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### ETHICS AND VALUES OF INDIAN DEMOCRACY

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#### ABSTRACT

*The Indian democracy has its own legacy, it has been from Rigvedic times. Such prenominal history has vanished in process of time due to the rise of feudalism and the kingship. But after the western ideological impact after the French revolution the modern Indians have been started to have democracy is the need of the hour. At this point in India's own history – as well as in our own attempts to make sense of perhaps the most striking fact about modern western political ideas, that is to say, their global extension. Cleisthenes is widely regarded as the "father of democracy". He was an ancient Athenian statesman who introduced democratic reforms in Athens around 507 BCE. Modern democracy ideologies are Popular Sovereignty, Political Equality, Representation, Participation, Deliberation, Rule of Law, Constitutionalism, promoting constitutionalism and the rule of law, fostering social justice and equality and promotion of constitutionalism and the rule of law were the fundamental values of the Indian democracy.*

**KEYWORDS:** Indian democracy , Indian political , democratic values.

#### INTRODUCTION:

Indian democracy has long old history, it has its own legacy from it ancient day but in the process of time it disappear from the Indian political system with growing fight for existence has led to the feudalism and sovereignty has led to the Kindship and other political system came into existence. To renaissance it a political thinker play a crucial role by shaping public discourse, influencing policy decisions, and contributing to the development of democratic values. They provide frameworks for understanding political issues, analyze the existing system, and propose alternative approaches, thus fostering a more robust and inclusive democracy.

The concepts cover the various dominant trends of thought prevalent in India during the 19th and 20th century. 19th century was the century of stalwarts in the political, social and economic field. One after other leaders emerged from all provinces of India and from all walks of life. They tried hard to develop their own solutions to the contemporary issues. They built organisations and institutions. The idea of democracy, brought into being on an Athenian hillside some 2,500 years ago, has travelled far, and today attaches itself to a growing number of political projects. In everyday political talk, as well as in the specialised fields of the political and social sciences, terms like "spreading democracy," "promoting democracy," and, of course – "imposing democracy" – have become ubiquitous. Underlying such talk is a belief in democratic universalism; the idea that, as Larry Diamond, erstwhile advisor to Paul Bremer in Iraq, has put it: "Every country in the world can be democratic." Yet, even as the ambition is asserted to spread democracy across

the globe, our conceptions of what democracy is have narrowed: to a “checklist” model, a prescriptive blueprint, based almost entirely on Western experience.

In India, a country of countless dense allegiances and loyalties, democracy both as a form of government and as an idea, is – as the jargon has it – consolidated. Since independence in 1947, the country has held fifteen national elections and many more in its regional states, and dozens of peaceful alternations of government have occurred. In this respect, India’s political system has succeeded in institutionalizing uncertainty. Democracy as a type of government, a political regime of laws and institutions, has achieved a real – which is to say, inherently problematic and partial – existence. Equally significantly the idea of democracy has penetrated the Indian political imagination. Rising popular belief in democracy is manifest in several ways; surveys for instance. In 1971, 43 percent of Indians expressed their support for parties, assemblies, and elections; in 1996, almost 70 percent did so. At independence, India had a tiny political elite, numbering perhaps a few thousand; today around ten million Indians contest elections, at all levels of the political system; people with direct material interests in the preservation of democracy. The social backgrounds of India’s political class are fast changing, as large numbers of Indians, especially those lower in the social order stream into the electoral arena are pushing up turnouts to consistent levels of 60 percent and more.

The subject of how India’s democracy came to be is obviously too unwieldy for a single lecture. What I’d like to try to do is to suggest that it may be useful, at this point in India’s own history – as well as in our own attempts to make sense of perhaps the most striking fact about modern western political ideas, that is to say, their global extension – to begin a systematic excavation of the ideas and arguments, the intellectual debates, which came together to make possible the Indian democratic experiment. Time, that is, to take the ideas and arguments themselves seriously – and not to read them off some other logic or logarithm – the logic of capital, or see them as the emanations of socio-economic processes. What I hope to do is reconstruct for you – partially and selectively – the responses of some of India’s more reflective minds, to the political predicaments in which they found themselves in the first half of the twentieth century, and how some of these responses became part of the intellectual and political foundations of modern India. Such work is I think part of what is in my view an imperative task of producing a global history of political thought.

