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Creativity as the Major Prerequisite of Human Health and Well-Being

Alexander Voznyuk

Zhytomyr Ivan Franko State University, UKRAINE

e-mail: alexvoz@ukr.net;

Orcid id: 0000-0002-4458-2386

Abstract

The purpose of the article is to analyze creativity as a cornerstone of human health and well-being. Since health and creativity can be understood as the main factors of human well-being and two fundamental aspects of human existence, they can and must be interconnected in the scientific and cognitive plane. The actuality of the article stems from the statement that human health is the most complex issue for cognition revealing its interdisciplinary character, since only in the sphere of various sciences a holistic understanding of this phenomenon can be achieved. The interdisciplinary study in addition to the theoretical analysis of the problem field of creativity studies, the concept of functional asymmetry of the hemispheres of human brain, the theory of stress, the information theory of emotions, the theory of cognitive dissonance, the data of the Institute of Kinesiology, the paradoxical oriental logic of four alternatives uses. It is shown that creative people can maintain a psychophysiological emotional-cognitive state of uncertainty for a long time, possessing the property of reflection, using several opposing ideas, concepts, representations, psychophysiological states at the same time, which allows creative people to perceive and explore such logical-informational, cause-and-effect relationships and connections that are often inaccessible to those people who strive to achieve situational clarity and logical unambiguity. Under such conditions, creativity enables a person to overcome negative psychological states through the ability to integrate opposites, which allows to form the holistic structures that reveal the synergistic effect of the systemic properties of the. And this reduces the entropy of living systems, increasing the vitality of a person, strengthening his/her immunity, generating a state of health as the major factor of well-being.

Keywords: Creativity, Diplasty, Human Health, Well-Being, Human Emotions, Absurd, Human Brain, Illness

Introduction

Human health being a cornerstone value of human life is the most complex issue for cognition. This issue reveals an interdisciplinary character, since only in the sphere of various sciences a holistic understanding of this phenomenon can be achieved. The analysis of scientific sources has shown, that there are more than 400 different definitions of health which can be reduced to medical, biomedical, biosocial, value-social aspects.

Since health and creativity (that can be understood as the main factors of human well-being) are two fundamental aspects of human existence, they can and must be interconnected in the scientific and cognitive plane. Thus, the **purpose** of the article is to analyze creativity as a cornerstone of human health and well-being.

Method

The interdisciplinary study in addition to the theoretical analysis of the problem field of health and creativity studies, uses the concept of functional asymmetry of the hemispheres of human brain (Springer, Deutsch, 1997; Voznyuk, et al, 2021; Wang, 2023), the theory of stress (Selye, 1974), the information theory of emotions (Simonov, 1991), the theory of cognitive dissonance ((Festinger, 1962), the data of the Institute of Kinesiology (Diamond, 1979; Weinzweig, 1988), the paradoxical oriental (Buddhist and Indian) logics of four alternatives (Jayatilke, 1967).

Results

Analysis of various scientific sources on a lot of aspects of health enables to come to a conclusion: health as a psychophysiological entity most fully characterizes the state of functional and somatic integrity of the human organism (Voznyuk, 2018).

Loss of health is accompanied by human organism's losing the state of somatic integrity/coherence due to detrimental actions on the organism by the external and/or internal environment, which, as the second law of thermodynamics teaches, leads to an increase in entropy (the state of organism's chaos), when the processes of decay develop stemming from the inconsistency of biorhythms and functions of organism's cells, organs and systems.

The integrity of the human body is also revealed in the theory of stress: the body responds to any negative stimulus from the environment with a single adaptive reaction – stress, resulting in various diseases (Selye, 1974). So stress as a psychophysiological process in human body appears as a holistic state being accompanied by a set of non-specific reactions, common to most, if not to all, illnesses.

