

# The Enlightenment of the Soldiers Committee System in the Jingtangshan Period to the Current Grassroots Democracy Construction

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## Abstract

The construction and improvement of a democratic system has always been the direction that the CPC has been striving to build since it came to power. The principles of democracy have long been embedded in the CPC's philosophy of governance, and the construction of grassroots democracy is an important part of the development and improvement of a socialist democratic political system. How can we develop and build a good socialist grassroots democracy system? We can look at the example of the successful transformation of the grassroots forces by the Soldiers Committee during the Jingtangshan period. This article intends to take the Soldiers Committee as a starting point, based on the actual situation of grassroots democracy in China, and use the successful historical experience to talk about a little inspiration for grassroots democracy today.

## Keywords

Soldiers Committee; Jingtangshan Period; Grassroots Democracy Building in China; Insights from Experience.

## 1. Introduction

The report of the 19th National Congress of the Communist Party of China points out the need to actively develop socialist democratic politics and improve the system of people's ownership. Grassroots democracy is very closely related to the building of democracy in China because of its audience and the breadth of its coverage and fields. As a form of democratic realisation, grassroots democracy allows the general public to participate directly in the management of social affairs. During the Period of Struggle in Jingtangshan, the Communist Party of China widely implemented the system of Soldiers committees within the Jingtangshan base area, forming the initial political, economic and military democracy. The Soldiers Committees played an irreplaceable role in the development of grassroots democracy during the Jingtangshan period, and they have made a painstaking exploration and accumulated valuable experience in strengthening democratic supervision and safeguarding grassroots democracy in China's grassroots democratic system today.

## 2. Exploring the Experience of the Soldiers Committee during the Jingtangshan Period

### 2.1. Background to the Establishment of the Soldiers Committee

In September 1927, when Mao Zedong led the troops of the Hunan-Kiangsi border and the Autumn Harvest Uprising in the village of Sanwan in Yongxin County for reorganization, he decided to implement a democratic system within the army by establishing Soldiers Committees at all levels above the company level, forming a kind of democratic system and

organizational body within the Red Army---the Soldiers Committee. Although this system had already emerged in a few National Revolutionary Army during the Revolutionary period, such as the unit in which Peng Dehuai served, it really became a common system in the ranks after Sanwan reorganization. Due to the influence of the long-standing semi-colonial and semi-feudal society, the old Chinese army, which was regarded by the warlords of all factions as their private property, practiced a mercenary system. In a mercenary army, "officers had a great role in the army" [1] Soldiers had no rights, officers scolded soldiers from time to time, and relations between officers and soldiers were in a state of serious antagonism. The troops of the Autumn Harvest Uprising led by the Communist Party of China also had many officers who came from the old army and had a serious warlordism, scolding soldiers at will, and the disparity between the living conditions of officers and soldiers was obvious. This unequal treatment led to a gradual intensification of the conflict between officers and soldiers, which seriously affected the unity and combat power of the army. In order to change this "legacy of the old army" in the army, an important element and measure is to organize the Soldiers Committee.

## 2.2. Practical Operation of the Soldiers Committee

The organizational practice of the soldier committee system was described in detail by Chen Yi in his "Report on the History of the Zhu Mao Army and its Status" written on 1 September 1929: "The Soldier Committees were set up in armies, regiments, battalions and companies, with the officer commanders being members of the Soldier Committees at the same time. The company assembly of soldiers elected five to seven or nine members to the executive committee of the company committee and elected a chairman. The battalion's Soldiers Committee was composed of one representative for every five men in the battalion, and eleven to thirteen men are elected to form the battalion's executive committee, with one man elected as chairman. For every ten men in the regiment, one delegate shall be elected to form the regimental council, and seventeen to nineteen men shall be elected to form the regimental executive committee, and one man shall be elected as chairman. The whole army organizes a delegate meeting for every thirty to fifty members, and elects nineteen to twenty-one or twenty-three members to the non-commissioned officers' executive committee, which elects one person as chairman, and five to seven members of the non-commissioned officers' executive committee to the standing committee. There is no standing committee organ for the company, and the standing committees of the corps all have organs in the political department for day-to-day work; there is no organ for the standing committee of the battalion." [2] As an organization of the masses of soldiers, the Soldiers Committees at all levels were democratically elected by the masses of soldiers. This was done by holding a general meeting of all soldiers to elect soldier delegates, and then a meeting of soldier delegates to elect the members and chairman of the soldier committee. The officers also participate in the soldiers' assembly and also have the right to vote and be elected, but the number of officers elected cannot exceed one third of the number of the committee. [3] The Soldiers' Committee is a democratic form of management of the army, a democratic system of organization within the army, and in general the main tasks of the Soldiers Committee are "1. to participate in the management of the army; 2. to maintain the discipline of the Red Army; 3. to supervise the economy of the army; 4. to make mass movements; 5. to make political education of soldiers." [2]

