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A CREATIVE ACTIVITY AT THE CUTTING EDGE OF THE NEW FRONTIER

Vladimir E. Shedyakov¹

1. Dr. Sc. (Sociology), Ph. D. (Economics) Freelancer scientist

UKRAINE

ORCID ID: 0000-0003-2779-3736

“La propriété c’est le vol”
(*Jacques-Pierre Brissot de Warville,*
Pierre-Joseph Proudhon)

Creativity, as the revelation of essential human powers and the driving force of historical progress, manifests itself most clearly in the unity of labour-creation and governance (self-governance). Its cultivation is a decisive factor in the manifestation of each individual's giftedness; therefore, deepening its essence and expanding its forms is a crucial condition for the competitiveness of a people. Society, the people are suffocating without people who are obsessed with their work, dedicated to the cause, incorruptible, professional. At the same time, the creative nature of labour is primarily at the essential level, while the parameters of specific activity can differ so radically from individual giftedness that creativity is perceived as “non-labour”, sought in play and learning, shaping the normative perception of hobbies and leisure. Moreover, “the activity of the human individual represents a system embedded in the system of social relations” [1, 82].

At the same time, while the trend toward the emergence of the characteristics of “a knowledge society” and “a cognitive society” places labour and creativity at the forefront of socially important research, without strengthening the corresponding organizational-managerial models, the phenomenon of mass creativity will not become a decisive factor in the life of society. The struggle to move toward the objectively necessary state of the trinity of labour-ownership-management is entrenched in the forefront of contradictions within social life [2-7].

A frontier is a form of societal advancement, overcoming previously established barriers. At the same time, a rejection of development is also possible (for example, in the name of retaining accumulated wealth or preserving the

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mechanisms of power). Meanwhile, overcoming obstacles and finding ways to achieve both compromise and conflict is an integral element of the development of the individual and society. Potential is realized through problem-solving, including overcoming various challenges. The imposition of ideals of “extreme comfort” based on value-sense complexes around the emancipation of animal instincts, the craving for idleness and entertainment or acquisitiveness/hoarding, the substitution of the difficulties of development for the illusion of life is destructive not only for humans, but also for a specific cultural-civilizational world [8-14]. On the one hand, in social relations arising from creativity as the realization of a complex of individual giftedness, the importance of sociality naturally increases. On the other hand, if participation in the actual production is time torn from human life itself, then creativity, on the contrary, as the embodiment of human essential forces, is the essence of human life. In other words, production relations are alienated, which presupposes and requires external influence – one form or another of coercion.

Labour-creativity has the potential to be realized as the leading channel and direction of socialization/acclimation and individualization of a person [15-25]. Development processes further transform the structure and design of society's relations. The interaction of being and consciousness, material and ideal is influenced by the growing information and communication capabilities of mankind. At the same time, the fundamental goes into the basis of the dominant actual. Spiritualization of matter and materialization of the spiritual is a prerequisite for development. Manipulation is also inseparable from the relationship of alienation – appropriation, as the value of self-activity – from the free creative development of one's essential forces (at the personal-individual level) and self-deployment of the world. At the same time, the interest is “wider” than the goal in the sense that it is also based on unconscious, irrational motives, which subsequently receive rationalization and legalization in the tree of goals. But the formation of interests takes place under the influence of the Ideal, the Dream, fixed by the integrity of value-sense complexes in the structure of morality and worldview. The moral imperative of goal-setting is capable of resisting degradation and chaos, even though the foundations of morality are extremely diverse. Spiritual, mental, and intellectual stress, their emotional and rational dimensions are elements not only of the mental formation of an individual, but also of the socio-cultural basis for the competition of cultural-civilizational worlds. Accordingly, the gap in the levels of their development is fraught with dangers for civilization and the individual. At the same time, spiritual creativity, as an integral part of spiritual production, turns out to be extremely sensitive to factors that alienate the human personality. The ability to clothe one's foundations in time-appropriate forms of

basic value-sense complexes of life activity and development is based on the nature and features of value-sense complexes as the quintessence of ensuring one's own conceptuality, culture, dogma, ideology, civilizational code, and ethics. In other words, ensuring a strategic win in the competitive confrontation and strengthening positions in the polylogue requires security and development of the basic value-sense complexes of the cultural-civilizational world, the tasks of realizing which are sharply complicated by the conditions of postmodernity, especially by the features of post-globalism. In this situation, the outcome of the international competition of cultural-civilizational worlds and the next internal modernization directly depends both on established social communications and on the protection and development of traditional values that have formed the moral basis of civilization for thousands of years.

Thus, the problems of increasing the efficiency of organizing creative labour fall under the primary responsibility of managers [26-35]. In particular, increasing social responsibility and moral rigor in all spheres of life is a necessity both to reflect the conditions of the knowledge society and to imbue the structures of the welfare state with practical sense. Moral guidelines, notions of conscience, justice, normalcy, obligation, etc., are especially important for divided nations, when states interpret missions differently, and their elites interpret morality and its embodiment. Honour, truth and justice are clearly manifested in the protection of the weak and the desire for sustainable peace, in loyalty to ideals and values, in the protection of equal opportunities for security and development for everyone. Of course, there are features in the awareness of the ideal, holiness and sacredness, in their perception and interpretation. Moreover, the existence of any type of social ideal in all social formations without exception is predetermined, first of all, by the desire to comprehend the contradictory nature of social existence and to find productive and creative ways to improve it. Today, when not only is a fundamental change in the nature of social relations possible, but maintaining them in the form of a growing gap between a handful of the super-rich and the impoverished majority, despite the combined might of humanity, is becoming disastrous, the search for ways to optimize the balance of life and development comes to the forefront. In particular, moral improvement is an urgent need at the societal level, sensitive to the value-sense complexes of cultural-civilizational worlds. Creativity, as a path to harmony, to living in harmony with oneself and the world, is based on the embodiment of these value-sense complexes. The organization of spiritual mentoring and care ("okormlenie") is a factor in moral and physical healing, social immunity. Thus, in creativity, not only freedom but also necessity becomes a subordinate element of development and fulfilment. The opposition between production and consumption, labour and leisure time, is overcome by the freedom of creative self-expression (primarily in labour and management).

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Hence, the new frontier is emerging around opportunities for every member of humanity to gain timely access to public means of discovering and creatively realizing their potential in a pro-social manner. Thus, ensuring the progressive nature of future human transformations is directly linked to ensuring conditions favourable for the development and pro-social creative expression of the greatest possible number of the population. The alternative is to use humanity's power to satisfy the selfish interests of a handful of the super-rich and their representatives in power. Realizing the second model entails the development of an arsenal of manipulation and suppression, as well as the random and sporadic nature of the selection and application of creative talent. This entails a vast range of consequences (for example, differences in socialization/acclimation patterns, the structure of society, the formation of ruling groups, etc.). Attempts by the champions of the outgoing world order to transform their defeat into a massive catastrophe for the ecumene are also evident.

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