The above mentioned phenomenon presupposes that the major cause of any disease is connected with a narrow set of causes focused on a single factor that leads to weakening the

organism's vitality, narrowing its "space" of life. And this, in turn, leads to violation/distortion of harmonious functioning of one of organism's "weak" links, which reveals a certain disease that can be overcome by a single health resource – immunity, the weakening of which is now considered many scientists to be the main factor of any disease.

At large, stress/distress as the most common phenomenon of the modern world is, first of all, an information process when any disease in the context of information processes occurs when the human body cannot adequately respond to external stimuli due to psychological and cognitive distortions of human brain. These are a condition for the development of a multitude of harmful and negative social attitudes, psychological settings, emotional states and value orientations, which, in turn, generate (actualize) different illnesses.

Therefore, many specialists in various fields of research conclude that the cause of many illnesses, being an adaptive reaction of human organism (Davydovskij, 1963), is connected with person's mental/psychic organization and, ultimately, to his/her spiritual and worldview orientations (Hamer, 2000; Maslow, 1976).

Thus, the treating of any disease, being in a certain sense simple, consists in harmonizing mental/spiritual world of a person. This process is based on the *information theory of emotions* of P.V. Simonov according to which human emotion is a reaction to a deficit of actual information: when a human being feels a lack of information about certain events being relevant to the human being, then this emotional state forms an emotional-search reaction, in which the whole organism is involved. Thus, human emotion is a function of information being realized as organism's reaction on a lack of information about life situations connected to processes of satisfying person's needs (Simonov, 1991). A.M. Svyadoshch in his book "*Neuroses and Their Treatment*", wrote that a mental trauma addresses not only to the past, but to the threats in the future. For example, even if the disease is a reaction to events that just happened – the psychotraumatic effect is largely determined by the significance of these events for the future (Sviadosch, 1961).

The information theory of emotions enables to argue that the lack of certain actual information is an expression of situational uncertainty, ambiguity, leading to stressful state of person's uncertainty relating to his/her future events/life.

Stress can be understood not only a fundamental cause of diseases is realized not only in the process of emotional response to certain stimuli, but also as the process of impossibility/inability of such a response (being the factor of disadaptation and distress).

The psycho-energetic-behavioral component of health was studied by the scientists of the Institute of Kinesiology (USA) (Diamond, 1979; Weinzweig, 1988). Scientists concluded that a positive mood and a positive attitude towards the outer world are a major factor for increasing a

person's vitality and strengthening his/her immunity (Diamond, 1979).

Therefore, human health is a function of integration of organisms into the environment, which as synergetics teaches is revealed as the process of dissipation being the openness of the organism to the external world, when interchange of energy and information is realized in the system "organism – environment". Thus, health can be understood as a functional value that characterizes the human body's ability to restore and maintain homeostatic equilibrium. Human health, being characterized by a certain level of adaptation energy, is a reciprocal of the amount of energy that the body is to spend to restore homeostasis being brought out of equilibrium (Hirt et al, 2016).

The fundamental cause of diseases lies in a decrease in the vital/energy tone of the human body due to stresses being an informational phenomenon revealing the consequence of the informational uncertainty of important to a person events.

This fall in the energy tone is influenced by stresses having both external (weather conditions, intense physical exertion, malnutrition, etc.) and internal causes.

Internal causes being dialectically related to external causes include a "inharmonious" worldview and thinking mode of a person, that can lead to unfolding an "inharmonious"/"pathological" attitude to life. This, in turn, has its result the depletion of vital energy. We can conclude that, as the experiments of the study of cancer and other diseases have showed, the decline in person's vital energy is a result of his/her negative attitude towards himself/herself and the environment (Greer, Watson, 1985; Shekelle, et al, 1981; Argyle, 1987): the cause of cancer and other diseases is long-term negative stress states of a person (jealousy, hatred, anger, resentment, etc.). On the contrary, a person's positive attitude towards life and world as it is increases the energy tone of human body (Weinzweig, 1988).

