

On Democracy and the Republic

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ABSTRACT

In the modern political context, the terms democracy and republic are often regarded as synonyms and even confused. The apparent synonymity conceals the profound differences and rich connotations between the two in the history of political thought, so that the cognitive discussion of the relationship between democracy and republic has not yet reached a general consensus, although many views have been formed since the modern West. Through the examination of the terminological origin of democracy and republicanism and the temporal sorting of the relationship between the two, the study finds that, firstly, there exists a developmental logic of the relationship between democracy and republicanism in the spatial and temporal dimensions. In fact, the relationship between democracy and republicanism is complex and dynamic, full of historical processes of mutual influence and integration. Secondly, in the modern sense, democracy and republic are not in themselves one-dimensional concepts. The essence of republic is the structural state of power configuration, while the essence of democracy is the operational state of power utilization. It is precisely because the two are in different dimensions that the combination of power configuration and power operation makes the two inevitably intersect and become related.

KEYWORDS

Democracy; Republic; Relationship Discernment.

1. INTRODUCTION

In *On Democracy*, Robert Dahl focuses on the term Popular Government, the "elected government" that existed in Greece and Rome. To denote their elected governments, the Greeks invented the concept of democracy, while the Romans called their governments "republics" according to the meaning of their native language, Latin. So, as Dahl asks: do democracy and republic refer to essentially different constitutional systems, or are they diametrically opposed, and do the two terms simply reflect differences in their linguistic origins?

The answer to the question triggered a difference of opinion between two political luminaries, Madison, who held a different view of the constitutional system, and Dahl, who saw it as a difference in the source of the language. Dahl attacked the fact that the correct answer to the question was confused by Madison's influential essay of 1787, which, as one of the principal drafters of the Constitution and a statesman unusually well versed in the political science of the day, was written to gain popular support for the then fledgling U.S. Constitution, and which made the following distinction between a "pure democracy" and a "republic": "A republic" and "a democracy" are not the same thing. The distinction between a "pure democracy" and a "republic": "A pure democracy is one in which the citizens themselves assemble to discuss and administer the government in a society of a

few citizens; a republic, on the other hand, is one which produces a representative system of government" [1], lacks historical foundation. The concept of "representative government" never existed in either the Roman Republic or in Venice until the Middle Ages. Admittedly, the early republics fit Madison's definition of "democracy" quite well, but the reality is that the terms "democracy" and "republic" were often used interchangeably in 18th century America, and Madison's division is not found even in the writings of Montesquieu, the famous French political philosopher. Thus, according to Dahl, regardless of the truth of the matter, it is an obvious fact that "the terms 'democracy' and 'republic' do not mean different forms of elected government, but rather reflect a mere difference between Greek and Latin, i.e., a difference between the two languages," and that "the terms 'democracy' and 'republic' do not mean different forms of government [2].

A research question arises: are democracy and republicanism really just different reflections of linguistic origins, as Dahl claims, but are they essentially the same? Based on this, are there some refutations, such as: why is China's state name the People's Republic of China and not the People's Democratic Republic of China? Another example, are democratic institutions and republican institutions, which exist and have been discussed by scholars, the same concept? And furthermore, is the relationship between democracy and republicanism the difference between "direct democracy" and "representative democracy" as Madison delineated? And, is the relationship between democracy and republic necessarily equivalent or repugnant, and is it possible that there is a cross-inclusion in the scope of connotations? In short, has the current debate on the relationship between democracy and republicanism changed? Divergence, a question about the relationship between democracy and republicanism, has begun.

2. ORIGINS: THE SOURCES OF DEMOCRACY AND THE PRESENT OF REPUBLICS

The terms democracy and republic are often regarded as synonyms and are widely used to describe political systems. In the modern political context, the terms democracy and republic are even often used interchangeably, especially when describing polities with mechanisms of representation, rule of law and division of power. However, this apparent synonymity conceals the profound differences and rich connotations of the two concepts in the history of political thought. In analyzing the concepts of democracy and republic and their relationship, it is necessary to deeply grasp their profound historical roots. It was in Ancient Greece and Rome in 500 B.C. that systems of government involving a large number of citizens were first established on a very firm foundation, which survived for centuries, albeit with occasional changes [2]13-14 .

2.1. Sources of Democracy

It was probably Athens, the Greeks to be precise, who first introduced the concept of *demokratia* or democracy, a term derived from the combination of the Greek words "demos" (meaning people) and "kratos" (meaning rule). During the Athenian period, although the term "demos" was usually used to refer to all Greek people in general, it was sometimes narrowed down to refer only to the general population or the poorer classes. The term "democracy" was even used as a derogatory term by aristocratic critics to contemptuously describe the common people who had succeeded in wresting control of the government from the aristocracy. In short, the concept of "democracy" was adopted primarily by the Athenians and other Greeks to describe their own form of governmental organization, which meant government by the people for themselves. Even in Athens, however, this democracy was limited, a "democracy of the small", in which not everyone living in Athens could participate in political life, and women, slaves and foreign residents were excluded. In discussing democracy today, it is important to recognize that there is a significant difference between the content of historical democracy and modern democracy, which emphasizes inclusiveness and equality and seeks to include more people in decision-making processes, regardless of gender, race or wealth.

