

International Journal of Judicial Law

Analyzing the Indian Concept of Democracy: A Study

Dr. Santosh Kumar

B.Sc., LL.M., NET, JRF, SRF, Ph.D.(Law), Advocate, High Court of Judicature at Allahabad, Uttar Pradesh, India

* Corresponding Author: **Dr. Santosh Kumar** santoshpandeyadv2012@gmail.com

Article Info

ISSN (online): 2583-6536

Volume: 03

Issue: 03

May-June 2024

Received: 02-03-2024;

Accepted: 04-04-2024

Page No: 07-09

Abstract

The roots of democracy are very deep in India. Democracy means tolerance, listening to opposing, one-sided and obsolete ideas and discussing them with a calm mind. In our country, the name of a sage Charvak is famous, who preached that as long as you live, live happily, even if you have to drink ghee by taking a loan, then drink it, because when the body is destroyed, where will you come back. This ideology reflects the hedonistic philosophy which was supported by Jeremy Bentham and Caesar Beccaria much after Charvak. This ideology is not appreciated in India but it is not rejected because somewhere or the other, it has some truth in it according to the human nature. Therefore, its propounder Charvak was given the status of a sage in India. He is not accepted but he is heard. This is a proof of the non-governmental nature of the democratic system. Democratic conduct should be of every person and not just of the government. In this research paper, it has been examined what is the current state of democracy in India and how it has been in the past.

Keywords: Democracy, Tolerance, Alternative, Majority, Economic Democracy

Introduction

The concept of democracy is not a new concept for India. Even in ancient India, there existed some societies whose political system was similar to the present democratic governments. In ancient India, even though monarchy was the system of governance at the higher levels, democracy was prevalent at the lower levels. Gram Sabhas used to select their representatives. This representative used to perform the role of modern Panch. He used to elect one of his members as the chief. During the Maurya period and the Gupta period, signs of institutions called Gopa and Sabha are found. It is estimated that public representative institutions were in existence at that time. In the modern era, the democratic system is so popular that the modern era is called the era of democracy. The form of democracy that exists today did not exist in ancient times. A modern state, whether democratic or socialist, calls itself a democratic state. Although the concept of democracy is a new concept, its traces are also found in the ancient Indian, Greek and Roman empires. Although we find signs of democratic governance system in many ancient civilizations, yet its basic development started in the 17th and 18th centuries and even at the present time it is still in the stage of development. The concept of democracy is a developing concept and the form of democracy we find in the present time is the result of long historical development. Although many western countries had democratic governance systems before the 18th century, their development basically started after the 18th century. The development of democracy is considered to have begun from the time of the Greek city-states. From the time of Plato till the 18th century, the word democracy has been very disgusting and condemnable. Greek scholars like Plato and Aristotle consider this system of governance as disgusting and distorted. It has taken a long time to reach the form of democracy that exists in modern times. Since the 19th century, it has started being viewed with respect and at present it has become the best form.

Research Methodology

The presented article is on the Indian concept of democracy. For this, explanatory and analytical methods have been used. Related books for this topic has been studied, the context in which it has been reported. The material available from the books has been explained in the article.

Objective

(1) To know the characteristics of the Indian concept of democracy. (2) To highlight the characteristics of modern and ancient concepts of democracy.

Concept of Democracy

Public participation in governance is the specialty of the democratic system, because the basis of governance and the existence of the state is public welfare. The Greek historian Herodotus used this word in the fifth century BC. The idea of democracy is the idea of participation, representation, responsibility and control and self-development. The history of the development of democracy is very old. From the Indian context, the principle of democracy is the gift of the Vedas. The principle of assembly and committee has been provided by the Vedas only. Sabha and Samiti are mentioned in both Rigveda and Atharvaveda in which the king used to take any decision only after consulting the ministers and scholars, through these we come to know how solid politics used to be at that time because in Sabha and Samiti, where People used to settle the decisions on good terms among themselves. Even when people of different ideologies were divided into many parties, they still took decisions after mutual consultation. After the decline of the Vedic period, monarchy emerged and it remained in power for a long time. Although the modern form of democracy appears to emerge in Western society in the 17th and 18th centuries and thereafter. Even in India, democracy existed in some form or the other in the ancient Mahajanapada system (especially in Vaishali). Democracy in the West has its origins in the ancient Greek system of government. But the idea of democracy at that time was very distorted. Plato had nothing to do with democracy. Aristotle used to call democracy a distorted system of social system (i.e. mob system). Greek democracy was based on lottery and slavery. So in any Greek city-state (Athens in particular), the number of people called citizens was not more than 10-15 percent of the total population of the city-state. The ancient Roman Empire emphasized administrative good government, not democracy at all.

