

Marx's Democratic Thought and the Practice of Democratic Politics in Contemporary China

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Abstract: Marx's democratic thought, as the product of political development, has a far-reaching influence on the construction of democratic political system in the world. Marx in the study of the replacement of social forms at the same time, through absorbing the excellent achievements of human civilization, drawing lessons from the essence of modern western democratic thought and summing up the historical experience of proletarian liberation struggle, breaking through the past narrow, utopian democratic thought of critical inheritance and innovation beyond, and finally formed a scientific democratic theory. This kind of scientific democratic theory is the real democratic system, which has found the subject power and reliable way to realize human liberation in the real society. Combining with the practical needs of the construction of contemporary democratic politics, this paper, under the guidance of literature research method and interest analysis method, makes an in-depth analysis of the theoretical basis and basic connotation of Marx's democratic thought, tries to look into the prospect of constructivism democratic thought, and discusses how to deal with the traditional security and non-traditional security mixed with domestic and foreign political instability factors under the complicated situation of world politics and economy. And then the construction of democratic political system in contemporary China is probed into in a prospective way.

1. Introduction

In the historical process of seeking the liberation of all mankind, Marx fully analyzed the nature of exploitation under bourgeois rule and gradually developed democratic thought. It can be said that Marx's democratic thought is rich in content, profound in thought, broad and profound, and studying the generality and particularity of Marx's democratic theory and analyzing Marx's democratic thought are of great value for enriching Marx's democratic political theory and exploring human political emancipation, social emancipation and human emancipation, which is a new form of human political civilization and the theoretical basis for the practice of socialist democratic politics with contemporary Chinese characteristics. The formation of Marx's democratic thought was formed on the basis of sovereignty on the basis of the people's thought, the theory of the relationship between civil society and the state, and the democratic ideology of utopian socialism, and it can be said that it has absorbed the theoretical achievements and practical value of all human civilization, has scientific practical effects, and has become the universal pursuit of

political development in all countries in the world today. In the course of exploring its own construction and development, China has fully absorbed the excellent achievements of scientific democratic theory in promoting the construction of the socialist system and the construction of a legitimate government. However, in today's world with complex ideologies and intertwined problems, combing the sources and currents of contemporary Chinese democratic political practice and theory can clarify the impact of Western democratic political thought, fully embody democratic values in China, further maintain political stability and promote the construction of a socialist democratic political system with Chinese characteristics. Therefore, democracy is not an ornament, it needs to have certain value and significance, be embodied in all fields and links of governance, be the theoretical cornerstone of the socialist road, the vane of the construction of the socialist democratic political system, and the real practice of fully guaranteeing the people's mastery of the country.

2. The theoretical basis of Marx's democratic thought

Marxist democratic thought and Marxist democratic theory are integrated and unified. Marx's democratic thought is formed in the full analysis of primitive democracy, feudal dictatorship, bourgeois rule and the hard course of exploring scientific socialism. It combines scientific social theory with social practice and lays a solid theoretical foundation for the construction of socialist democratic politics. On the basis of referring to previous studies, this paper combs Marx's democratic thought, further discusses the great theoretical value of Marx's democratic thought in the construction of contemporary socialist democratic politics, and further enriches the theoretical connotation of its pluralistic and diversified construction of socialist democratic politics. It is of great theoretical value and practical significance to explore the theoretical basis and basic connotation of Marx's democratic thought.

