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| Research Article

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The Role of Heredity in the Development of Creative Competencies

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Abstract: in this article, all the problems related to the development of creative competence of the future primary school teacher are considered.

Keywords: education, upbringing, development, attitude, knowledge, skills, qualifications, creativity, competency, elementary school teacher, ability, emosiya, experience.

Every parent thinks about who their child will become in the future. Some say: “Yes, her father is a scientist, the child will also be a scientist” or “Look, her mother is a genius, this girl will take after her mother.” So, how true are these statements?

Of course, it is difficult to think about the rightness or wrongness of talent without knowing what it is. To do this, we need to address the issues of whether these processes and phenomena are related to heredity, and whether talent is passed down from generation to generation.

In the art of applied crafts, we have witnessed many examples of the transmission of talent from generation to generation. For example, the art of metal carving by Lutfulla Fozilov from Kokand and Madraim Otajonov from Khiva has been passed down from generation to generation. The Jorakulovs have been engaged in pottery for 300 years. Tashkent carver Toir Tokhtakhojaev, musical instrument maker Usmon Zufarov and other masters have also continued the art of their ancestors.

People have long paid attention to the fact that the external environment and hereditary factors play a certain role in the formation of a certain creative competence in a person. In the ancient slave state of Sparta, they tried to create people suitable for this state, but history shows that this measure led to a sad situation.

Later, a number of researchers described the genealogies of geniuses in their systems and schemes of creative abilities.

Such studies were conducted to reveal the reasons for the talent of Mozart, Beethoven, Tolstoy, Pushkin, Leonardo da Vinci, Einstein and others. For example, N.K. Kolsov, who conducted research in this area, writes in one of his articles that "the main hereditary creative ability of a genius is inherent in his business acumen, creativity, physical health and endurance, which historically passed the "test" of natural selection in the process of a long biological struggle for life." Speaking about the importance of hereditary laws in the formation of creative abilities, the geneticist (genetics - the science of animal and plant heredity, its variability) attaches great

importance to social conditions. "A person," he says, "is a social organism, which means that he cannot live without a social environment." In the 1930s, the problem of individual creative abilities and genius was studied in close connection with the processes of heredity and variability.

At this point, it is necessary to emphasize the enormous role of the ideas of Abu Nasr Al-Farabi, a prominent scientist of his time, a polyglot, a philosopher, mathematician and physician, who received the title of “Muallimi Aval” (“First Teacher”) in the East and “Muallimi Soni” (“Second Teacher”) after Aristotle, in the emergence and development of the pedagogical theory of human development of all peoples of the world, including the peoples of the East and Central Asia. He explains the essence of abilities as “...the abilities and learned voluntary actions that prevent a person from realizing the goals he sets for himself are human evil, and vice versa, the abilities and learned voluntary actions that help a person realize the goals he sets for himself are human good.” He also emphasizes the importance of human abilities as “The highest goal of human life is also the achievement of happiness. A person's happiness depends on his abilities and will. If a person strives for intellectual knowledge as much as he strives for high perfection, he will undoubtedly achieve the ultimate happiness he strives for,” he admits.

Al-Farabi does not recognize innate absolute ideas and genius abilities. However, innate qualities should be subordinate to intellectual virtue. A person's virtue in professions and arts is not innate. “If the virtue of professions were innate, kings would not have wanted and acted on their own, but kingship would have remained a natural obligation that was only naturally available to them, demanded by nature.”

Since the virtue of professions is not innate, “great strength and power are required from a person to create morality, etiquette, customs, professions, customs and will in peoples and cities. This is done in two ways: namely, by education and upbringing. The word education is the word that unites theoretical virtues among peoples and townspeople, and upbringing is the word that unites innate virtues and practical professional qualities among these peoples. " "Education," he continued, "can be done only by words and teaching. And upbringing is given by practical work, experience, ... to the profession. "to be, to learn" . This work is done by teachers and trainers, he says.

However, there is no person who is completely without creative abilities, without talent (mentally and physiologically normal people are meant, of course), and also with excessive creative abilities. Each person is prone to a certain ability to a certain extent. Such abilities can turn from a possibility into a creative reality only in the presence of favorable social conditions.

Creative abilities arise only through the inevitable and complex interaction of a certain genetic ability with social and historical conditions.

All this is inseparable from the essence of human activity, which is a product of the environment and upbringing associated with social relations, and is explained by the results of his normative and creative labor.

According to the famous scientist G. Mendel, the "targets" of certain creative abilities are present in each person, but their development depends on the creative labor embodied in certain conditions of social production.

The social formation of abilities is a very complex process of the interaction of stability and variability. This process is inseparable from the genetic perspective of this problem. The dialectics of solving this problem requires the recognition of the dialectical interaction of social and genetic phenomena in this process. Such interaction implies the interaction of the processes of stability and variability, possibility and reality. The social factor is a necessary and basic condition for the formation and manifestation of hereditary “targets” of certain creative abilities. Hereditary “targets” in the form of possibilities can become reality only through social factors. Hereditary

"targets" formed by a certain combination of genes, outside of social conditions, remain only dry, abstract or superficial possibilities. However, certain hereditary "targets" of a certain ability must be objective, since nothing can exist out of nothing even in any favorable social conditions. Indeed, for example, by creating the social conditions in the pamphlet for an incompetent composer, he will not be able to become a great artist, let alone even reach his close ones.

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