

## CIVILISATION AND CREATIVITY

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*That pattern born amid formlessness is the basic beauty and the basic mystery in reality. And if civilisation has to act for these patterns, then essentially it has to conform to the nonlocal and nonempirical essence of formlessness admitting reality as a whole. Because, whether something is local, visible or empirical does not matter at all, what matters is the creative synergy between the human beings and the immediate environment that weaves the entire pattern of life. Since such patterns replicate the universe, so quite obviously the potentiality embedded within the universal beings must have innate connectivity with human beings. Despite the diverse manifestations therefore, it has to comply always with the formless wholeness of reality. Imposition of linear boundaries in this regard often found to have produced illusive information and established paranoia among such patterns of life and society and subsequently inhibited open access to the formless dynamics.*

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***Our civilisation is characterised by the word “progress.” Progress is its form rather than making progress being one of its features. Typically it constructs. It is occupied with building an ever more complicated structure. And even clarity is seldom sought. -Ludwig Wittgenstein.***

***(Wittgenstein and the Illusion of ‘Progress’: On Real Politics and Real Philosophy in a World of Technocracy in Royal Institute of Philosophy Supplement 78:265-284 · July 2016. Author Rupert Read, University of East Anglia)***

The English word ‘civilisation’ etymologically signifies an ideology that has indoctrinated the human beings on this planet since ages to attain a desired effect in terms of a defined principle. As revealed in history these so called principles are mostly benign in expression but intensely dogmatic in application. Similar to ‘sterilisation’, ‘mobilisation’, ‘materialisation’ etc. the civilisation procedure also has acted in accordance with a

directed methodology and mechanism embellished with parameters and conditions, structures and rulings to maneuver the process uninterruptedly. Consequently, civilisation in essence has become a very methodical paradigm to achieve blind subservience to its irreversibility. It is not to forget that such mechanical paradigm so far has been meant for better ‘life’ of the living beings on this earth. But the fact is that it has ultimately imposed unquestionable authority of the human beings only in the name of notional survival and quite obviously has gained ostentatious growth.

But, life on this earth has propagated for billions of years without being decimated anywhere in any circumstances. Through an inherent self-generative network, it has surmounted all the odds not by rejection or animosities but by coherence and acceptance of extensive changes. The human species being a member of this large living community are therefore enfolded in such cohesive and extensive forms of life always and ever and the community on the other hand has behaved its members to behave implicitly ethical to sustain this holistic paradigm. This self-generative property is in essence the inner potential of the invisible states of the life’s own network subliminally nestled at the tacit infrastructural level. So, quite obviously, all the diverse life-forms are nothing

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but the visible actualisation of this limitless virtual domain of potentialities.

### ***Creativity and Potentiality:-***

The intrinsic property of life being the acceptability towards *changes*, all the life forms are furnished with autopoietic diversities. The word 'autopoietic' is the adjective of the word 'autopoiesis', a Greek term meaning creation, production and refers to a system capable of reproducing and maintaining itself. The age-old sustainability of life on this planet is therefore represents in microcosm the cosmic equilibrium and a tacit relationship between the entirety and the particularities. This invincible liaison being invisible but real has kindled human beings all along for meticulous assessment of the self with respect to the broader being. Thus, from the primordial times, unlike other species, the human beings had been morally exhorted to *think of* and to be *aware of* the subjunctive nature of existence. The psychologists envisage that the simultaneity of these two acts (*think and aware*) gives birth to what is called the *consciousness*. So, the autopoietic diversity of life has profoundly engineered the human species to transcend the physical existence and to step into the realm of *mind* and subsequently they had learned to perceive themselves as units that manifest the autopoietic properties of the wholeness. Thus, for last thousands of years the mankind is in relentless pursuit of realisation of the meaning and motive of *life*. Whether it is the animate or the inanimate, the human beings have made quest in order to unfold the immense potentialities of *life* embedded within every *thing*.

The English word *consciousness* etymologically signifies - *what is known all together* and the verb *know* etymologically means *to make intercourse with* i.e. consciousness is a precipitation of interactive experiences between the self **and** the universalities. Quite obviously to be conscious is to feel to exist, as *Rene Descartes* propounded – *I think, therefore I am*.

The very existence of mankind on this earth is therefore not only just *being*, but also *acting* in tandem with all the other existing forms and features of life's household. This is what that appeals to the conscious mind of a single human being to be expressive about the feelings those evolve during such course of interactions both explicitly and tacitly. Nature on the other hand being always favorable to improvisations through evolutions and revolutions, the conscious human mind become colored with these manifold diverse manifestations. Their conceptions soon grow regarding the dimensional variance between truth and reality, which which eventually paves

the path for the journey into the meaning of life. Creativity, in essence is therefore, being responsive to the relation between self and the entirety, in other words, between the singularity and plurality. Because of the fact as discussed earlier, that entirety manifests diversity and at the same time is also self-generative (autopoietic), to respond to entirety means becoming prone to change and resilient. The infinitely large domain of entirety is full of active invisible forms about to be actualised through a visible structure and creativity is therefore the attainment of the potential so that this immanent option can be exercised with spontaneity. Obviously, a creative mind is in the habit of *observing things* which are not commonly *seen* and is connected to the potentially probable or the probably potential characteristics of the cosmic wholeness. There is no static point or statutory vow to make or keep in retrospection, rather creativity in essence is holistic and futuristic which contravenes rigid determinism.

