**Marxist historiography**

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**Marxist historiography.**

This is an approach to history in the 20th century that was affected by the prime beliefs of Marxism. It majorly focused on centralizing constraints in the economic and social class as a way of projecting outcomes in history. This school of history compares human beings with social animals who form societies naturally to meet their material needs. The forces of production, such as the way of production and labor, play a great role in determining the structures that society can come up with[[1]](#footnote-1). Consequently, the development of any society is directly proportional to the blend of its productive forces. It was developed by Karl Marx, who is one of the great historians with the help of Friedrich Engels. He was propelled to venture into history by the urge to explain laws that governed the development of human beings as well as the desire to explain changes in society[[2]](#footnote-2)

The primary sources of production highlighted by this approach include capitalism, communism, feudalism, ancient, Asiatic, and primitive communal. According to Karl Marx, historical change is spearheaded by a conflict between the different modes of production and production relations that emanate from class conflict. Besides, stability in society can only be achieved when social relations are at equilibrium[[3]](#footnote-3). Historians later adopted Marx’s theory on the influence of economic factors in determining the structure of any society as well as its ideologies. Also, they supported his concept of class conflict in changing history.

Several historians have been associated with the Marxism approach. Most of them were members of the British Marxist group and included Christopher Hill, Eric Hobsbawm, E.P[[4]](#footnote-4). Thompson, as well as Rodney Hilton, among others. Thompson is a well-known Marxist who brought a change in the writing relating to the history of labor[[5]](#footnote-5). His famous writing, The Making of the English Working Class (1963), made him well known. In this work, he significantly put across a challenge to the Fabian Orthodoxy as well as the economic historians.

Despite its success, the Marxist approach has also had several weaknesses that have been highlighted by other historians. Democratic socialists do not approve the concept that supports that socialism can be achieved only through class conflict and the proletarian revolution. Besides, many of the anarchists also deny the necessity of the transitory state phase. Thompson argued that the Marxist could be interpreted anew to take care of various circumstances. Despite being a Marxist, he did not use the class concept as something mounting as a result of the means used for production. Instead, he looked at the class as a cultural term and hence, perceived as a relationship instead of being adopted to be a thing. This significantly contributed to raising a generation of labor historians who included Herbert Gutman and David Montgomery.

Diverse transatlantic and social effects influenced Marxism in Latin America. The changes of Marxism in Latin America can be categorized into five different stages. The first stage, which runs from the 19th century as it nears to end to the earlier period of the 20th century, incorporates the coming of the immigrants from Europe who introduced Marxist socialism[[6]](#footnote-6). The thriving of communism, as well as debates that resulted from the Russian Revolution, marked the commencement of the second phase. The third stage came up in the 1930s following the collapse of the Spanish Republic. As a result of the victory of the Cuban Revolution in 1959, the fourth stage of Marxism in Latin America came on board. The final stage set in the 21st century leading to the emergence of progressive governments. The concept behind the Latin America Marxism is based on political and economic grounds. It argues that a nation cannot be set free if it is not first liberated from imperialism[[7]](#footnote-7).

Moreover, a lot of differences have resulted among the Marxists due to their different modes of approaching criticism of capitalism. Marxist Jose Carlos, a well-known founder of Marxism in Latin America, effectively handles the issue of orthodoxy and the relationship of socialism to religion and culture in his work, significantly ending the conflict.

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