

The Re-interpretation and Connotation of Values of Marxist Thought in Democracy under the Background of the New Era

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Abstract: Marxist democratic thought embodies rich connotations: "The human world with transition to democracy" elucidates the inevitable possibility to achieve people's democracy in logic; "The people are endowed with the rights to establish a new state system" indicating that the core of people's democracy is to realize that people should be the masters of the country and the subjectivity of people should be safeguarded. The proletariat is the realistic force to realize human liberation and people's democracy; the abolition of private ownership is the fundamental requirement for the realization of people's essential democracy. The answer to "why the people's democracy should be reached" "what does the people's democracy mean" and "how to make people's democracy be realized" from Marx is still significant in today's world, which have both scientific guiding role in construction of socialist democracy with Chinese characteristics and in providing theoretical basis for rational cognition of democracy in western countries.

Democracy is the ideal state for the development of human political civilization. In a socialist society, democracy means that the people are masters of the country. Throughout China's history, it was not until the founding of the People's Republic of China that Chinese became a real society for the general public and the democratic ideal of the people being masters of the country was truly realized. Since the founding of new China in 70, tremendous historical achievements have been achieved in the democratic and political development in our country under the leadership of the CPC. [1] Against the new historical background and on the occasion of the key period to achieve the goal of the "Two Centenary", new requirements have been put forward by the general public for democracy, which are to strengthen academic research on the connotation of Marxist democratic thought that should be given full play in guiding role in Marxist democratic thought. Besides, the enhancement of scientific cognition and great confidence of people to socialist democracy is of great importance.

1. "The Human World with Transition to a Democracy": The Inevitable Logic to Achieve People's Democracy

Marx systematically expounded the thought of people's democracy in his profound criticism of the old system. The principle of absolute monarchy is that "the world fails to be a world for human beings". Besides, Marx pointed out that absolute monarchy is a system that "the small proportion overwhelms the whole". [2] The people are the ones of the state system and are subordinate to the state system. Tyrants did not regard them and as human beings, considering that the general public were inferiors like toads. And those who, as human beings, do not feel themselves to be human, have no problem, or were even numb to what the whole country thought of them, not to mention their rights, etc., As a result, they were "like slaves or horses reproduced, who had been completely attached to their masters". "As for progress, the only way forward is to leave behind the foundations of this world for transition to a democratic human world," for establishment of a democratic system so as to form "a democratic state." [3] Marx clearly pointed out the inevitable logic of people's democracy, and pointed out that "the democratic human world" was the goal of social progress and that "the people themselves are their own masters" [4]. Only based on this, can they enjoy all the rights they deserve?

2. "The People are Endowed with the Rights to Establish a New State System": The Essence of People's Democracy is That People are Masters of the Country

People's democracy is the unity of contents and forms. Marx pointed out that "every link of the democratic system is a link of the of all the people in reality", which tends to be the practical basis of their own and the realistic people, and is determined as the matter of the people themselves. "The democratic element should become a realistic element in creating its own rational form in the whole national organism." [5] It is the direct engagement of all human beings in the deliberations and decisions of the general affairs of the state that makes the state to be an organism. General affairs of state are the practical state affairs, the state is a practical country, rather than the formalistic country. Moreover, "the relationship between all the members and the country means the relationship among themselves in practical affairs". In the relationship among themselves in practical affairs, all members confirmed the feasibility with the country and the feasibility with more profound democratic elements. The democratic system is the system which realizes the unification of content and form.

Based on this, Marx put forward "the people are entitled to the rights to build a new national system ", [6] and Marx taken the "true manifestation of the will of the people" as the core of the national institution. The theoretical supposition for democracy both emphasized the subjectivity and creativity of the people, and pointed out the spirit of the people's democracy is to realize the will of the people that needs to be supported and guaranteed by laws and regulations. Marx believed that, the police, courts and administrative organs, as representative organs, must safeguard the general interests of the civil society and safeguard the realization of the people as masters of the country. [7]

3. The Liberation of the Proletariat: The Realistic Power to Realize People's Democracy

As to what is the practical force to realize democracy, Marx pointed out that the proletariat bears the important historical mission of liberating mankind through the investigation of the realistic society, and the proletariat is the material bearer and social force to realize people's democracy. The proletariat's ability to undertake such a mission is closely related to the practical predicament confronting the proletariat. The proletariat was politically oppressed and only enjoyed equality and democracy in forms. Economically, under the suppression of private ownership of the means of production, the proletariat is ruthlessly exploited by the bourgeoisie. The proletariat is "the field which cannot be liberated without being liberated from all other social fields for all other social fields". [8] The objective position of the proletariat in capitalist society determines its historical mission. The old system can be overthrown and people's democracy be realized through revolutionary struggle and the help of the revolutionary forces of the proletariat. [9] Furthermore, theories can be transformed into material forces and become reality only by mastering the masses. The liberation of human beings and the realization of people's democracy cannot be achieved without the guidance of scientific theories. Only when the proletariat was closely connected with "philosophy", and regarded "philosophy" as a powerful spiritual weapon, can people's democracy be eventually realized.