2.2. Republican Present

The term republic, by contrast, originated in ancient Rome, roughly at the same time as elected government appeared in Greece and was born in the city of Rome on the Italian peninsula. The difference is that the Romans named their form of government "republic", a term whose roots can be traced back to the combination of the Latin words "res" (meaning affairs or things) and "publicus" (meaning public). In short, republic meant the affairs of the people. Unlike the direct democracy of the Athenian city-states, the Roman Republic was characterized by its mixed governmental structure - consuls and senate, as well as a plebeian assembly and bailiffs (corresponding to the monarch, aristocracy, and plebeians, respectively) - which was designed to avoid abuses of political power through the balancing and division of power, and to protect the liberties and rights of the citizens. Although political participation under the Roman republican system was more indirect than direct democracy, it ensured that the interests of different social classes were represented and protected to a certain extent through institutional design. At the same time, it should be noted that although the Roman Republic granted Roman citizenship to a wide range of conquered people, it failed to adapt its elected system of government to the ever-increasing number of citizens and the extensive expansion of the national territory, resulting in the fact that the vast majority of citizens in remote areas were unable to participate directly in the citizens' assemblies located in the center of Rome's political center. That is, the Roman republic, unlike modern republics, was mixed but not representative, and the Romans never invented or implemented what is obvious to us today: a viable system of representative government based on democratically elected representatives.

2.3. An Inquiry into the Relationship between Democracy and Republic

2.3.1. Discussions on the Relationship between Democracy and Republic in the Modern West

Discussions of the relationship between democracy and republicanism first took place and were mostly centered in the modern West. Faced with the oppression of the British monarchy, the Founding Fathers of the United States were faced with the great challenge of constructing a new national political system after the War of Independence. In the process, they were heavily influenced by classical political thought and attempted to blend the strengths of democracy and republicanism in a new constitution. By establishing a federal system, implementing the separation of powers, and introducing mechanisms such as indirect elections, the U.S. Constitution attempted to create a political system that reflected the will of the people while preventing the abuse of power. Aristocratic or Democratic Republic? Direct democracy or representative democracy? These choices were critical and unknown to colonial North American politicians and thinkers who sought to break free of the mother country's political model and its yoke of domination in order to create a radically different system of government. Exploring the intrinsic connection between republicanism and democracy has become an inescapable issue.

In his book *A Vindication of the Constitution of the United States of America*, written between 1787 and 1789, Adams clearly expressed the indispensability of the democratic element in the institutions of a republic, emphasizing that "if the democratic branch of the Constitution is absent, there can be no free government." However, he strongly rejected the idea of a republic as simply equivalent to democracy, especially in the form of representative democracy, and argued that "the principle that the essential core of a true republic lies in the necessity of all men being equally subject to the law, constitutes, in fact, the true and only definition of a republic." [3]. It can be seen that Adams upholds the ancient and clear-cut principle of demarcation between republic and democracy, and emphasizes that a mixed system of government within the framework of the constitution should be in harmony with the spirit of the rule of law.

In the tenth book of his *Federalist Papers*, Madison presented a personal vision that was both eclectic and bold. He clearly defined the boundaries between a "pure democracy" (or "popular government")

and a republic. By "pure democracy" he meant "a form of society in which a small number of citizens participate directly in and organize the affairs of government" [4]. The differences with the republican form of government are mainly in the following two aspects: firstly, in the republican form of government, the power of administration is exercised by a small number of representatives elected by the citizens through the mechanism of delegation. Secondly, a republican government has the ability to govern a much larger number of citizens than any other form of government, and it covers a much wider area of the country than any other form of government. Thus, Madison essentially makes a clear distinction between "direct democracy" and "representative democracy" in his argument, and prefers to define "republic" as "representative democracy".

Jefferson held a more radical view, yet one that was more accessible to the general public, and he advocated defining a republic in terms of democracy itself. This insight was fully articulated in his letter to John Taylor of May 28, 1816, in which he defined the concept of a "republic" as "a form of government characterized by the ability of all citizens to participate directly and individually in the exercise of the power to rule, on the basis of the principle of majority rule. The power to rule is exercised by the citizens directly and individually on the basis of the principle of majority. The republican character of any other form of government depends entirely on the extent of the direct participation of the citizens in its governance and on the practical results of such participation. [5]"

In general, Madison's interpretation of "republic" as "representative democracy" has had the most profound impact on subsequent generations. Inevitably, however, this view has been challenged by many scholars. In fact, Dahl's critique of Madison's "lack of historical basis" is indeed historically accurate, because representative democracy (a system in which citizens represent the interests and will of their constituents by electing representatives to legislate and make decisions on behalf of their constituents in representative bodies, such as parliaments) did not exist in the ancient world, either on a conceptual or factual level. In the ancient world, the republican form of government, as it was understood in ancient times, was clearly differentiated from the democratic form of government. In the eyes of ancient and early modern thinkers, the political idea of "republic" was not directly equivalent to the concept of representative government, either as a concrete manifestation of a mixed system of government or as a unique political expression of non-monarchy. From this point of view, it is inaccurate to grasp the connotations and implications of the ancient republican form of government, whether it is interpreted lightly as representative or mistakenly confused with a pure form of democracy (i.e., direct democracy).

