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## **FUTURE CHALLENGES AND ORGANIZATIONAL-MANAGERIAL RELATIONS' PROSPECTS**

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As is known, organizational-managerial relations are an important component of the system of development and security of society. For example, the correspondence of power and management to the population's ideas about mandatory, normal and fair socio-political communications leads to either support or rejection of the course. At the same time, the so-called "sobornost" as a method of decision-making integrating the collective and individual principles, as well as a characteristic of the state of the social order – this is by no means a slavish imitation of a template, not violence against dissent. "Sobornost" implies creative diversity and upholding of approaches and views without any infringement, without the use of hypocrisy and pretence [1-9]. At the same time, a careful attitude to dissent as an indispensable attribute of creative search becomes an important consequence of the further expansion of the basket of rights and freedoms of the individual. Harmonization of public and personal interests, co-resonance of social and individual obligations strengthens the prerequisites for the development of mutual responsibility in achieving "sobornost" of the people, a productive state of society's harmony. The obvious resource-methodological plurality of post-globality presupposes overcoming canons and clichés, the emergence and realizing of genuine freedom of choice for everyone, from directive coercion to stimulating desirable transformations for society. Different thinking is by no means intent to commit a state crime, but a creative resource for development, an expansion of the potential for solutions. On the contrary, loyalty and servility are not at all grounds for condoning any anti-social act.

As is known, society needs both cooperation, collaboration, and competition, rivalry. Even productive capital itself is formed around the creative abilities and intellectual potential of a person, their organization and use. Transferring

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muscular and energetic functions to the level of automata increases the value of the creative potential of a person. The new paradigm of social development has brought to the forefront the creative personality, whose talents and abilities are the main engines of progress. Creativity is by no means the implementation of previously outlined procedures. And the development of development horizons by peoples is by no means a function of compliance with formal decision stamps and the Procrustean beds of someone's standards brought in by information viruses, but the result of improving the quality of life and creative opportunities of the population. Creativity is always about overcoming patterns, building up one's own order, different from the usual, widespread, regulated and ordered one. Co-creation, co-collaboration and co-development require complex forecasting and coordination of efforts to manage change. Organization of spiritual mentoring, spiritual care is a factor of moral and physical healing, social immunity. A person is most productive when he is busy for the benefit of society with what he can do – and what he cannot do without. In the previous social paradigm, the labour sphere was based on alienated (socially, economically, technologically) labour; now free amateur creativity becomes socially necessary and most effective. And under the influence of passion for one's work, the hierarchies of goals, interests, incentives change. But one cannot parasitize on this. In particular, no official has the right to either “block” or “restrict” creative search, or receive payment in excess of the creators he serves. On the one hand, participation in creative work is the main foundation of moral growth of wealth and security, on the other; it should not only bring satisfaction, but also ensure an acceptable standard of living and social prestige. Thus, and rewards for creative work should be sufficient for the family's well-being and high social prestige, and it is precisely the reward for creative work that serves as the basis for well-being and respect, and the assessment occurs for each person separately (in particular, with the blocking of inheritance). Accordingly, such changes diffuse, deeply changing both the socio-political and moral-spiritual dimensions of public life, filling service to society with deep sense.

Long and complex sociogenesis demonstrated the general and national differences of cultural-civilizational worlds in the development of organizational-managerial relations. In particular, complex changes, on the one hand, in the conditions of activity, on the other, in the labour process itself and the production process, pushed for the improvement of organizational structures and management skills in the sphere of industrial relations. There was an allocation of both general principles of organization and management, and individual significant areas (for example, time management, quality management, risk management, etc.) [10-16].

The stages of further improvement of organizational-managerial relations are formed under the pressure of changes in the very wealth of society. A new era comes with a systemic transformation of the combination of elements in the state and perception of opportunities and threats [17-31]. The nature of the era requires the involvement in creativity (primarily in labour and management) of the widest possible layers of the methodologically and professionally trained population. Idleness and parasitic / acquisitive moods provoke crime. At the same time, the filling of the basket of human rights: social, economic, political, environmental, etc. not only slowed down dramatically at the end of the 20th century; in a number of countries, attempts were made to shift the burden of the global crisis onto the shoulders of socially vulnerable groups: wages were cut, the range of social programs and benefits was curtailed, the retirement age was increased. The place of forms of personal dependence in traditional society and commodity dependence (which takes on a universal form in monetary form) is occupied by the features of network rhizomic relations. At the same time, the social system completes the socio-personal era, while the non-systemic social community opens an individual-psychological one. During the period of transformation of society, their features overlap and intersect. The foundations of socio-cultural capital include and strengthen the awareness of one's belonging to a certain circle of stable social relations and online identity groups created on the basis of socio-cultural networks.

In particular, for example, the "information explosion" has increased the importance of the activity of assessing, selecting and processing knowledge, which naturally increases the social value of giftedness and competence, being fixed in the phenomena of meritocracy and expertocracy. At the same time, opposition to information neo-imperialism is only a particular direction in processing information for its development into knowledge, then forming an understanding on its basis and practical use in the strategy of thoughtful actions. Reducing the period for making and implementing decisions, during which actions are productive, increases both the role of those admitted to the functions of power and management, and the status of public control over their activities (in particular, to prevent narrow-minded egoism, bureaucratic crust and administrative corruption). Some management levels become redundant. On the contrary, the value of master mentors (who are often teachers and psychologists) increases. Moral wormhole, mental breakdown, spiritual corruption, moral and physical aggression, frustrating behaviour, distort the picture of the world, lifestyle and develop a desire for "simplicity" of relations of domination / subordination. Perversion, depravity of character cannot be overcome by education, and education only contributes to the expansion of the toolkit of man and the regime.

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The results of predictive calculations indicate that the success of the hyperindustrialization version of reintegration links the focus on the cultivation of high-tech cycles with the identification, development and realization of a set of abilities of each [32-37]. Technical improvements and economic successes are the consequences of the organic nature of innovative forms of moral-spiritual traditions. Sustainable harmonious development and embodiment of creative potential demonstrates its qualities as the core of social wealth. Objectively demanded by the cataclysms of the transition period, changes in organizational-managerial relations do not always correspond to the subjective understanding, interests and expectations of managers. The adequacy of the level and quality of thinking of the organizers, their patriotism and devotion to the people's ideals is the most important factor in changes for the better. At the moment, the ruling groups of the oligarchy and the bureaucracy in the post-Soviet space in general, in one way or another, carry out the will of the world oligarchy. Meanwhile, ensuring the power of the people over state capitalism is an obvious condition not only for effective and humane governance, but also for real sovereignty. In addition, the prevalence of the self-defence function, rather than the suppression of the masses, is ensured by a socially oriented state with strong participation of workers not only in control, but also in management. At the same time, without achieving a certain position of social interdependence and cooperation, expanded reproduction loses its sense.

Thus, the training of organizational-managerial personnel of the appropriate level and moral qualities, as well as the foundation for the mass involvement of the people in creative activity (primarily in the sphere of labour and management) is an indispensable condition for the rise of organizational-managerial relations. And improving organizational-managerial activities is a necessary element of a worthy meeting of the challenges of the future.

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