



DOCTRINE OF HISTORICAL MATERIALISM IN THE PERIOD OF HISTORY: FORMATION, STAGES OF DEVELOPMENT AND LIMITATIONS

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Annotation

The article examines the origins and stages of development of the doctrine of historical materialism in the chronology of history. It also analyzes the negative consequences of education constraints, which still persist in science and education.

Keywords: periodization, scientific approach, concept, doctrine, primary period, society, civilization, socio-economic system.

Introduction

One of the most important theoretical problems of history is the issue of the cycle of human development. The chronology of history means the chronological sequence of events and processes that took place in human historical development. It should be noted that the factors that are common to all countries and peoples of the world, at least developed countries and peoples, and crucial for certain historical periods, should serve as a basis for the chronology of human history.

The issue of chronology of history has long been a hot topic in various fields. With the development of historical thinking, a number of doctrines, concepts and approaches have been formed in this regard, and the doctrine of historical materialism plays an important role in the chronology of history.

The doctrine of historical materialism was formed in connection with the socio-political changes that took place in Western Europe in the middle of the XIX century. The Manifesto of the Communist Party, published in London in 1848 in German, was the basis for a new approach to the periodic table. The Manifesto states for the first time that the history of mankind (societies), regardless of where they live on Earth, is a continuous process based on general laws, consisting of specific stages. It was also emphasized that the history of human society is in fact a struggle between opposing classes [1: -P.24]. Due to historical circumstances, this publication was widely disseminated and translated into other languages of the world. For this reason, the scientific study of the historical processes mentioned in this approach was soon reflected in the works of sociologists.





It is known that from the XVIII century began the scientific study of the life and work of tribes, clans and communities, where the level of development of European and American scientists on different continents was relatively low. It is precisely such research, that is, ethnographic observations and research, that has become of great importance in the chronology of human history [21]. These studies have also contributed to the formation of scientific directions in the chronology of human history. In particular, the proclamation of "Ancient Society" by the researcher Louis Henry Morgan [2] led to the gradual widespread use of the term "primitive period" in the science of history.

L.G. Morgan, based on a systematic study of the marital relationship of the Northern Iroquois in the Americas, as well as other ethnographic, ethnological, and anthropological studies, argued that human development was based on the general laws of development. In this approach, LG Morgan divided human history into three major periods: barbarism, barbarism, and civilization [2, S.]. The researcher notes that the laws of the primitive period (marriage relations, tribal communities - the formation of maternal, paternal communities) are of common and equal importance for all representatives of mankind, regardless of the region in which they live. GL Morgan noted that in terms of the form of government, the representatives of mankind in three different periods lived in the organization of the following two associations: The second is based on a certain territory and private property, and this association can be called a state (civitas)" [2: P.7]. The first organization of the researcher - discoveries and inventions for the people of the social age, and the second association for the era of "civitas" - the development of vital products, (professional) management, colloquial language, family, beliefs, housing and architecture, as well as private property. Thus, the researcher interpreted the historical epochs he mentioned as savagery, barbarism, and civilization as two separate social systems that are currently different from each other.

L.G. Morgan's interpretation of historical epochs as social systems served as the basis for the further development of the historical materialist approach to chronology. In particular, F. Engels wrote in 1884 that L.G. Morgan published a special work devoted to further development of the proposed model. In this work, the processes of social stratification and the formation of property inequality, the emergence of statehood in the last stage of the history of the primitive period were theoretically studied. The researcher GL Morgan noted that the social laws of the historical periods (barbarism and civilization) put forward as social systems are based primarily on economic factors. That is, the development of relations between members of human society, political institutions, spiritual and cultural processes, living in different





epochs, takes place on the basis of a unique system that regulates relations (3; - pp. 156-178). These conclusions became the basis for F. Engels to distinguish historical periods as certain socio-economic systems. With the publication of this work, the historical materialist approach to periodicity in practice became a theoretically born concept [22]. This is because the socio-economic system mentioned in this work was later interpreted as a synonym for the word formation. The formation of the Soviet state in 1917 as a result of dramatic processes in the socio-political life of the Russian Empire had a profound effect on the future of this concept. In particular, the Soviets have taken consistent measures to introduce a new, "progressive" worldview in society. The event, which had a negative impact on the further development of the fields of history and social sciences, was a campaign to generalize the historical materialist concept of chronology in the system of science and education. The consistent implementation of this measure at the national level has led to a one-sided development of theoretical issues in the worldview of several hundred million people living in the territories under Soviet rule, as well as in countries under the influence of the Communist Party. In this campaign, the publication of the work "On the State" [4: P.32-54], prepared in 1929 on the basis of the historical materialist concept, was of decisive importance. In connection with the publication of this work, the research conducted in the social and humanitarian spheres, the samples of scientific creativity prepared must be in full compliance with the theoretical and practical issues raised in this work. Textbooks, textbooks and manuals, as well as examples of works of art - poetry, prose, stories, novels, and even documentaries and films can be published or shown on the same terms. The historical materialist conception of chronology has become firmly entrenched. The expansion of archeological excavations in Central Asia has led to the adaptation of research to the requirements of the historical materialist concept. In particular, the issue of chronology of the ancient history of the republics in the region was discussed at the Plenum of the Academy of Sciences in Leningrad in 1948 [5: P.8-28], as well as at the session of the Academy of Sciences of the USSR in 1954 in Tashkent. Naturally, as a result of these discussions, in spite of serious objections from a number of scientists conducting archeological excavations, strict adherence to the requirements of the historical materialist concept was observed in the process of developing scientific conclusions based on the excavations. As a result, this concept has risen to the level of education, which has radically changed the historical thinking of society as a whole, first of all, the advanced strata of society - scientists and teachers and students who are consumers of the education system through them. Despite the Soviet Union's firm belief in the idea that it would be the only political force in the country, in the absolute ownership of all property,





and in supporting the most loyal and selfless "proletariat" class, as stated in the doctrine, found the ball. The revolutionary struggle between the classes did not play a decisive role in the collapse of the Soviet state. On the contrary, the eternal and eternal law of human progress, the "red empire" that ruled over one-sixth of the world, was shattered because it did not meet the vital interests of the members of society and could not meet their vital needs and requirements. Thus, the historical truth was established: instead of a society of "allied republics" with different cultures, customs and traditions, unique systems of production and management, which were in fact forcibly united, the newly independent states developed a new stage of social development.

The fact that historical materialist doctrine does not meet the modern requirements of the chronology of human history is acknowledged not only by Uzbekistan, but also by researchers working in the independent states of the former Soviet Union [12: P.11-47]. In this case, the theoretical and practical issues of the approach, concept and doctrine of the chronology of human history are not considered as an example of a country (for example, Uzbekistan), region (Central Asia) or continent (as a method of Asian development), but as a whole of human history. shows how true and important the verb is. To date, the most recent achievements in the fields of history - ethnography, ethnology, archeology, anthropology and source studies, as well as the latest scientific research in the fields of sociology, philosophy, law, religion and philology. etadi. The current level of development of historical thinking is based on this research, a new approach and concept that can fully meet the modern requirements of science, education systems and society, and serve to raise social development to a new level.

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