

УДК 7.072.2:124.4]-021.142.3(477)«XXI»  
DOI 10.32461/2226-3209.1.2025.328004

**Цитування:**

Tsepukh I. (2025). Creativity as a Driving Force of Innovation in the Context of 21st-Century Ukrainian Scientific Thought. National Academy of Managerial Staff of Culture and Arts Herald: Science journal, 1, 392–397 [in Ukrainian].

Цепух І. О. Творчість як рушійна сила інновацій у контексті наукової думки України XXI століття. *Вісник Національної академії керівних кадрів культури і мистецтв* : наук. журнал. 2025. № 1. С. 392–397.

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## CREATIVITY AS A DRIVING FORCE OF INNOVATION IN THE CONTEXT OF 21ST-CENTURY UKRAINIAN SCIENTIFIC THOUGHT

**The purpose of this article** is to examine creativity as a driving force of innovative development and to reveal its influence on the formation of the intellectual and cultural-artistic potential of society in the context of Ukrainian scientific thought of the 21st century. **The research methodology** is based on an interdisciplinary approach to the study of creativity in Ukrainian scientific thought of the 21st century. The philosophical analysis of scientific thought allows for the integration of concepts into a broad cultural-artistic context. The psychological approach is grounded in theories of personal development through creativity. The semantic approach emphasises meaning and subjective experience, while also explaining how creativity extends beyond ordinary experience to create new opportunities for thought processes. The systemic approach structures existing perspectives on creativity as a driving force of innovative development, considering it as a factor influencing the formation of intellectual and cultural-artistic potential in society and enabling the forecasting of its development prospects. **Scientific novelty.** The novelty of this study lies in the analysis of Ukrainian scientific thought of the 21st century, where creativity is examined as a driving force of innovative development. The study reveals its impact on the formation of the intellectual and cultural-artistic potential of society and explores creativity as a key factor of social development. Creativity is considered from philosophical, psychological, and economic perspectives, with an emphasis on its role in generating new ideas, adapting to change, and driving innovation processes in the socio-cultural space of the first quarter of the 21st century. **Conclusions.** In the context of 21st century Ukrainian scientific thought, creativity emerges as a driving force in which intellect and imagination interact to generate not only new ideas and objects but also new ways of perceiving and understanding reality. Creativity, as a driving force of innovation in the formation of intellectual and cultural-artistic potential, has significant potential for transforming both individual and collective experience. It is an active process that can ensure the continuous evolution of values and perspectives and provide forming the basis for the development of new artistic forms. The article analyses various approaches to creativity as a categorical concept definition, its complicated essence, and its connection with freedom of mind, intuition, self-expression, and social mechanisms. Based on the analysis of Ukrainian scientific thinking of the 21st century, the study defines 'creativity' as a new developmental force in society, which combines a number of features such as adaptation to new conditions, innovative thinking, and new paradigms in culture, art, and science. The proposed integration of different scientific approaches aims to deepen the understanding of creativity both as an outcome and as a characteristic of personality. The study emphasises the importance of creativity for the development of intellectual capital and social progress.

**Keywords:** creativity, innovation, freedom of thought, self-expression, progress.

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**Творчість як рушійна сила інновацій у контексті наукової думки України XXI століття**

**Мета статті** – розгляд творчості як рушійної сили інноваційного розвитку, розкриття її впливу на формування інтелектуального та культурно-мистецького потенціалу суспільства в контексті наукової думки України XXI століття. **Методологія дослідження** ґрунтується на міждисциплінарному підході щодо дослідження творчості в науковій думці України XXI століття. Філософський аналіз наукової думки дозволяє інтегрувати поняття в широкий культурно-мистецький контекст; психологічний підхід базується на теорії розвитку особистості через творчість; смисловий підхід акцентує увагу на значеннях і суб'єктивному досвіді, а також пояснює можливості виходу творчості за межі звичайного досвіду та створення нових можливостей для мислення; системний підхід систематизує існуючі погляди щодо творчості як рушійної сили інноваційного