The Soldiers Committee has two main functions: political democracy and economic democracy. Political democracy is the officers and soldiers in addition to the military leadership, in life treatment, political status is not divided, whether officers or soldiers, no matter who violated the discipline, the soldiers committee has the right to criticize and correct, the company commander can take charge of the soldiers, soldiers can also take charge of the company commander. The Economic and Democratic Soldiers Committee was responsible for the day-to-day management of the economy --- managing the food, and saving a little from the 5 cents

per person per day for oil, salt and firewood for pocket money, that is, the “food tails”, which amounted to about 60 or 70 pieces per person per day. [4]

### **2.3. Shortcomings and Impact of the Soldiers Committee**

In the early days of the Soldiers Committee, there was an extreme democratization in the army due to inexperience. The Soldiers Committee not only punished disciplinary personnel, including officers, but even had the power to discuss and decide on major issues such as troop operations. The undesirable tendency of extreme democratization bred by democracy without the necessary checks was one of the reasons for the “August failure”. The Gutian Congress, held in December 1929, made a number of provisions to rectify the extreme democratic tendencies that had given rise to the mischief, and “the Statute of the Red Army Soldiers' Association”, issued on 25 September 1930, contained a series of regulations on the extreme democratization of the Soldiers Committees.

Although there were some problems in the early days of the Soldiers Committee, we cannot deny that the emergence and operation of this democratic system strongly promoted the democratization of the early Chinese Communist army and strengthened the soldiers' sense of ownership in the army, which was a useful attempt to carry out democratic management and institutionalization of democracy in the early days of the Chinese Communist Party. The implementation of democracy in the People's Army during the Jinggangshan period drew a clear line between the army and the Kuomintang army and all other old-style armies. [5] That is to say, the difference in nature between our people's army under the leadership of the Communist Party of China and the army under the leadership of the Kuomintang at that time was to a large extent the establishment of a strict discipline and equal democratic system within the army. This was also an important reason for the Communist Party of China's later victory in China's new democratic master revolution. At that time a very delicate relationship was formed within the army between soldiers and cadres, with soldiers following the orders of cadres, whose behavior would in turn be monitored by soldiers, “both cadres and soldiers were monitored by the soldiers' committee. At the same time, any requests from the soldiers are quickly reflected to the branch. This practice is, in effect, the mass route in management and education.” [6] Mao Zedong had this to say about democracy under the Soldiers Committee system: “The democratic system within the army would be an important weapon in the destruction of the feudal mercenary army.” [4]

## **3. Reasons for Developing and Improving Grassroots Democracy**

### **3.1. Analysis at the Level of the Nature of the Country**

Our Constitution stipulates that “the People's Republic of China is a socialist state under the democratic dictatorship of the people, led by the working class and based on the alliance of workers and peasants” and that “the people manage the affairs of the state, economic and cultural affairs, and social affairs through various means and forms in accordance with the provisions of the law.” The principles such as. In order to safeguard the people's constitutional right to political democracy, the implementation and promotion of this right should be guaranteed at the institutional level, and the construction of a socialist grassroots democratic system should be stepped up. Through this form of grass-roots democratic self-government, the Party and the State give citizens the right to self-management, self-education and self-service, and implement the broadest and most direct democracy, and the people at large get the most realistic, profound and direct education in the practice of self-government, which is an important form of realizing the essence of socialism, that is, the people being masters of the country. The main subjects of grassroots democracy are the masses of the people, including workers, peasants, intellectuals and people from all social strata. The breadth of the subjects of

grassroots democracy and the comprehensiveness of its scope require us to promote the construction of grassroots democracy and strengthen the institutional construction of grassroots democracy in order to develop socialist democracy properly. The grass-roots self-governing organizations are scattered all over the country, and their activities are related to the immediate interests of the masses, providing realistic and feasible subjective and objective conditions for the people to widely exercise their democratic rights and directly manage their own affairs, so that the enthusiasm and initiative of the people to participate in the practice of building grass-roots democracy should be fully mobilized, so that all the people will become the faithful admirers of socialist democracy construction, the people should be fully mobilized to participate in the practice of building democracy at the grassroots level and take the initiative, so that all the people will become the faithful advocates, conscious adherents and firm defenders of socialist democracy.

