

ANTROP TAMOYILI – IJTIMOYIY MUNOSABATLARDA UNIVERSAL OMIL

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Annotatsiya

Antropik printsip inson va koinotning o'zaro bir-biriga bog'liligini o'rganadi. Amaldagi tarafdorlari koinotning rivojlanishi o'tmishning kelajagi bilan bog'liqligini tushuntirib, uni oqilona bashorat qilishga harakat qiladilar. Bu g'oya antik davrda, keyinchalik faylasuflar va tabiatshunoslar tomonidan yanada rivojlantirildi. Antropik tamoyilni diniy va ilmiy jihatdan ajratish mumkin. Ushbu maqolada antrop tamoyilining mazmun-mohiyati, shakllanishi va rivojlanishi ijtimoiy-madaniy hodisa kontekstida tahlil qilinadi.

Kalit so'zlar: Antrop, sotsium, tabiat, etnogenez, qadriyat, koinot, noosfera, stereotip.

ПРИНЦИП АНТРОПА - УНИВЕРСАЛЬНЫЙ ФАКТОР ОБЩЕСТВЕННЫХ ОТНОШЕНИЙ

Аннотация:

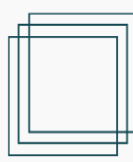
Антропный принцип изучает взаимозависимость человека и Вселенной. Сторонники этого принципа пытаются его рационально предсказать, объясняя, что развитие Вселенной связано с будущим прошлого. Эта идея получила дальнейшее развитие в древности, позднее философами и естествоиспытателями. Антропный принцип можно разделить на религиозный и научный. В данной статье анализируется содержание, становление и развитие антропного начала в контексте социокультурного явления.

Ключевые слова: антроп, общество, природа, этногенез, ценность, мироздание, ноосфера, стереотип.

THE ANTHROPIC PRINCIPLE IS A UNIVERSAL FACTOR IN SOCIAL RELATIONS

Annotation:

The anthropic principle explains the interdependence of man and the universe. Proponents of the practice try to predict it rationally, explaining that the development of the universe is related to the future of the past. This idea was further developed in ancient times, later by philosophers and naturalists. The anthropic principle can be divided into religious and scientific. This article analyzes the content, formation and



development of the anthropic principle in the context of a socio-cultural phenomenon.

Keywords: Anthrop, society, nature, ethnogenesis, value, universe, noosphere, stereotype.

Introduction

In the 1920s, a new attitude towards man was formed and it was later called the anthropic principle. The anthropic principle implies that it can only occur in a world characterized by a very precise set of physical constants that determine the characteristics of man. Indeed, most philosophical and religious systems, in contrast to their larger universe or macrocosm or a smaller Universe, and regarded him as the key to understanding the whole universe. They imply that there are aspects of changing, understanding, and explaining events in existence through human thinking. That is, they look at man as the product of the labor of God or the cosmic Mind, and bring him out of the supernatural. From a philosophical point of view, it has the right to exist as a concept of the natural-scientific origin of man, but both approaches are reasonably grounded and do not provide conclusive evidence.

Materials and Methods

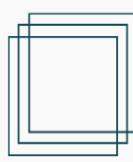
The article uses research methods such as analysis and synthesis of philosophy, infusion and deduction, historical and logical, comparative analysis.

Discussion and Results

Nowadays, philosophical doctrines and views about man have begun to analyze mainly his positive and negative features. One of the features of philosophical anthropology is the precise characteristics of man and his understanding in a general philosophical sense.

It is impossible not to be amazed by the by the scientific laws of the balance of the universe, to be amazed at the extraordinary great power of the Creator. The universe in which we live is created just for us. He is the highest and most perfect creation based on the only possible system-balance for the emergence and development of life. Such as an approach, i.e., that the structure of the universe cannot have a form other than the form we see and live in, is what scientists call the “Anthropic Principle”. According to him, if the universe had evolved in a slightly different direction after the Big Bang, for example, a little faster or a little slower, it would have been assumed that the various forms of matter-both solids and gases and the material world in general would not have formed.

