



A JOURNEY OF THE TRUE DEMOCRACY' HISTORY DIVISION OR FUTURE

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ABSTRACT

Democracy is the rule of the people for the people and by the people. Such a famous scholar used to say Ibrahim Lincoln. This system has come from the roots to the fruits. Today we are seated in the 21st century and many independent democracy systems declare themselves as true democracies either due to international pressure or due to the wishes of the citizens. There are also some states which are the basis of democracy in truth. Their citizens get the true happiness of democracy. What is the correct definition of democracy, its qualities and its form is necessary to be aware of it, otherwise dictatorship in the skin of democracy, imperial nobility, imperial fascist Defects penetrate and suppress the rights and wishes of citizens. Therefore, it is very important to know about the history of democracy, its divisive nature and qualities. This research form wraps the entire essence of democracy and puts it before the world and is helpful in strengthening the roots of democracy.

KEYWORDS: Real Democracy, Free Democracy, Mixed Democracy, Welfare State, Future of the World.

INTRODUCTION:

The roots of the history of democracy are found in the history of Athens, where the entire citizens had the right to participate in governance, the right to govern and the overthrow of their elected representatives. After that the most effective form of democracy was in Switzerland. Was seen which is currently the cleanest and best form of democracy. Citizens have the right to participate in law-making apart from electing representatives. England's democracy is very bizarre. It gives the citizens every right to democracy while protecting the merits of the monarchy and protects them from oppression Sweden Netherlands Norway Democracy The athletic qualities are wrapped inside. The standard of living of the citizens here is very strong. Democracy in America is very influential as citizens enjoy every right and duty. After these states, democracy in India rests with freedom and gives political rights to crores of citizens. Chouga claims to be a democrat wrapped. What is the nature of democracy in such a situation? Is it really all 140, 150 who claim to be democratic, are democratic or are only disguised. In this research, we will explore this entire tree from the roots of democracy to the fruits of democracy and will propose the ideas that will help in strengthening the true democracy and its future so that any dictatorship, military or elite persecution of the rights of citizens The souls of the states could not suppress the constitution.

LITERATURE REVIEWS:

Literature review is an important dimension for research work without which any research work is trivial.

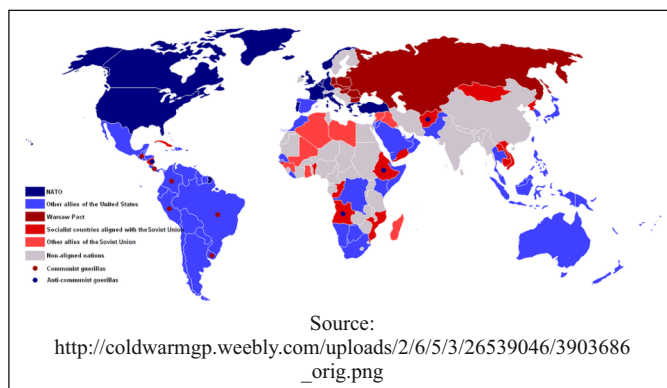
1. Book written by Arun Tiwari, Socrates, 2020 and Aristotle, written by

Sukesh Kumar, in 2013, the authors put the Athens democratic system in front of the world and heralds a system where no one has the right to be a ruler by birth. Would have got. But a person had to prove merit by his deeds.

2. In the book Democracy in Switzerland, written by Gregory Fossedal, in 2005, the author has drawn the outline of the behavioral democracy that actually exists there. A system that has no match in the whole world. Citizens get full rights, justice at the right time, participation in law making, summoning of representatives etc.
3. The book Democracy in America 2020, written by Alexis De, puts before us the story of the democracy of a country that was once a slave. From slavery to becoming a world power and becoming the main foundation of democracy, this book tells the story.
4. In 2001 in the book Democracy in India, authored by Niraja Gopal Jayal, the author puts before us the story of a country that has achieved the distinction of being the world's largest democratic country from slavery. In which he faced many problems. But he never withdrew from the path of democracy.
5. The book Why the Soviet Union Collaps, 1998, written by Robert Stryer, the world realizes a new wave of democracy after the breakup of communism.



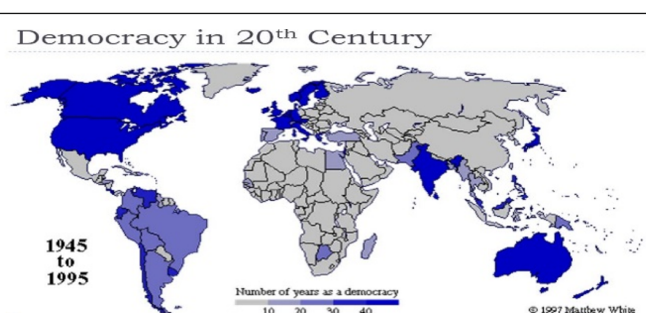
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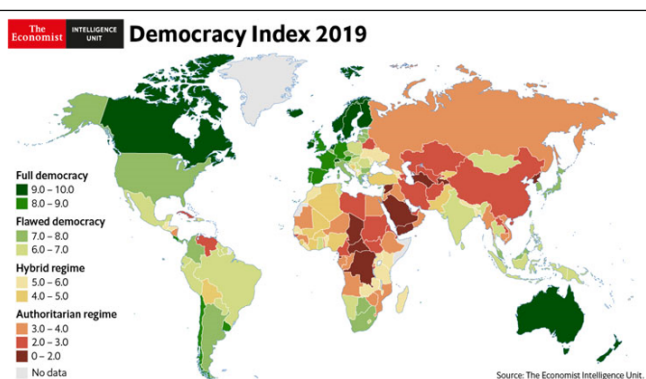
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RESEARCH WORK REQUIRED:

The nature of democracy is getting complicated day by day and the world does not recognize the real democracy. They consider any one quality of democracy as democracy. And there is repression of citizens there, so it is very important for democracy to be recognized and spread. To evaluate which governance system is the best in the whole development of human beings, it is necessary to evaluate their qualities, to deal with the problems in the path of democratic framework adopted by many states of the world, the global pressure on which communism, soldiers This research work is very important to keep away from suit, dictatorship, fascism, imperialism, opportunity litigation and their demerits. Because every state today is adopting the qualities of democracy in some form or the other. Research work is also needed to comprehensively improve its functioning. Many states are wearing the mask of democracy and violating the rights of their citizens. Research work is also needed for how the distinction can be made in these and democratic countries in today's time.

RESEARCH OBJECTIVES:

1. To study the history of democracy.
2. To study various forms of democracy.
3. Identifying democracy in states.

4. To study the current state of democracy.

RESEARCH METHODOLOGY:

Research methodology is also very important for a good and scientific conclusion of research. This research work is historical, practical and empirical. For this research work, it is very important to study the constitutions of different countries, to evaluate books written by various scholars, to evaluate their lectures, as well as to share what I experienced in India's democracy for 25 years. In this work, data will be collected from the first and second sources. In my experience, scholarly lectures are the first data source and books, maps, research papers, internet collected material is the second data source. The data will be collected and analyzed on a comparative basis to conclude. And conclusion-based suggestions will be made to address the shortcomings of democracy and disseminate it.

ANALYSIS OF FACTS:

Common Qualities of Democracy:

1. Welfare of the public mind is the axis of democracy:

Democracy is the rule of the people, by the people and for the people. In a democracy, sovereignty is in the hands of the people. Therefore, the public is directly or indirectly the ruler himself. The main objective of democracy is political, economic and social progress of the entire people. Democracy is a system in which an administration is not run for the welfare of an individual or a particular class, but rather efforts are made for the welfare of the entire public.

2. The spread of equality:

The main principle of democratic governance is equality. This means not only political equality, but also economic and social equality. In a democracy, no discrimination is made in the political arena on the basis of caste, property, religion or color, but all are given equal rights to develop.

3. Liberty as the basis of democracy:

The main power of democracy is freedom, without freedom, full development of a person is not possible, as much freedom as a person can get in democracy, no freedom is in governance. In a democracy, citizens have complete freedom to express ideas, build a community, criticize the government and newspapers etc. The person is free to accept or reject any religion. The right to freedom is not only given in a democratic system, but an independent judiciary is also arranged to protect the freedom of the people.

4. Democracy, the platform of political education:

Elections are held in a democratic system. To win these elections, various political parties run election movements and declare the policies of their party. Their leaders praise or criticize the regime. The public chooses their representatives. And participate directly or indirectly in governance. Through all these activities, the public gets political education.

5. Democracy gives right to protest:

In ancient times, when there was a monarchy, history is witness that sometimes there was bloodshed during regime change. But democracy is a rule in which violent action is not taken to replace a non-government, rather people can change the government in a peaceful way by exercising their right to vote. In this regard, Gilchrist stated that, "Democracy is a rule of public consent, so it cannot be revolutionary."

6. Responsible Government Possible in Democracy:

In a democratic system, governance is run according to the will of the people. The public chooses a qualified representative to run the government. The elected representatives of the public take the trust of the public and rule on the basis of public opinion. Being based on people creates stability in the government. Representatives of the public realize that if they do not run the administration according to the wishes of the people, they will not be elected in the next election. It is also possible that the commission rulers are removed before the next election. The elected representatives of the public are responsible for everything the public does.

7. Provision of answerable and strong administration:

The rule of democracy is strong and efficient. In a democracy, the rulers get the support of the public, due to which the government implements its decisions strongly. Governance runs efficiently.

8. Basis of self-inflicted nation sentiment:

Democracy has its own government, the people try to run it successfully due to their government, in this way people love their country and people consider the nation as their nation and do not hesitate to make great sacrifices for it. We do. J. s. According to Mill's (J.S. Mill) statement, democracy increases people's love for the country because the citizen realizes that the government is their own and the magistrates are the servants, not their owners.

9. Democracy is the protector of natural and fundamental rights:

People of the democratic system get many kinds of important rights. Influential rights like expressing ideas, gathering, criticizing the government, vot-

ing, contesting elections, etc. are possible only in a democratic system, because governance is answerable and governors are elected directly by the public for a certain period of time. Huh. Therefore, the rulers do not plead to violate the rights and freedoms of the people. In a democratic system, the rights and freedoms of the people are preserved. In the system of democracy, legal arrangements are made for the protection of the rights of the people.

10. Democracy favors social equality:

Baba Saheb Dr. Bhim Rao Ambedkar used to say that social equality and political equality are essential features of a democratic system. In such a system of governance there is no discrimination on the basis of religion, caste, color etc. Everyone is equal before the law and everyone gets equal protection of the law. In such a situation, it is perfectly natural for people to develop a level playing field.

