# THE SOCIAL CHANGE IN THE MARXISM'S INTERPRETATION OF HISTORY

The aim of these short essay is to describe the social change according to the interpretation of history of Karl Marx and Fredrick Engels. I will interpret some of the aspects of historical materialism based on selected research literature. In my opinion, an objective presentation of that needs advanced studies of Marx and Engels's works. These considerations are connected with classical and theoretical Marxism without its further reinterpretations.

Each study about Marxism represents an interpretation of Marx's theory. So, it is hard to present his concept objectively based on a literature. I will characterize some aspects of historical materialism in the context of the idea of society.

Karl Marx (1818-1883) and Fredrick Engels (1820-1895) created the theory which describes a lot of political, economical, social, and cultural phenomena. One of elements of their theory was an interesting view on history which was based on historical materialism. Originally they called it the Materialist Conception of History. The detailed presentation is beyond the topic of this essay. But it is worth paying attention on the social change as one of aspects of the historical materialism.

Marxism supposes that there are several social and economic formations in history. On the other hand, Marx did not define them precisely. There are some premises which help characterize these formations and explain why he used that term. Firstly, Marx saw society as totality which consists of some ingredients or levels. These levels are different activities of people (policy, mentality, production, exchange etc.) which are related. So, he studied relations between these levels of society in different periods of history. Secondly, Marx did not want to describe society as such, because there are a lot of different societies in history. The general theory needs to describe some types of societies in a specified time or territory. He focused on capitalist society, so he extracted a particular social formation in his contemporary times. Moreover, he claimed that the future communist society will be different from capitalist one. Thirdly, although historical materialism emphasizes the role of economic factors in the historical process, it is also truth that it points to relations between different levels of social life<sup>2</sup>.

To sum up, social and economic formations are different types of societies in a specified time and territory. They also consist of some levels and relations between them.

Marx distinguished several social and economic formations, especially: original, Asian, ancient (slavish), feudal, bourgeois (capitalism), and communist<sup>3</sup>. Interestingly, later Stalin's interpretation of Marxism deleted Asian mode of production<sup>4</sup>. Marx described the original formation the least, because there are little information about it in his time. He did not focus on the communist formation. He did not want to create future reality as some

<sup>1</sup> S. K. Sanderson, The Exelution of Human Sociality. A Durantaian Conflict Perspective, Rowman & Lindefield 2001, p. 65.

<sup>&</sup>lt;sup>2</sup> J. Szacki, Historia mytli sogologicznej, Warszawa 2002, pp. 219-220.

<sup>&</sup>lt;sup>3</sup> Makisar, p. 221.

<sup>\*</sup> L. Kołakowski, Główw morty morksiymu, Vol. 1: Powstonie, Warszawa 2009, pp. 351-352.

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**Lingjun Ying** 

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