4. Abolishment of Private Ownership: The Fundamental Demand for Substantial Democracy

Marx held that only by abolishing private ownership could the people become the masters of the country in essence. With the advancement of revolutionary activities and the in-depth study of social issues by Marx, "the difficulty in releasing material benefits" forced Marx to think about the underlying factors of social reform -- social and economic factors. "Social structures and states always emerge from the course of the life of individuals." Marx realized that it was far more enough to overthrow the old political system in order to establish a real democratic system, and the existence of private ownership of the means of production was an obstacle to the realization of the people as masters of the country, and the democracy can be truly realized by elimination of private ownership.

Marx wrote in the Forest Legislation View from the Argument About Act of Steal Wood: "since

it obviously revealed that the private interests is in attempt to and turning the state as private tool, then, it be concluded that, representatives of the private interests are trying to and lowering the ideological level of the state to that of private.[10] Marx had begun to recognize the fact that private ownership was the root of the economic system that enslaved people.

In "Die Deutsche Ideologie", Marx and Engels further investigated superstructure areas in political level, especially the dependence of state and laws to ownership, and exposed the class nature of the country, especially pointed out that the capitalist countries are organizational forms to maintain the interests of the bourgeoisie. The existence of private ownership determines the economic inequality that fails to guarantee political equality.[11] No matter what form of governance the capitalist countries are trying to construct and how well the democratic politics they claim to be, the essence is to protect the interests of the bourgeoisie without changing the nature of the oppression and exploitation to the proletariat. What they give to the people is only formalistic democracy, rather the true democracy.[12] Abolishing private ownership and implementing public ownership of the means of production are the most basic and fundamental requirements for realizing the rights of all the people to be masters of the country.

5. Value based Connotation of Marx's Democratic Thought under the Background of the New Era

5.1 Theoretical Guidance for Developing the Political Path of Socialism with Chinese Characteristics

The rich theoretical connotation of Marx's democratic thought guides the correct direction of the construction of socialist democracy politics with Chinese characteristics. China is a socialist country. Since its founding, the realization of the people as masters of the country was taken as an important goal and task for construction of democratic politics. Especially, the report from The 19th National Congress of the CPC had made it clear that the people are masters of the country is one of the fundamental strategies to uphold and develop socialism with Chinese characteristics, the "Decision" promulgated in the Fourth Plenary Session of the 19th Central Committee of the CPC points out that "upholding and improving systems and institutions that ensure the people's participation in the decision-making process, with continuous progress in socialist democracy"[13] is a manifestation that China has posed more demanding requirements on democratic and political development. It is of great important like a milestone. [14] Marx's democratic thought grasps the essence of democracy -- The people are the masters of the country, and the subjective status of the people was followed, and the subjective role of the people was given play, which lays a scientific and logical starting point and provides a fundamental value orientation for the construction of democracy in China [15]

5.2 The Scientific Basis to Strengthen the Confidence in the Theory of Social Socialism with Chinese Characteristics

Marxist democratic thought is a sharp theoretical weapon to distinguish capitalist democracy in the west from socialist democracy. [16] In today's world, western developed countries have long dominated the discourse power of democracy, vigorously hyped over western democratic ideas and models, and even interfered in other countries' internal affairs in the name of "human rights" and "democracy", causing turbulence in the international community. Marxist thought of democracy profoundly exposes the essence of western democracy, and points out that the self-proclaimed "democracy", "freedom" and "equality" by capitalism are only formalistic stipulations, while the economic inequality is the fundamental reason for this phenomenon. The exposure of the essence and defects of capitalist democracy serves as a warn for the people to treat Western democracy with rational thinking without blind superstition. In the process of in-depth understanding of the theoretical connotation of Marx's democratic thought, the confidence of Marxist democratic theory and the confidence in theory of socialism with Chinese characteristics should be enhanced.

6. Conclusion

Marxist thought of democracy serves as the theoretical basis of the construction of socialist democracy with Chinese characteristics, and the strong theoretical basis and theoretical advantage of the system of the people as masters in China. Besides, the inheritance of its scientific theoretical stance is the necessity of the construction of democracy. On the other hand, with the passing time, Marxist democratic thought is in a process of constant development accordingly. Different social problems can occur in different times, as a result, Marxist thought of democracy cannot be looked upon in a dogmatic manner, and rather it can be continuously developed, enriched and improved under the premise that the core value of Marxist thought of democracy is upheld.

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