

"Democracy, Power And Justice" - An Analysis.

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ABSTRACT- Democracy is a widely recognized definition and philosophy based on common values adopted by people around the world, despite of cultural, political, social and economic differences. It is therefore a basic right, with respect to the diversity of opinions and in political interest, to citizenship, to be exercised in terms of equality, fairness, openness and accountability. Cultural, social and economic followers are the fundamental idea of democracy. Because the definition of democracy is a subject of debate that is increasingly important within and between culture, the implementation of democracy becomes more necessary for the progress of a wide spectrum of human interests and the security of human rights.

KEYWORDS- Democracy, Democratization, Democracy Rule of Law And Human Rights Social Power

INTRODUCTION

Democracy and freedom are the focal estimations of American culture. Yet, they've come to mean such a significant number of various things that they're practically insignificant. We discover them being utilized to help the most enemy of majority rule arrangements. As insignificant propaganda mottos, they're used by people and compel gatherings to loan a corona of "Patriotism" to their own private success of an ever bigger portion of the individuals' power. The social power examination depicted in this article gives strong, objective, social-logical meanings of these seriously destroyed terms - definitions against which to quantify the propaganda of gatherings from the National Association of Manufacturers to the Communist Party. The most significant capacity of another social hypothesis is to give a method of reasoning and scholarly and moral assent to what individuals are as of now doing - or what they need to do yet don't exactly have the foggiest idea how since it is at change with customary speculations and organizations. This social power investigation is planned to fill that need for individuals who are worried about the focus and irresponsibility of power in our general public. They will discover it

gives a system of thoughts inside which they can make arrangements steady with popularity based organizations and ideals[1]. Democracy is an all around perceived perfect just as an objective, which depends on basic qualities shared by people groups all through the world network regardless of social, political, social and financial contrasts. It is accordingly a fundamental right of citizenship to be practiced under states of freedom, equality, transparency and responsibility, with due regard for the majority of perspectives, and in light of a legitimate concern for the polity.

DEMOCRATIZATION

A related term, democratization, has additionally as of late showed up in the discussion on democracy. On occasion it is utilized to allude to the procedures of democracy, and at different occasions it alludes to the "transitional stage" of government from non-majority rule to the different rising types of power sharing, administration and open responsibility in new systems. In the two cases, in any case, the term democratization is process-situated and it, in this way, speaks to a progression of evolutionary developments.²⁶ Thus, the content of democratization is essentially relative and contextual, especially concerning the issue of responsibility for the maltreatment of earlier systems. Democratization in transitional countries likewise envelops social orders which are esteemed least developed countries (LDC) and whose needs are both economic advancement and democracy. In any case, since these two goals do not give the impression that they are precise, they are definitely difficult to achieve in tandem. In this respect, the Vienna Declaration on Human Rights states: "The World Conference on Human Rights reiterates which is least developed countries focused on the process of democratization and economic reform, many of which are in Africa, should be supported by the international community in order to progress in their democratic revolution and economic development[2].

DEMOCRACY, RULE OF LAW AND HUMAN RIGHTS

The participation and free exercise of certain basic citizens and freedoms to receive, without whom no government has anyway existed, needs freedom with any consequences. Such fundamental rights include: existence, independence and properties, fair treatment by justice, dignity and non-discrimination; freedom of speech and assembly. The fundamental of these

rights therefore given corresponds to other fundamental rights[3]. Every substantive right is dependent, however, on its reasonable and compelling application of procedural rights. The Universal announcement on Human Rights, the International agreement on communal and Political Rights, the International Convention on Social Economic and Cultural Rights and other mechanisms, principles and norms of human rights include these rights. The Regional Convention on Implementation Systems has made a total contribution to strengthening the structure of democracy, such as the European meeting on Human Rights and elementary sovereignty and Protocols and the American conference on Human Rights. The African Charter on Human Rights and the Defense of Peoples is operating along the same lines as its predecessors in Europe and the Americas, but at a slower pace. In any event, change is clear and constant at the universal and regional levels; in fact it reinforces the connection between the foreign, global, and national human rights standards (which are a basic basis of democracy, irrespective of how it is thought).