### OBJECTIVES OF THE STUDY;

The objectives of the present study are to know the values and principle of Indian democracy and yet the same time to know its meaning. The definition given by the great thinkers of the world will be examined to understand the values of the democracy. And to know how the modern democracy is the need of the hour of the people. How the values and principles are the protecting the humanity and human values for the next generations of the world would be known from the values and philosophy of the democracy.

### CONCEPT OF DEMOCRACY

Cleisthenes is widely regarded as the "father of democracy". He was an ancient Athenian statesman who introduced democratic reforms in Athens around 507 BCE. These reforms included dividing the population into demes (local political units) and establishing the Council of 500, a body of citizens chosen by lot to propose and review legislation. His reforms introduced elements of equality and citizen participation that are foundational to democratic thought.

C.F. Strong defines democracy as a system of government in which the majority of adult population participate in politics on the basis of representative system. Abraham Lincoln defined democracy as a system of government of the people, by the people, and for the people,

Manu the first significant figure in ancient Indian political thought is widely considered to be Manu, who is associated with the Manusmriti (also known as Manava Dharmashastra). While the exact timeline is debated, it is believed that the Manusmriti originated in the 4th century BC. Manu's work emphasizes the importance of political authority, the role of the king, and the guidance of the brahmanas (priestly class)

Another prominent figure, Kautilya, is often credited as the first political scientist in ancient India. He authored the Arthashastra, a treatise on statecraft, economics, and military strategy. While Manu and Kautilya are foundational, other thinkers like Brihaspati and Shukra also contributed to Indian political thought, sometimes with differing perspectives on the role of scripture and the importance of dandaniti (coercive authority).

### POLITICAL DEMOCRACY

Democracy, in political theory, is a system of government where supreme power is held by the people and exercised directly by them or through elected representatives under a free electoral system. It encompasses various theories and models, including representative, participatory, and deliberative democracy, each with distinct views on how political decisions are made and whose voices are heard. Key principles include popular sovereignty, political equality, and the protection of individual and minority rights to prevent the "tyranny of the majority".

**Popular Sovereignty:** The fundamental principle that political power ultimately resides with the people.

**Political Equality:** The idea that all citizens should have equal rights and opportunities to participate in the political process.

**Representation:** A system where citizens elect representatives to make decisions on their behalf.

**Participation:** Emphasis on citizen involvement in decision-making beyond just voting.

**Deliberation:** Focus on reasoned discussion and debate as a crucial part of the political process.

**Rule of Law:** The principle that everyone, including those in power, is subject to and accountable under the law.

**Constitutionalism:** The idea that government power should be limited and defined by a constitution.

**Types of Democracy:**

**Representative Democracy:** Citizens elect representatives to make decisions.

**Direct Democracy:** Citizens participate directly in decision-making (e.g., referendums).

**Participatory Democracy:** Emphasizes citizen involvement in various aspects of governance beyond voting.

**Deliberative Democracy:** Focuses on public deliberation and reasoned argument as key to legitimate decision-making.

**Constitutional Democracy:** Governed by a constitution that limits the power of the government.

### Challenges and Considerations:

**Tyranny of the Majority:** The potential for the majority to suppress the rights and interests of minorities.

**Political Inequality:** Ensuring equal access and opportunity for all citizens to participate in the political process.

**Influence of Money and Special Interests:** The potential for powerful groups to unduly influence political outcomes.

**Erosion of Trust in Institutions:** Challenges to the legitimacy and effectiveness of democratic institutions.

**Addressing Complex Issues:** The challenges of applying democratic principles to increasingly complex and interconnected issues in modern societies.

**An overview;** The three pillars of democracy are the legislature, executive, and judiciary. These branches of government are designed to operate independently, yet interdependently, to ensure a balanced and functional democratic system. Each pillar has a specific role in upholding the principles of democracy and ensuring the smooth functioning of the government.

**Legislature:** This branch is responsible for making laws. It is typically composed of elected representatives who debate, amend, and vote on proposed legislation. In India, the legislature is known as Parliament, which consists of the Lok Sabha (House of the People) and the Rajya Sabha (Council of States).