Democracy is the product of human political civilization. Marx criticized Hegel's concept of democracy in the process of reading a lot of historical documents and participating in the real bourgeois revolution. He denied Hegel's statement that family and civil society belong to the concept of the state. He believed that the state needs to build a basic political system and form the will of the majority of people through the general will. In the critical summary of Hegel's idealist philosophy of the state view, Marx's democratic thought sprouting [1]. At the same time, in the Introduction to Hegel's Philosophical Criticism, Marx realized the historical transformation of democratic thought from the ethical spirit of idealism to the dialectical materialism and historical materialism of national political institutionalization, that is, to fully realize "human liberation" in maintaining the social stability of democratic countries. As to its theoretical origin, the previous research results of many scholars are the important treasure-house for reference. It is not difficult to find that Marx's democratic thought has a deep theoretical origin, covering all the western democratic political thought and the socialist schools of the 19th century, and is a treasure house of thought for studying the development of contemporary China's democratic politics. Mainly in ancient Greece, Aristotle analyzed city-state society and emphasized the autonomous group composed of free individuals, exploring the tradition of equality between individuals, everyone has equal status and the right to govern the country. City-state is a political group composed of citizens, which is the essence and value of city-state, and the managers elected by this ideal state are the results of the common will. It can be said that the thought of democracy and equality elaborated by Aristotle is an important beginning of Marx's democratic thought. Although Marx criticized the division of social classes in ancient Greece and ancient Rome in the Communist Manifesto and other works, it is the earliest germination of democracy from the paradigm of modern Marx's democratic theory research, such as the "citizens' assembly" political group; The Stoic theory of

natural law in ancient Rome was not only the cornerstone of the democratic thought, such as the spirit of natural law, the thought of natural human rights and the theory of people's sovereignty, put forward by British, French and other thinkers after the Middle Ages Renaissance, but also one of the theoretical sources of Marx's democratic thought. It is undeniable that the 17th century British political thinker Hobbes on human nature and the state of nature, the theory of national sovereignty and Locke's theory of the state of nature and the theory of natural rights, the 18th century French enlightenment thinker Rousseau's thought of equality and the theory of popular sovereignty, the American political thinker Paine's theory of human rights, Jefferson's theory of democratic autonomy against tyranny, And the German political thinker Kant's theory of rights and Hegel's theory of civil society and state in the late 18th century and early 19th century are also important theoretical sources of Marx's democratic thought. In the 19th century, with the continuous outbreak of the proletarian revolution and the gradual formation of Marx's democratic thought values, on the basis of fully drawing on the "three" utopian socialist thinkers Saint-Simon, Fourier, Irving, the formation of Marxist socialist democratic thought propositions [2]. The above are important historical data of the formation of Marx's democratic thought. Marxism is composed of philosophy, political economy and scientific socialism, which are derived from German classical philosophy, British classical political economy and French Utopian socialism respectively. It can be said that it covers all of Western social science civilization, and the source of Marxist theory is not limited to these three aspects. All the achievements of civilization in human history are derived from its theory. In addition, Marx and Engels carried out a lot of scientific research and revolutionary practical movements, and made great contributions in enriching and developing democratic theory [3]. In the Communist Manifesto, we can find the source of his concise thinking. When discussing the problem of the bourgeoisie and the proletarians, Marx pointed out that "the history of all societies up to now is the history of class struggle", and "the weapon used by the bourgeoisie to overthrow the feudal system is now aimed at the bourgeoisie itself". Marx first affirmed the hierarchy of social subject members formed since ancient Rome, and this social hierarchy was the root of class oppression. The bourgeois revolution established a social and political system of "free competition" and "free market" in overthrowing feudal rule and theocratic rule, but this social and political system put itself in the situation of struggle. It caused a large number of proletarians under the oppression of industrialization, and this oppression was the "inequality" of bourgeois rule. After thinking deeply about "democracy" under the rule of the bourgeoisie, Marx began to design in communist theory, "to eliminate all the basic property constituting individual freedom, activity and independence", and believed that the elimination of private ownership was the original intention of social equality, but Marx did not deny the protection of private property on the basis of equality. This is the fundamental difference between communist society and bourgeois rule; Democracy originated in ancient Greece and was shaped by the development of "market", which itself is based on freedom and equality. Marx believed that free trade is the real free trade [4]. Therefore, it can be said that Marx profoundly summed up the essence of Western political thought. People's sovereignty, rights and freedom in the state of nature, equality and the legal system are the core values of democratic thought. In the 19th century, the growth of the proletarian revolutionary force and the birth of the proletarian political party created a powerful political ecology for the formation of socialist democratic politics, which promoted the influence of Marx's democratic thought to spring up like bamboo shoots all over the world.

