutation of our cultural species that we desperately need. To mutate from the *Sapiens*, the one who knows in order to dominate into the *Quaerens*, the one who feels truth is more in questions than in answers, so he questions in order to investigate and create, to enjoy and put themselves at the service of humanity and life. This is the proposal that can be found in the homoquaerens.info blog.

