ORGANIZATION OF CREATIVITY
AS A COMPLEX TASK FOR THE SOCIETY

...The goal of creativity is self-giving,
Not hype, not a success.
It's shameful, meaning nothing,
Howling parables on the lips of all.
B.L. Pasternak “Being famous is ugly”

Creativity is not only a factor of development and security; the actual attitude towards creativity is one of the indicators of the state of society. As you know, the essence of creativity is a selfless interest in the process and result of activity, and not at all in paying for it. We are talking about a deeply personal emotionally brightly coloured harmonious relationship of a person and society to themselves and the world around [1-5]. The nature of creative search implies going beyond the existing system, the high role of spontaneity, freedom and self-activity, weak predictability and non-hierarchy. Moreover, if earlier in human history the attraction to scientific creativity was a manifestation of an exclusively individual inclination, now its maximization is part of the tasks of society, predetermining both the quality of life in the cultural and civilizational world and positions in the competitive struggle. In other words, if unique creative work has always existed at the level of personal choice, then its socially necessary position is the achievement of mankind [6-11]. That is, a systemic rejection of society from the attitude to going beyond the usual, beyond the norm, to transformations, to change as a threat is required, it is necessary to cultivate a culture of understanding the need for different thinking. One of the main historical challenges of our time is the organizational “inscription” of creativity in society, the creation of conditions for optimizing both its process and the use of the results. Genuine interest in interaction arises from different subjects, and not from identical ones. Dissent, diversity, multiculturalism and multinationality are the potential of mutual interest and strength, for their activation it is necessary to cultivate organizational forms of development – organic and, at the same time, innovative forms, first of all, the cultivation of IT proto-clusters. And with the inability to use it, organize it, diversity can also become a factor of destruction and chaos [12-21]. During the transitional period, contradictions become aggravated, antagonisms break out to the surface of social relations. Meanwhile, the nature of creativity obviously contradicts the dictatorship of coercion, formal administration, control and order management. Thus, direct external influence-dictatorship is complicated. The subjects of creativity are not only the highest professionals in their field, but also personally interested in achieving results. They are no longer “subordinates”, but “colleagues, co-participants in the creative process”. At the same time, the nature of creativity is such that it does not just “reconcile with reality, lulling disagreement with injustice, imperfection of the environment”, but forms development structures that unite the interests of the individual and
society on the tasks of productive self-realization, in turn, ensuring the harmony of socialization /
individualization in human and social life. This opens the way of life in harmony with oneself,
nature and society without corroding the essential forces of everyday vanity of vanities. Meanwhile, on a global scale, the confrontation between the people's elites and the power-
oligarchic groups, the creative and barren layers of the cultural-civilizational worlds, is
intensifying. The success of the cultural-civilizational world in ensuring its security and
development largely depends on finding and cultivating models of organizing creativity that are
adequate to its conditions and goals, as well as versatile preparation for it. For example, the current
and emerging way of life requires a transition to universal higher education, by no means lowering
its level and filling it with creative intensity and practical and theoretical energy. And the main
task is to ensure adequate development of the personality, allowing the competent use of scientific
and intellectual (and all spiritual) potential, incl. – on the way of transition from fixing a narrow
section of socially divided labour to a person to a change in activity, first of all, a combination of
creativity in labour and management.