The significance of potentiality is; even the tiniest part of the cosmos truly embeds the order of the entirety i.e. a classless totality that relegates any kind of fragmentation in the physical world. That is why the classifications made and adopted through the formation of society and the delegation of power to rule have never been able to attain and discover the potential within the social beings itself. Rather, it has mitigated the scope of realising the true essence of the essentially participatory role of invisible potentiality inherent within every being. As a consequence, the lifeless structures are being enthroned as the potential executives with authoritative pertinence. The history of human civilisation is infested with records of such bleak endeavours.

In classical physics, following the Aristotelian view, potentiality is considered to be an energy possessed by a body by virtue of its position relative to others and this potential energy or the 'potentiality' is also the root cause of work done by that body. According to quantum physics, the elementary entities of matter is defined to exist in both particle state and the wave state, the quantum scientists call it as the 'wave-particle duality'. The particle state, as they say, is the visible actuality temporarily and fortuitously emanated out of the wave state. As we all know, the waves are very much relative to each other, interfering and interacting continuously. This interference and interaction sustains the potentiality of the emanation of the particle state of the elementary entity. Therefore, it can be inferred that potentiality and relativity inherent in the wave state determines the actualisation of the particle implicitly. The visible structure is then, a derived form of the potentially active wave state. To the human visionary perception, the

wave state abandons all matter, apparently empty, and the quantum physicists inventively opine that –‘what appears to be empty space contains an immense “zero point energy”, coming from all the quantum fields that are contained in this space. Matter is then a relatively small wave or disturbance on top of this “ocean” of energy. Using reasonable assumptions, the energy of one cubic centimeter of space is far greater than would be available from the nuclear disintegration of all the matter in the known universe! Matter is therefore a “small ripple” on this ocean of energy. But since us, too, are constituted of this matter, we no more see the “ocean” than probably does a fish swimming in the ocean see the water.’ (*Science, Order, AND Creativity-David Bohm, F. David Peat, Bantam Books, November 1987 page 199*)

In this perspective, it is understood that the most rudimentary forms of the material world are truly the outcome of a mutually responsive relation between the visible and the invisible reality, i.e. the actuality and the potentiality, since both of them meaningfully contributes to such evolutions. This meaningfully contributive aspect of reality is undoubtedly the ‘creativity’, mentioned as ‘autopoiesis’, that permeates the entirety for billions of years otherwise the diverse material world would have ceased to exist. Thus, we can easily comprehend that not only the underlying natural order but also every consequential evolvment of reality is entangled with a creative potential. Potentiality begets creativity and creativity divulges apparently unfolded potentialities and thus, the dimensions of entirety dilate at every moment of time. Everything that environs us are the expressions of such creative potential and therefore, whether it is the animate or the inanimate, each and every aspect portrays creativity anew without being mutilated. Actually speaking, potentiality and creativity are the two complementary factors that conduct sustainability of the web of life. The human beings and their civilisation are the obvious consequences of such evolutionary process. So, they are by default enabled to unfold the manifold potentialities embedded within themselves as well as within the invisible wave forms of reality through conscious awareness about the entirety. This is what is commonly called the ‘creative intellect’. The word ‘intellect, is the past participle of the Latin word ‘intelligere’ which means ‘to gather in between’ and subsequently reminds the colloquialism ‘to read between the lines’. Therefore, ‘intellect’ is that potential through which the human beings, since prehistoric ages has responded to the creative harmony and the arts, the artisans, the artifacts have been exhibiting the potentialities

and exposing the ‘meaning of life’. The indelible cycle of time enfolds the relative changes taking place in simultaneity and the intellect of human beings is fitting with this cycle to diversify humanity with an utmost urge for life.

### ***The Art, the School and the Civilisational Methodology***

As discussed earlier, the human beings are by default able to unfold the invisible reality through creative improvisations, the intellectual evolvments are therefore the obvious consequences of such spontaneity. It is a fact that, all the diversities of the visible world cohere, so, ‘coherence’ of all the physical ingredients is the intrinsic property that sustains entirety. But the question is what the factor that sustains such coherence is? The answer, the quantum physical aspect of reality is, mutual ‘interferences’. This property of ‘interference’ of all physical entities is a clear cut indication of the abandonment of matter of definite structural pertinence at the elementary level. The visible waves of the oceanic water are always interfering with each other, the invisible waves of air are also always interfering to sustain the atmospheric temperature and pressure so that life can breed and breathe. It is therefore to infer that the physical world of coherence is the visible outcome of an invisible dynamic interference that causes for fortuitous evolvments of newer forms/patterns of coherence. Reality is thus an undivided potentiality to be accessed perceptively, not through any definitive methodical approach. That is why the artistic pursuits are mostly dedicated to relate human beings’ existence with this indivisible duality of coherences and interferences. The English word ‘Art’ is etymologically based on the Latin root meaning ‘to fit’, the history of this word clearly indicates that, art and entirety is inseparable. To fit with something around is to interfere with the holistic paradigm and to be modified accordingly. But, human civilisation has always adopted mechanical systems to inhibit interference and preferred structural stability. The various ‘schools’ and the ‘academic curriculums’ have been indoctrinating pupils in this regard and consequently a contemptuous disregard for any kind of ‘interference’ has been endemic throughout the society. Thus, the social patterns, which initially evolved autopoietically, have been constructed mechanically to the effect that the neighbourly attitude has been badly desecrated.