розвитку, розглядає її як фактор, що впливає на формування інтелектуального та культурно-мистецького потенціалу суспільства та надає можливості спрогнозувати перспективи його розвитку. **Наукова новизна** полягає у тому, що на основі аналізу наукової думки України XXI століття творчість досліджується як рушійна сила інноваційного розвитку, розкриваються її впливи на формування інтелектуального та культурно-мистецького потенціалу суспільства, творчість досліджується як ключовий чинник розвитку суспільства. Творчість розглядається у філософському, психологічному та економічному аспектах, підкреслюється її роль у формуванні нових ідей, адаптацій до змін та інноваційних процесів, що відбуваються у соціокультурному просторі першої чверті XXI століття. **Висновки.** В контексті наукової думки України XXI століття *творчість* постає як рушійна сила, в якій інтелект і уява взаємодіють, щоб створити не тільки нові ідеї чи об'єкти, а й нові способи сприйняття і розуміння реальності. **Творчість як рушійна сила інновацій в контексті формування інтелектуального та культурно-мистецького потенціалу суспільства** має значний потенціал для трансформації як індивідуального, так і колективного досвіду. Це активний процес, який може забезпечити постійну еволюцію своїх цінностей і поглядів, що можуть стати основою для розвитку нових форм мистецтва. В статті аналізуються різні підходи до визначення творчості як категоріального поняття, її багатогранної природи, зв'язок із свободою мислення, інтуїцією, самовираженням та соціальними механізмами. На основі аналізу наукової думки надається визначення дефініції «творчість», яка розглядається як рушійна сила інноваційного розвитку суспільства, що поєднує різні аспекти: адаптацію до нових умов, інноваційні рішення та формування нових культурно-мистецьких та наукових парадигм. Запропонована інтеграція різних наукових підходів для глибшого розуміння творчості як результату та характеристики особистості. Дослідження акцентує увагу на важливості творчості для розвитку інтелектуального капіталу та соціального прогресу.

**Ключові слова:** творчість, інновація, свобода мислення, самовираження, прогрес.

Relevance of the Research Topic. The progress of society and the advancement of art and culture in the first quarter of the 21st century are closely intertwined with the influence of science and innovation. By generating new ideas, concepts, and technological solutions, creativity is becoming a driving force for global transformation and rapid innovative breakthroughs in social development.

In Ukraine, scientific thinking is dynamically developing, driven by a rich cultural and intellectual heritage as well as strong scientific and cognitive resources, making it an integral part of the global innovation landscape. The interdisciplinary analysis of the definition of *creativity* deepens the understanding of the mechanisms of innovation generation and supports scientific activity. As the driving force behind new ideas, creativity has a direct impact on the ability to foster innovation and, consequently, on the success of the development of artistic potential.

For this purpose, studies on creativity as a leading force of innovative development, creativity and innovation and their impact on the formation of intellectual and cultural-artistic potential of society in the context of Ukrainian scientific thought of the 21st century are not only theoretically significant, but also practically relevant, as they contribute to the formation of the scientific and technological potential of the state.

Analysis of Research and Publications. The relevance of this study is based on the need to explore the role of creativity as a driving force of innovative development and its impact on the formation of the intellectual and cultural-artistic potential of society in Ukraine, based on the established framework of 21st century scientific thinking.

The flexibility of judgment within interdisciplinary inquiry equips modern science with pioneering strategies. The core issues surrounding the identification of creativity as a driver of innovative development in society have been extensively explored in numerous academic works. In particular, the research of scholars such as S. Dimitrova-Burlaienko [1], M. Illiakhova [2], N. Kuznetsova [3], H. Kucher [4], V. Lyamar [5], O. Muzyka [6], S. Sadovenko [7], N. Sanotska [8], S. Shandruk [9], and B. Shcherbyna [10] deserves special attention. These authors introduce creativity as a driving force for the birth of new ideas and meanings, taking place at the intersection of intuition, reason, and imagination. Creativity is seen as the origin of innovative thinking and the engine of cultural, artistic, scientific and technological progress, enabling the limits of current knowledge to be overcome and new realities to be created, thus opening up limitless opportunities for the innovative development of society.