2.3.2. China's Discussion on the Relationship between Democracy and Republicanism

Discussions of the relationship between republicanism and democracy in Chinese domestic academic circles have also shown a diversity of interpretations. Roughly speaking, the two perspectives of "alternation of opposites" and "compatibility of unity" have been formed.

The perspective of "antagonistic replacement". Based on the evolutionary thinking of renewal and substitution to scrutinize the change of political system, republican politics is regarded as an advanced form in the course of democratic political development; democratic politics applies to industrial society, while republican politics applies to knowledge society, and as the global social structure is moving from the industrial era to the knowledge era, the rise of republican politics is regarded as the mainstream trend of the development of international politics in the 21st century, which reflects the political system's change of the era of Adaptive evolution [6]. Or as a distinction between high and low and connotation, it is believed that the republican concept contains democratic thought but is higher than democratic politics, and the republican concept not only contains the core elements of democratic thought, but also transcends them on the basis of it, which transcends the limitations of pure majority rule and is committed to constructing a political structure based on the principles of shared rule, separation of powers, checks and balances, and justice and tolerance. In contrast, the traditional concept of democracy tends to focus on the attribution of state power, which, in the absence of effective checks and balances, may slide into the extremes of majority rule or even democratic

tyranny [7]. Or they tend to simply equate the concept of democracy with forms of mass democracy, such as extensive popular participation and direct election mechanisms, arguing that China's political development should transcend the traditional constraints of mass democracy and authoritarianism, and gradually move in the direction of the construction of a modern republic [8]. In addition, focusing on the tension that exists between democracy and republicanism, it is found that the concept of pure democracy opposes the mechanism of checks and balances of power and advocates that the legislative power should have absolute priority, a notion that leads to an over-trust of the people's ability to control the government in the course of democracy in practice. In contrast, republicanism is free from such potential drawbacks and is seen as an effective remedy for these problems [9]. Therefore, it is argued that there is a need for a moderate reduction in the concept of democracy in order to achieve a more robust and sustainable political development.

The perspective of "unity and compatibility". Scholars who hold the view of "antithesis and alternation", intentionally or unintentionally highlight and emphasize the contradictions, conflicts and antagonisms between democracy and republicanism, and tend to equate the connotation of democracy with the concepts of pure democracy, extremist democracy, radical democracy or Western democracy, and deeply criticize the shortcomings exposed by their so-called "democratic" forms. At the same time, the corrective and remedial role of republican system of government for the defects of democracy has been emphasized, so that to a certain extent, republicanism is praised and democracy is correspondingly devalued, and even some scholars explicitly put forward the idea of replacing democracy with republican system of government. In this regard, He Zengke opposes the antagonism between democracy and republicanism. He believes that democracy and republicanism are not at opposite ends of the spectrum, in fact, republicanism and democracy are highly compatible and complementary to each other, and there is no question of republicanism overriding democracy or replacing democracy with republicanism. On the contrary, he emphasized that democracy and republicanism should go hand in hand and jointly promote the development and progress of politics [10]. In addition, Liu Xunlian emphasized that although "republic" and "democracy" are often used together in modern times, their relationship is actually very complex and should not be mixed up [11], reiterating that the two should not be regarded as mutually exclusive concepts, but rather complementary and mutually reinforcing.