*‘My own garden is my own garden; said the Giant; ‘any one can understand that, and I will allow nobody*

*to play in it but myself.' So he built a high wall all round it, and put up a notice-board. TRESSPASSERS WILL BE PROSECUTED. He was a very selfish Giant – Oscar Wilde.*

Respected Oscar Wilde identified the speaker as 'selfish giant' but poignantly speaking, this is the voice of civilisational methodology heard since inauguration. The difference is that the 'high wall' and the 'notice board' are not always viewable. It is quite a paradox that without interference and subsequent coherence 'civilisation' has no 'life' at all, still it has disdained such potentials all the way. Creativity, therefore, has never obtained the necessary and sufficient endorsement from the human social beings' civilised ambience and has always been kept in abeyance. However, on the contrary, the anthropological history of mankind has depicted a completely different picture. It has portrayed the human physical and linguistic evolvments as an autopoietic system that was set up with the concurrence of the natural network. Quite obviously such concurrence obtained out of the very primordial impulses of 'life' i.e. coherence and interference. It is also documented in different languages' epics and myths that whenever the conduciveness for natural creativity has been extraneously manipulated, the society as a whole was enmeshed in catastrophic consequences.

The second law of thermodynamics prescribes that – *in an isolated system entropy never decreases with time.* Entropy, a term often used by physicists, literally means rate of maximizing potential energy, so quite convincingly, when a system is kept under isolation, autopoietic diversification takes place and it innately tends to return to its rudimentary state abandoning matter and transcending to the realm of wavy coherence and interference. Entropy therefore is mathematically a function of state and also accounts for the irreversibility of natural process and asymmetry between the future and the past.

Creative abilities and perceptions of individual human beings are in actuality a goal seeker to assess the degree of isolation caused by definitive indoctrinations and to recover from the imbalance thus caused to life and society. But, the methodical system of civilisation has so far been quite ignorant about the increase of entropy within the social systems and paradoxically has claimed for sustained development at the cost of inhibition of actual creative pursuits.

The English word 'school' is originated from Greek 'skhole' meaning spare time/leisure/rest/ease/idleness etc. It is therefore easily understandable that behind the very

foundation of 'schools' was the pioneering idea of providing leisure to the people for essential nourishment of creative intellect; but quite astonishingly this basic conception has been manipulated to the tune of 180 degrees in the opposite direction. The stringent features of the methodical paradigm of civilisation have deliberately established 'school' as a system where to afford 'leisure' is a punishable offence if not crime. Several missions and missionaries are deployed to run such 'schools' and 'schoolings' to ensnare the creative minds at the very budding level so that those can never obtain the autopoietic flourishing to cohere and interfere with the systemic pattern of life. Since long, such schoolings have influenced the society pervasively with an 'art' that fits with the systematic configuration of civilisation in order to erode all possible interference beyond legitimate approval. Consequently, the disciples of these 'civilised schools' acquire the requisite competence to comply with the structural parameters and to percolate and dignify their doctrine throughout the society. Clearly, as 'civilisation' has progressed, the true essence of creative potentiality has become gradually irrelevant to such regimentation.

But the endless network of relations is an undivided system that sustains the wholeness of reality. Since the human beings are an integral part of such a system, the human intellectual abilities are spontaneously generated out of this indivisible reality. The necessary and sufficient conditions of such evolvments are intrinsically embedded within this systemic realm. Therefore, the methodical configuration of human creative potential causes for the required isolation that according to the law of thermodynamics is conducive to the increase of entropy of the entire system of reality. Significantly then the entirety goes berserk to the state of disorder/chaos to retain optimum potential energy. The history of mankind has documented such situations which are termed politically as world wars, crusades, invasions and biologically as proliferation of cancer cells.

### ***Effects of Civilisation on Nature's Creative Potential***

Scientists and epistemologists has profoundly inferred that the botanical species had evolved far earlier than the animal species on this planet. It is quite obvious then the vast botanical domain ranging from the algae to the large trees including innumerable other plant species have consistently contributed to the process and principles of evolution of the animals as well as the human beings. Another fascinating revelation of vigorous researches in

this field is that the human cellular DNA structures are capable to encode biological information through the order or sequence of the nucleotide bases along each strand. Each base—A, C, T, or G—can be considered as a letter in a four-letter alphabet that spells out biological messages in the chemical structure of the DNA. In such a perspective then, the question is, who has sent these messages to the human genome to be encoded and spelled through DNA sequencing? Or, what that precedes such gene expressions in human beings?