### **3.2. Analysis in Terms of Resolving the Main Contradictions of the New Period**

With the continuous development of China's politics, economy and culture, socialism with Chinese characteristics has entered a new era, and the principal contradiction facing Chinese society has evolved. What we now face is the contradiction between unbalanced and inadequate development and the people's ever-growing needs for a better life. [7] In terms of democracy, this is reflected in the further development of people's democratic consciousness, their desire for democratic rights, and their demand for quality democracy as an inevitable trend in the development of socialist democracy in the new era. With the development of China's socialist democratic political system, the content of democracy has gradually expanded from the political field to other non-political fields such as economy and society; the forms of democracy have also shown a trend of diversification, from the original government-led state form of democracy to more and more perfect forms of democracy of grassroots civil organizations, such as enterprise workers' representative assemblies, urban community The subjects of democracy are also gradually expanding, not only because of the increase of the population, but also because of the change of people's concept of democracy and the increasing importance of this product of modern civilization. "The focus of social harmony is at the grassroots level. By strengthening the construction of the grassroots level of society, a horizontal to vertical social management system is formed at the grassroots level, thus promoting social harmony more effectively." [8] If the issue of grassroots democracy is not perfected and comprehensively developed, and the people's needs for democracy and politics are not solved, then the social contradictions of this new era of solving people's aspirations for a better life will also lose a strong institutional guarantee. Therefore, the construction of grass-roots democracy is of great practical significance and long-term significance to the construction of socialist democratic political system and the resolution of new contradictions in social development in the new era.

### **3.3. Analysis in Terms of the Difficulty of Socio-political Governance**

The traditional Chinese political system of governance is maintained at a huge cost, and this system does not appear to be in order because of the huge cost of governance, rather it is more difficult to maintain such a top-down and massive management of the lower classes. This is because it only sees the stabilizing effect of top-down control at the grassroots level, and it does not realize that there is a reverse growth of rights, i.e., a shift in the formation of rights from the bottom to the top, which is a progressive feature of the times. The most distinctive feature of grassroots governance is its directness. The main body of grassroots democracy is the masses, so it is important that it comes directly from the people and relies on them to solve the problems they face in the public sphere. In other words, grassroots people exercise a degree of autonomy in a certain area through a certain democratic organization. In such an organization, the various participating subjects co-exist for a long time, forming a community of mutual trust through interdependent production and life interactions, as described by Mr. Fei Xiaotong in

“Native China”: “Only a life that depends directly on the earth can take root in a place like a plant, and these people who have taken root in a small place can feel the life of each person with ease over a long period of time, like a mother to her children.” [9] Such a vernacular society is what we now often call a “society of acquaintances”. Within this social group, people can achieve understanding of others without the need for more external forces, thus minimizing the cost of governance. Therefore, this “acquaintance society” is the most direct and convenient organizational resource for building grassroots democracy. Of course, we cannot expect to solve all problems through this system. Although such “acquaintance society” saves the cost of grassroots governance, there are certain problems in the quality of governance. This problem can only be solved through the improvement and improvement of the legal system, the real rule of law, so as to minimize the problems arising from the rule of man in it.

## **4. Implications of the Soldiers Committee System for Building Democracy at the Grassroots Level Today**

### **4.1. Adherence to the Principle of Democratic Centralism**

In “On the Correct Handling of Contradictions among the People”, Mao Zedong pointed out, “Within the people, there can be neither freedom nor discipline; there can be neither democracy nor concentration. This unity of democracy and concentration, of freedom and discipline, is our democratic centralism.” [10] The one-sided emphasis on democracy at the very beginning of the establishment of the Soldiers Committee system led to a tendency towards extreme democratization. The liberal and ultra-democratic ideology of the soldiers' councils that emerged in the 29th Red Army Regiment was a major cause of “the August defeat”. This was because the introduction of the Soldiers Committee system, with its different transfer of power between the managers and the governed and the absence of appropriate measures to monitor this democracy, tended to bring about what was seen as a plebeian mode of management, redistributing management power internally in favor of the masses of soldiers. Mao Zedong realized the shortcomings of this system and proposed that “the soldiers' councils can only advise or question on a certain issue, but cannot interfere or deal with it directly, and that meetings of the soldiers' councils must be attended by party representatives, which is tantamount to a political adviser. In exceptional times the party delegates could dissolve the committee or disallow it to meet.” [11] This shows that as early as the Jinggangshan period Mao Zedong and other old proletarian revolutionaries realized the importance of democratic centralization and attached importance to centralization under the premise of democracy.