A NEW ERA OF DEMOCRACY, PEACE AND UNITY

During a time of crucial transition and priority ambitions, as Head of State or Government of the States takes part in the Commission on Security and Cooperation in Europe, have brought together pairs. Europe has ended a time of battle and conflict. We report that our organization on regard and cooperation will be developed from this time on. The historical backdrop of the past is recovered by Germany. During the radiance of the strength of the electorate, the highest wishes to the resident networks and the strong opinions of the last act of Helsinki, another season of harmony, solidarity and solidarity has opened up in Europe[4]. Our very own moment is a chance for us to live up to the expectations and aspirations of our children for a critical period: the deprivation of the adherence to a democratic system founded up on human rights and essential freedoms. Towards this strong future, we will be guided by the Ten Standards of the Final Act, relative to how we built better relations up to a span of 15 years. The complete fulfillment of all the obligations of the CSCE will color the justification for exercises that we carry out to encourage our countries to live in accordance with their aspirations aspirational of human rights, democracy and the rule of law. They must cooperate in this endeavour: human rights and basic freedoms form the endowment of all humanity and are necessary and assured by law[5]. Their

sole responsibility to protect and support the government lies with them. The greatest defense against an overpowering regime is reverence for them. Their acknowledgement and full practice are the basis of freedom, value and ha Further democracy relies on the people's will, which has been consistently expressed through fair and rational elections.

Democracy is based on the human person and the principle of law. Democracy is the best guardian of freedom of appearance, of versatility in society and of equal opportunity for every person[6]. The liability of the electorate to the constituents, the obligation of open pros to consent to the legislation and an honestly coordinated value include democracy with its full representative and pluralist character. Without sexism, we promise it. The person has the choice: freedom of thought, faith and religion or belief, freedom of speech, freedom of association and tranquility, freedom of advancement; no person shall be: liable to arbitrary trapped or detained under the guilt or prudent, unhuman or disfunctioning care or power, everyone has the option of understanding their rights, and keeping them up; blamed for an offense, to have property alone or in association and exercise particular undertaking, to benefit as greatly as probable from his economic, social and cultural rights. It argues that the ethno, cultural, etymological and stringent character of national minorities reserves the right without reservation, with no restraint, to convey, defend and fabricate their own truth. They will ensure that everybody values a strategy against the infringement, national or international, of their rights to imperious cures.

SOCIAL POWER

Political influence in governance, economy and all other social relations are central and important feature. Our interactions with each other are shared by all persons and social groups. On the desert island, Robinson Crusoe did not have to tackle it before he arrived in Friday. Social power has two aspects:

1. The ability to influence others so as to further our own interests or desires.
2. The ability to resist the activities of others.

In theory, we can be socially neutral, in a way that will not affect other people to promote our own interests or wishes. The vast majority of our operations, however, have a social impact in practice.

FREEDOM AND DEMOCRACY ARE INSEPARABLE

Limitations on individual liberty increase social rights in general, as people are self-imposed and apply equally to all members of society. This can only happen if horizontal social relations and the position of social power in vertical relations are relatively equal. Freedom and democracy are inseparable for the following three reasons:

1. They both depend on the equality of social power.
2. People can defend their freedom by using their democratic institutions.
3. People can guard their democratic organization by exercising their freedom.

EQUALITY

"All men created are equal," the Declaration of Independent, says, "equals in the eyes of God as members of mankind." That's what democratic society is all about. Of course, not all people in musical ability are created the same. And technical ability. Or the power of physics. Or even intellectual capacity (no matter what that means). There is also no accepted means of integrating an individual's different heritage capacities to meet their "total potential."

The biggest differences between people do not exist in their genetic characteristics, which are fairly unchangeable, but in their social characteristics as they mature and take their place in society-personality, schooling, experience, income, connections, etc. It gives people most of their social power.