The answer can be contemplated as that the biological message spelled through the nucleotide bases of the DNA strands and the subsequent gene expressions of the homosapiences are the consequential effect of the preceding environmental constituents, specifically the pre-existing flora. Moreover, the anthropological and psychological studies have shown that the intrinsic property of human consciousness also owes a lot to the diverse plant world. The parasitic manifestation of human nature is a popular example of such proposition. Therefore, there is no anomaly to accept that the simultaneity of human beings' potentiality and creativity is almost an archetypal inheritance of the botanical design which has sustainably nestled such property throughout the evolutionary process. In this regard, the wise opinion of the evolutionary biologist Stephen Jay Gould may be referred to: - 'All evolutionary biologists know that variation itself is nature's only irreducible essence... I had to place myself amidst the variation'. (**The Median Isn't the Message, a lecture by Stephen Jay Gould on cancer guide in 2002.** <https://www.cancerguide.org/mediannotmsg.html>)

Now, let us take a bit different approach to discuss the subject beyond the so called 'genetic determinism'. If a question is placed like this, is two plus two equals four, true, always? An obvious affirmation will be obtained in reply. But factually, the equality between (2+2) and 4 holds true if and only if two physical entities are found equal in all respect and in reality, this never happens. In Cartesian geometry, the 'line' is considered to be one-dimensional, but in fact, if it is so, then the figures drawn on paper can never be visible. To specify the geometric size and shape of a figure it is essential to view the peripheral line and to view a line on paper it has to contain some breadth essentially. So the consideration of the peripheral lines as one dimensional, makes even the Cartesian theory of congruency of the geometric figures, apparent. Therefore, 'equality' or 'sameness' is not pertinent to reality. Nature always creates something never created before and

manifests own diverse potentialities newly all the time. 'When a cell replicates, it passes on not only the newly replicated DNA double helix, but also a full set of the necessary enzymes,..... in short, the entire cellular network. And thus the cellular metabolism continues without ever disrupting its self-generating network patterns', opines physicist and system theorist Dr. Fritjof Capra, in his thought provoking book 'The Hidden Connections, A science for sustainable living'(Page 145). In such perspective therefore, even the genetic stability cannot be considered to be intrinsic to the DNA molecules, rather it is revealed by the molecular biologists as the end-product of a highly orchestrated dynamic process.

So, it is not at all difficult to realise that nature's own potentiality is inherent in the self-replication of the entirety. And it is also understandable that to fragment or divide this status is at best ineffective and at worst destructive. But, form, format and formulation are the three basic objectives to which the major activities of the civilisational methodologies are dedicated. It implicitly approaches to divide the indivisible and to create equal or same parametric forms so as to formulate the equation for speedy civilisation and during this process a platitudinous effort to format the existing natural system is often enforced. The efforts of division of the entirety and the underlying dynamics of life are distinctly exposed in the modern postulates of the 'Human Genome Project' and 'Cloning of animals'. The first one is actually the attempt to identify and map the complete genetic sequence of the human species and the second is to produce genetically modified (equalised/formatted) organisms and the astounding truth is, both of these are in essence a comprehensive programme to secure unrivalled commercial monopoly.

Historically, the civilisation and its procedural objectives were embedded with motivations to gain commercial viability and subsequently to enjoy economic power to establish control over the existing flora and fauna. The educational curriculums being a part of this process have always articulated such facts as achievements of human civilisation with optimum value. But in actuality, the 'biological messages in the chemical structure of the DNA' is encoded with the incorporation of holistic potentiality, then, to impose directives to the systemic encoding in order to achieve any specific target, is an act of sheer inhibition of creativity. Human creative potential, as discussed earlier, is nourished by the 'biological messages' obtained from the natural network to transcend