Creativity is a characteristic of the measure of individualization / socialization. Being deeply
personal, creativity, nevertheless, has a social content. The process of creativity is connected not
only with the disclosure of talents in socially provided forms; its goals, conditions and possibilities
depend on the state and dynamics of society. Moreover, the role of sociocultural communications
is growing significantly in the process of creativity. Accordingly, the problem of organizing
creativity is not limited to improving state regulation and private initiative (for example, through
public-private partnership mechanisms), but requires changing the entire system of social
relations. In this situation, it is necessary to take into account the complex formation of the material
and spiritual “living space” of a person, to direct efforts towards the implementation of socially
sustainable and cost-effective innovative development of the country without a systematic
rationalization of the place of business (in particular, foreign business) in public life and, above
all, the economic mechanism is impossible. In the process of creativity, a person is guided by
ideas about the ideals of Beauty, Goodness, Truth, trying to bring them closer through his
achievements. At the same time, the axiological function of social consciousness is involved in
the development of social norms and traditions that not only carry out the most important
regulatory mission, but also ensure the preservation, reproduction and development of cultural and
civilizational worlds. At the same time, spiritual relations, the sphere of morality and morality are
not a “superstructure”, but the core of the economy. An atmosphere of trust in society is a
necessary element of a healthy social mechanism, including its economic sphere. Not only “the
sleep of reason produces monsters”; even more dangerous chimeras can be initiated by immoral
intellect. There is something much wider and more absolute in history than a simple balance of
selfish interests. It (including its economic component) carries out the moral content, formed by
millennia of interaction and cooperation, consent and partnership. The development of the spiritual
plan of life activity occurs at the levels of both the individual spiritual and the objectified supra-
individual. The social aspect is realized through reflection, both individual and social. The ratio
of the actual human, holy and animal principles in a separate individual and in the social existence
of any cultural and civilizational world is different. The mobility vector of this balance forms
different priorities during creation: both in divine likeness in the production / creation of meanings,
and in the animal – in biological reproduction / reproduction. The animal nature is tempted by
satiety; the human principle – justice in ensuring the realization of the ideals of freedom, equality
and fraternity. And the path of reforms is the direction of strengthening the actual human principle
in society, respectively, the humanization of public life, the humanization of socio-political and
socio-economic relations. It is not formal constructs, but the quality of life and the possibilities of
creativity that determine the progress of the country, and new horizons of development open up
where the social structure maximizes the realization of the creative potential of everyone.
Creative activity can be considered as a higher level of adaptation, which is focused not only on the external harmony of a person with the environment, but, above all, on the internal personal harmony of a person, making him able to realize (usually in interaction) his individual potential, not shackling yourself with no limits, norms and restrictions. Active socio-psychological adaptation is carried out precisely when a person strives to influence the social environment. In particular, at the same time, a person realizes his personal benefits from familiarizing himself with the values and methods of social action. Intercultural adaptation is a process of gradual assimilation of norms, culture, values, and patterns of behaviour. At the same time, the success of adaptation presupposes the achievement of social and psychological integration in organic organizational structures without loss of social experience and without distorting public memory. The conditions for the forced strengthening of the features of post-globalism are especially conducive to the formation of sociocultural dynamics based on the methodology and techniques of operating with images. At the same time, the absence of a generalizing vector (providing an automatic evaluation system with the dominance of Tradition or Modern social development models), the loss of the obligatoriness and uniqueness of the main external support and the logic of life can simplify the implementation of multi-vector transformations – up to the formation of conditions for the implementation of shifts in the spirit of the “Overton window”. The aggravation of competition between cultural and civilizational worlds, as well as their economic entities at the turn of the era is aimed both at achieving efficiency and at forming a successful model of self-realization.

Obviously, the priority tasks of participation in the international division of labour are, on the one hand, obtaining elements for the implementation of creativity, on the other hand, the realization of part of its results. At the same time, the very historical moment of forced transformations is a natural manifestation of the pattern of uneven development. When the characteristics of the information boom and the post-global environment are superimposed, an obvious loss of the model (and therefore, a weakening of sovereignty) awaits those who focus on the agricultural and raw materials sector, it is necessary to focus on scientific, educational and industrial complexes as drivers of hyper-industrialization and the transition to high technologies, the latest technical and technological structures and environmentally friendly cycles. In turn, this points to a radical change in the models of organization and incentives. With a public interest in maximizing the creative disclosure of the population, not only the early detection and realization of abilities, the guarantee of accessibility for each means of its development, but also changes in the socio-economic climate are required. Organization and stimulation become the direction of change [22-29].

The vector of the final orientation of social transformations is manifested in a predisposition to a certain orientation of talents, in the preference of a person and the social environment for specific skills. Consolidation of preferences is carried out by a system of personnel work and promotion. Socially responsible are the government and business, which, solving national or commercial tasks, combines economic success with the movement towards general social well-being and environmental safety. The creation of a productive social environment by the state and public institutions today opens up the possibility and provides for the adaptation of both world and domestic (including the Soviet period) achievements and experience. At the same time, the sociocultural environment can be, in particular, prioritized to favour plutocracy, the power of comprador oligarchs, or creativity (primarily spiritual and intellectual) and reasonable initiative, which changes the quality of social responsibility. Under the influence of the level of division of labour, the involvement of spiritual creativity (first of all, scientific-intellectual and artistic-imaginative) in the process of existing social production acquires the features of the dominance of analysis / synthesis, the ratio of universality / functionality. The state and dynamics of the sociocultural fields of the world produce specific forms of interrelationships between social psychology and social ideology in spiritual life, interweaving of the theoretical and everyday levels of...
individual and social consciousness. The intellectual and moral dimensions of social life and practical activity require their adequacy both as the quality of the fundamental methodological foundation of the practical and theoretical assimilation of reality, and the intensity of creative search.

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