Every state, whether it is liberal or socialist or communist, even the totalitarian of Pakistan ruled by the army general, calls itself democratic. To be honest, in today's era, claiming to be democratic has become a fashion. It is difficult to give a completely correct and acceptable definition of democracy. Some scholars have rightly said that there are different perceptions regarding democracy. According to Lancelot's definition, "democracy is such a political system." Which provides regular constitutional opportunities for change of office bearers and provides for a mechanism under which a large section of the population will choose to influence political decisions by arbitrarily choosing among contestants who want to receive political charge. "MacPherson, while defining democracy, considered it 'the only system in which governments are elected and authorized. Or in some other way laws are made and decisions are made.' According to Schupeter, "democratic law is such an institutional system for political decision-making that works for the common interest by selecting people who are ready to implement the common will of the people. Does. In fact, democracy is basically a system associated with participatory politics for civil and political freedom. The following are the main principles regarding the concept of democracy:

1. Old Liberal Principles of Democracy.
2. The Elite Principle of Democracy.
3. Pluralistic Theory of Democracy.
4. Principles of Participatory Democracy.
5. Marxist theory of democracy or democracy of the people.

Liberalism in democracy:

Concepts like freedom, equality, rights, secularism and justice have been prominent in the liberal tradition of democracy, and liberal thinkers have been advocating democracy as the best system to embody these concepts from the beginning. Democracy was accepted as a natural political system from the point of view of governing the society after liberation from the natives and feudal lords. MacPherson says that concepts like selection politics, competitive polity and market polity had developed even before the advent of democracy in the Western world. In reality, in this sense, the liberal state was democratized and not liberalized. The earliest signs of democratic spirit can be found in the literature of British thinkers such as Tomasmur (Utopia, 1616) and Winstanley, and British Extremism (Puritanic birth). But the true beginning of the democratic spirit began with the birth of the principle of social contract, because the inherent sense of social contract of citizens is the equality of all individuals. Thomas Hobbes wrote in his book 'Leviathan' (1651) advocating the dominant democratic principle that government is formed by the people under a social contract. The Adam smit presented the paradigm of the free market itself on the democratic basis that every person has the freedom to produce, buy and sell. The famous utilitarian philosophers Mill and Bentham fully supported democracy and provided it with an effective intellectual foundation through utilitarianism. According to him, democracy provides maximum protection to the maximum happiness of utilitarianism, ie, the maximum happiness of the people. Because people expect protection from their rulers and from each other and the best ways to ensure this protection are representative democracy, constitutional government, regular elections, secret ballot, competitive party politics and majority rule. J. s. Mill added another point to Bentham's argument in favor of democracy, stating that democracy contributes more to the moral development of mankind than any other system of governance. In his view, democracy is the supreme medium for moral upliftment and development and expansion of individual capabilities. In this regard, it is noted that neither Bentham and Mill had any universal adult suffrage or one person was in favor of one vote. By 1802 Bentham advocated limited suffrage and in 1809 gave the slogan of limited suffrage only to the homeowners of the affluent classes and eventually called for universal suffrage in 1817, but limited this right to men. Similarly, Mill was also not in favor of universal adult suffrage, as he feared that the people of one class could maintain their dominion by being a majority and could only legislate their own interests against the interests of other classes. Later, in his book 'Representative Government' (Representative Government, 1816), he advocated more than one vote for some but not the non-tax payers, the illiterates, the insolvents, the taxpayers, all those who jointly create the working class. Deprived of it. It was only a supporter of a representative government that does not interfere with basic commonalities and follows a pol-

icy of free market and intervention. Later liberal thinkers continued to support democracy and Western Europe and North America worked to further its acceptance.

Democracy and Ancient Liberalism:

The archaic liberal view of democracy has been challenged by many thinkers from time to time.

Firstly, questions have been raised on the notion of democracy that everyone knows what is best for them. Thinkers like Lord Bryce, Graham Walls etc. believe that man is not as rational, neutral, knowledgeable or active. Is as much as it is accepted for the operation of democracy.

Secondly, democracy rests on the cornerstone of public governance, but it is not easy to clearly state what exactly is the meaning of 'governance' and 'public'. Hence Lokmat as the basis of government is a myth.

Thirdly, democracy is expected to work for the common good, but there can be no such thing as general interest. The common interest in any society can hold different meanings for different people.

Fourthly, the archaic liberal theory ignores factors such as group psychology, mass oppression and accreditation and genocidal leadership.

Fifthly, in a democracy the party system often becomes a game of elite or controlled by those who are resourceful and they decide on important issues. Again, the process of policy-making is also quite complex. Liberals have unduly considered it to be simple, transparent and just. And the biggest error in this theory is that it is based on political equality but economic inequality.

Elite in democracy:

In the twentieth century, political thinkers began to raise the question whether the masses can play any role in politics in everyday life? Are ordinary citizens who are engaged in earning their livelihood. Put in time and power to play a political role? Will freedom be destroyed if the people openly display their feelings through electoral democracy without any restrictions? In answer to these questions, aristocratic and pluralistic principles of democracy have developed.

The term elation (elite)⁴ is used to refer to a minority of a group who have special status in the community due to certain factors. It takes place in a leading role in the distribution of power in a minority class society. The political class, according to Presthas, consumes far more power in community affairs in proportion to its numbers.