the biological world through unfoldment of those. So, this unfoldment is essentially a spontaneous effort conducive to self-identification and without identifying or knowing the 'self', it is not possible to course transcendence from singularity to plurality. Therefore, 'to attempt to identify the genetic sequence' with the help of a definite methodology, yields a conditional theorisation of the relational web between the human species and others. The dogmatic implementation of such theories so far has become the major goal of civilisation where each 'individual' is being accessed by an artificially produced 'mass', proclaimed as 'system', so that actually the individuality of the system is being authorised to access and assess every individual entity. The social historians have documented numerous examples of such accessories of civilisation. Rabindranath Tagore in interpretation of his drama 'The red oleanders' had termed these initiatives as the growing control of 'organised man' over the 'personal man' and worriedly alarmed the society about the virulent effect of such exercise. According to Tagore, Maharishi Valmiki's Ramayana is also a depiction of such conflict between personal holistic manhood and classified dogmatic manhood, an earnest forewarning for the civilisation. Basically, most of the civilisational methodologies are orchestrated to enchant the individual to rush for the artificial system and thus to restrain the creative potential within a specific limit. It is a matter of great regret that even the topmost academic aficionados of the modernity have miserably failed to observe patience and have opted for the immediacy of genetic engineering. The structure for civilisation is built therefore upon this nexus between the academic and commercial ingenuity to pattern the natural beings since industrial revolution. In the meantime, 'education' being converted into a rigorous system as mentioned earlier through 'schools', has also induced the society to participate in the organised approach of civilisational methodologies of decimating the natural potentialities. As, deceased cell biologist Professor Richard Campbell Strohman had opined in his article published in *Nature Biotechnology*, vol.15, March 1997 that, 'academic biologists and corporate researchers have become indistinguishable, and special awards are now given for collaborations between these two sectors for behaviour that used to be cited as a conflict of interest'. And thus, presently the 'central dogma of genetic determinism' has mesmerisingly impressed the genetic engineering to promote technologies that transforms the herbivores into cannibals, that is also, to reiterate, to secure unrivalled commercial monopoly.

The most horrifying example of such civilisational attitude is the introduction of 'recombinant bovine growth hormone' to stimulate milk production in cows. Besides serious health problems of the cows, their produced milk is quite likely to contain a substance that has been implicated in human breast and stomach cancers. Moreover, since these genetically modified cows require more protein in their diet, incidents are there to supplement the feeds of such herbivores with ground-up animals. According to biologist researchers, the most extreme effects of this genetic manipulation are the increased incidences of variant Creutzfeldt-Jakob disease (a degenerative fatal brain disorder) in human consumers of the produced milk. Another major manifestation of such attitude is the cultivation of genetically modified crops with the help of genetically modified seeds. In the name of eradicating 'hunger' these practices not only have destroyed the ecological balance significantly but also the production and development of transgenic seeds exclusively by private commercial entrepreneurs have cruelly marginalised the poor farmers compelling them to be dependent on such technologies and at the same time depriving them of the relational web with their own soil and natural environment. It is also a matter of grave concern that the empirical formation of transgenic organisms is based on 'gene transfer vectors' which are basically unicellular viruses and for large scale production of transgenic seeds of crops in a minimum time, the civilisational methodologies have opted for fast growing viruses of fatal diseases. Thus the governance of civilisational methodology has profoundly infested the entirety of life to convert diversity into monoculture, bionetwork into technology and ultimately to commoditise 'life' itself.

The commercial dynamics of a commodity is very linear and the dynamics of life is absolutely nonlinear, hence, these two are neither the same, nor even compatible. To make them so, therefore, the civilisational methodologies had no other option but to fragment life, to divide the unified whole, to replace 'meaning' with 'mechanics'. But factually, the 'life' of a commodity depends on the gradual increase of *awareness* among the societal beings (consumers) and as discussed earlier, '*awareness and thinking*' complement natural diversities, whereas the mechanically structured society along with its technical outfits are already devoid of autopoietic diversities. Under such circumstances, if the natural beings' inherent creative potential is admitted overtly then the authoritative deterministic role of civilisation becomes tenuous and irrelevant and if the mechanical paradigm continues to authorise life, the commoditisation programme is surely not to last long.

## ***Effects of Civilisation on Society's Creative Harmony***

The previous paragraphs have discussed concisely about the concepts of civilisation and its sharply pervading role to distort the meaningful holistic paradigm of the creative potentials. Now, it is the time to look into the human societies where the civilisational methodologies have sustainably made its ground to ensure and establish a sole leading prerogative for its applicability. The human society, as revealed through the anthropological evidences is basically a network of relations between the human beings. And quite admiringly, the various patterns of these relations are always found to be compatible with the natural orders and circumstances. So primordially, the social existence of the human beings is harmonious with the natural existence of human species and subsequently vigoured with creative potentials. It is therefore not at all difficult to consider that such relational formations have never been linear but on the contrary have been nonlinearly relative to the nature's existentialities. Nature, in fact behaves all the constituents to complement the order of coherence and interference and therefore changeability is intrinsic to its infinitely large domain. Therefore, any kind of decisive predictability regarding the purpose and activities of human societies is a flaw and not at all conducive to the societal relationships, since natural sequences never permit those to be decisively predictable on the basis of past events. The eating of animal flesh or human sacrifice or even the imposed restrictions on women were the integral parts of history of mankind and the most important feature is that such activities initiated and existed through the approval and acclamation of the then human society. But the linear concept of civilisation has routed its course of anomalous predictions considering those social activities as barbaric and has opted for constructing a mechanical development. It is discussed previously that the evolvement of human nature is the consequential effect of coherence and interference with the surrounding flora and fauna. Therefore, to predict and label the society of our natural ancestors as barbarous and insane is an obsession that has deprived the application of civilisational methodologies to conceive the true essence of either the societal nature or the natural society. We all know that the baby mammals have no alternative to their mother's milk and irrespective of animal species, the ingredients of maternal milk are almost the same. But the baby cow grows herbivore and the baby lion carnivore. Besides, there are botanical records also of plants being carnivorous. Here again the question of sending the 'biological message' arises. And the answer here can be comprehended as