With the deepening of China's reform and opening up, various trends have spread in China, among which pan-democratization has a relatively large market in China, and there are even people who campaign and propagate for what they consider to be “democracy”. A scholar once commented on the generalization of democracy, “The generalization of democracy is just like the generalization of politics during China's ‘Cultural Revolution’, forming a mindset that nothing is linked to politics, which ultimately brings not a good politics but an unprecedented catastrophe to the Chinese nation.” [12] Such a form of democracy revealed its inherent problems in the Athenian period of ancient Greece, and a similar situation occurred in the early days of the Soldiers Committee system in Jinggangshan, for example, “the meeting of senior cadres such as Zhu De and other senior cadres had to be approved by the Soldiers Committee, and officers were punished as if they had made mistakes. The punishment was as light as a ‘spanking’ or as severe as demotion or even death by firing squad.” [13] For this reason several provisions were made at the Gutian Conference to correct the extreme democratic tendencies that included the ills caused by the Soldiers Committee, and the conference resolution proposed that “democratic life under the guidance of centralization should be practiced in the organization” [14], rejecting both undue restrictions on democracy and undue restrictions on

centralization, and instead proposing adherence to the principle of democratic centralism. The resolution clarified the powers of the Soldiers Committee and their relationship with the military and political departments, stipulating that “The brigade soldiers' association does not have a caucus, and its work is guided by the branch committee. Column soldiers will have a party caucus, which is guided by the column committee.” [15] The grassroots organizations in China before the reform and opening up largely emphasized centralization at the expense of democracy, so that the people were squeezed into the margins of the communal governance system, which “concentrated all power in the communal management organization, which in turn exercised a monolithic leadership of the Party, a leadership that was concretely reflected in the one-man leadership of the Party secretary.” [16] Such a lack of democratic centralization is incomplete; the people lack forms of participation in political management and decision-making and are in a completely dominated position in this system of governance. Therefore, the relationship between democracy and centralization should be correctly understood and handled, and democratic centralism is a system that combines centralization on the basis of democracy and democracy under the guidance of centralization. The qualified nature of “democratic” inherently stipulates that the entity of “centralized system” has the nature of “democracy”, and “centralized system” becomes “democratic centralized system”. If “centralization” lacks the qualified nature of “democratic”, “centralization” becomes the “centralization” of feudal society. It is precisely because of this that we need to pay more attention to the principle of adherence to democratic centralism.

#### **4.2. Emphasis on Institutional Development of Grassroots Democracy**

In the development of grassroots democracy, democratization and institutionalization go hand in hand. Orderly political participation must be based on the premise of following certain rules and order, and engaging in participation activities within the scope of certain laws. Democracy at the grassroots level is a long-term process that must be institutionalized and cannot be shifted or changed by individual will.

The creation and improvement of the Soldiers Committee system provides an institutional guarantee for soldiers to safeguard their own interests and participate in politics, through which soldiers elect representatives to implement democratic management, democratic supervision, and democratic decision-making in politics and economics in the army, so that they can better exercise their rights and fulfill their obligations. Through the extensive political participation of soldiers, the old warlord style of officers and soldiers is strongly curbed, and the daily democratic management of the army is ensured, thus effectively highlighting the subjectivity of soldiers, so that the normal interests of the soldier masses are guaranteed, and the revolutionary enthusiasm of the soldier masses is stimulated and the revolutionary sense of responsibility is significantly strengthened. It can be said that the establishment of the Soldiers Committee system in the communist-led forces of the time was an important manifestation of the new type of people's army that represented the interests of the general public and distinguished it from the old-style feudal warlords at the institutional level. Therefore, to further improve the development of grassroots democracy we must pay attention to the revision of laws and regulations at the institutional level.