The emergence of the elitist doctrine in relation to democracy occurred after World War II, among the promoters of this theory are Wilfredo Pareto, Gratano mowska, Robert Michels, and American authors James Barnham and C. Wright Mills⁵. The main premise of this theory is the belief that there are two types of people in a society - a few specific legs and a large population. Distinguished people always reach the summit because they are the best people with all the qualifications. The main premise of this theory is the belief that there are two types of people in a society - a few specific legs and a large population. Distinguished people always reach the summit because they are the best people with all the qualifications. The elite, especially the political elite, perform all political acts, monopolize power and enjoy all the benefits associated with power. The majority group is arbitrarily controlled and guided by the elite. It is the organized minority that always governs and directs the unorganized population. Robert Michels has said using the same phrase as 'iron law of oligarchy'. Is that the general classes must accept the subjugation of the elite because a large section of the population is indifferent and unable to self-rule. The main features of the eligibility principle of democracy are:

- (1) People are not equally qualified, hence the creation of elite and non-elite is unavoidable,
- (2) On the strength of his higher abilities, the elite becomes the controller of power and Prabhavishnu,
- (3) Abhijnavarga does not remain the same. This class includes new people and old people are excluded,
- (4) Majority of the majority of the population, which is the creator of the non-elite, are mostly nonchalant, lazy and indifferent, so it is necessary to have a minority that provides leadership
- (5) In today's era, the ruler Abhijanvarga mainly consists of intellectuals, industrial managers and bureaucrats.

The well-known rendering of the elitist theory of democracy was first introduced by Joseph Schumpeter in his book 'Capitalism, Socialism and Democracy' (Capitalism, Socialism and Democracy, 1942). Later Sartori, Robert Dal, Ixtaine, Raymond Aron, Karl Mann Hiemond, Sidney Verba, etc. supported this view in their compositions. This concept of democracy is based on the belief that the vast majority of the population is incompetent and neutral and that on the basis of

merit and ability, they elect a few who control and govern the political party. Majority of the people are busy in earning a living. They have neither interest nor understanding in political matters. So they select a few people from the elite and become their followers. According to eligibility theory, expertise is essential for efficiency in today's complex society and the number of specialists is always small. Therefore, it is necessary to have political leadership in the hands of such selectively competent people. This theory also considers the excessive participation of people as dangerous, because a powerful leader like dictator, Hitler can destroy democracy only by mobilizing the masses to gain power. Which means the end of fundamental freedoms. Therefore, he claims that in order to preserve democratic and liberal values, it is necessary to keep the masses separate from politics. According to the elitist principle, there can be no real rule by the general public. Governance is always for the people, never by the people, because the people whom the people choose to represent belong to the elite. In other words, democracy means the rivalry among the elite classes and the decision by the public as to which elite will rule above. Thus, democracy is just such a methodology. By which one of the small groups governs with the extra support of the masses, the elitist theory also assumes that there is consensus among the elite classes - political parties, leaders, executives of big business houses, leaders of voluntary organizations, and even labor organizations. Is necessary. So that the basic functioning of democracy can be protected from irresponsible leaders. This makes it clear that the elitist class theory externally claims to make the idea of democracy more pragmatic and empirical, but eventually it transforms. democracy into a conservative political theory that is satisfied with either liberal or neo-liberal status quoism Gets and wants to maintain its durability. Elitery has been criticized by many thinkers, including C.B. McPherson ⁶, Graeme Duncan, Barry Holden, Robert Dal ⁷, etc. are prominent. The following are the main objections against this principle:

- (1) Aristocracy distorts the meaning of democracy and ignores its basic features and makes it arbitrary. If the job of the public is only to choose the representatives, then in the governance of the administration, they do not have the right to speak and in such a situation the system becomes undemocratic.
- (2) This theory abolishes the moral purpose of the traditional archaic concept of democracy, according to the archaic concept, the goal of democracy is the advancement of mankind, but the elitist principle disregards this moral aspect and the whole situation is passive of the rule of minority elites. Acceptance is done.
- (3) The elitist theory reduces and claims the importance of participation, which is the central element of democratic governance. That participation is not possible at all. In this way governance by the public becomes impossible.
- (4) Abhinaya Siddhanta portrays a normal person as politically incompetent and inactive, a person who makes a living, spends his time in the evening among his family or friends or in the use of media tools. And does nothing except to choose one of the best groups from time to time.
- (5) The eligibility principle lays special emphasis on maintaining the stability of the system instead of bringing about fundamental changes through democratic process. Its main objective is to maintain the democratic system. He sees the social movement as a threat to democracy and disruptive of the legal process organized by the elite. The pluralistic⁸ principles of democracy also emphasize the role of groups in exchange for the common people. Some thinkers have represented such principles of democracy which are a mixture of aristocratic principles and pluralistic principles. But it is also true that the pluralistic theory has its origins as a partial reaction to the elitism. The pluralistic⁸ principles of democracy also emphasize the role of groups in exchange for the common people. Some thinkers have represented such principles of democracy which are a mixture of aristocratic principles and pluralistic principles.

Pluralism:

But it is also true that the pluralistic theory has its origins as a partial reaction to the elitism. The eligibility principle is satisfied with the creation of a situation in which power lies in the elites who make important decisions, but the pluralist insists on a system that will nullify the tendency of elitism in liberal democracies and reveal the right publicity. The concept of pluralism is old by the way, But it became an important part of modern liberal thinking in the twentieth century. Pluralism in the general sense diffuses and decentralizes power rather than restricting it to a small group in society. In modern industrial and technological times, according to pluralists, power has disintegrated. And it has increased the participation of competing public and private groups. People in high places no longer hold power like in the past, mainly because they began to play the role of mediator between conflicting interests. Different groups mediate through their leadership. And through this, the person is also represented. Although power has become concentrated among a few individuals due to industrial and technological integration and technological infrastructures, but the minority.