slightly different to the former one. Instead of the 'consequential effect of the *preceding* environmental constituents', in the instant case the answer would be the 'consequential effect of the *existing* environmental constituents' and in both the cases the invincible invisible liaison plays the vital role. Obviously then, the human societal networks and subsequent manifestations also have been maintaining the liaison with its generative basis i.e. the nature's own web, since evolvement. Therefore, to contemplate the true scientific essence of such phenomenon, not the systematic view but a systemic view is essential. It is a matter of serious concern that, the civilisational methodologies of rationalising on the basis of statistical data of past events only are quite deficient to access such aperiodicity and the serendipity as well. As a consequence, the applications and the judgmental theorisations have immensely bewildered the societal human beings to the extent that their beliefs and practices are being devoid of natural potentialities. The entire society has become dependent on mechanical acquisition of ideas through deterministically filtered information provided by the various organisations established to promote and accelerate civilisation programmes at random.

As per historical records, the cave-paintings of Altamira Spain were drawn by human beings of 20000 years ago and about 5000 years ago the Egyptian societies build the pyramids. History also informs the fact that 20000 years ago no 'methodological schooling' was feasible and in 5000 years ago bare minimum methodological expertise were available to attain pyramidal limits. That is why; these are unanimously acclaimed in the history of mankind as the optimal expressions of human creative potentials. But in accordance with the same historical parameters the era of 20000 years ago is called 'prehistoric', when cannibalism was social phenomena and in Egypt 5000 years ago, marrying and copulating with one's own daughter was a socially authorised convention. The question is then, whether we are ready to reject those creative abilities/potentials of ancient human societies with the accusations of flesh-eating or brute animalist cruelty or not. We, the civilised human beings of present times are in quite a quandary to make an ethical choice. Therefore, to differentiate any social phenomena with sheer causalities and to adopt civilisational methodologies accordingly is a lethal approach towards the manifold creative potential of human societies.

Actually, the natural perspectives necessitate the harmony among all the constituents of a society. So the topological features of societal activities and its

sustenance can be contemplated as to be generated out of the CHAOS, where maximisation of creative potentials percolates through a fractal geometric form. Obviously then, there exists a probabilistic field of reality, multidimensional and dynamic but stable, wherefrom the societal relationships evolve with inalienable spontaneity. The creative potential of society is therefore a global phenomena and any kind of local imposition on it perturbs the entire field with an unprecedented consequence to follow. In fact, most of the zoological species are used to live in groups or flocks to sustain and maintain resilience to the natural circumstances. Until and unless any artificial infiltration occurs, this basic instinctive nature of forming groups for survival never disintegrates. That is, a group of tigers never develops a programme to annihilate the group of stags living in the same forest although they are used to prey those. Such flocking or groupings are so innate to the zoological species that even in the time of exodus due to natural reasons, they use to move together. But the civilisational methodologies opted and adopted by the human species in order to 'develop' them has not only alienated them from other natural beings but also has seeded a competitive culture among their own cluster. And poignantly enough to comment that this so called 'competition' has ultimately generated enmity of all kinds that has rampantly in vogue to annihilate the existence of different races of human beings itself. The botanical, marine and agricultural species are also subsequently at risk to that much extent that the entire globe is at present becoming unsafe for life day by day.

Moreover, the various demarcations proclaimed by civilisational methodologies are time and again being proved to be so inefficient and insufficient that mankind's creative potentiality is self-destructively maneuvered to obtain dominative supremacy of one above another. The 'political' system is the most popular example of such endeavours which, from oligarchy now claims to attain democracy through numerous systematic processes and methodologies but have miserably failed to get rid of the peremptory role of monetary capital and the unfathomable lust of the commercial entrepreneurs. As a result the pecuniary conceptions have pervaded all aspects of life to determine and delimit the creative pursuits of human beings. Whether to compose a poem or to write an innovative article or to make an esoteric painting requires authorisation and recognition of commerce which at present issues value judgments of such spontaneous efforts. Quite obviously, marketability has become the sole parameter to evaluate the creative potentialities and its manifold

manifestations. Since all such mechanisms are actually generated from within the social paradigm, the society at first believably has opted to avail the facility of 'shopping' at fingertips but mesmerisingly brought the 'market' amidst their age-old relationships. And since it is true that facility is nothing but the paradox of materialism, it is quite easily understandable that, if one prefers to 'shop' from home, the 'market' automatically infests the family. Thus the commercial linearity has set forth the civilisational methodologies to undermine the self-generative potentials of the relational web to mould the human society into market viabilities. The norms and forms of the 'market' survive through 'competition', 'violence' and 'power-centralism' among the social beings. Such subjugation by market and the commercial indoctrination of profit making impedes societal harmony to the extent that the mechanical parameters of the civilisational methodologies decide the relevance and necessity even of the lingual expressions of human beings. Since *language and society are two indivisible entities*, the annihilations of thousands of language communities and cultures are the burning example of the monstrous contribution of pervading civilisation.