Although the “anthropic principle” has been the subject of constant debate in science, few of the conclusions drawn from the anthropic principle have been accepted by both scholars and representatives of religious teachings, as well as by their beliefs.

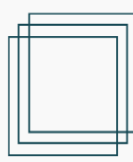


The gaze continues to amaze even ordinary people (atheists and believers). The first comprehensive understanding of the anthropic principle was first proposed in 1961 by physicist Robert Dicke (1961-1997). Later, concepts and ideas based on his principle were further developed by Brandon Carter. Indeed, if carefully analyzed, the physicochemical details of the creation of the universe give the impression that it was carried out with a careful plan, as if it had been deliberately designed to form planets and create life on one of them. For example, the origin of life on Earth and the existence of living nature in general are closely linked to the carbon element formed in the depths of stars' millions of years before the Earth's formation. After all, almost all organic molecules exist due to the chain-forming property of carbon. This is why the biological life form in which you and we live is called "carbon life". Only the nuclear reactions that take place in stars can create the conditions necessary for the formation of carbon.

If the mass of each of the stars in the universe were three times the mass of the Sun, they would only exist 500 million years ago, and multicellular life forms would not have formed on the planets around such stars if in the first second after the Big Bang, the rate of expansion of the Universe slowed from one millionth of a second to one hundred thousandths of a second, the Universe would not have expanded to its current size, and conversely, it would have shrunk and condensed again and of course, life could not have arisen in such a Universe. Also, conversely, if the rate of expansion of the Universe had been a little faster, protons and neutrons would never have been able to combine, and hydrogen atoms would not have had time to form either. Even quantities such as gravity, or the intensity of weak nuclear interactions, would have hindered the evolution of life forms when only a few units were different.

It is possible that there are an infinite number of Universe in Being, among which only our Universe can have the conditions necessary for the existence of carbon life forms. According to some scientists, the universe, like the evolution of Life on Earth, may be a phenomenon that gradually develops a certain set of physical laws and inherits these laws from its predecessors. That is, there may be other, parent universes that create the Universe. It's hard to imagine, isn't it?!

If the values of some fundamental physical quantities in nature are a little different, not only the emergence of conscious beings like us humans, but also material life formed on the basis of carbon in general, is a huge obstacle to the emergence of conscious beings like us humans, but also material life formed on the basis of carbon in general, is a huge obstacle to the emergence of living organisms would have appeared. Therefore, according to all religious beliefs, the origin of life and the creation of the Being-Universe in general is very precisely and perfectly regulated by divine power, and such perfect Universe and forms of life are unparalleled, even millions of billions of years old. It is argued that it could not have formed spontaneously even as a result of evolution.



The study of the anthropic principle by the famous physicist B. Carter [4.396-379] proves the existence of a strong and weak anthropic principle and interprets the first type as follows: "The existence of the Universe is explained by the existence of man." This is understandable and it leaves us in no doubt. Confirming this opinion, AL. Zelmanov states that "processes of a certain complexity in our lives take place without witnesses." However, the results of a more in depth analysis show that the physical conditions of the universe are not only sufficient but also necessary for human existence. In turn, based on such an approach, Carter forms a strong anthropic principle. The anthropic principle studies the independence of man and the universe. Proponents of this principle try to rationally predict it, explaining that the past is related to the future of the development of the universe. His idea was further developed in ancient times, later by philosophers and naturalists.

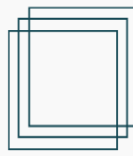
Wheeler describes the universe as a quantum cosmological object. To the question of the self-emergence of the observer, Wheeler answers: will be "[6.555-556].

The postclassical interpretation of the anthropic principle is based on the ideas of self-development, the self-organization of matter, and evolutionism. However, from a positivist point of view, these are alternative metaphysical postulates that deserve no more scientific scrutiny than the doctrine that they were created goal-directed by the creator of the universe.