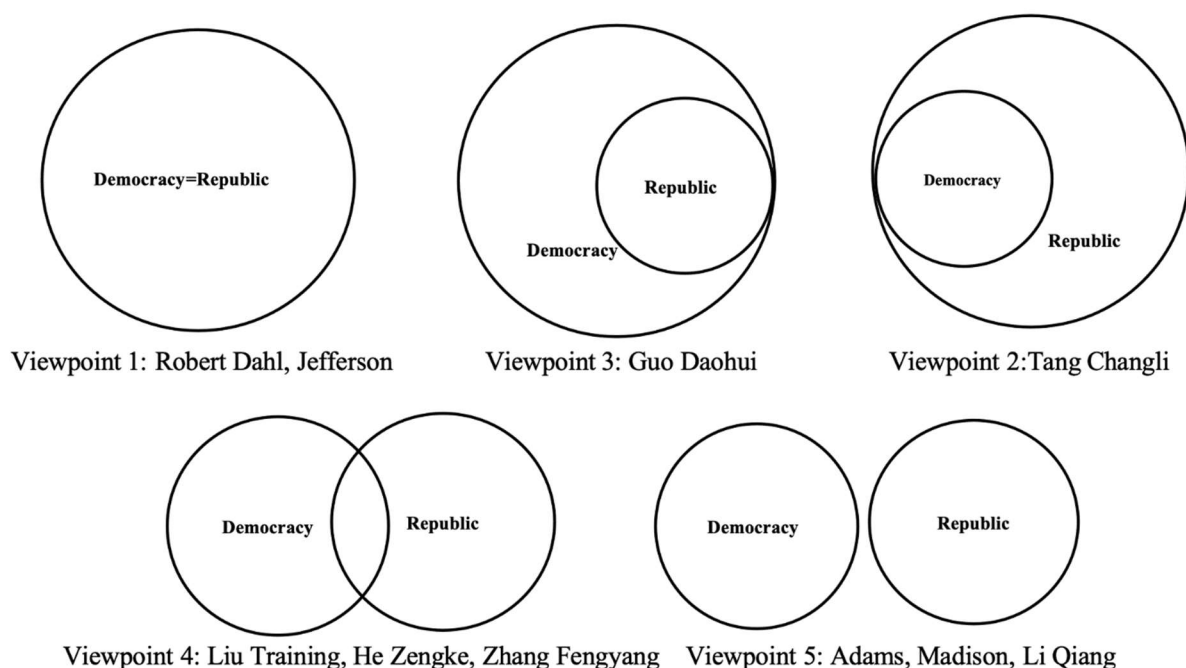


Figure 1. Discussion of the relationship between democracy and republicanism

From this, it can be seen that the current discussion and research on democracy and republicanism and their relationship still have their academic value. The cognitive discussion on the relationship between democracy and republic has not yet reached a general consensus since the modern West. In general, the views of existing scholars can be summarized into the five views reflected in Figure 1 below.

3. GRADUAL CHANGE: DIVERGING INTERPRETATIONS OF DEMOCRACY AND REPUBLICANISM

Scholars use many concepts to study political issues, but at the same time, they tend to be inaccurate when using these concepts, which is why the relationship between democracy and republic is easily confused. Without an in-depth and accurate grasp of the meaning of democracy and republicanism and the difference between their connotations, how can we talk about clarifying the connection between the two?

3.1. Democracy Explanation

In order to distinguish whether democracy is a real political system that depends on people's adoption and implementation, or just a theoretical topic for philosophers to discuss and think about abstractly, Robert Dahl distinguishes between value judgment based on goal, result, and value, and empirical judgment based on reality and actuality, and identifies ideal democracy and actual democracy in the transition from pure value judgment to pure empirical judgment in *On Democracy*, pointing out that "democracy" refers to both an ideal and a reality. That is to say, "democracy" has a double meaning: on the one hand, it can be used as an expression referring to a certain goal or ideal, and on the other hand, it can also be used to describe the actual situation of partially realizing this goal.

Table 1. Ideal and Realistic Democracy

ideal democracy		Practical democracy	
Goals and ideals		Actual democratic government	
What is democracy	Why democracy	What kind of political system is needed for the practice of democracy	What conditions are conducive to democracy

Source: Robert Dahl, *On Democracy*.

As shown in Table 1 above, Dahl divides democracy into ideal democracy and actual democracy, and takes the conditions for the realization of democracy as a clue, stating that democracy means "effective participation, equality of voting, full information, ultimate control of the agenda, and adult citizenship" [2]43, which are five elements.

Of course, other political figures have also given their own views on the definition of democracy from different perspectives. In *The Third Wave: Waves of Democratization in the Late Twentieth Century*, Joseph Schumpeter formulated his understanding of democracy as follows: "The democratic method can be viewed as an institutional arrangement designed to arrive at a political decision, whereby individuals gain the power to make decisions by competing for votes in the hands of the people" [12]. This insight of his is influenced by the tendency of theorists to make a clear distinction between two different understandings of democracy: a way of defining it that tends to be rationalistic, utopian as well as idealistic, and a way of defining it that is based on practical experience, descriptive in nature, and concerned with the specific institutional as well as procedural aspects. This, of course, includes

the influence of Robert Dahl's idea that "democracy has both competitive and participatory dimensions".

Samuel Huntington's definition of democracy is more nuanced: first, the definition of democracy in the electoral sense is one of the simplest. Democracy should be a public virtue, and only by clearly distinguishing it from the characteristics of other political institutions can one understand the complex connections between democracy and other kinds of public virtues and vices. Second, democratic institutions give society the ability to collectively choose its political leaders, but this choice does not automatically equate to unlimited exercise of power by the leaders; in fact, democracy by its very nature implies regulations and constraints on the operation of power. Thirdly, when discussing the resilience and solidity of democratic political institutions, it is important not to lose sight of the elements of stability and institutionalization embedded in the definition of democracy. Fourthly, there is also the question of whether democracy and non-democracy should be viewed as dichotomous or continuous variables, thus focusing on, among other things, the transition from non-democratic to democratic institutions. Fifth, non-democracies do not have electoral competition and extensive voting participation [12]23-25. This understanding extends somewhat the refinement of the interpretation of democracy and the definition of its manifestations.

