

The Development Course of Karl Marx's National Concept

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Abstract: The formation of Marx's national concept has roughly gone through three different stages of development, namely the initial exploration stage of Marx's national concept, or the budding period. This historical period focuses on the basic viewpoints on nationality and related issues in Marx's classic works. The theoretical establishment stage of Marx's view of the nation, focusing on the analysis of Marx's more mature national theory than the infancy stage on the basis of analyzing the reality of social revolution and the revolutionary development of different countries; Marx's deepening research stage on national issues in his later years, in-depth study of Marx's "Summary of Morgan's "Ancient Society" and Engels' "The Origin of the Family, Private Property and the State" on the theory of national issues. In each development stage, Marx's classic works are used as the research basis and classification standard, and they are placed in the social environment and the background of the times in which Marx lived to investigate and analyze, and strive to reflect and interpret Marx's main views on ethnic issues in this historical period.

Keywords: Karl Marx's; National Concept.

1. The Preliminary Exploration Stage

The initial exploratory stage of Marx's view of the nation began in the 1840s. In 1843, Marx explicitly raised the question of national religion for the first time in "On the Question of the Jews", criticizing Bruno Bauer's two articles "The Question of the Jews" and "The Ability of Modern Jews and Christians to Achieve Freedom". It is a pure and simple religious problem, and its origin is attributed to the opposition, contradiction and conflict between Christianity and Judaism, while Marx believes that there are serious social problems hidden behind it, the indifference and hatred of the whole society towards Jews. [1][2]As a result, the Jewish nation has no rights and social status, and in reality has been unfairly treated by other nations, and even suffered cruel exploitation and oppression by the ruling class. Marx emphasized that the root cause of the Jewish problem was the national exploitation policy of the bourgeoisie. To solve this problem, we must rely on social mechanisms to obtain the recognition, self-respect and affirmation of other nations in the real society, in order to realize the fundamental liberation of the Jews. From a new height—political emancipation itself and its relationship with the state, religion and human emancipation, Marx thoroughly criticized Bauer for failing to recognize the essence of the Jewish question, expounding that religious rule and class rule had brought serious disasters to all mankind. He believes that only by carrying out a socialist revolution can the proletariat completely abolish private ownership of the means of production and realize the complete liberation of mankind. In 1844, in "The Holy Family, or Criticism of Criticism", Marx criticized both Bauer's erroneous view of the Jewish question as a purely religious question, and the national incompatibility existing in German society. Equality, and then criticized the reality that the Jewish nation suffered injustice in politics and religion. On the basis of criticizing Bauer's erroneous views on the Jewish question, he points out that the origin of the Jewish question lies in the national oppression policy of the ruling class, and for the first time puts forward the most important point of view for the proletariat to deal

with national relations and solve national problems - national equality. Marx resolutely opposed the narrow, dark, ugly, national prejudice and national egoism mixed with blood and flesh, and advocated that "every nation has certain advantages over other nations". In his view, every nation has advantages and advantages over other nations in certain aspects, and all nations should be completely equal, respect each other, live in harmony, enjoy the same rights and perform the same obligations. [3]From 1845 to 1846, on the basis of Engels' exploration of the emergence and development of the nation, Marx and Engels co-authored "The German Ideology", which is a major symbol of the emergence of historical materialism. In the book, Marx scientifically expounds the process of the emergence, development, and evolution of a nation, as well as what is the core force that determines the development and evolution of a nation. The further refinement of the social division of labor led to the gradual disintegration of the old clan communes that were not suitable for the development of productive forces and based on blood relations, and the emergence of a new historical product that was suitable for the development of productive forces and based on regional relations—the nation. It promotes the establishment of extensive exchanges and exchanges between people. In this process, cities and villages gradually show a trend of polarization, and nation-states gradually emerge. However, the content of ethnic theory in this book is scattered and not discussed in detail.

