



## CREATIVE THINKING AND ITS IMPORTANCE IN HUMAN CREATIVITY

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**Abstract.** The article presents thoughts on the unique characteristics, important aspects, individual, specific, and general facets of social reality, as well as the connecting links between social consciousness and social being. Additionally, it emphasizes the significance of "historical preparedness" in discoveries, the creation of creative works, and their complex stages, which result from the individual uniqueness of each person. The article also offers reflections on the concept of creative thinking, its relevance to the activities of scientists, artists, literary scholars, and creative individuals in general, as well as the main aspects of human thought processes.

**Keywords:** philosophy, social being, social consciousness, human being, essence, being, creativity, creative thinking, discovery, methodology.

Social existence manifests itself as an objective social reality that is primary to the consciousness of individual persons and generations. Every generation, upon entering life, encounters specific material conditions and social relations that have emerged in the past. The level of societal development and the mode of production become factors that are independent of the will and consciousness of the incoming generation, yet largely determine its consciousness. Therefore, the thesis that being determines consciousness reflects the true ontological state.[1.64]

Scientific analysis of the laws and contradictions of social existence allows us to understand the essence of political, philosophical, and religious approaches of a particular period. Social existence influences through the links connecting it to social consciousness, namely: the state system, legal and moral norms, political institutions, and spiritual principles. Social existence plays a crucial role in relation to social consciousness and remains independent of it. This is evident in various forms of social consciousness, including mythology, religion, science, philosophy, law, and art. [1.64]

These forms of social consciousness possess their own internal logic of functioning and development, which differs from the laws governing the development of material practice. Changes in social reality do not recreate all forms of social consciousness anew; rather, during the process of change, some scientific, philosophical, and artistic ideas may retain their continuity. In other words, the influence of old traditions is perceptible in new ideas. Changes in social existence cannot immediately and spontaneously bring about changes in all forms of social consciousness. Social consciousness relies on traditions, customs, and rituals that largely explain certain features associated with the current level of development of social existence. Simultaneously, social consciousness can anticipate the developmental trends of social reality. In this case, the activity of social consciousness is manifested, and as a result, ideas that have captured the public consciousness become a genuine force. [2.14]

Social being itself is considered in close connection with other forms of being, such as non-natural and natural. Social being cannot exist and develop without continuous interaction with these spheres. In the existence that manifests itself "here" and "now," the three forms of being coexist in a way that necessitates and influences each other. The constants of living beings, the human body, and the laws governing human physiology practically limit the boundaries of social being. At the same time, the formation and development of social being implies the continuous narrowing of natural boundaries and the constant expansion of social boundaries. [3.17]

Social being constitutes the ontology of a unique and irreversible historical process, which acquires a certain historical character and encompasses the important problems of each period. Therefore, social being in the unity of its materiality and variability should be understood not only as the result of individuals' life activities but also as a specific historical and uniquely developing process of the organization of being. [4.122]

Among the most important aspects of social being are its specificity, the unity of individual, particular, and general aspects, as well as its historicity. Social being is an objective-general process of social changes. However, it is not without its own peculiarities. In this sense, social being also functions as a type of social creation and manifests itself in close connection with social consciousness. Social being, by its very nature, is also the unity of views, aspirations, and interests of people living in the general conditions of the social environment. It implies the unity of views of representatives of a certain period.

The history of social consciousness reflects and moves along with the history of social existence. It is society's awareness of its identity, social being, and surrounding environment. Changes in social reality lay the foundation for changes in social consciousness. Although historically formed norms of social consciousness largely determine individual consciousness, and in this sense, social consciousness functions as collective reason, it is appropriate to speak about the individual specifics of a person's consciousness.[5.20] This is because such consciousness is born with the individual, travels the entire life path with them, and dies with them. As a result of each person's individuality, discoveries and creative works are produced. Only genius discoverers analyze problems earlier than others, understanding the needs of civilization and society, comprehending their deep meaning, and seeking specific solutions. For example, there is "historical preparedness" that led to al-Khwarizmi's individual discovery in mathematics, Ahmad Fergani's device for measuring the Nile River's water level, Abu Rayhan Beruni's discovery of the globe, and Mirzo Ulugbek's discoveries in his Star Charts. The discoveries made by these scholars did not fall from the sky as easily as raindrops or appear as effortlessly as a brilliant rainbow. Before such discoveries were created, human scientific and creative thinking went through a complex process. These conclusions leave no doubt that the scholars mentioned above were great inventors. Creativity is a great mystery and supreme happiness. [6.40]