Although important achievements have been made in the institutionalization of grassroots democracy in China after the reform and opening up, such as the “Regulations on Workers' Congresses of Industrial Enterprises Ownership by the Whole People”, which came into force in 1986; the “Organic Law of the Urban Residents' Committee of the People's Republic of China”, which was adopted by the National People's Congress in 1989, and the “Organic Law of the Villagers' Committee of the People's Republic of China”, which was revised in 2010. However, the development of grassroots democracy is still incomplete, mainly reflected in the uneven regional development, such as the seventh general election of village committees in Fujian

Province, while Guangdong and Yunnan provinces had just finished their first village committee elections at that time [17]; the unevenness within the grassroots democratic system, for example, in northern Jiangsu, although more than 90 per cent of villages have implemented the villagers' representative meeting system, most of them do not have detailed or specific provisions on matters of deliberation, especially the economic and financial matters that are most likely to cause conflicts in rural areas are not included in the scope of deliberation[18]; the nature of grassroots self-governance has changed, and the original intention of villagers' self-governance should be the self-governance of "villagers", but in actual operation it has become the self-governance of "villagers' committees", etc. These problems in the construction of grassroots democracy still need to be strictly regulated at the institutional level. Since the 18th National Congress of the Communist Party of China, the Party Central Committee with Xi Jinping as the general secretary has attached great importance to the construction of socialist democracy and the rule of law with Chinese characteristics, especially the report of the 19th Party Congress uses the phrase "the construction of democracy and rule of law has made significant strides"[7] to describe the achievements of China in promoting socialist democracy and rule of law in recent years, which reflects that the Party and the state attach great importance to The Party and the State attach great importance to the construction of democracy and the rule of law and the construction of the corresponding system.

### **4.3. Accelerating the Transformation of the Traditional Political Culture**

Political culture refers mainly to the psychological aspects of a political system, which includes the feelings, perceptions, evaluations and emotional orientations of the members of the political system towards the various dimensions of the system. According to some scholars, "political culture is a set of political attitudes, beliefs and emotions prevailing in a nation at a particular time." [19] China was subjected to a long period of semi-colonial and semi-colonial rule, and the traditional inequality between the status of the government and the people, as well as the inequality between the status of officers and soldiers in the mercenary system, deeply affected the officers and soldiers in the old army. The original purpose of the Soldiers Committee was to reconcile the conflicts between soldiers and officers, to highlight the main role of soldiers, to democratize the army and to establish a new type of relationship between officers and soldiers, reflecting the class nature of the Red Army. The political and economic democracy practiced by the Soldiers Committee fundamentally changed the influence of the traditional army's "officialdom" ideology. The political democracy means that "the officers will not beat the soldiers, the officers and soldiers will be treated equally, the soldiers will have the freedom of meeting and speech, and the complicated etiquette will be abolished. Economic democracy meant that "the economy was open and transparent, the soldiers' representatives examined the accounts, and the food was managed by the soldiers, although they received five cents a day, they were still able to share some of the food tails for pocket money." [20] Through the establishment of these two democratic relationships, a transformation of the traditional feudal political ideology of soldiers and officials during the Jinggangshan period was achieved, which further promoted the development of democratic politics during the Jinggangshan struggle.

After the reform and opening up, especially since the new era, China's political culture is in a period of transition between the two. Accelerating the change of the concept of political participation influenced by traditional political culture plays an important role in comprehensively promoting the reform of the political system and meeting people's needs for a better life in the new era. The transformation of the governmental factor in traditional political thought is a concrete manifestation of the transformation of the entire traditional political culture. The concept of service-oriented government is deeply penetrated into the grassroots government officials and grassroots service personnel in order to change the completely unequal political positioning of the two political subjects in the previous political

culture, so that the general public can truly feel the equal political status and actual political rights brought to them by democracy. This change in political culture is a more difficult part of the process, such as the emergence of the role of professional politicians in modern society, and precisely because of the lack of awareness of political participation in the group of citizens on the concept of politics in the framework of the traditional political culture, coupled with the consideration of the economic costs of political participation and other aspects, citizens do not fully realize the significance of active participation in political activities, and this will only put them in a vicious circle of infinite stop. Therefore, the transformation and cultivation of the modern political thought of the general public is an unbridgeable link in the construction of grassroots democracy, and the improvement of the grassroots democratic political system will in turn affect the transformation of the political thought of the public. The advancement of democracy and the rule of law not only effectively regulates the behavior of the government, but also affects the political psychology and behavioral habits of all members of society, making them more inclined to resort to legal and orderly channels of expression and communication within the system to reflect their reasonable demands when dealing with various political and social affairs. [15] Therefore, political culture, as a kind of social consciousness, will have a certain influence on the overall politics of China, and the improvement of the political system and the correct guidance to change the influence of traditional political culture will have a considerable effect on the acceleration of democratic politics at the grassroots level and even on the institutionalization, democratization and legalization of politics as a whole.