It should be said that the definition of Marx's democratic thought is clear and rich in connotation. "The discovery of the historical role of the proletariat, the criticism of the hypocrisy of bourgeois democratic thought and the elaboration of the theory of the dictatorship of the proletariat marked the formation of Marx's democratic thought," and the shaping of democratic thought was reflected in a series of works such as the Communist Manifesto. On the basis of the division of the interests

of the bourgeoisie, Marx mentioned that the "free will" of the bourgeoisie is nothing but the bourgeoisie's powerful reign of terror and ideological moral assumption, and this kind of liberal thought is timid in the face of practice [5]. At the same time, Marx mentioned that in the social activities under the shadow of the bourgeoisie, all classes are weak, their political interests are scattered or have not formed a real liberal class, and they can only rely on the exploitation of capitalists in the end. When Marx further discussed real freedom and "human liberation", he distinguished the relationship between the state and civil society. On the basis of the traditional Habermas' basic definition of civil society, Marx pointed out that civil society was a place where public power and private sphere could not get involved, and had the theoretical factors of democratization. Moreover, in the German Ideology, Marx realized the scientific transformation of political thought, holding that the factors of democratization cannot exist in isolation from class interests, democracy is relative, and the basic principle of free will is maintained in the national political system. Based on such conditions, civil society is centralized and institutionalized through universal political norms. Therefore, democracy is the inevitable outcome of the development of political structure, and also the core of scientific political system construction. In general, Yu Keping believes that Marx's democratic thought is based on a certain economic foundation, which is inseparable from the contradiction of social production relations. The generation and continuation of a country are based on a certain national political system, which is the basic link in the system of production relations. This definition regards democracy as a political system. It can also be seen that Marx's democratic thought is constantly making institutionalized theoretical design with the development of The Times, which is also in line with the construction of current socialist democratic politics. In addition, Marx's democratic thought is a form of realizing class rule. The form of government in any country is only the result of class relaxation, which indicates the dialectical unity of democracy and dictatorship. The fundamental purpose of carrying out democratic political construction is to seek a better way of social rule. Marx's democratic thought is a refutation of bourgeois democratic thought, and democracy under capitalist exploitation is hypocritical. Therefore, Marx pointed out that the community formed by the family, the state and private ownership must eliminate the hypocritical bourgeois democracy and build a republican socialist democracy.

To sum up, Marx's democratic thought is the product of social evolution and development. As a tool of national political rule, Marx's democratic thought has the support of political theory and the maintenance function of political system, which is in sharp contrast to feudal rule and bourgeois dictatorship political system. At the same time, everything is in the process of constant movement, change and development. Marx's democratic theory contains the scientific thought of dialectical materialism and historical materialism, and it is a scientific democratic theory that constantly adjusts with the social change and development.

3. The important value of Marx's democratic thought in the construction of contemporary democratic politics

Marx's democratic thought has epoch -making historical significance. Based on inheriting and developing the theory of bourgeois democracy, Marx's democratic thought is more contemporary. It fully combines the historical conditions at that time with the proletarian revolutionary theory and other thoughts to form and establish the socialist democratic thought, which has a far reaching influence in the history of human thought. It provides important theoretical source and ideological guidance for the construction of contemporary democratic politics.