Giovanni Sartori, in *A New Approach to Democracy*, defines democracy succinctly: it is "the power of the people", and power belongs to the people. His contribution is to discuss "other democracies", which extends the exploration of democracy beyond the political arena: "The concept of democracy has always been, by its very nature, closely linked to politics, i.e., it has traditionally referred only to political democracy. Today, however, we have also begun to approach democracy from non-political or quasi-political perspectives, such as 'social democracy,' 'industrial democracy,' and 'economic democracy.'" [13], etc.

In summary, we believe that democracy, as a complex and far-reaching political system and value, refers to the process of ensuring that citizens can participate equally, freely and effectively in the political life, economic decision-making, social management and cultural affairs of the country through a series of institutionalized procedures and mechanisms within a specific socio-political framework. This process is based on the principle of respect for individual rights and freedoms, and through direct or indirect elections, voting, consultation and supervision, the power of government comes from the people and serves the people, realizing the peaceful alternation of power. It is not only a political system, but also a value and social practice, the core of which lies in people's ownership and the realization of the people's and public nature of power. In academic research, democracy is regarded as an important symbol of the political development of modern societies, and the degree and quality of its realization directly affects the effectiveness of national governance and the long-term development of society.

3.2. Republic Comment

With reference to Robert Dahl's account of the origins of democracy, we believe that the concept of "republic" originated in the Latin sense of the Romans' native language, which referred to their government as a "republic" (republik). republic".

Liu training carried out a detailed etymological examination of the concept of "republic" in China and abroad, and the results show that: the word "republic" originates from the Chinese translation of English "repub-lic", and its roots can be traced back to the Latin "republic", meaning "common property", "common interests" and "public affairs"[11] . In the development of Western political thought, the concept of "republic" can be broadly divided into two categories. First, it refers to the state, and under this category, there are two different paths of interpretation: the first is the concept of the state in a neutral sense, and the second is the conception of the state with an ideal color. The ideal state blueprint depicted in "republic" should focus on the public welfare and the common interests of all citizens as its core purpose, and in terms of the form of government, it should pursue

the most superior model, such as a mixed system of government, a balanced system of government, and a constitutional system of government. Secondly, the term "republican" can also be seen as referring to a specific form of government, i.e., the narrower meaning of polity. A republican form of government also has two meanings, one of which refers to all non-monarchical forms of government; the other is a form of government defined by means of democracy, which in recent times has mostly referred to representative democracy.

Feng Tianyu, on the other hand, has conducted an in-depth etymological examination of the evolution of the concept of "republic" in China. It was found that the term "republic" was originally a shortened form of "republican administration", and that its origin can be traced back to the Western Zhou Dynasty, where it existed as a specific year, and the period of republican administration lasted for a total of fourteen years. During this period, the Duke of Zhou and the Duke of Zhaohong were both in charge of government, hence the term "republic" [14]. The Justice of the Records of the Grand Historian explains the meaning of "republic" as follows: Wei Zhao said: "The ministers of state were in harmony and shared the political affairs", and the name was "republic". In the composition of this term, "common" implies a common, public meaning, and "and" reflects the meaning of harmony. Therefore, "republic" means "mutual harmony and common participation in state affairs", or can be understood as "common concordance administration". This concept, which embodies the dual connotations of the aristocracy sharing the right to administer the state (common) and practicing benevolent government (harmony), is a unique example of ancient Chinese authoritarian politics that was generally used in specific contexts, such as when the monarch was too young to rule, and was relatively underutilized.

At the same time, modern China's understanding of the concept of "republicanism" has gone through a process of shifting from borrowing from Japanese translations to a more modern and universal meaning. During the Meiji period in Japan, "republicanism" was translated by scholars as "republican politics," a concept that emphasized a representative political system within a constitutional framework, i.e., a political system in which the organs of the state and their leaders were elected. Modern Chinese scholars Wang Rongbao and Ye Lan reinterpreted the term "republican" in their book *Xin Erya*, which they co-compiled, defining it as "public peace" and explaining: "Constitutional regimes can be divided into democracy Constitutional regimes can be divided into democratic and constitutional monarchies. A democratic constitutional regime is one that establishes a state of public peace based on the will of the people, elects a chancellor as its representative, and vests sovereignty in the people. [10]" Sun Yat-sen and other revolutionaries, during his exile in the United States and Japan, was deeply inspired by republican ideas, and actively advocated the concept of "upholding republicanism" and "creating a government of the people". Zou Rong even put forward the revolutionary slogan "Long live the Chinese Republic". At the same time, however, the reformists, who advocated the preservation of the imperial system, firmly resisted republicanism. Constrained by a long period of authoritarian rule, the foundation of republican thought was extremely weak, and the modern and universal significance of a fair and just political system, the sharing of state power among citizens, and peaceful participation in political affairs, as implied by the term "republic", was truly understood and practiced in China after a rather long period of history.