#### **4.4. Innovative Content and Forms of Grassroots Democracy**

In 2016, General Secretary Xi Jinping enriched and developed the “seeking truth from facts” of the spirit of Jinggangshan into “seeking truth from facts and breaking new ground” during the inspection of Jiangxi. This change in discourse reflects the emphasis of the Party Central Committee, with Xi Jinping at its core, on finding and innovating new methods and new paths for China's reform and construction in the light of the specific realities of China's new era, and that the construction of grassroots democracy in China should also innovate and enrich its main contents in the new situation.

Since the beginning of the new century, as China has developed and progressed. The people's awareness of “modern citizenship” has been strengthened, and new technologies such as the Internet are constantly influencing political life in a new context of innovation and construction of methods and initiatives suitable for grassroots democracy in China. The expansion of democracy at the grassroots level in urban and rural areas across the country, the increase in the number of channels for citizens to participate in politics in an orderly manner, and the increasing variety of forms of democratic realization have mobilized the enthusiasm of the people to a certain extent, resulting in the formation of many grassroots self-governance organizations with the grassroots as the mainstay. In recent years, with the further development of the socialist market economy, new types of grassroots self-government organizations have emerged, such as Owners' committees. Urban community residents can make democratic management and decision on the public affairs of the community through the Owners' committee, a spontaneous and civil organization, which is a new expression of grassroots democracy under the new situation in China, and some people believe that “such Owners' committees constitute the prototype of civil society in China.”[21] The development of modern information technology has provided favorable conditions for citizens to participate in political life, as well as a new perspective for the construction of grassroots democracy in China. Since China's active integration into the Internet era in the 1990s, the country has seen a rapid development in Internet penetration. According to the 47nd “China Internet Development Statistics Report” by the China Internet Information Centre, as of December 2020, the scale of the number of Internet users in China reached 989 million, with a penetration rate of 70.4%.



The scale of online government service users in China reached 843 million, accounting for 85.3% of overall Internet users. [22] Through the data we can easily analyze that the Internet is penetrating into the life of each of us, and more and more people can exercise their political rights through the Internet. It can be said that the development of Internet technology has provided unprecedented conditions for citizens to participate in political activities, and also provided extremely convenient conditions for the government's political activities. Firstly, the government has actively introduced policies to promote the online development of government affairs, break down information barriers, build an integrated online service platform for the entire process and build a service-oriented government that satisfies the people; secondly, integrated government services platform “a network” construction of the overall service capacity continues to improve the platform across regions, departments, cross-level business processing capabilities continue to improve, to promote more government services from the “offline run” to “online do”[22]; finally, party and government organs and organizations at all levels have been actively using new media, such as Weibo, WeChat and clients, to release government information, respond to social concerns and promote collaborative governance, continuously improving the level of openness of local government information and online services. The widespread use of Internet technology has broken the time and space limitations of information exchange, broadened the channels of political participation, reduced the cost of political participation, and increased the participation of political subjects. In the Internet, there is no restriction of age, gender, occupation and other objective conditions, and everyone can participate in the management of grassroots democratic politics and become a part of it; in the Internet, citizens do not need to spend too much on economic costs and the management and operation costs of grassroots organizations to express their legitimate political will, and people are more willing to participate in the relevant activities, which reduces a considerable amount of costs on a large scale. In the Internet, a series of new channels of political participation have emerged, such as the term “Weibo”, which has become popular in the past few years, and in the Internet, citizens can monitor the work of the government or grassroots organizations through public websites. These political participation channels have become more convenient and efficient through the combination of information technology such as the Internet, which is conducive to the people's spirit of initiative in political participation.

## 5. Conclusion

The successful experience of the Soldiers Committee during the Jinggangshan struggle has great significance for our present democratic political construction, especially in the new era when the changes in the main social contradictions are reflected in the level of socialist democratic politics, and there is an urgent need for a comprehensive grassroots democratic political system and a socialist democratic political system with Chinese characteristics that is adapted to our national conditions. The ethical spirit of democracy, equality and freedom and the red genes of relying on the masses and seeking truth from facts presented to us by the Soldiers Committee system are important spiritual assets, and are the inspiration of the Jinggangshan spirit left to the Chinese Communist Party for the construction of its governing theory, which is the ideological source for strengthening the construction of grassroots democracy in China.

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