

THE MEANING OF BIOETHICS IN THE SITUATION OF  
MODERN ANTHROPOLOGICAL CRISIS

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**Annotation:** in today's article, Anthropology is a branch of biology that is very close to social sciences. Despite the fact that thoughts about anthropology appeared several thousand years ago, it began to take shape as a science only in the second half of the 19th century. An important field of anthropology - the department that studies the physiological, biochemical and genetic factors that affect the structure and development of the human organism - "Human biology" is explained.

**Key word:** Anthropology, biology, from the second half of the 19th century, an important field of Anthropology.

**Anthropology** - (anthropo and... logiknow)- the science of the origin and evolution of man, the emergence of human races, the normal differences and variations in the structure of the human body. Anthropology is a branch of biology that is very close to social sciences. Despite the fact that thoughts about anthropology appeared several thousand years ago, it began to take shape as a science only in the second half of the 19th century. An important field of anthropology - a branch that studies the physiological, biochemical and genetic factors affecting the structure and development of the human organism - developed under the general name "Human Biology" from the middle of the 20th century. Not only the laws of the natural world, but also social factors played an important role in the emergence of man. From the birth of man to his present state, his whole life is closely connected with the laws of development of social society. Natural and social sciences played a positive role in the development of anthropology as a science. From the point of view of modern science, Anthropology consists of the following three major departments: 1) human morphology; 2) anthropogenesis; 3) ethnology (ethnic anthropology) - Morphology explains the change of signs in the physical structure of a person depending on age, gender, profession and external conditions.

Raciology explains the period of origin and causes of human races, their spread on the Earth, and also contributes to solving the problems of ethnogenesis. Anthropology has its various examination methods (anthropometry, osteometry, craniometry) and many different tools. Anthropology is not only a theoretical branch of biological science, but also a branch of practical importance. Its evidence is used in many fields, including various fields of medicine (for example, in the study of human

physical growth), as well as in forensics. Due to its geographical location, Turkestan experienced complex racial and ethnic processes in the long past, and also played a major role in determining the historical destinies of neighboring nations. The anthropological study of the peoples of this country, especially Uzbekistan, developed in the 20s. L. V. Oshanin, the founder and permanent head of the Anthropology Department of the Central Asian State University, was of great service in this work. Under his leadership, 29 anthropological expeditions were organized throughout Turkestan. As a result of the efforts of L. V. Oshanin and his students (V. Ya. Zezenkova, Q. N. Najimov), Turkestan was anthropologically divided into 3 regions. Uzbeks and Tajiks living between Amudarya and Syrdarya were recognized as one of the three races on earth (European, Negroid and Mongoloid) - the "Central Asian type between two rivers" of the European race. Moscow anthropologist A. I. Yarho called this race "Pamir-Fergana type". Thanks to the remains of our ancient ancestors found in the Selungur and Teshiktash caves in the Fergana Valley, Uzbekistan was included along with the regions of Africa and Old Asia as part of the regions where the process of the emergence of modern humans took place, and this conclusion has been conclusively proven in science. Until recently, there was no unified opinion in science regarding the formation period, place and history of the "Middle Asian two-river type" characteristic of the Uzbek people. One group of scientists said that this racial type was formed 6-8 thousand years ago, while another group of experts said that this event happened 3 thousand years ago. The third group of scientists believed that it was formed in the 16th century. As a result of long-term research of Uzbek anthropologists (T. Khojayov), based on very rich anthropological materials, they proved that this type began to form 2200-2300 years ago.

This theory is a theory of cultural and sociocultural evolution also called Evolutionary understanding of anthropology during the last quarter of the 19th century, the main concept held as According to several scientists The development of anthropology as a science is the evolutionary theory related to development. This theory developed in anthropology in the 19th century two greats who developed the idea of "evolution without a beginning". was represented by E. Taylor and G. Morgan. "Evolution without a beginning" study of the complexity of the development of society and civilization is the leading direction. This theory is one way or the other with the ability to study the stages of evolution and development was significant. Ch. Development of Darwin's theory of evolution Herbert Scientist such as Spencer, Henry Morgan, George Fraser are scientific

helped to form conclusions. The generally accepted content of sociocultural evolution is that - humanity is the civilization of society and along with the process of change, it is also a general cultural one the stock of information also changes. The main idea of evolutionism is in human history and from simplicity to complexity in

sociocultural systems It consists of the developed "no beginning" direction. In the theory of evolution, culture over time they approach that it will develop. This is the main thrust of the theory that is, the emergence of culture is the rise it is considered that it happens like biological processes. Human society from ancient times to the present with technology progressing from simple to complex they connect. This theory is a new social and cultural forms of adaptation to environmental conditions the struggle to survive with change they connect with each other when they arrive. Evolutionary theory in the 19th century Western societies emerged after other societies, criticized by ethnocentrists for asserting that occurs. This is the colonial policy of that time related to the processes and ideas of racism. Don't connect views are controversial and require many proofs.

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