In the light of the foregoing, we believe that a republic is a form of political organization based on the principles of communal ownership of power and checks and balances, and refers to a system of government in which citizens participate together and are represented or elected, based on the rule of law and representative government. Its core meaning is "not the dictatorship of the monarch", in a republican system of government, power is in the hands of all or part of the citizenry, and government institutions and leaders are elected and follow certain constitutional and legal rules. The republican system emphasizes individual rights, equality, justice and democratic participation, and aims to safeguard the public interest and social stability; it focuses on the separation of powers and checks and balances to prevent the abuse of power and the emergence of dictatorship, reflecting the public nature of political power, legitimacy and accountability. The republican system is an important

symbol of modern political civilization, and is of great significance in promoting the modernization of national governance, safeguarding the rights and interests of citizens and promoting social progress.

3.3. Interpretation Distinctions

In exploring the difference between democracy and republicanism, we first need to clarify the basic interpretation of the two and make a preliminary distinction between them. Democracy, as a political concept, is centred on emphasizing the sovereignty and political equality of the people. It advocates ensuring the legitimacy and legality of political decision-making through broad popular participation. In this process, the voice and will of citizens are seen as the source of political power and the basis for the legitimacy of decision-making. Republican, on the other hand, is more from the perspective of institutional arrangement, which focuses on how to balance different interests through the design of laws and institutions, prevent excessive concentration of power, and protect individuals from the arbitrary exercise of power by the government. Political systems under the republican concept tend to design a complex set of institutional mechanisms to ensure that, even with extensive popular participation, the political system remains stable and prevents tyranny and abuse of power.

However, when we return to the reconceptualization of the relationship between democracy and republicanism in modern political practice, we find that the relationship between the two is not so straightforward. Modern democracies tend to be representative, meaning that citizens exercise their political rights through elected representatives. This is a remarkable coincidence with the republican principle of representation, indicating that in modern political practice, democracy and republic share the common value of representation. Further, modern democracy also emphasizes the rule of law, the separation of rights, and the protection of the fundamental rights and freedoms of citizens. These are the core elements of republicanism, indicating that in the modern political system, there is a deep crossover and mixing of democracy and republicanism in terms of institutional design and value pursuit. This crossover and mixing makes the relationship between democracy and republicanism in modern political practice more complex and profound.

Therefore, we can see that the relationship between democracy and republicanism is not static, but evolves with the development of history and changes in political practice. There are obvious differences between the two in the modern political system, while at the same time they show deep connections and common values in certain aspects. In order to have a more comprehensive understanding of the relationship between democracy and republicanism, we need to conduct a time-honored study to explore the specific manifestations and mechanisms of the two in different historical stages and political contexts. In order to gain a deeper understanding of the internal logic and interrelationship between democracy and republicanism, and to provide more comprehensive and profound theoretical guidance for modern political practice.

4. THE RETURN: THE HISTORICAL EVOLUTION OF THE DEMOCRATIC-REPUBLICAN RELATIONSHIP

4.1. Ancient

From origins to revisions. The republican system of government is not only a modification and limitation of the traditional concept of democracy - the principle of "popular sovereignty" or "majority rule" - but also incorporates the core elements of the concept of democracy. From a theoretical point of view, the republican system, as a hybrid conception of government incorporating democratic elements, is more "conservative" than a purely democratic system in that it adopts the system of election by lot and the rotation of public offices, rather than a direct election system, to a certain extent. However, when examined from the perspective of historical practice, the republican system has undoubtedly demonstrated a more distinctive "democratic" character than the hereditary

monarchy or oligarchy during the period when the monarchical system was prevalent. At that particular time, democracies (such as the example of Athens in the time of Berkeley) were often widely criticized by political theorists for their potential for the tyranny of the majority, whereas republics (such as the model of the Roman republic) were highly regarded and praised as outstanding representatives of mixed forms of government.

4.2. Modern Times

From repulsion to convergence. In the early modern period, the republican system, which contained elements of constitutionalism, constituted a clear contrast to authoritarian rule and tyrannical behavior, if not a direct opposition to the monarchical system. In the context of that era when Western democracy was relatively dormant and the power of absolute monarchy was at its peak, attempts at a republican system, such as the practical explorations in Italy, the Netherlands, and the United Kingdom, were undoubtedly regarded as initiatives of innovative significance. At the same time, the republican system of thought, as the theoretical cornerstone of these practical explorations, was seen as a unique manifestation of democratic thought, although not all republican thinkers tended to advocate or fully accept the ancient model of direct democracy. However, into the late modern period, through the reforms and interpretations of Madison and others, the concept of republicanism was gradually divorced from the ancient model of direct democracy and evolved into the iconic term for modern democracy (i.e., representative democracy, indirect democracy). As a result of this transformation, the terms "republic" and "democracy" were used interchangeably for a considerable period of time.