During 17<sup>th</sup> century A.D. the principal proponents of industrial revolution in Great Britain unanimously proclaimed the mechanically procured products of the industries as to be the essential means to modernity. Simultaneously a new form of civilisational methodologies was made to appear to mobilise the society to accept the human beings as human resources. That was – the paradigm shift of paradigm shifts – as some social historians have opined. Therefore the human society was left with two distinct options, either to sustain their meaningful relational web with the natural beings or to adapt to the mechanical versions proposed by the civilisational methodologies. Surely, it was a perennial dilemma between meaning and mechanics. It is yet to contemplate which sector was finally opted by the society spontaneously but, speaking mathematically, a formative differentiation of the continuous relational wave function of the human society had taken place. Therefore, the conceptions and expressions of societal human beings regarding life were to change routes from holistic creative potentials to deterministic logocentricism. And the astonishing truth is that this modified notion actually paved the path for annihilating cultural ethnicity of human societies as discussed in the previous paragraph, being a perfect complement to the applicability of modern civilisational methodologies.

The languages are basically the sounds evolved out of the physical systems in course of interacting with

prevailing circumstances. In pains and pleasures, in grief and annoyances, in cruelties and moralities whenever and wherever an individual participates in the sequence of surrounding activities, the waves of emotions flow. This dynamic stream is in essence an invisible track of relations among all the ingredients of the entirety that enfolds and unfolds the harmony of existence. Languages are the most prolific medium that directly synchronises all such active belaying among the societal beings. So, the property of languages intrinsically is subject to wholeness and the implicate order of nature and also to be considered as a byproduct of continuous coherence and interference. The Latin predecessor of the English word 'language' is 'lingua' and the Indo-European root suggests a Sanskrit word quite similar in pronunciation i.e. 'linga'. This Sanskrit 'linga' means 'something which moves to get involved'; formally it indicates the male genital. According to the natural order, the purpose of male genital is to be involved in copulation activities within the female genital to form 'conception' at the womb and thus 'life' generates life. Therefore the essentiality of 'linga' is to acquire 'conception' for subsequent 'creation'. With the same analogy it can be inferred that 'conception' about entirety requires participatory involvement within the nonlinear domain of autopoietic activities of nature and in this regard the paramount essentiality of lingua or language cannot be ignored. Due to this reason, in ancient times the different lingual expressions were evolved with spontaneity to unfold and convey the 'meaning' of diverse actions in and around the society and thus to harmonise the creative potentials of societal beings. As an individual, every human being is a singular individual entity, but this very individuality dependently coheres with the diverse pluralities of the natural beings. That is why it is individual i.e. non-divisible into duality. Human societies are a manifestation of such reality with languages as the emblems. So annihilation of languages and linguistic cultures processed through 'civilisation' are in actuality a dominative denial of the manifold 'meaning' and subsequent creative potentials of societal 'life' in order to construct a linearly unidirectional mechanised society.

Such an impact of civilisational methodologies is elaborately documented in history as the colonisation of the rest of the world by the post 'industrial revolution' Europe. As a matter of fact, in the countries like India and others the Macaulayan format of education was pervasively introduced in the 19<sup>th</sup> century to establish civilisation and colonisation as synonymous. Consequently, the age-old holistic beliefs of Indian societies were preemptorily

converted to the mechanistic view of life to accept and admire the colonial servitude. Culturally it was the most aggressive outset of the civilisational methodologies that had caused for an irrecoverable vertical differentiation of the societies of this subcontinent, the remedy of which is still to obtain. Actually the human ability to think and imagine is integrally influenced by the autopoietic diversities of nature and therefore nonlinearity of infinite degree persistently acquire the human psychological and physical domain. It is also true that the basic criterion of creative potentials is nonlinearities and fluctuations with changeable boundaries. So the ancient human society had been virtuously indulgent with creative potentials' harmonisation for its own expansion and extension until the deterministic civilisational methodologies has sown differentiability and subsequent predictability therein. Both these manifestations are at present virulently pandemic over the entire mankind.

Human societies primarily resourced the agricultural occupation that had not only fulfilled the essential physical needs but also the creative and re-creative impulses of the societal human beings. The civilisational methodologies being routed through the commercialisation and commoditisation, it had certainly impacted over such correlations of the societal beings with soil. The communities who use to live by soils and lands had a lot of 'commons' to share and bear. From such familiarities of mind and matter, the 'families' were conceived. The ethnic cultures therefore nestled the aesthetic potentials as an invisible bond between the human beings which according to the historians has proved to be the most valuable basis of the age-old longevity of the human race. But the compartmentalisation of the beliefs and practices enabled through the academic experts of civilisational methodologies had caused for a certain impediment to the nurturing of correlative culture. Thus, more and more the study of parts in isolation from the whole was introduced and prevailed, fragmentary contamination of the soil and the soul of human societies occurred with non-recuperative consequence.