But the competition between larger, interest groups goes in favor of public inter-

est. Competition between the big business houses, labor and government has kept each group abusing its power. Thus, inequality in property, education and power among citizens is affected as organizations and groups provide more representation than expected and this makes democracy more real. And in this sense also proves to be more viable. Take the example of India. Here, the farmer organization of Mahindra Singh Tikait and the Narmada Bachao Andolan are such mass movements that become the voice of millions of poor and uneducated people. And certainly make democracy more real. It is true that Abhinavarg and his news media criticize him. And calls them a hindrance to progress and sometimes even the Supreme Court forces them to stop their movements, but despite all this, such mass movements make Indian democracy more meaningful and representative. The pluralistic concept of democracy developed mainly in the United States. Among its proponents is S. M. Lancet, Robert Dal, V. Prestas, F. Hunter etc. are prominent. He argues that political power is not as simple as it appears, it is divided between the elite groups including the various groups, organizations, classes and associations which usually provide leadership to the society. Different selfish groups present their demands directly, but also through various political parties. A definition of pluralistic democracy is given as follows. It is a political system in which policies are determined by mutual consultation and exchange of ideas between different groups because no group or elite is so strong that it alone can put enough pressure on the government to meet all its demands. Could complete it. The pluralists approve of this partnership of power that it benefits that no social group can dominate the policy-making process of the government so that it can ignore the interests of other classes. But there was also a belief of pluralist theorists that all citizens have statutory opportunities and economic resources to organize and pursue their interests in the political arena. Without this opportunity, citizens cannot support or oppose any proposed move. Pluralist thinkers consider politics to be a process of determination between groups, rather than individuals, and declare that democracy works best only when citizens join groups supportive of their special interests. Similarly, all groups and members of elite class make democracy possible through mutual competition. It is clear from this that the pluralistic theory does not really completely oppose elitism because according to its promoters the existence of aristocracy is a reality and they are satisfied with its location. This is the reason that pluralistic theories are sometimes considered to be only partially different from elite principles.

The great American political thinker Robert Dal combines his aristocratic and pluralist notions of democracy, calling his democratic conception as a great system. According to him, the public is active through both groups and politicians of the elite. He has cited many communities that influence the policy making of the government - eg, business houses and industrialists, merchants, labor organizations, farmers' organizations, consumers, voters, etc. It is not that their entire agenda is implemented. Not all groups are equally strong, and many groups are more effective at preventing adversaries than persuading them to have their own preferences.

The following are the main objections raised against the pluralistic doctrine:

- (1) The pluralistic principle is based on the belief that a conflict of interest between different groups results in the promotion of interests or portions that are eligible to be accepted. But sometimes it is seen that due to this confrontation, the status quo or situations of abstinence are created. Sometimes the situation becomes worse when one group-specific gets its entire agenda ready, resulting in other groups becoming angry.
- (2) The formula of the pluralistic theory is that people want to directly fulfill their interests. But this is not always and always true. People can also be governed by nationalist or other motivations.
- (3) According to Michael Mavagolis, the pluralistic theory is unable to find ways to augment or redistribute the resources of society. As a result, the lower castes, women, tribals and traditionally other disadvantaged sections of society do not get the same opportunities to participate in politics as the resourceful classes.
- (4) Mavagolis also says that pluralists have no plans for social equality and development at a reasonable economic and environmental value.

Participation and democracy:

Participation in political activity is the core of democracy, but in capitalist democracies, it is often limited to voting in elections. The participatory principle of democracy considers augmented participation as an ideal as well as a practical necessity. Prominent proponents of this theory include Carole Perlmann⁹, CB since the 1960s. McPherson and N. Left-wing thinkers such as Paulant Jas have been prominent. The following are the two salient features of participatory democracy:

- (1) Decentralization of decision-making process in such a way that policy making can be made to the people affected by those decisions.
- (2) Direct share of general public in policy making. According to the supporters of participatory theory, democracy is real meaning equal participation of every person. Not merely to keep the government permanent, as the elitist or pluralist theorists assume. True democracy can be cre-

ated only when citizens are politically active and continue to take a keen interest in collective problems. Active participation is necessary so that the major institutions of society have adequate exchange and political parties have more openness and sense of accountability.

According to the principles of participatory democracy, if the task of making policy decisions is confined only to the elite, then the real nature of its democracy is disrupted. Therefore, they advocate common man's participation in it. They believe that if the democratic rights are confined to the pages of the paper or the articles of the constitution, then those rights have no meaning, hence the actual consumption of those rights by the common people is necessary. But this consumption is also possible only when the person is independent and equal. If people believe that opportunities for effective participation in policy decisions do not really exist. So they will definitely become partners. In such a situation, they will also be able to partner effectively. The democracy in which it is dominated by political or technical or democratic elite, is not satisfactory to the citizens and the people can end the class domination only through participation. Proponents of participatory theory also say that the level of education in today's industrial and technological societies has been elevated. And in a society rich in intellectual and political consciousness, the gap between elite and non-elite has reduced. Therefore, participation of ordinary people is not a hindrance in most of the cases in terms of efficiency and development. Frankly speaking, the denuclearization of power is the strongest defense against tyranny.