Besides numerous mechanisms of psychological defenses, the scientists have found the effective mechanism for reducing the person's information uncertainty – the faith in God being the creative harmonious beginning of reality (James, 2008). Indeed, as scientific research shows, believing people get sick less and live longer (Frankl, 1992; Abdel-Khalek, 2006; Li X et al, 2019; Yeager et al, 2014; Comstock, Partridge, 1972).

We can conclude that the faith in God is a positive/spiritual psychological defenses as universal adaptive reactions of a person to a stressful social environment. In the pure form the psychological defenses are expressed in the theory of cognitive dissonance, showing that people do not process information impartially, but distort it in such a way that it would satisfy their previously acquired ideas of the world (Festinger, 1962; Aronson, Aronson, 2004). The cognitive dissonance is a means of overcoming an ambivalent/double paradoxical cognitive situation of fighting the two opposing cognitions (assumptions) which many lead to distorting reality (that

can be illustrated by Aesop's fable of "Sour grapes").

In many people the two opposing cognitions cannot peacefully coexist since people operate with "black and white" thinking revealing binary "yes-no" logic of processing information which lead to the situation when these people characterized by such a discrete-linear perception of reality cannot overcome the discrepancies between opposing ideas (events). Due to this such people lose an adequate perception of reality being a fundamentally nonlinear, holistic entity where opposites peacefully coexist and mutually transforming.

But openness to the absurd being characteristic of creative people who can think in a paradoxical, multiple-meaning way, enables to overcome the cognitive ambivalence by combining polar cognitive/and psychological states) into a third intermediate cognition revealing its neutral paradoxical character. This openness of creative people to the absurd and paradox characterizes the creative people as creative thinkers able to create paradoxical and metamorphic entities that reveal *diplasty* – man's ability to unite the polar/contradicting cognitive and emotional states, ideas, things, life situations.

The cognitive dissonance appears not only at the logical, behavioral and psychological and worldview plane, but also in the somatic and psychophysiological spheres of human organism, which, as we believe, is the cause of many diseases – somatic, psychosomatic, psychic/mental. The A.M. Svyadoshch's book "*Neuroses and Their Treatment*" shows that the cognitive dissonance as the "confusion" of opposite and equally strong motives is a condition/trigger for the neuroses, experimentally caused by strong excitation of the hypothalamus (in which both its departments are activated simultaneously), as well as in the process of the struggle of contradictory motives (aspirations) in a person.

The creative people easily overcome the cognitive dissonance/ neuroses by the ability to maintain a state of uncertainty due to the ability to use opposing ideas, representations, psychological, psychophysiological states. Thus the creative personality can perceive and explore such relationships that are inaccessible to those who are inclined to cognitive clarity and unambiguousness (Rotenberg, 1979, 2020).

Creativity as a dyplastic state and process of integrating contrasting and contradictory entities and creating new meaningful integrities is the main characteristic of the evolutionary mechanism: the most important condition for the emergence of a new quality lies in forming two systems that have independently arisen to perform different functions and entered into interaction with each other. This interaction created a new quality, while the two initial structures are preserved in the new functional unity as its subsystems, being unambiguous in nature (Klix, 1993) (refer also to Simpson's paradox: Kievit et al, 2013).

As a creature capable of combining opposites, the creative person is more

psychopathological, psychotic than usual people (Eysenck, 1995), since creativity can be understood a compensatory mechanism for psychoticism, being harmonizing factor of human life.

A creative personality is the fundamental goal of human development/existence, and the same goal of development is the creative person's fundamental ability to include polar aspects of the world into a single conceptual and ontological context, enabling to perceive the world as holistic, integral and hence – paradoxical/absurd entity. This conclusion helped us to create a new direction in pedagogical theory and practice "*The Pedagogical Paradoxology*" (Voznyuk, 2020, 2021).