The purpose of the study – is to explore creativity as a driving force of innovative development and to reveal its impact on the formation of the intellectual and cultural-artistic potential of society in the context of Ukrainian scientific thought of the 21st century.

Presentation of the Main Material. In scientific discourse, the significance of creativity in human life is emphasized, yet its essence is interpreted differently depending on each researcher's worldview and conceptual approach.

As scholar Nataliia Sanotska points out, the ambiguity of the term 'creativity' entails the risk of vagueness and confusion, which significantly complicates the analysis of this complex

phenomenon and requires a more precise definition of its essence [8, p. 108]. The researcher divides the concept of 'creativity' into three main dimensions: creativity as a collection of works – results of human activity, such as works of art or scientific studies; creativity as a property of a subject – the ability to be creative, which characterises an individual or their activities; and creativity as a process – a prolonged act of creation encompassing various forms of generating, transforming, or reproducing [8, 112]. Since the ambiguity of the concept of 'creativity' creates difficulties in understanding its nature, and different approaches to the phenomenon can lead to confusion, it is reasonable to agree that a clear definition of creativity is essential. Such a definition should take into account its multidimensional nature as an outcome, a characteristic of a subject, and a process, thus allowing a deeper exploration of its role in human activity.

The psychologist and researcher Oleksandr Muzyka, who studies the development of skills and personal growth, rightly notes that creativity plays a multifaceted role in human life, encompassing evolutionary, social, personal, regulatory, and heuristic aspects. Indeed, its capacity to enhance human adaptability facilitates the mastery of new resources through scientific and technological progress, which is the material basis of culture and the arts. At the same time, scientific and technological progress stimulates the development of the spiritual component of the cultural-artistic space, which manifests itself in artistic creativity and enriches human experience [6, 36].

Cultural theorist Svitlana Sadovenko, while theorising the dimensions of self-driven artistic creativity, emphasises the necessity of its study and proposes an approach to analysis through three fundamental questions – “who?”, “what?”, and “how?”. In the scholar's view, this will provide an understanding of the subject of creativity, the cultural text, as well as models and forms of interaction with the text at the levels of creation, comprehension, preservation, transformation, forgetfulness, and restoration. The concept proposed by the practitioner Svitlana Sadovenko will ultimately help to grasp the full cycle of the existence of the phenomenon of cultural creativity: “who engages in creativity?”, “what (or who) is its object?”, and “how does such interaction occur?” [7, 59]. In essence, the proposed conceptual framework for considering creativity will help to gain a deeper understanding of the dynamics of creative processes and the role of human beings in their development.

Creativity is a universal human need, but social mechanisms direct its realisation into

different spheres, ensuring a balance between creativity and conservatism. The accumulation of creative potential, even among those who do not achieve significant creative results, forms a cultural environment conducive to innovation and psychological comfort.

Creativity acts as a unique form of activity that largely neutralises the destructive consequences of social competition, transforming the struggle for recognition into a source of development. Even within a single significant activity for a social group, creativity ensures a diversity of approaches, technologies, and outcomes, allowing each participant to find their place and emerge victorious in the process of mutual enrichment [6, 42].

Researcher Serhii Shandruk writes about creativity as a profound upheaval that transcends the limits of everyday life, opening a new space of existence where a person exists “here and now” in the freedom of thought. This space often seems limited, because it transcends the boundaries of ordinary experience, and reveals new horizons of being. According to the scholar, creativity is a complex, multifaceted, and contradictory phenomenon of an existential and psycho-spiritual nature. It is based on a synthesis of abilities, motives, emotions, knowledge, skills, values, and meanings that are embodied in the creation of a unique and original product capable of transforming both the individual and the surrounding world [9, 86].

S. Shandruk defines creativity as a categorical concept common to both science and philosophy, which encompasses a wide range of human practical-transformative activities in its various forms, methods, means, tools, techniques, and procedures. It is thus characterised by its maximal scope, which reflects the multifaceted nature of its manifestations, and its minimal essence, which poses significant difficulties for a clear psychosituational and logical-content definition. Creativity becomes a space for the synthesis of the theoretical and the practical, where the limits of knowledge and the transformation of reality intersect.

