

Analysis of the Development Trajectory of Marx's Historical Philosophy

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Abstract: In his early years, Marx, inspired by Hegel, believed that history is a process of dynamic evolution. Therefore, he also paid attention to the replacement of social forms and the differences in social forms among different ethnic groups. While Hegel believed that the driving force of historical progress lies in "spirit," Marx focused more on the role of "material" in it. Thus, in his theories of social forms and world history, Marx emphasized the historical progress brought about by changes in the mode of production. Based on this, Marx expounded his views on the evolution of social forms and the development status and prospects of world history. He consistently held a "equality" political inclination and continued to pay attention to the oppression suffered by backward nations. This paper summarizes Marx's social form theory, world history theory, and his related discussions on backward nations in his historical philosophy. It outlines the global perspective from the internal social evolution of nations to the coordinated development of the world, and then to Marx's humanitarian care for backward nations.

Keywords: Marx's historical philosophy, social forms, world history, backward nations

1. Introduction

The question of how to interpret history has been a subject of diverse philosophical inquiries, encompassing debates on whether history is objective or subjective, whether it is subject to change, where the driving force of historical change originates, and what forms historical change takes. Marx inherited Hegel's notion that history is objective and subject to change. While there is little disagreement regarding Hegel's division of historical stages based on social forms, Marx differed in the criteria for such divisions, asserting from a materialistic standpoint that the driving force behind the evolution of social forms lies in the productive forces and relations of production. Building upon this foundation, Marx formulated his own historical philosophy, redefining different historical periods based on modes of production. Concurrently, Marx observed that the evolution of social forms in the capitalist era is no longer confined within the boundaries of individual nations or states. Instead, with the expansion of capitalism, different nations evolve collectively within the global context. Marx posited that human history would transition from the histories of different nations to world history. Within the backdrop of world history, the relationship between advanced and backward countries necessitates scrutiny, as Marx noted the oppressed status of backward nations within the international order, expressing concern over this issue. Thus, the theories of social forms, world history, and the

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