Examining creative thinking, which has anthropological significance, its individual nature, and the researcher's great potential and professional approach are of great importance, from which we can also see that creative thinking is not an abstract phenomenon. The creative process is individually logical and intuitive, manifested as the result of combining necessity with chance. In this case, randomness takes precedence in activating intuition mechanisms, while the probabilistically considered result is enriched with logic. Consequently, it can be argued that the most important fundamental discoveries are precisely

historically prepared. Not only is the problem itself prepared, but also the aspects of its solution. Evidence falling under the category of "rediscoveries" finds its confirmation through this preparation. [7.16] However, the paths to discoveries open up faster for great geniuses. Therefore, the following thoughts by W. Dilthey have special significance: "Discoveries that seemed like a sudden flame to geniuses are gradually achieved by less brilliant talents through long-term and arduous work."

There have been many scholars who suffered because their scientific discoveries were ahead of their time and "not yet timely." In general, the history of science is not a random phenomenon, but one of the recurring events. Humanity has not always been satisfied with randomness and spontaneity in its perception of the world. At all stages of its development, science has sought to find effective means of influencing reality. [8.144]

Creativity is an important factor in today's world that is mysterious in the spiritual realm of a person and stirs them. After all, it is impossible to find a discoverer who does not know, at the very least, the history of their field and the methods and means of its origin. Moreover, it is natural for every scientist-discoverer to rely on previously created knowledge, the level of understanding of their time, and to conduct scientific research based on evidence proven by the science of that era. In this process, the fact that one person or another achieved a certain result or understood an existing problem earlier than others is coincidental, while on the other hand, it is nothing more than a product of social necessity, as demonstrated in the views of philosopher-scientists. [9.60]

Creative thinking is the level of intellectual abilities and capabilities that arise in a person's activity directed towards a specific goal. This concept, while manifesting itself in activity, also governs the activity itself and ensures its high effectiveness. This applies to the activities of all scientists, skilled artists, literary scholars, and creative people in general. Indeed, people usually think based on general concepts such as "causality," "space," and "time," that is, they describe certain events and phenomena, trying to reveal the importance and significance of their connections. Such concepts may not always be present terminologically in their own speech or text. People who use these concepts sometimes don't even realize it themselves. For example, a person analyzes whether an event occurred due to certain reasons. They might not truly understand what the real reason was. However, they can show that this phenomenon occurred as a result of certain causes. Indeed, if a person does not properly understand the essence of the cause, the true origin of the cause may not be understood in any form of explanation. However, when a person thinks about something or an event, their reasoning is organized by general concepts or certain categories and directed towards a specific goal. These also constitute categories, concepts, ways of thinking, and their form and basis. Naturally, humanity always thinks in diverse ways. This occurs not only because people talk or write about different things and phenomena, but also because they direct their thoughts differently using various categories. [10.134]

Every person has their own individual way of thinking. Even if two scholars, two specialists, or authors use the same form, they implement it through different levels of comprehensiveness, logic, and depth. Sometimes scholars argue that human thought should penetrate deeper into objective reality, overcoming subjective narrowness and existing limitations, and develop the objective part of general knowledge, but they fail to ensure the initiation of research, its continuation, and the formulation of correct conclusions. "All sciences have their own methodology, for example, Al-Khwarizmi's teachings for algebra,

Einstein's theory for physics, Euclid's principles for geometry, Newton's laws for mechanics, and Darwinism for biology."

The methodologies of all sciences emerge, develop, and change over a certain period. However, in the history of sciences, there is one methodology that remains constant. This is Philosophy. Philosophy is the general methodology of all sciences. All teachings about humans are also based on philosophy. The active and concrete factor of human life is labor. The measure of all produced wealth depends on a person's abilities, knowledge, use of scientific achievements, and level of development. At the same time, the diversity of property is merely a means for effective activity; the highest goal of society is the comprehensive development of individuals and their talents, free and honest work, that is, the ability of people to express themselves, which can be considered the greatest happiness for humans. [11.227]

In conclusion, it is noteworthy that the laws and resolutions adopted in our country regarding education are directly related to the solution of this issue. We are confident that the large-scale reforms being implemented in our republic based on these resolutions and programs are creating a solid foundation for the formation of creative thinking in our youth, as well as our entire society, and for their intellectual potential. Such harmoniously developed generations will create the New Uzbekistan and the Third Renaissance.

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