3.1 Marx's idea of democracy as a theoretical basis for democratic political construction

Democratic politics is the goal of democratic system and an effective tool to maintain governance and management in the process of national political development. Marx believed that the evolution of democracy from the citizens' assembly of ancient Greek city-states, through the baptism of the construction of bourgeois democratic politics, to the formation of a generally mature republic system in the 19th century, this is the progress of the construction of democratic politics. At the same time, the thought of scientific socialist democracy is an important theoretical basis for the construction of contemporary national democratic politics. Since then, it has been guided by the principle of scientific socialist democracy. It can be said that its thought is an important theoretical cornerstone for the construction of democratic politics, especially the construction of socialist democratic politics. Generally speaking, the value of Marx's democratic thought in the construction of contemporary democratic politics can be summarized into three aspects. Firstly, representative system is the universal form of democratic politics. When discussing the formation of city-states in ancient Greece, Marx mentioned that family and private ownership were essential class elements of city-states. The early state form was formed through the will of citizens. The "assembly of citizens" produced groups that could represent the will of the majority of people, and represented citizens to participate in the management of public affairs and exercise public power. Of course, democracy in the form of representative system already has a relatively systematic system of institutions. For example, the parliamentary system is a typical manifestation of bourgeois democracy, while the people's congress system is a representative system with Chinese characteristics. Secondly, democracy, as a national political system, is guaranteed by a powerful state apparatus. After a profound interpretation of the ugly practices of bourgeois rule, Marx pointed out that the tyranny and "deception" of capitalists maintain the squeezed and accumulated wealth, which is a powerful weapon to legitimize capitalism. Therefore, Marx proposed that the proletariat also needed such a state machine to maintain civil property and national security, and to establish political institutions such as the army, legislature, administration and judiciary to safeguard it. In addition, Marx also pointed out that there is an inevitable spillover of power in the public sphere, so the relationship between political institutions should be equal, so as to maintain political rule while containing the expansion of private rights. Thirdly, democratic politics is the main channel of political legalization. Through the absorption and reference of the early theory of natural rights, natural human rights thought, people's sovereignty theory and other democratic political thoughts, Marx realized that democracy is not formed naturally, and the existence of the ruler's will to "legitimize" is the biggest enemy of democratic politics. Being deeply influenced by the concept of nature, the ruler legitimizes the ruling will by combining wrong natural phenomena, so that the "fooled" management is equivalent to the legalized political rule. Democratic politics must rely on the public will and universal recognition of the republic to solve the problem of social management, that is, to realize the legalization of the "will", in the legalization channel to abide by the necessary rules and procedures, in order to reflect freedom, equality and justice.

It can be said that Marx's democratic thought has a great influence on the construction of democratic politics in the world, and is an important theoretical basis for the construction of democratic politics. In the 21st century, the international situation is changing uneasily, but as the universal pursuit of democratic politics in all countries, the exploration of democratic political construction is also constantly enriched, and Marx's democratic thought has become the fundamental foothold. Generally speaking, it is an important democratic principle to institutionalize public power in a universal sense, form an electoral government, and ensure that it operates within the scope of national laws, systems and procedures. At the same time, civil freedom is an important value concept of democratic politics, and a powerful state machine is the "double - edged sword" of

civil freedom. How to ensure that citizens can enjoy full freedom and participate in political life through legal means through legal channels is an effective democratic system that legitimizes political rule. Of course, no matter as a system or ideology, democracy is difficult to measure accurately. The western methods of referendum, voting, election and Chinese socialist democratic centralism are all the rational return of the government's public power.

3.2 Marx's democratic thought as a strong support for clarifying the impact of western democratic political thought

To clarify Marx's democratic thought and Western democratic political thought is the guiding light of developing contemporary socialist democratic politics. Many scholars have made a detailed analysis of the objective, mode and system of democracy on the whole, and the fundamental relationship of democratic thought is to grasp the relationship between the source and the flow, and recognize the important value of democratic politics in the construction of a modern country.

First of all, the western democratic political thought is an important theoretical source of Marx's democratic thought. It is undeniable that Marx's democratic thought is a scientific theory gradually formed in the process of learning from the western democratic political thought and understanding the bourgeois revolutionary struggle. But this does not affect the theoretical research value of Marx's democratic thought, but also reflects the great inclusiveness of Marx's democratic thought. Marx's democratic thought combined with the struggle course of national independence and human liberation has been continuously enriched, innovated and developed, forming the concrete state theory of class democracy and the struggle theory of proletarian nationalism. Secondly, Marx's democratic thought is playing an increasingly important role on the world stage. In today's world, countries around the world have generally chosen and accepted the path of capitalist development. The so-called "populism", "liberalism" and other political trends in the West have wantonly crowded out the development of socialist countries, making it more difficult for socialist countries to advance in the tide of political multi-polarization and economic globalization. However, the scientific concepts of dialectical materialism and historical materialism endowed by Marx's democratic thought have made the political development of socialist countries more stable amid the changes in the global situation, improved democratic institutions, enriched forms and broadened channels of democracy, and further highlighted the advantages of following the path of socialist political development with Chinese characteristics. For example, the system of people's congresses in China, The Congress of the People's Power in Cuba. On the other hand, in the face of complex changes in the world situation, the inherent contradictions of capitalism have become more prominent, and traditional and non-traditional security have had a huge impact on the social development of capitalist countries. Marx's democratic thought truly embodies the principle of people's sovereignty and upholds the principal position of the people and the primacy of their interests. In today's ideologically agitated world, the supremacy of life and collective security seem to be advocated by European and American countries, and the advantages of effectively protecting people's rights and interests advocated by Marx's democratic thought are more obvious. The legitimacy of socialist democratic politics has been effectively played, and "real democracy" and "false democracy" have undoubtedly been exposed in the process of interest expression and citizen's will combination.