Discussion and conclusions

Energy being the measure of motion and changes acts in the organism as a function of the biorhythmic integration of its parts due to functional coherence of its organs/ systems (Putilov, 2021; Zimecki, 2006). Energy also realizes person's openness to environments, from which the organism receives health resources. The loss of energy leads to organism's decreasing in its vitality and immunity, which increases its entropy/chaos. Such a state can be considered a disease.

The major factor leading to the disintegration of the organism is distress. Stress in its most general form can be interpreted as an mental and emotional state generated by information uncertainty, with which a person meets in the process of satisfying certain needs. This state of information uncertainty leads to person's negative mental and emotional reactions leading to negative psychological settings and social attitudes, anti-spiritual mental and worldview value orientations. And the latter may cause a drop in vitality and lead to slackening the body's immunity, the result of which is certain diseases.

The mentioned negative states can be overcome due to person's confidence in the harmonious order of the world that may be accompanied with religious feelings and convictions. Another means of maintaining the health is person's overcoming negative states through creativity as the ability to unite opposites, to be open to ambiguity and non-linearity of the world, revealing the synergistic phenomenon of the systemic properties of the whole, which reduces the entropy of environments, increases a people's vitality and strengthens their immunity and health resources (Rotenberg, 1991, 1993).

In the sphere of thermodynamics, the creative people's openness to uncertainty means openness to a system whose structure is supercomplex, and its diversity reaches infinity. Thus creative people in the understanding of thermodynamics represent supercomplex systems. In the context of cybernetics such creative people appear as systems capable of controlling everything

(Bogg, 2024), thus appearing as god-like systems. This conclusion can be explained by the “cybernetic” proof of the existence of God, developed by A. Men, who considered God as a supercomplex and most perfect Being. If God is the rarest phenomenon in the Universe (“No one has ever seen God...” – John 1: 18), then from the point of view of information theory, God contains limitless information reaching infinity since information expresses the structural diversity and the measure of complexity of systems (Floridi, 2010). Thus, God as a super-system is the most diverse and perfect entity (Kalanov, 2010).

The nature of creativity is realized in inter-hemispheric activity (the synthesis of the right and left hemisphere functions of the human brain – Murphy et al., 1997), revealed in the form of diplasty, enabling creative people to be open to chaos/uncertainty, paradox/absurd, that actualizes the process of sense crystallization due to integration and mutual transformation of abstract sign and a concrete object, a word and an image.

On the level of logical process diplasty is expressed in the paradoxical oriental (i.e. Buddhist and Indian) logic of four alternatives (Jayatilleke, 1967), where in the relationships of logical terms – assertion and negation – four logically equivalent alternatives can take place: 1) either assertion (first); 2) or negation (second); 3) both (first and second at the same time); 4) neither the first nor the second.

To demonstrate information processing in terms of the four alternatives let us give answer to the fundamental question of philosophy: which is primary, matter or mind, material or ideal? The answer is fourfold: 1) matter is primary; 2) mind is primary; 3) both matter and mind are primary; 4) neither matter nor mind is primary. The fourth alternative expresses the David Bohm’s statement of the matter and mind are being projections of a higher – fundamental – essence, which is neither matter nor mind in its pure form (Bohm, 1980; Pylkkänen, 2016).

The analysis of the mechanism of diplasty enables to reveal the *two levels* of it, when at the first level of thinking a creative person is able to integrate the opposites (“both matter and mind are primary”), and at *the second level* (“neither matter nor mind are primary”) not only the opposites are understood as separate entities, but each of them, as philosophy teaches, is transformed (reduced) into something third (dialectically higher), which as synergetics shows is an emergent (systemic) property of the whole, that can be characterized with the help of D. Bohm’s statement. Thinking processes at the second level of diplasty enables creative people not only in an abstract-logical unambiguous way, but also in a paradoxical way, which helps to carry out logical operations of systematization and generalization thus fixing creative (direct and reverse) cause-and-effect dependencies/connections.

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