The principle of democracy is the balance of social power. This does not assume that all people living with poverty or social status or any other form of social influence should-or could-have equality. It simply means that the fundamental structure of social power requires equity. Weakness in one form of power must be offset by strength in other forms. Just a few individuals would like to dominate or take advantage of others. Most citizens wish their lives to live in peace

and stability as respected members of their families. As a consequence, protective forms of social control are particularly important in preserving a distributional balance in order to prevent power-hungry people from acting unduly in the lives of others.' Political democracy, ' ' social democracy ' and ' economic democracy ' are only relevant if one element of the overall structure of social power is highlighted. In truth, those factors are interdependent. Democrats are indivisible; they are a state of humanity as a whole. Power is transmutable and smooth. When in some aspects of society there is a focused, careless power, it will soon pervade society as a whole as an insidious cancer[8].

INSTITUTIONAL KEYS TO DEMOCRACY

The allocation of social power is dictated by our democratic structures-laws, practices and forms of social organisation. Democracy is only feasible if social institutions are built to accomplish and preserve balance of social power. This having three methods such as::

1. Diffusion of power (direct equality)
2. Constitutional responsibility of power (indirect equality: accountability)
3. Institutional checks and balances of power.

DIFFUSION OF POWER

The perfection of Jefferson's democracy was to seize power so broadly and, through institutional protections, to KEEP so diffuse that no single or small gathering could exercise remarkable power over the rest of society. Frontier American culture-in the light of individual land tenure by economically free and largely independent ranchers-has moved in the right direction. Sponsoring his commercial liberty with his long-distance rifle, the American mill run of 1787 had a lot of social power[9]. It was not the power over others, but the power of bartering, the power of genuine alternative options, and the power to oppose outside intervention. Or put it bluntly, he should encourage the whole outer world or "push away" the terror of actual backlashes. Jefferson expected the development of manufacturing and impressive urban communities because he recognized that the accumulation of social power, both economic and institutional, would undoubtedly be increased. Of note, the Industrial Revolution has already generated undreamed

potential results for the consolidation of social power. Large-scale production involved focused economic power, and Big Business was carried out by Big Labor and Big Government[10].

Today, we live in a swarmed, exceptionally associated society in which not many of us have a lot of our own social power. Our fundamental economic freedom and security have disappeared. The enormous common of us work for someone else, and the power-diffusing competitive rivalry is contained within the "agreeable" boundaries of the few companies that control any business. There would be little trust in modern culture now if the absolute dispersion of authority were the only way to recognize democracy. Fortunately, there are different standards that we can rely on to achieve social power equity, principles that can be found the Constitution of the U.S.[11].

CONSTITUTIONAL RESPONSIBILITY OF POWER

Wherever collective influence is highly concentrated, the democratic principle of freedom can only be upheld by rendering this concentrated power CONSTITUTIONALLY RESPONSIBLE to those over whom it is exerted.

In 1787 the designer of the Constitution - acquainted with both the irresponsible power of the King and the disappointment of the frail Articles of Confederation - set up an arrangement of government power sufficiently concentrated to accommodate the economic improvement and security of the nation yet constitutionally responsible to the individuals of the nation. At the point when residents delegate their sovereign power to their agents by methods for their vote, they don't lose that power. They take it back at each new election and re-delegate it. They can even exercise their power during votes, through way of oversight and trial clauses. The trial of constitutional responsibility for power is whether it is truly controlled by those over whom it is exercised and whether it can be taken back by means of ordinary, legal, institutionalized strategies. In the case that this is not the circumstance, the concentrated power at that level is legally irresponsible[12].

This has nothing to do whether the power is strictly or ethically responsible. There have been generous tyrants, lords and popes who were responsible to their consciences and not to the

individuals. Albeit under probably the best of them individuals may have been more joyful than under the floundering of a famous democracy, such ideal conditions only from time to time outlived their rules, if even that long.