4.3. Contemporary

From Convergence to Connection. Paradoxically, however, in the process of contemporary republican revival, the idea of democratic participation has been re-emphasized through the label of neo-republicanism. To some extent, this situation is logical. Historically, democracy and republicanism have always been closely intertwined, and the roots of modern democratic theory can actually be traced back to the deep tradition of classical republicanism. From the logical level of deeper political thought, the concept of political freedom upheld by republicanism and its deep concern for civic participation are highly compatible with the core values of democracy. At the same time, echoing the divergences within classical republicanism, its democratic models have shown diversity, which can be specifically categorized into two broad categories: protective (advocated by Machiavelli) and developmental (represented by Rousseau). Over time, protective democracy was gradually absorbed and integrated by liberal democracy, while developmental democracy underwent an evolution that eventually gave rise to a variety of radical democratic theories. In today's era, when public life in some countries is gradually showing signs of decline and public spirit is increasingly lost, the liberal democratic model is facing unprecedented challenges. Against this backdrop, the new republicanism's renewed advocacy of revitalizing the concept of democratic participation is undoubtedly traceable.

To summarize, the relationship between democracy and republicanism is not static, but has undergone a process of continuous evolution and development in the long course of history. This process is complex and multidimensional, involving the interactive influence and change of political concepts, institutional design, social practices and other dimensions. As shown in Figure 2, we can roughly outline the historical trajectory of the evolution of the relationship between democracy and republicanism, but this is only a simplified illustration, in fact, each stage of this process contains rich historical details and profound political logic. Therefore, in recognizing the relationship between democracy and republicanism, we must uphold a historical mindset and a developmental perspective. This means that we need to place this relationship in a specific historical context and understand its different characteristics and forms at different historical stages. At the same time, we also need to look at this relationship from a developmental perspective, recognizing that it is not static, but rather

evolves and changes with the passage of history and the progress of society. It is only on this basis that we can gain a deeper understanding of the internal logic and interrelationship between democracy and republicanism, as well as their status and role in the modern political system.

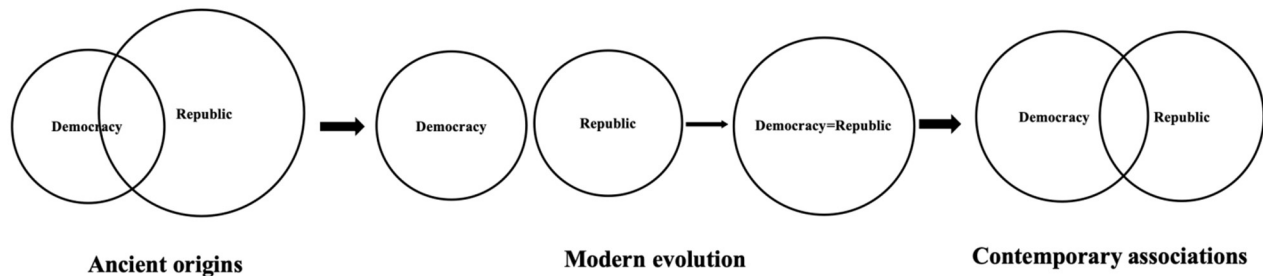


Figure 2. Historical evolution of democratic-republican relations

5. SUMMARY

5.1. There is a Logic of Development in the Relationship between Democracy and the Republic in the Spatio-temporal Dimension

There exists a logic of development in the relationship between democracy and republic in a spatial and temporal dimension. From the direct democracy of ancient Greek Athens, to the delicate balance of power mechanism of the ancient Roman Republic, to the attempt to integrate these two political concepts in the formulation of the U.S. Constitution, the relationship between democracy and the republic is in fact complex and dynamic, full of mutual influence and integration of the historical process. Taking the United States as an example, the formulation of the U.S. Constitution embodied an inclusive understanding of the checks and balances of power, the rule of law, and the sovereignty of the people, so the U.S. has been called both a "democracy" and a "republic," and this dual title actually maps the integration of democratic and republican concepts in the modern political system. This dual designation actually reflects the fusion of the concepts of democracy and republic in the modern political system. At the same time, the integration of democracy and republic has not always been smooth, which precisely reveals the tension between the two concepts and practices. On the one hand, the principles of broad participation and political equality under a democratic system sometimes conflict with the institutional stability and efficiency emphasized by a republican system. For example, in a highly democratized political system, the public's demand for timely gratification and direct participation can easily lead to policy short-sightedness and volatility, which is inconsistent with the long-term stability and policy continuity pursued by the republican system. On the other hand, the mechanisms of representation and division of power in a republican system, while helping to prevent the abuse of power, may also lead to a complex and slow decision-making process, making it difficult for the Government to respond effectively to rapidly changing social issues.