As rightly stated by Halyna Kuchir, creativity determines the key vector for the development of creative abilities, focusing on the formation of imagination and various qualities of thinking that form the foundation of a person's creativity. In particular, the development of dialectical and systematic thinking promotes flexibility, originality, and productivity of cognitive processes. These characteristics enable the individual to find new solutions, adapt to

complex situations, and generate unique ideas that form the basis of creative self-expression [4, 229].

In fact, creativity emerges as the result of a harmonious interaction between imagination and intellectual abilities, forming the foundation for innovative thinking and unique ideas. The synthesis of criticality and integrity in thought process ensures the ability to overcome challenges and achieve self-realisation through creative exploration.

According to S. Dymytrova-Burlaienko, the manifestation of creativity is possible only when the usual behavioural stereotypes prove inadequate, and intuition becomes the tool for transcending conscious experience and accumulated knowledge. This is the discovery of a new field of possibilities, where an intuitive breakthrough overcomes the limits of the rational, allowing a person to create original solutions that form a qualitatively new level of cognition and action. Thus, creativity becomes an act of transcendence – going beyond the ordinary in the search for truth and innovation [1, 84]. Creativity is therefore an act of transcending the boundaries of the conscious, where intuition opens up space for new ideas and solutions that have the potential to change reality. It is not only a tool for innovation but also a path to profound self-knowledge and an understanding of the world.

Marina Illiakhova, comparing the concepts of “creativity” and “creativity”, notes that creativity, as the essence of human spiritual activity, encompasses the creation of the universe, the creation of new forms and their aesthetic-ethical specificity. According to the scholar, creativity is a spiritual act of the free and unpredictable emergence of qualitatively new essential forms, which carry social-cultural and aesthetic value. It is aimed at achieving a high degree of perfection, understanding the spiritual reality, and self-improvement, revealing the altruistic nature of human existence. The phenomenon of creativity is characterised by spontaneity, the suddenness of insights, and the freedom of contemplative actions, which allow a person to transcend ordinary thinking. In this process, creativity appears as an integration of the intuitive and the conscious, where freedom becomes the foundation for the birth of new ideas and forms that reflect the deep essence of human spirituality [2, 99]. In this way, creativity is a unique process of forming new meanings that harmoniously combine understanding and sensory anticipation. This phenomenon reflects the deep interaction between the inner world of a person and the cultural space, aiming at the discovery of essential values. Through freedom of action and

intuitive insight, creativity becomes the key to understanding spiritual depth and improving human nature.

In the scientific thought of Ukraine in the 21st century, creativity and creativeness are not identical concepts, as creativeness is the ability to generate new ideas, think unconventionally, and find original solutions, while creativity encompasses the broader process of embodying these ideas in a practical or artistic form. However, these concepts are interconnected and closely related, so it is worth at least briefly considering creativity, as it is one of the key mechanisms for realising the creative potential of both the individual and society.

Examining the economic content of “creativity” and analysing the multifaceted understanding of the definitions of “creativity” and “creativity” through the generalisation of modern scientific approaches, as well as determining its significance in the formation of creative human capital as a key resource for social and economic development, scholar Nataliya Kuznetsova notes that creativity can be considered in two interrelated aspects: personal and social. The nature of creativity depends on the specifics of the material or spiritual sphere of culture in which human activity is manifested: science, technology, art, economics, pedagogy, or politics, as well as on the object to which their creative abilities are directed. This explains the diversity of types of creativity – intellectual, artistic, scientific, technical, social, or integrative – reflecting the multifaceted nature of human activity [3, 111]. N. Kuznetsova suggests that creativity can be considered an element of human capital, which requires continuous development through lifelong learning. The scholar notes that creative people are rightly called the “intellectual gold” of humanity [3, 113]. It seems entirely logical that creativity is not only the ability to innovate, but also a fundamental basis that determines the development of both the individual and society as a whole. It is the foundation for the creation of new values in any field, be it science, art, or economics. Given the importance of creativity for intellectual development, it can be stated that its continuous enrichment through learning and practice is a necessary condition for the progress of humanity.