2. The Theoretical Establishment Stage

The theoretical establishment stage of Marx's national view was from the 1850s to the 1870s. In 1847, Marx delivered the speech "On Poland" in London. For the first time, he focused on Marx's national view, pointing out that private ownership is the source of national exploitation and oppression, and the proletariat is the fundamental force to eliminate private ownership. He believes that only by eliminating the existing private ownership of the means of production can the proletariat realize the real unity of all nations and realize the interests of the broadest group of people. In 1848, Marx

delivered a speech "On the Question of Poland" in Brussels, which systematically studied the relationship between national struggle and class struggle. The Polish national liberation movement belongs to the bourgeois-democratic revolution rather than the communist revolution. It profoundly summarizes the enlightenment of the Polish national liberation movement, and puts forward the basic principles for the proletarian party to formulate national policies and deal with national relations and national issues - internationalism, focusing on the inseparable relationship between the revolutionary movement of the proletariat and the struggle for national liberation of the oppressed nations. "On Poland" and "On the Polish Question" are glorious chapters that scientifically expound Marx's national outlook. They highly praise the heroic spirit of the Polish people in resisting foreign aggression and striving for national independence. Independence and national liberation have practical significance. In the same year, Marx and Engels published The Communist Manifesto, which discussed the basic viewpoints of the nation and national issues. He pointed out that in a communist society, the nation will continue to merge until it disappears and become a common whole. Marx insisted that the proletariat represents the interests of the broadest group of people, rather than the interests of a particular class or a particular nation, with the ultimate goal of realizing the liberation of all mankind. Only when the proletariat completely eradicates the class roots of national exploitation and oppression can it eliminate class and national differences. The Communist Manifesto pointed out that with the high development of productive forces and the great progress of production methods, the proletariat will become the destroyer of national contradictions and national conflicts. In the 1850s, Marx deeply analyzed the influence of the Asian national liberation movement on the European political revolution in "The Chinese Revolution and the European Revolution". In the book, he elaborated that the colonial rule of capitalism intensified the ethnic conflicts in Asia, leading to the outbreak of the Taiping Rebellion in China. The Taiping Rebellion's opposition to its own feudal rule and foreign capitalist aggression will have a strong impact on Britain and even the entire European capitalist countries, triggering a great outbreak of European political revolution. However, the Taiping Rebellion failed under the joint strangulation of Chinese and foreign reactionary forces, and ultimately did not develop in the ideal direction predicted by Marx. Marx insisted on a dialectical view of the colonial rule of European capitalism, which brought serious disasters to the Asian people, and also promoted the awakening of the Asian people's national consciousness, and objectively promoted the national progress of Asia. Later, in "The Future Consequences of British Rule in India", Marx profoundly revealed the historical impact of European colonial rule on the Indian nation. Marx clearly pointed out that the United Kingdom carried out capitalist colonization in India on the basis of its strong economic and military power. Looting and bourgeois colonial aggression, destroying local industrial civilization in

India with capitalist civilization. This changed India's closed and backward state to a certain extent, brought advanced capitalist industrial civilization to India, and promoted the awakening and progress of the Indian nation. But it is undeniable that the British colonial aggression was in essence the savage plunder and exploitation of the backward nations by developed capitalism. [4]Marx made no secret that the disaster caused by the British colonial aggression to India was much more serious than the disaster India endured in the past. . In "The Future Consequences of British Rule in India", Marx predicted that the Indian people would overthrow the colonial rule of imperialism and achieve national independence and national freedom.

3. The Deepening Research Stage

The deepening research stage of Marx's view of the nation was after the 1870s. In the late 1870s, in his later years, Marx still insisted on in-depth research on the relevant national theories. In 1877, the American ethnologist Morgan completed the book "Ancient Society" on the basis of earnestly studying the Iroquois tribe. [5]The relevant materials on clan and family in this book provided a large amount of prehistoric materials for Marx to study national theory and national issues in his later years. Marx also made a large number of annotations and abstracts for this book from a new national perspective, and finally compiled it into "Summary of Morgan's "Ancient Society". In this book, Marx re-examines the development and evolution of the previous nation and the replacement of social forms, and has a deeper understanding of the birth and development process of the nation.

4. Conclusion

Standing on the height of the entire human civilization, world history and social development, starting from the fundamental interests of mankind, Marx revealed the evolutionary process of the formation, development, demise and integration of nations, and pointed out that national equality is the foundation for dealing with national relations and solving national problems. Principles, which profoundly expounded that the factor of productivity is the root cause of ethnic problems

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