There was no mention of democracy in the medieval era. That was the era of faith over politics, Christianity over power, dynasty over merit. In the last phase of the medieval era, when the Church's dominance over politics ended, only then could begin discussions about welfare governance, representation and contracts etc. This discussion created and enhanced the form of Western democracy. The struggle regarding the supremacy of the king and the parliament in England during the late Middle Ages, It was started which was completed after the glorious revolution of 1688 and the supremacy of the Parliament was established by limiting the powers of the government. The present form of democracy developed in the West during the period of Renaissance, reforms and sovereignty. Years ago, in the year 1215, the Magna Carta had given voice to some freedoms, then the bill of Rights in the year 1628 limited the rights of the kings and the Glorious Revolution (1688) and the Charter reduced the unlimited powers of the rulers and made them accountable to the rulers. (In England, the execution of Charles I and the escape of James II from the throne were the events of this period). All these incidents emphasized the same thing that governance should be by the people. The American War of Independence (1776) and the French Revolution (1789) emphasized human rights and freedom, equality, fraternity, while the revolutions in non-Anglo-French European countries in 1848 and later, the spread of voting rights emphasized and reaffirmed that the government should be the government of the people.

All other systems of governance have become historical memories of the past. Almost all the countries of the world

have adopted democratic governance system. Democracy as a system of governance is considered political democracy. There are many other aspects of democracy in which social aspects and economic aspects have special importance. Democracy is actually a way of life and this method can be adopted in all aspects of personal life and social life. The concept of democracy will be complete only if in addition to its political aspect, social and economic aspects are also implemented. In fact, the socioeconomic and political aspects of democracy are interrelated and the achievement of each depends on the others. The concept of democracy will be realised only when its various aspects are implemented. To achieve democracy, it is necessary to implement all the stages regarding its social, political and economic aspects. In a democratic government, the supreme power rests with the common people and it is the common people who directly rule themselves. The main objective of democracy is the political, social and economic welfare of the common people. Economic element is considered to play an important role in welfare of life. The main concern of economic democracy is the fulfillment of the needs of human life and the protection of the interests of qualified economic men related to other aspects of human life. Social democracy and political democracy have utmost importance in human life, but without economic democracy all other aspects of democracy remain incomplete. Political Democracy is another name for the democratic system, but without economic and social democracy, political democracy cannot really be possible. Therefore, along with the system of political rights, it is also necessary to make arrangements to make economic and social democracy credible. In this way it is clear that The concept of democracy is realized only when its various aspects are realized.

The modern concept of democracy is a product of the circumstances of the modern era. From about the 16th century, a series of such changes began in the social, economic, political, religious and cultural life of the world which led to the decline of the feudal system in the middle age and the individual or human being got new prestige everywhere. When we talk about the Indian perspective of democracy, if the thoughts of Mahatma Gandhi and Pandit Deendayal ji are not discussed, then perhaps the Indian context will seem incomplete. Therefore, to truly know the Indian point of view, it is necessary to analyze his thoughts. Only then will we be able to truly highlight the Indian perspective. Deendayal ji clearly says that democracy will have to be important not only from the political but also from the economic and social aspects, he says, today we need to increase democracy like economic democracy, only then the dignity of self-rule will increase in India, the individual Dignity will increase, importance of labor will also increase, capital will also be safe and everyone together will be living a life of their own dignity. This is possible only when we put Deendayal's political philosophy on the ground of practicality. Deendayal says that just as the basis of political democracy is adult franchise, similarly the basis of economic democracy should be to provide work opportunity to every person, in fact just as voting is the background of political democracy, in the same way one should get the right to work. Similarly, there should be not only employment but also freedom to choose employment. Deendayal ji says that democracy will have to be Indianized. Because economic democracy cannot run without political democracy. We have to take one dimension of this forward that is Arthayam. Just

as yoga and exercise are necessary for human health, similarly economics is necessary for the development of the economy. In reality, human life has vast dimensions – Dharmayama, Arthyam, Kamayam and Mokshayama. Gandhiji has also accepted the importance of economic democracy. Gandhiji was a complete democrat. Their democracy only was not limited to political field but also social and economic field.