R. Dicke was one of the first to ask what the universe (being) could have been like if the gravitational, constant, and electromagnetic interaction constant had been slightly different. The worlds formed when the set of constants change are different from each other and from our world. P. Devis explains this observation as follows: "Undoubtedly, the universe (being) is a wonderful thing: on a large scale it is very homogeneous, but it is not enough for these galaxies not to form. In it the entropy is very low and therefore it is too will have incredible accuracy. The magnitude of the force that ensures that not all hydrogen in space burns up. There are many other good coincidences" [2.32]. for example, we can consider some of the requirements for the physical constants of life:

The basis of life are protein molecules and nucleic acids, among which DNA plays a special role. Biomolecules have a complex arrangement: they include atoms of some metals such as nitrogen, carbon and phosphorus. However, observations within the framework of the "big bang" theory, which is common today, suggest that in the early stages of the spontaneous formation of existence, the universe was composed of hydrogen and helium. The formation of much heavier elements was necessary for nuclear fusion. As a result, high temperatures and pressures have been maintained in stars for millions of years.

The type of stars that can form in the universe depends on the magnitude of the gravitational interaction constant G . For example, increasing G 10 times would have completely mastered the structure of the solar system, and the earth might not exist. When the forces of gravity are slightly greater, all the stars appear in the "blue giants".



The anthropic principle can be classified religiously and scientifically, the remarkable harmony of fundamental physical constants in scientific interpretation has provided the necessary conditions for the development of the universe for many billions of years. The probability of a random match is so low that assumptions about probability of a random match is so low that assumptions about predetermination become necessary. The celestial mind has determined the way for the universe to go through self-realization, development through man. This is known to us from the stages of human development from primitive times to the present day.

There are many problems in the society in reconciling the aspects and levels of different spheres of human activity, and here the adaptation is manifested in a much more complex form than in the case of physical constants. The heterogeneity of the natural conditions on earth from the very beginning of human history. Individual landscape is formed in certain ethnic communities with a single stereotype (universe) of behavior in the biocenosis. GN Gumilyov, who developed his theory of ethnogenesis, found that in the emergence of a new ethnos, passion played an important role [1.496]. Mutual understanding between ethnic groups is one of the fundamental problems of society on its way to the noosphere. It is easier to harmonize legislation than to reconcile behavioral stereotypes.

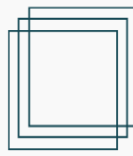
Once man realized a great potential, he begins to think that he is in control of nature. The brutal exploitation of the environment has led to an ecological crisis. It is only recently that people have begun to realize that nature is only able to overcome androgenic stresses to a certain extent.

Violation of this norm often leads to irreversible qualitative changes in the biosphere. Environmental thinking must take on a global scale. However, it should not be limited to the environmental side of the issue. Because health unites both man and society as a physical, mental and spiritual component of a cohesion whole.

Man's attitude towards nature has turned into a protector from the wild, and still remains dominant. Nevertheless, nature has its own development strategy, which deserves understanding, compromise, and respect. The period of neck sindiriah should be replaced by the co-development of nature with the recognition of self-worth. Nature is not a requisite, but an equal participant in events. Therefore, a new strategy of humanity, new ways of qualitative development of civilization capable of insuring the state of coevolution of nature and society are needed. This is the most fundamental problem of science in the history of all mankind, says N. N. Moiseev [5.228].

CONCLUSION

In the noosphere stage of development, the anthropic principle conditioned the rational self-organization that allows man to walk along a narrow evolutionary corridor toward a complex future. Digging this tunnel in the semantic space can reconcile the existing differences between ethnoses, nations, denominations with an elegant



compromise. Relying on the Earth's noosphere gives hope to the bed the structural triad, which reflects to the Trinitarian archetype, can here serve as the source structure of integrity. At the same time, environmental problems are clearly observed in environmental policy, and in human ecology, it is mainly about physical health. But man is a trinity of body, soul, and spirit, and trying to solve life's problems limited to the representation of the body, the substrate, the object, is ineffective. As the first President I. A. Karimov noted, "In the current situation, the human factor and criteria determined the main direction and the end result of the effectiveness of all our reforms" [3.28]. Values such as spirituality, morality and enlightenment play an important role in the formation of a perfect person. It is these values that form positive qualities in numbers.

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