Therefore, the firm scientific guidance of Marx's democratic thought is the key to clarify the orientation, political nature and value of socialist democracy and Western democratic politics. "Abnormal" Western democratic thoughts such as "McCarthyism" and "Trumpism" wantonly distort and falsely comment on China's socialist democratic politics as "authoritarianism", "utilitarianism" and "whole government action", and deny the achievements of the Communist

Party of China(CPC). Their fundamental purpose is to deny China's democratic political path through Westernized remarks. Disrupting China's social stability and suppressing China's development are major political issues that need to be identified and clarified. We should always promote socialist democracy in China under the leadership of the Communist Party of China under the guidance of Marxist ideology. Socialist democracy is democracy carried out on the basis of democracy and practiced under the guidance of centralism. It is the inheritance and development of Marx's authoritative thought. Engels mentioned in "On Authority" that proletarian political parties and social groups, in particular, should have authority, and only with authority can they pick up the "barrel of a gun" and "bayonet" to safeguard their own rights and interests, and authority is the organic unity of individual leadership authority and collective authority, if there is no effective democratic centralism, authoritative leadership or authoritative political parties. If there is no effective democratic leadership or authoritative party, the best decision-making opportunity may be missed. There is no denying that the inheritance and development of Marx's democratic thought is an important methodological principle to take the road of socialist democratic politics well, and also a scientific theoretical guidance to clarify the wrong ideology of the West.

3.3 Marx's ideology of democracy as a realistic need for the construction of socialist democratic politics

The founding of New China provided necessary conditions for the establishment of China's socialist basic political system. With the successful convening of the first National People's Congress and the establishment of the system of people's congresses, the system of people's congresses, the system of multi-party cooperation and political consultation under the leadership of the CPC, and the system of regional ethnic autonomy were gradually improved, laying a solid foundation for building socialist democracy in China. The Third Plenary Session of the Eleventh Central Committee of the CPC ushered in a new period for the construction of socialist democracy. Major achievements were made in the improvement of the system of democratic institutions, the system of democratic self-government was constantly explored and improved, and the democratic forms of the system of self-government for the masses at the grassroots level were enriched and developed. China's democratic society is embodied in the whole process of democracy. The principle of scientific democracy runs through democratic election, democratic decision -making, democratic management and democratic supervision, and it also embodies the great advantages of socialist democracy.

Socialist democracy with Chinese characteristics is the inheritance and development of Marx's democratic thought, which has become the practical need to improve the construction of socialist democracy in China. When talking about the demise of Vienna, Germany, Marx mentioned that the people were generally called on to save Vienna at any sacrifice, but what "the people" expected was the democratic congress to put forward certain requirements, and the fact is that in the democratic Congress, who asked for everything, who got nothing. Therefore, it can be said that the freedom stipulated by the Constitution is equivalent to the tyrannical punishment of the empire [6]. Marx attacked the capitalist control of the government and the practice of dictatorship, calling for the democratic people's congress. In the later exploration of the democratic theory of scientific socialism, Marx advocated electoral democracy and consultative democracy as the main forms of democratization to fight against autocratic rule. It can be said that democracy is a powerful transformation of China's feudal rule in recent thousands of years. The formation of an authoritative management government based on the will of autocratic rule is deeply rooted in China. Even in the current situation where democracy is widely practiced, "bureaucracy" still exists. The excessive worship of political power and the excessive reliance on the traditional top -down management

mode of authoritative leadership make social management and economic development lack vitality, and it is difficult to form an incentive mechanism and even unavoidable corruption.