The researcher Viacheslav Lyman sees creativity as a key practical manifestation of freedom, emphasising that the realisation of the creative process is impossible without freedom, as it is this very freedom that creates the conditions for the revelation of natural abilities and the unfolding of creative potential [5, 16]. Undoubtedly, freedom is necessary for creativity as

it provides space for self-expression and the manifestation of individual potential. Free access to creative processes is a prerequisite for finding and realising one's unique potential. Creativity flourishes only in the climate of freedom that leads to inner harmony.

The lawyer and scholar Bohdan Shcherbina emphasises the civil nature of the right to freedom of creativity, but also the constitutional significance of this right, which is enshrined in the Constitution of Ukraine. He points out that an individual is free to choose the fields, subjects and forms of creativity and that this right cannot be censored. At the same time, criticism of the results of creative activity is permitted, which ensures a balance between freedom of creativity and public dialogue [10, 152–153]. The right to freedom of creativity is inalienable and natural, arising at birth and preserved throughout one's life. This right cannot be waived or taken away, as it is an inseparable part of a person's being and freedom of self-expression. The right to freedom of creativity is closely linked to the right to liberty, as both ensure the possibility of free self-expression and the development of the individual. The right to freedom guarantees the natural existence of the person, while the right to freedom of creativity promotes their social existence. The connection between them is that freedom of action includes the possibility of creativity. The right to freedom of creativity is absolute and belongs to every person, including minors. The results of this creativity can be preserved as objects of intellectual property, in particular in the form of works, inventions, or utility models [10, 156]. It is important to recognise that freedom of creativity is a key factor in the development of individual and collective abilities, as it allows a person to express themselves freely and to create new values. It is an essential element in shaping the intellectual and cultural potential of society. Given its link to human rights and social progress, it is necessary to ensure conditions for the unhindered development of creative capacities, while maintaining responsibility for the results of activities. Thus, freedom of creativity must be the foundation for the development of humanitarian and technological achievements that ensure the prosperity of modern society. As an integral part of freedom, creativity contributes not only to personal development but also to the creation of innovative solutions that transform the social, cultural and technological landscape.

The polysemantic nature of this concept corresponds to its complexity and multidimensionality, but at the same time creates methodological challenges for its precise definition and interdisciplinary research. In general terms,

creativity can be understood as an infinite process of finding new ideas, forms and meanings, conceived at the frontier of intuition, reason and imagination, which opens up new possibilities for individual and social development. It is a creative act that allows a person not only to go beyond the boundaries of existing knowledge, but also to create fundamentally new ideas that transform art, culture, technology and science. It goes without saying that creativity can be seen as a means of self-expression and integration of individual and group achievements, allowing one to transcend the limits of existing experience and construct new realities. Due to its multidimensional and limitless potential, creativity is the source of innovative thinking, which in turn creates new ways for social transformation and human progress.

**Conclusion.** Therefore, in the context of Ukrainian scientific thought of the 21st century, creativity emerges as a driving force in which intellect and imagination interact to create not only new ideas or objects but also new ways of perceiving and understanding reality. Creativity, as a driving force for innovation in the context of shaping the intellectual and cultural-artistic potential of society, has significant potential for transforming both individual and collective experience. It is an active process that can ensure the continuous evolution of its values and views, which can become the foundation for the development of new forms of art. The article analyses various approaches to defining creativity as a categorical concept, its multifaceted nature, its connection with the freedom of thought, intuition, self-expression, and social mechanisms. Based on the analysis of scientific thought, a definition of the term “creativity” is provided, considering it as a driving force for the innovative development of society, combining various aspects: adaptation to new conditions, innovative solutions, and the formation of new cultural-artistic and scientific paradigms. The proposed integration of different scientific approaches offers a deeper understanding of creativity as both an outcome and a characteristic of the individual. The research highlights the importance of creativity for the development of intellectual capital and social progress.

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Стаття надійшла до редакції 06.01.2025  
Отримано після доопрацювання 07.02.2025  
Прийнято до друку 14.02.2025