In the logic of development in the spatio-temporal dimension, "time" refers to time, that is, the temporal dimension, in which the concepts of democracy and republicanism have been transformed by human action and historical necessity in response to the evolution of history and society. "Empty" refers to space, and here it refers to a spatial dimension of the scope of application. For example, the localized application of the concepts of democracy and republicanism in China and the West; the concepts of democracy and republicanism also show different interpretations in different countries or different regions, either due to cultural dissemination combined with the status quo of their own country, or due to the need for political factors. In today's world, the fusion of democracy and republicanism has become the basis for the design of political systems in many countries. However, this does not mean that all democratic countries have perfectly realized the ideals of democracy and

republicanism. In practice, different countries understand and apply democracy and republicanism differently according to their own history, culture and social conditions. This requires that when discussing democracy and republicanism, we should not simply equate or oppose the two, but should analyze in-depth the characteristics, strengths, and challenges faced by each. However, in general, the relationship between the two is an evolving one under the logic of development, which needs to be considered in the context of their historical circumstances in time and regional or national differences in space. All in all, to understand and grasp the relationship between democracy and republicanism, we should not interpret the "whole process" from a static paper perspective of "one moment", but should observe it from a dynamic perspective, as the relationship between democracy and republicanism has been constantly following the process of history and society. The relationship between democracy and republicanism is constantly developing and changing in accordance with the process of historical society.

5.2. The Concepts of Democracy and Republic in the Modern Sense are Not in the Same Dimension

Indeed in the modern sense, democracy and republic are not concepts in the same dimension. The essence of a republic is the structural state of the configuration of power, and the essence of democracy is the operational state of the use of power. And it is precisely because the two are in different dimensions, combining the configuration of power and the operation of power, that the two are necessarily intersecting and thus related.

Democracies favor the ideal type, democracy in the pure sense, which according to Rousseau is the rule of the self, i.e., the rule of oneself. All democracies in this pure sense are alienated democracies, and in Rousseau's view are undemocratic. In a similar vein, Marx advocated the elimination of this state of alienation by enabling man to develop himself in freedom: towards a communist society. Thereby, each person is an end rather than a means to another, each person feels the embodiment of his or her own class essence in contact with others, and the whole society is a state of harmony and unity. Thus, in the sense of pure democracy, there is no democracy in the world in the purest sense of the word; it is all discounted, for there is no democracy that does not contain elements of elite domination, and pure democracies are essentially extremist regimes.

A republican form of government, on the other hand, discusses the realities, the question of how a state is organized, subdivided into a horizontal republic and a vertical republic. Vertical republics are class issues. For example, as mentioned in the opening paragraph, why is China's state name a republic? In fact it has to do with what map and what elements were used to form the state structure under the historical conditions of the time. The "Five Races Republic", different ethnic groups, different classes, different plates, different elements came together to form the state, so it was called a republic. After the formation of the republic, how was its power exercised? That is, "people's democratic dictatorship", which is the problem reflected in democracy. Horizontal republics is a territorial relationship. Why was Rome a republic? It was because Rome had annexed many territories in a great expansion, and the treatment of these territories was not purely a relationship of slavery, but rather, it was incorporated into the territory of the political community, and thus formed a republic, which was to recognize that these conquered polities were also legitimate members of the body politic, and that they could send their representatives to take part in the political regime, and this was a republic. Each constituent had its place in the body politic, and not a mere slave relationship. The slave in ancient Athens had no place in the body politic of the city-state, which was a purely servile relationship, unlike the republic.

So the republic is essentially a structural state, a structural state of power organization, which combines different "components" in the body politic. Democracy, on the other hand, is a state of operation, which refers to the question of the operation of power, the question of who controls and dominates power after the structure of the power arrangement has been formed and the group of

sovereigns has been determined. The meaning of democracy is popular sovereignty, that is, the majority of civilians to control power, to exercise the right to rule, it is a state of possession and use of power. Republic and democracy, one is the configuration, the other is the operation, they are concepts in different dimensions. It is also because they are in different dimensions that they are bound to intersect.

Of course, "republics" are not limited to a single type; there are monarchical republics, aristocratic republics, and democratic republics. A monarchical republic is a republican structure in which the monarch rules; an aristocratic republic is a political structure in which the nobility rules; and a democratic republic is a hybrid structure (also called a political structure) in which the majority of the commoners hold power. Aristotle had put forward an idea, he said, "A better politics should mix the three components of monarchy, aristocracy and democracy, in this way, it can ensure both political stability and the quality of politics". A republic is essentially a state of balanced polity structure, so to promote a republican system is to promote balanced politics in the present time. The supreme law in today's political world is the law of equilibrium corresponding to the law of equilibrium politics. Politics that deviates from the law of equilibrium will go wrong: extreme democracy leads to mob rule, extreme aristocracy leads to oligarchy, and extreme monarchy leads to tyrant rule. Therefore, a balanced state of political structure is a republic. The legalization of the structural state is constitutional. Therefore, a republic is constitutional.

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