As mentioned earlier, the autopoietic diversities of nature intrinsically engineers the human physiological and psychological behaviours with aperiodicity and fluctuations, so the human society can be mathematically considered as a non-linear function of continuously fluctuating variables. Actually, it is a system that responds to the correlations of immediate environmental diversities and get configured accordingly. Mechanical differentiation of such a function then obviously yields entities of erratic

behaviours isolated from the whole and subsequent increase of system entropy. Such a complex system is actually the stable manifestation of unstable rudiments. Conclusive predictability about the entire system behaviour through differentiated parts is therefore an erroneous proposition. But, the mentors of the civilised societies have been making attempts to mechanically differentiate the societal function with the help of political and economic parameters for decades. Consequently, this errant culture has given birth to so-called ‘terrorist activities’ in defiance of a particular political rule at almost every corner of the world and has also opened doors for the corporate consumerism to judge the creative potentials of human beings in pecuniary terms. The irony is that, examples of both these accessories to complement each other are not rare. The state and the anti-state both require the corporate capital funding in simultaneity since both the statesmen and anti-statesmen are disciples of the same ‘school of civilisational methodologies’.

Acquiring of political ruling power by virtue of ‘majority support’ is a civilisational doctrine that in practice leads to dominate the political ‘minorities’ and ultimately to blaspheme them as ‘terrorists’. The motive behind this methodology is to configure the manifold diversities of human societies into a linearly differentiable and predictable pattern. The ‘nation state’ is such a pattern wherein the ‘nationalism’ concept fosters sublime violence to distort and fetter the dynamic creative potential and the holistic harmony of the societal beings. In this respect it is also to contemplate that the ‘politics’ is significantly the mechanical deployment opted and imposed through the civilisational methodologies in order to obviate the scope of autopoietic abilities of the societal human beings so that pattern for linear differentiation persists. Such deployment has invasively politicalised the entire relational web of human societies and finally has polarised into distant extremes. As a consequence, the discriminating factors those were proposed to be exterminated through civilisation are therefore being persistently fortified in the society with renewed ambience. In this context also the opinion of famous quantum physicist Dr. David Bohm in his intriguing 1987 book ‘Science, order and creativity’ bears a lot of significance:-

*Even in those cases where change is able to take place, it is limited by the very factors that lie behind the original decay in the generative order in the first place. People now become disillusioned by the ultimate and deep failure of their efforts to change. They are lost in despair, or else they entertain false hopes which are essentially based on fantasy. This leads to a further stage*

*in the breaking up of the generative order in which those in authority attempt to establish more and more rigid control in order to prevent further deterioration. But rigidity is ultimately the very source of this deterioration, so things can only get worse in the long run. Indeed the whole process of breakdown is sustained and constantly extended, because all the proposed remedies are actually different forms of the same illness that they aim to cure.*(Page 209)

### **Conclusion**

In calculus, mathematicians contemplate the dynamical feature of a function as its changeability with respect to the amount of change in the variable. It philosophically implies that the behaviour of any dynamic entity is enfolded within the changeability of the variable. Therefore, unfoldment of the changeable phases even up to the infinitesimal level is suggested to get access to the differentiated meanings/forms of a continuous function, mathematically termed as differentials. This revelation clearly infers that the ‘part’ of a dynamic ‘whole’ is potentially connected/harmonised with an infinite number of possibilities of occurrence in a finite space. So differentiability and predictability cannot run in tandem unless the methodology favours aperiodic evolvments up to the infinite degree. The mathematical expression of this proposition is as follows:-

$$\frac{d}{dx} f(x) = \lim_{h \rightarrow 0} \frac{f(x+h) - f(x)}{h}$$

The **Gaia hypothesis** also known as the **Gaia theory** or the **Gaia principle** proposed by the English chemist, doctor James Lovelock and co-developed by the microbiologist Lynn Margulis in the 1970s states that all living organisms interact with their inorganic surroundings on Earth (biosphere) to form a synergistic self-regulating, complex system to function as *one* SUPER organism that helps to maintain and perpetuate the conditions to sustain life on the planet. The evolution of life forms therefore affects the stability of the environmental variables that affect the habitability of Earth.

That pattern born amid formlessness is the basic beauty and the basic mystery in reality. And if civilisation has to act for the maintenance and sustenance of these patterns, then essentially it must have to conform to the nonlocal and nonempirical essence of formlessness admitting reality as a whole. Because, whether something is local, visible or empirical, does not matter at all, what matters is the creative synergy between the human beings and the immediate environment that weaves the entire

pattern of life. Since such patterns replicate the universe, so quite obviously the potentiality embedded within the universal beings must have innate connectivity with human beings. Despite the diverse manifestations therefore, it has to comply always with the formless wholeness of reality. Imposition of linear boundaries in this regard often found to have produced illusive information and have established paranoia among such patterns of life and society and subsequently inhibited open access to the formless dynamics. That is why 'terrorisation' through numerous

constraints has become the principle feature of civilisation to hinder the creative pursuits. □

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