Only a democracy based on participation can save citizens from neutrality, ignorance and isolation and can fulfill the basic needs of democracy.

The question is, how should the political participation of the common citizen? Its theorists have described the following ways:

1. Voting in elections.
2. Membership of political parties.
3. Campaign work in elections.
4. Participation in activities of political parties.
5. Membership and active partnership of pressure and lobbying groups such as associations, voluntary organizations and non-governmental organizations.
6. Attendance at demonstrations.
7. Attending industrial strikes (especially those aimed at political or intended to change or influence public policy).
8. Participation in civil disobedience movement, such as refusal to pay taxes etc.
9. Membership of Consumer Council.
10. Participation in the implementation of social policies.
11. Women and children development, family planning, environmental protection, etc. Participation in community development works, etc.

McPherson¹⁰ remarks that today's nations are huge in terms of region and population, and that it is not possible for all citizens to be involved in everyday political deliberations or policy-making, yet if certain conditions are accepted then the ratio of participation is certain Can be increased. These conditions are:

- (1) If the political party is democratic in accordance with the principle of "direct democracy",
- (2) If political parties work in the true sense under the parliamentary structure, and
- (3) If the activities of a political party are supplemented by labor organizations, voluntary organizations and other such bodies.

David Held objected to the participatory principle, saying that it is better than the archaic / elitist pluralistic theories, but it is not clear how and why only participatory human development, which is an important goal of democracy, , Can achieve higher levels of. There is no evidence or rational basis that participation will make citizens more cooperative and committed to the common interest. Held also does not necessarily hold the central belief that common people want to be more responsible in policy making and decision making on issues affecting their lives. If they do not want to participate in the determination of socioeconomic matters and policies, then it cannot be considered appropriate to force them. Nevertheless, if the common people want to take their democratic tendencies beyond a threshold and start to interfere in the matter of basic freedom and rights, then what questions of democracy will happen, the supporters of the participatory principle did not pay enough attention to such questions. is.

According to Cook and Morgan, the realization of participatory democracy is not as easy as it seems on the top. For example, what should be the size and function of the participating unit, then how will the decisions taken at local levels on the basis of active participation of citizens be coordinated and integrated with the interest of the entire nation? The policy matters of one local partner unit may be hostile to the other unit as well. Then there is one thing that decisions taken on the basis of maximum possible participation are not necessarily the most effective decisions. Supporters of participatory theory do not pay enough attention to issues of efficiency and effectiveness.

Marxist form of democracy:

Contrary to popular belief, the idea of democracy has been accepted by Marx and later Marxist thinkers as well. So much so that his democracy-related conception is completely different from western liberal democratic conceptions. Since Marxists believe that the democratic right in the capitalist system is not in the true sense, but only in the hands of the resource-rich class, they want to establish such a democracy. Which is 'People's Democracy'. In Marxist democracy, socialist democracy is established after the abolition of ownership over the means of production and the economy is controlled by the proletariat. Marx was a critic of liberal constitutional democracy because according to him the basis of capitalist democracy is an economic system in which production The means are always under the control of the bourgeoisie. This bourgeoisie keeps the government and the state system under its power by keeping it under the control of the political system. State power, rights and privileges rest solely with the same class and the working class only has the freedom and rights of name. The official class of the state, the court and the police force are also not the neutral but seekers of the sovereign class. Therefore, democracy takes the form of a system of governance that promotes the power and privilege of the ruling class and serves the interests of the upper class.

Marx and Engels have acknowledged that the rich bourgeoisie Even liberal bourgeois democracy controlled by class can to some extent make historical claims of giving real rights to its citizens. And the working class can organize it and use it for the revolution of the proletariat. In liberal democracies, the common franchise can be used to set the background of the revolutionary movement of the proletariat. Marxists certainly believe that violent revolutionary movements may not be required in some situations, but the possibility of such situations is slim. Even if the parliamentary route is adopted to fulfill the goal of socialist revolution. So it can be an additional helpful tool in other types of conflicts. According to Marxist analysis, real democracy is possible only after the proletarian revolution to uphold the dictatorship of the proletariat because the ideal of liberal bourgeois democracy can be of participation, But in reality the participation of the resourceless working class does not happen in it. In his work *The Critic of the Gotha Program* (Review of *Gotha Program - 1875*), Marx and Engels, while clarifying their concept, wrote that between capitalist and communist societies, there is a period of conversion between one . Correspondingly, there is also a period of political transition in which the state has made a distinction between totalitarianism and communism of the proletariat. They consider it an intermediate period. This results in the establishment of a communist society. It is important to understand in what sense Karl Marx and Engels used the term totalitarianism. In his view, each state has been the dictatorship of the ruling social class. In the capitalist system, this class belonged to the thriving industrial and merchant bourgeoisie, while the state with its own concept would be a state under the control of the proletariat immediately after the revolution and then the process of socialist reconstruction would begin which would end in the establishment of a classless society. Therefore, in his view, democracy and proletarian totalitarianism will run simultaneously, just as liberal democracy in the capitalist system is practically democracy and also the totalitarian ruler of the bourgeoisie of industrialists and business houses. Therefore, Marx and Engels said that the system after the revolution and the hegemony of the working class would be the system of 'people's democracy'. He meant the mass population of the masses in place of a handful of rich bourgeoisie. The following are the salient features of 'people's democracy' as propounded by Marx:

- (1) Democracy of the people is essentially a democracy in which a large section of the working class takes the right to political and policy decisions from the minority elite. In this way, the rights of state and economic system do not remain with the minority industrialists and business houses.
- (2) In the democracy of the public, the people own the means of production - land, factories, etc., the state takes all the productive capital assets under its control and the production capacity increases rapidly. It has equal planning opportunities for every citizen.
- (3) In socialist democracy, executive and legislative functions are consolidated and after the revolution all personnel are directly elected and the police and military force is replaced by the civilian army. All government servants get equal pay as laborers.
- (4) The practice of inheritance at the social level ends, all children receive free education, equitable distribution of population among villages and cities and for the promotion of productive powers to meet the basic needs of all citizens. It is tried very hard.

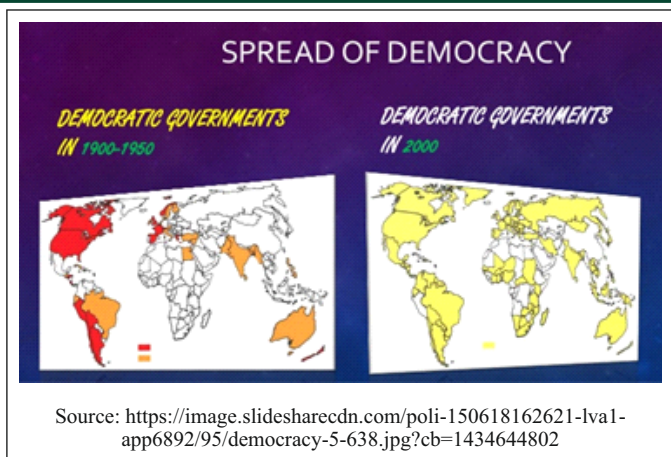
The creation of socialist societies further enhanced Marxist ideas, Lenin¹¹ who established the first socialist state in Russia in 1917 introduced new interpretations of Marxist thought. He accepted the dictatorship of the proletariat and stressed its importance of socialist revolution. But he also added with it that the totalitarianism of the proletariat can be used only by a large proletarian organization or communist party. He described three stages of democracy: capitalist democracy, socialist democracy and communist democracy. According to him, democracy is a form of state and in a class-divided society, the government is both totalitarian and democratic. It is democracy for one class and totalitarianism for another. Since the bourgeoisie controls and operates the capitalist system in its own interest, it is necessary to establish a socialist democracy by evicting it from power. Lenin acknowledges that the newly established socialist state is as oppressive as the capitalist state. It is also necessary to implement the rule of the proletariat. Lenin acknowledges that the newly established socialist state is as oppressive as the capitalist state. It is also necessary to implement the rule of the proletariat. Since the bourgeoisie is quite powerful, it becomes necessary for the proletariat to abolish the capitalist class by force in the early stages of socialist democracy. The dictatorship of the proletariat has two goals:

- (1) save the revolution, and
- (2) to consolidate a new socio-economic system

According to Lenin, this task is mainly done by the communist party. Thus, in Lenin's view, capitalist democracy does not have true democracy, whereas proletarianism of the proletariat has more secular democracy, because it is the rule of the majority proletariat. He also claimed that eventually democracy would become redundant with the realization of true communism, as it would have no meaning in the context of that society. After Marx, Engels and Lenin, many thinkers have presented many interpretations of Marxism. Among them are Edward Bernstein, Karl Cotsky, Rosa Lukjamvarg, etc. Edward Bernstein¹² claims that Marxist interpretation of capitalism is wrong and totalitarianism of the proletariat is neither necessary nor desirable. According to him, political democracy and liberal freedoms are more important. Lenin's belief is not correct that totalitarianism of the proletariat is necessary. Bernstein argues that until the proletariat attains majority, socialist revolution is impossible and totalitarianism is no longer needed if it attains majority. According to him, democracy is necessary. And socialism can be established only by combining democratic tradition with Marxist socialist theory. Raising the objection to Lenin's anti-democracy policy, Marxist revolutionary Rosa Luxembourg has said that it establishes totalitarianism over a large population, not the dictatorship of a large population.

Need of democracy:

1. The majority of the population, which is the purveyor of the non-elite, is largely nonchalant, lazy and indifferent, so it is necessary to have a minority that provides leadership.
2. According to the eligibility principle, expertise is essential for efficiency in today's complex society and the number of experts is always small. Therefore, it is necessary to have political leadership in the hands of such selectively competent people.
3. Democracy is simply a mechanism by which one of the small groups governs with minimal support from the public. The elitist theory also believes that the elite classes - political parties, leaders, executives of big business houses, leaders of voluntary organizations and here Even consensus among labor organizations is necessary to protect the basic functioning of democracy from non-responsible leaders.
4. According to the proponents of participatory theory, democracy is the real meaning of equal participation of every individual, not merely to keep the government stable as the elitist or pluralist ideologues assume. True democracy can be created only when citizens are politically active and continue to take a keen interest in collective problems.
5. Participation is necessary so that the major institutions of society have adequate exchange and political parties have more openness and sense of accountability.
6. According to the principles of participatory democracy, if the task of making policy decisions is confined only to the elite, then the real nature of its democracy is disrupted.
7. Democracy is a form of state and government is both totalitarian and democratic in a class-divided society. It is democracy for one class and totalitarianism for another. Since the bourgeoisie controls and operates the capitalist system in its own interest, it is necessary to establish a socialist democracy by evicting it from power.