Democratization is one of the main channels of political legitimacy and is particularly important for maintaining political stability. Marx put democracy in the highest position, which is the universal pursuit of communist society, so it is necessary to eliminate "individual property" to the greatest extent through feasible procedures and channels, live the life of "everyone", and implement social liberalism. The liberal socialism advocated is a legal society with political freedom, that is, achieve "equality" to the greatest extent [7]. At present, with the continuous improvement of living standards, the people not only put forward higher requirements for material culture, but also in democracy, legal system, fairness, justice and other aspects of the interests of the growing demand. Therefore, the construction of democratic politics is facing more severe problems, the gap between the rich and poor, political needs, cultural differences, social construction, etc., are testing the scientific literacy of social managers. It can be said that democratization is a strong support for political legitimacy. On the premise of pursuing the maximization of private interests, it advocates the satisfaction of common interests, and balances the interests of social interest groups in the process of pursuing political development. Maintaining good political stability is the goal of the construction of our current democratic political system. In the effective operation of the state machinery, it is more necessary to use democracy to promote the legalization and procedures, and effectively deal with the political governance crisis highlighted in the new changes.

4. The practical exploration of Marx's democratic thought in the construction of democratic politics in contemporary China

Both history and reality have fully proved that the path of socialism with Chinese characteristics must achieve democracy and follow a correct path that suits China's national conditions and ensures that the people are masters of the country. Marx pointed out that the evolution of history shows that it is inevitable for human beings to enter a communist society. Bourgeois democracy played an important role in the process of overthrowing the feudal autocratic rule, but what bourgeois democracy protected was private property, which was inconsistent with the value goal of democracy. Real democracy must realize the transformation from private ownership to public ownership, and protect the public interest in promoting the reform of production relations to the greatest extent to promote the formation of community consciousness. Therefore, democracy is not only a political problem, it is first of all an economic problem, the materialist historical theory of social relations of production and the history of class struggle have fully demonstrated that the free, equal and shared communist society in the field of production relations and class relations has become the norm.

4.1 Marx's democratic thought as the wind vane of the construction of socialist democratic political system

Marx's democratic thought is a scientific theoretical system formed in a long period of social practice and theoretical exploration, which has great significance for the construction of our socialist democratic political system. The core of Marx's democratic thought is "the people are the masters of their own affairs". In practical practice, China has fully integrated its national conditions and explored the formation of the system of people's congresses, a fundamental political system, under the firm leadership of the Communist Party of China, which is the inheritance and development of Marx's core democratic thought. At the same time, Marx believed that the formation of democracy does not deny the existence of the state machine, and the difference from bourgeois democracy is that proletarian democracy is formed when the state machine fully

guarantees the rights and interests of the people. Democratization is not only embedded in the state political system, but also democratic centralism is formed within the state machine which is dominated by "authority" and has coercivity. This is the essential difference between socialist democracy and bourgeois democracy. In contemporary democratic practice, some western political scholars deny China's path of democratization, holding that Marx's path of democracy is a "utopian" democratic prospect, and that the absence of one-man-one-vote election is a "false democracy". Such erroneous remarks go against Marx's original intention of building the foundation of democracy. Marx does not deny the existence of individual will, but also affirms that the greatest value is to seek the liberation of all human thoughts in liberalism. More specifically, the fundamental purpose of democracy is to protect individual interests to the greatest extent on the basis of safeguarding public interests, and the democracy embedded in the state machinery is more conducive to maintaining and promoting the sound development of the democratic system. For example, the system of people's congresses, as an effective inheritance and development of Marx's democratic thought, is a powerful institutional embodiment of the elimination of the old class oppression and confrontation.