In 1939, Gandhiji had written in the magazine 'Harijan' that democracy is a science and art by which the physical, economic and spiritual resources of all sections of the people are used for the joint welfare of all. Gandhiji wanted to establish pure democracy in India which was based on non-violence. For the success of democracy, Gandhiji not only considered political and economic freedom essential, but also considered moral freedom essential. According to Mahatma Gandhi, true democracy will not be established if twenty persons sit at the centre. It has to start from the bottom so that every person in every village can participate. The work of democracy should begin from the villages. The social structure made up of villages will always consist of ever-widening circles, not a circle upward. Life will not be like a pyramid. It will be like an oceanic circle whose center will lie in the individual and the individual will be for the village, the village will be for the sake of the circle of many villages and in the end all the people will live as one living being and will give up aggressive behavior, thus participating in the importance of that oceanic circle will become of which they are an integral part. In this way the outer circle will not use power to crush the inner circle but will gain its own power while providing power to everyone within it. His devotion to democracy is present everywhere in Gandhiji's political thoughts.

Today there is a need to pave the way for rural development through the concept of democracy. Our judiciary should be independent, accessible to all, quick in decisions and satisfactory like the Panchmukhi Parmeshwar which has been in existence since ancient times. But today it seems that party democracy has severed ties with its glorious past. Today, there is a need to develop such a democracy which presents an exemplary example of co-existence, coordination, cooperation, brotherhood and progressive life in India. That is why, like Deendayal ji Gandhi, in the context of the year of his dreams, they say that on the basis of the knowledge of the world and the entire tradition till date, we will always build an India which will be more glorious than the India of our ancestors, in which the person born will develop his personality freely. Not only will he become a complete human being, but he will be able to transform from a man to Narayana by experiencing oneness with the universe. In this way we can see that the Indian concept of democracy is completely focused on human development and humanity, because we believe that social, economic, political systems and institutions have originated mainly to address human needs and problems, this truth is true. We cannot deny. Therefore, the objective of these institutions should also be to increase human welfare, development, equality, freedom and human dignity.

Conclusion

Thus we find that our country had a glorious democratic tradition since ancient times. In ancient times, due to the monarchical and autocratic governance system, people did not have the right to participate in the governance process,

but with the development of civilization, the democratic system developed in which all citizens got the right to participate in governance. After independence, when India started its journey as a democratic nation, foreign thinkers used to say that there is so much diversity in India, there is so much conflict of interests, how will India be able to run the administration as a democratic nation through consensus and harmony. India will remain an unstable nation and will become a slave again. Our neighboring country is currently going through a similar situation, but this did not happen in India, because democratic values have existed in India since time immemorial. Tolerance and harmony have been in the roots of this nation. Hence democracy has flourished in India. There is no doubt that India has been the mother of democratic values. In the modern era, democratic governance system is more popular. This governance system has been adopted in some way or the other in almost all the countries of the world. Among the present democratic countries, India is a great and the largest democratic country in the world. India's democracy is appreciated all over the world. But it still has a long way to go for improvement. The purpose of democracy is not just to give people the right to vote but to ensure equality in all spheres of life. Democracy is known as the best governance system in the world. The constitution makers and leaders of our country chose the democratic system as the system of governance. We need to further strengthen the democracy of our country, it is not enough to merely establish a democratic governance system where democracy is to be established. If social changes are not brought along with it, the democratic governance system will break down from within.

References

1. Arora ND. Political Science. New Delhi Tata Magra Hill Education Pvt. Ltd., 2010.
2. Gaba Om Prakash. Encyclopedia of Political Science. Delhi: Mayur Paper Wax, 2008.
3. Ghai UR, Ghai KK. Prominent Indian political thinker. Jalandhar: New Academic Publishing Company, 2007.
4. Nanda Dr. SS. Political Science and Indian Democracy. Jalandhar: Modern Publishers, 2005.
5. Mishra Anil Dutt. All other. Deendayal Upadhyay: A Study. New Delhi: Concept Publishing Co. Pvt. Ltd., 2019.
6. Singh Manoj Kumar Chaudhary, Shailesh Kumar. Indian political thought Mahatma Gandhi. New Delhi: Discovery Publishing House, 2007.
7. Jain MP. Indian Constitutional Law, Lexis Nexis, 2018.
8. Pandey JN. Constitutional Law of India, Prayag raj, Central Law Agency, 2018.
9. www.google.com.