Qualities and demerits of democracy:

Qualities of democracy	Demerits of democracy
Constitution independent, judiciary fundamental right, political right, cooperation in law making, freedom from preventive detention, free press opinion, regular election of individuals, a voting franchise, equal equality of officers, direct election system, political participation, political culture, free elections Commission, referendum, recall and right to life	Internment, dictatorship, coup, violence, control over judiciary, control of Election Commission, military intervention in politics,

Different forms of democracy in 21st century:

Absolute democracy or direct democracy	Semi-democracy	Pseudo-democracy
Switzerland, USA, Sweden, Norway, Netherlands and others	Britain, India, France, Japan, South Korea, Australia, Argentina and others	Saudi Arabia, Iran, Iraq, Nigeria, Egypt, China, Kuwait, Oman, Zimbabwe, Pakistan, Russia and others

In view of the nature of democracy, I have divided democracy into various parts. The wave of democratic system which has come in these six parts, which has propounded democracy in different forms in different countries.

1. **The first wave of democracy in the fourth century Athens:**
For the first time in the history of democracy, we got to see the qualities of democracy in Athens which is nowadays known as poor or Greece, where the state came out as a welfare role, people had the freedom to participate in politics, they had the right to hold property and arms. Had the full right to protect his life. In fact, Athens was the first state to lay the foundation of democracy, Socrates studied the books written by his disciple Plato and his disciple Aristotle, this is evidence that democracy in Athens was established for a very long time, in fact there were some shortcomings but Feudalism in the states was dominated by monarchy, dictatorship etc. In such a situation, it was surprising to have a state democratic. Therefore, this was the first wave of democracy in the world.
2. **Second wave of democracy direct democracy Switzerland:**
Democracy continued to spread slowly after Athens, but it was developing within the imperial state. The most powerful and visible form of democracy is seen in Switzerland where citizens have the right to choose the head of state as well. They also have the right to take part in law-making, against the will of Swiss citizens, the parliament there cannot make any kind of order or law, the political participation among the citizens is high. The judiciary and the Election Commission function independently. Parliament has full control over the executive no matter which party is the executive. In fact, if I say, there is no democracy in the world like Switzerland, but Switzerland, Sweden, Netherlands, Norway, etc. We get a resolved form, which is a source of inspiration for other states, I consider it the second wave of democracy.

3rd wave of democracy, colonialism America, India South Africa, Ghana, Poland

After the Second World War, the imperialist and colonial powers had lost their dominant position, the world was under pressure from them, so they had to liberate their colonies or give them freedom due to conflict and oppo-

sition. There was a wave of democracy in which all the liberated countries joined.

4. Fourth Wave of Democracy Disintegration of Soviet Union:

The Cold War between the two great ideologies benefited many states and some even suffered, but when the Soviet Union disintegrated due to the policies of Mikhail Gorbachov, many states established the virtues of the democratic system in themselves and democracy. Another wave of kings drove those states out of the plight.

5. The fifth wave of democracy Arab Spring Movement:

On 18 December 2010, a movement in Tunisia against unemployed unemployment corruption which had an impact on Egypt, Libya, Syria, Yemen, Arabia and Morocco, etc. People are demanding equal opportunities for development in these states. This demand for democratic rights is making the fifth democratic wave and many of these states have gradually started adopting the qualities of democratic system.

6. Sixth Wave of Democracy Changes the Welfare Form of States in Compassion Crisis:

The global epidemic, which took place from Wuhan, China in December 2019, shook the systems of all the states. Cruel to ruthless and all authoritarian states also put the entire resources for the lives of their citizens by incorporating the welfare form of democracy in themselves. Also, today all the states together are helping each other as an economic scientific health item. In this era of epidemic, this ideology of cooperation and compassion goes towards the welfare form of the state which all the states are adopting today, their foreign policies, their governance systems, no one is untouched by the ideology of the welfare state today, so I call it a terrible epidemic. I see it as a sixth wave of democracy.

CONCLUSION:

From Athens to Swizz, from America to India, and from the ancient to the history of New Democracy and its qualities to study the various forms in which citizens are provided with a higher living system. Civil, political, economic, cultural rights are granted. After examining its properties, we have come to the conclusion that there are very few states in the world. Which are the roots of the tree in the form of democracy, in which there are Swiss, America, Sweden, etc. Sticking with the tree trunk of democracy is India, Australia, Netherlands, Canada, France, Britain etc. Africa, Japan etc. sticking with tree branches like democracy, and similar to trees of democracy tree, Suriname, Ecuador, Pakistan, Countries like Afghanistan. And like the dry leaves in the tree of democracy, there are countries like China, Iran, Iraq, North Korea etc. which only pretend to be democracy, but in the Karona crisis, all states adopt the welfare form, help each other's economic and health materials. Doing is a sign that in the coming years, the roots of democracy will become stronger. India and other states helped China first, then America, Pakistan, Arabia, Russia, all the states of the world are helping each other. Along with the wave of glory, it is also a wave of the spread of democracy. Therefore, we can say that democracy is the best and most common in the world's governance systems.

SUGGESTION:

1. Other democratic states should help the struggling democratic states.
2. Provide economic, scientific and other support to the group states by forming a democratic group.
3. If a state invades a democratic state, then others help it.

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