**Executive:** The executive branch is responsible for implementing and enforcing the laws passed by the legislature. This branch includes the head of state, the head of government (Prime Minister in India), and the various government ministries and departments.

**Judiciary:** The judiciary interprets the laws and ensures they are applied fairly. It also acts as a check on the other two branches of government, resolving disputes and upholding the constitution. The judiciary's independence is crucial for maintaining the rule of law and protecting citizens' rights.

These three pillars are essential for a healthy democracy. They are designed to work together, yet also to provide checks and balances on each other's power, preventing any one branch from becoming too dominant.

## DEMOCRATIC VALUES:

### Promoting constitutionalism and the rule of law:

Thinkers play a vital role in upholding democratic values by emphasizing the importance of a written constitution, fundamental rights, and the rule of law. They analyze the strengths and weaknesses of the existing legal framework and advocate for its improvement.

### Fostering social justice and equality:

Political thinkers like Dr. Ambedkar highlighted the need for social justice and equality, which are fundamental to a functioning democracy. Their ideas have helped to shape policies and movements aimed at addressing historical injustices and promoting inclusive development.

### Encouraging citizen participation:

They emphasize the importance of active citizen participation in democratic processes, promoting civic engagement and holding those in power accountable. Their writings and ideas can inspire citizens to take an active role in shaping their society.

### Democracy is why essential

Democracy in India is vital for its ability to ensure citizen participation in governance, protect fundamental rights, and foster social and economic development, especially in rural areas. It allows for diverse voices to be heard, promotes peaceful conflict resolution, and upholds the principles of equality and justice.

## 1. Citizen Participation and Representation:

**Electoral Process:** India's democratic system, with its universal adult suffrage, empowers citizens to choose their representatives through regular, free, and fair elections.

**Local Governance:** Panchayati Raj institutions at the local level allow rural communities to participate in decision-making and influence policies that directly affect their lives.

**Diverse Voices:** Democracy provides a platform for various social groups and communities to voice their concerns and participate in the political process, promoting inclusivity.

## 2. Protection of Rights and Liberties:

**Fundamental Freedoms:** Democracy safeguards fundamental rights such as freedom of speech, expression, and religion, ensuring citizens can live with dignity and autonomy.

**Rule of Law:** It upholds the principle of equality before the law and provides mechanisms for resolving disputes and ensuring justice.

## 3. Social and Economic Development:

**Inclusive Growth:** By empowering marginalized communities and enabling their participation, democracy contributes to more inclusive and equitable development.

**Accountability:** Democratic institutions are crucial for holding the government accountable and ensuring transparency in governance.

**Economic Growth:** While there's debate, democracy is generally believed to create better conditions for economic growth compared to authoritarian regimes.

#### 4. Global Significance:

**Influence on Global South:** India's status as the world's largest democracy gives it influence in the Global South and allows it to promote democratic values internationally.

**Model for Developing Nations:** India's experience with democracy can serve as a model for other developing countries striving to build strong and stable democratic systems.

#### 5. Challenges and Concerns:

**Erosion of Democratic Norms:** Despite its strengths, India's democracy faces challenges such as criminalization of politics, political violence, and potential erosion of democratic norms.

**Need for Strengthening:** Addressing these challenges requires promoting transparency, strengthening democratic institutions, and fostering a more inclusive political culture.

In conclusion, democracy is not just a form of government in India; it's a fundamental aspect of the nation's identity and a cornerstone of its progress and development. Its importance lies in its ability to empower citizens, protect their rights, promote social and economic development, and contribute to a more just and equitable society

#### CONCLUSION;

While, India is indirect democracy, the Government is formed by peoples' representatives elected as members of Parliament and such elected representatives choose the Prime Minister. Similarly, at the State level the members of legislative assembly are elected directly by the people and they elect the Chief Minister. By adopting the democratic values and philosophy we could able to protect rights of the human being in the modern time, if not then anarchy would have been played its role to vanish the humanity on the universe of earth. India's experiments of democracy have taught the world a number of lessons: the successful workings of coalition governments, the unpredictability of voter behavior, the importance of an autonomous and responsive electoral commission, and above all the possibility of political sophistication among the poorest people.

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