Marx's materialist dialectics pointed out that things progress in contradiction in the course of development, and adjustments are made according to specific practical conditions. In light of actual conditions, China has not only developed a system of people's congresses of universal significance, but also established with Chinese characteristics a system of multi-party cooperation and political consultation under the leadership of the Communist Party of China, a system of regional ethnic autonomy and a system of self-governance at the grassroots level, which is a concrete manifestation of the pluralism of Marx's democratic theory. It is fair to say that the socialist democratic political system with Chinese characteristics is the full embodiment of Marx's democratic thought at the institutional level. The key to modernizing China's system and capacity for governance lies in institutions, especially in promoting democracy in the building of political institutions. Only in this way can we effectively advance social governance and guard against risks and challenges.

4.2 Marx's democratic thought as the theoretical cornerstone of the socialist path

The path of socialism with Chinese characteristics is the only way to achieve socialist modernization and create a better life for the people, and the system of theories of socialist democracy with Chinese characteristics is a correct theory to guide the Party and the people in realizing the great rejuvenation of the Chinese nation [8]. In today's world, democratization, as a legitimate way of operating a political system, is a common value goal pursued by all countries. In exploring the path of democratization, we have always adhered to the theoretical guidance of Marx's democratic thought and carried out continuous practical exploration. Under the leadership of the Party, China has strengthened its confidence in its path, theory, system and culture. In this process, we have strengthened the correctness of our choice of socialist path. Moreover, in today's ideological world, the so-called "new populism" and "new liberalism" in the West are impinging on the development of China's socialist democracy, inveigling the legitimacy of China's political power and exerting certain influence on the construction of democratic politics. Strengthening the "Four self-confidence" is crucial to promoting the great rejuvenation of the Chinese nation.

Engels mentioned when talking about the acquisition of socialist interests that socialists would only stop fighting after the establishment of democratic system or the realization of the conditions for the liberation of the class. Democratic system is not only the goal, but also the way to realize the socialist's own interests. Both the process and the goal must reflect equality. At the same time, Marx also pointed out that the pursuit of democracy does not only involve violence and struggle. He took the Roman Citizens' Assembly as an example and believed that election and consultation were the

way to avoid tyranny. The choice of socialist democracy is the value pursuit of all the sons and daughters of the Chinese nation, and it is the correct theoretical guidance for taking the path of socialism with Chinese characteristics. This is of great significance to resolving the contradiction between unbalanced and inadequate development and the people's ever-growing needs for a better life, maintaining political stability and promoting harmonious social development in China.

5. Conclusion

Marx believes that the people are the masters of the country, the people truly master the power of the state, in the political, economic, social and other aspects of the democratic concepts of fairness, justice, freedom and other reflected, forming a democratic political history, this is of great significance to promote the reform of our political system, the vitality of the society. Undeniably, feudal autocracy and bourgeois dictatorship took authority-led or interest-group class oppression as the main management mode of the state, which was the true portrayal of the realistic theory. Legitimate class existence was used to safeguard the rights and interests of political interest subjects. Democracy under false and tyrannical rule was just like a newborn "baby". It is worth affirming that the western democratic political thought, as the theoretical source of Marx's democratic thought, has practical significance for further arming the thought, timely and effectively dealing with the complex ideological impact and various political problems, and promoting the theoretical system of constructivism democracy.

On the whole, Marx's democratic thought has been fully practiced in the process of China's socialist construction. The continuous improvement of China's political system fully shows that Marx's democratic thought is a scientific and democratic theory that can keep pace with The Times, and the construction of socialist democracy cannot do without Marx's democratic thought. Of course, there are very rich books and research materials related to the study of Marx's democratic thought and practice. This paper is mainly based on the analysis of the theoretical basis, basic connotation and the time value of Marx's democratic thought in the democratic political practice in contemporary China, and carries out a logical construction of the democratic theory and practical appeals. However, for the specific basic characteristics of Marx's democratic thought, proletarian democratic thought and the prospect of scientific socialist democratic theory and other content involved less, at the same time on the study of Marx's democratic thought at home and abroad research summary and summary is relatively less, these are the deficiencies of the study writing this paper.

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