While moral responsibility is a wonderful thing, it is not a viable alternative for constitutional responsibility. From a social power point of view, any power that isn't constitutionally responsible is considered irresponsible. And all irresponsible power is risky, in spite of the fact that it might be mediocre in the event that it isn't concentrated. In like manner all concentrated power is risky - despite the fact that it is regularly helpful and, if constitutionally responsible, is perfect with democracy.

INSTITUTIONAL CHECKS AND BALANCES

Constitutional accountability, while essential, is inadequate to prevent misuse of concentrated power in real life. There must be express constitutional limits or restrictions on concentrated power, for instance, the Bill of Rights. And those investigations will only stay suitable if there is some countervailing ability to push them. Along these lines, the development of concentrated power ought to be counterbalanced by another brought together power.

To order to prevent a specific piece of the governing system from that excessive authority and invalidating constitutional limits, the founders of the constitution also divided influence between the legislative, official and legal divisions and between the institutional, state and neighboring levels of government. In this sense, increasing focal point of influence in the system was contrasted by others with an opposing perspective on control and desires. Nevertheless, this effective institutional government was largely directed at limiting the influence of the legislature. This was acceptable for the period at which the Constitution was drawn up. By the end of the Civil War, though, economic power had become centralized in large corporate corporations under the rule of the "robber barons" of American business and banking, and government power had ceased to be the main problem in American democracy. Regulation and successful transfer of social power in the last century

THE FUTURE BELONGS TO DEMOCRACY

Industrialism, which has given rise to unparalleled inequalities of economic power, has also given rise to a transition towards democracy.

Industrial civilization demanded a high level of mainstream education. Training, in effect, has brought widespread recognition of the potential of democracy, thus generating a demand for democracy which, by its definition, appears to remain insatiable until it is achieved..

Furthermore, industrialism was based on the scientific method, not only in the advancement of practical science, but also in the social organization of output. Science has a history of choosing workability over politics, and is therefore a close cousin to democracy. Democracy is essentially egalitarian in its promotion of the welfare of its citizens, and research demands independence to carry out its study.

Eventually, more and more industrial psychologists and corporate leadership researchers have been discovering, since the early 1930s, that the democratic participation of employees in industries where they operate results in increased productivity, lower costs and the production of competitive programs. In our increasingly competitive global market, companies will be forced to move in this direction. The democratization of cultures, together with new technologies that make the planet a "big community," makes it possible to envisage a single democratic culture that includes the whole globe. Through our current international organisations, a representative global world government could be created. The complexity and transnational existence of today's economic and environmental challenges, together with the possible maturity of modern warfare, may undoubtedly provide the requisite impetus. And the probability of millions of individuals, without precedent for history, having satisfactory relaxation to turn out to be politically educated and dynamic gives the chance to change - an open door that must be taken, obviously, if this fantasy is to be figured it out.

The hundreds of years long cycle of concentration, corruption, redistribution and recharged concentration of social power might be broken. Democracy won't end the historical backdrop of human conflict, yet it can give an institutional structure wherein conflicts are settled in a non-vicious way and in which concentrations of irresponsible power are consciously forestalled before they can get perilous. Governments must either step forward and continuously reform

their economies along democratic lines and thus gain the active support of the majority, or they must accommodate factions that possess consolidated reckless influence and thus lose the active support of the majority, generating popular opposition that will eventually overturn them.

Only a society based on a democratic power framework will succeed in the long run. When our society is to thrive, it is to succeed as a nation.

CONCLUSION

Democracy is a universally recognized concept as well as an aim based on common principles held by people across the world, regardless of ethnic, political, social and economic differences. It is therefore a situation or condition that is continually evolving and always perfectible, whose success must depend on a variety of political, financial, economic and cultural factors. Today, we live in a swarmed, exceptionally associated society in which not many of us have a lot of our own social power. Our fundamental economic freedom and security have disappeared.

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