

Ground Reality of the Theory and Practices of the Concept of Democracy (A Theoretical Perspective)

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I. INTRODUCTION

The term of Democracy is a most important as well as much more debatable concept in the Political Science discipline. As a concept it has accepted, as a determination to assess of the existing social back ground regarding to better space for the interaction of the human activities. As a concept, it has long time historical evaluation process under the influences of different Philosophical and socio political forces. Some time it has reflected as constructed idea by some one or period then have dominant at the society for their survival. It has defined several qualities on better social implications in term of politics which has identified as a one of the best measures on the better social environment for the citizens for their social life in the society. But it has some complexity to understand how democracy practices in the society in according to its original conceptual presentation which has delivered by the various theorists. As a concept it was reflected broad and concrete idea in term of liberal democratic vocabulary.

Since, Greek philosophy up to now it has been activating in different contexts, paradigms, periods so on. Therefore it has reflected different interpretations, explanations and views but still not delivered completed realistic meaningful idea on practice in the society. All the conditions of the democracy have combined with citizens or people actions or socio political and economic interactions of the society. Democracy, as a universal concept has been using in various contexts for the surviving and safeguard of their existing situation. However, it's very difficult to understand a lonely on conceptual interpretations. Some time it has advocated for the established a better society with good practices as well as it has been activating as a weak establishment with bad practices in society. Therefore, it was a tool for determine of the nature of political practices of the people in the modern society. As a mechanism democracy has been doing great contribution for the social and political transformation in the society. As a notion concept it has been spreading all over the societies by using different interpretations as well as applications. Therefore, it has created a very difficult question for answer on social realization of conceptual nature and practices of the society. In this paper will explore that nature of conceptual back ground and reality of the practice under going of the

evaluation process in different contexts, applications and practices of the democratic theory.

This paper has divided in several sections under the following thematic areas. First section has allocated for the theoretical investigation of the concept of Democracy. As a preliminary approach it will be considered to find out different theoretical interpretations which have given by the various Philosophers as well as scholars in History of Political Philosophy. As a concept, its go back to the Ancient Athenian philosophy which was firstly defined the democracy as a term in narrow sense of political applications.

Second section have examined about democracy as a constructed and re-creation phenomenon. Since Athenian politics up to modern state, especially after 18th century, democracy has been re-interpreted or re-creation under the influence of several philosophical and thinking paradigms in Europe. Therefore, it has been going changing process with adoption of the existing political implications. It has re-define or re-constructed by the philosophy or academic discipline which base on changing socio, economic back ground and exploration of the people knowledge on politics. Some time it was advocated for justifying of the existing nature of the politics or creating new theoretical model to justifying for a most positive political environment.

In the third section will be guided to reader to understand how democracy categorized under the different institutional models and will examine two major arguments of democracy. Especially, applicability of democracy in the society had taken most diverse approach. Such societies has established and adopted inherent deep rooted traditions in their political applications that also were impact with development of democratic inquiry of political philosophy. In this context, Majority verses Pluralistic democracy as major models for modern state will be discussed in this section.

Further, it was emphasized the differentiation between Majority Democracy and Pluralistic democracy. Conceptual as well as practical differences will be discussed in this section. Especially, how democracy realized at the society by using models of Majority and Pluralistic. Inclusive and exclusive of the social groups from the democratic applications and impact with practical aspect of democracy will be discussed in this section. On the other hand, how

democracy work in the ground and what difference occur between the conceptualized discourse and practices are discussed.

Fourth section of this paper has concerned to examine, nature of democratic transformation in modern states and response of the elite democracy which was an essential interaction part of the democratic establishment and practices in the modern society. Especially, in term of globalization, the main trend of institutionalized central state power has been going for new localism by transformed power from state to citizen's hand through decentralization or devolution process. Therefore citizens have come to as a central figure in Democracy in modern liberal democracy. In this context, citizens may be claimed more privileges and rights like individual autonomy as well as equal participation in to democratic implications. But, political power has been transferring to locality with accepting a specific social power which has maintained and sustain by the dominant class. On the other hand it has identifies as an elite politics or democracy in modern society. However entire social interactions have dominant such politics, therefore natures of social practices of the people have covered by such elitism or such patron class in the society. In this section will be examined on that. Finally, overall summery will be placed in this paper as a conclusion.

II. DEMOCRACY AS A CONCEPT

The term "Democracy" is a most debatable and notion concept in Political Science discipline. It has long historical evaluation process like other political concepts. However, most of political concepts have generated at the ancient Greek political back ground which was strongly confirm by the Greek philosophy that contributed mainly by Aristotle and Plato. As a notion concept, it has passed different context, time period and influences in its evaluation process. The term of Democracy purely derived from Greek word which actually practices by the Greek citizens in the city states. *Democratia*, the term was applied for the Greek politics as a governing concept. The governing systems which were followed by the Greek ruling class which had divided in to several category. According to their category, Oligarchy is the best governing system which has confirmed by the Greek Philosophical Ideas. In contrast to other governing systems that democracy was most corrupt and worst practices at the Athenian Greek City state. It has confirmed by the Aristotelian philosophy that categorization of the governing system in Greek Political context. All those governing systems were interpreted by the Greek political philosophy which was contributed by the Aristotle or Plato. Therefore, such interpretations were based and deeply rooted their day to day politics as well as practices in the society.

Most common ideological define of the Greek political philosophy was democracy is mode of represent of the people who involved decision making process in Public policy at a society. Representation or participation is an

integral part of the term of democracy. There are various dimensions can be identified on Athenian democracy. Aristotle, in his book *Republic* and Plato, in his *Politics* have discussed about Democracy, Better governance, as well as participation of the general public to government activities.

The term Democracy was driven from *Democratia* which is original meaning derived from "Demos" which called "people" and "Kratas" defined as Governance. Simply, it was gave a meaning that a system which fully Govern by the people. Greek political thinking pattern has narrowly defined democracy in regarding to practical background of the politics in city states. What meaning has given from ancient ideology for the democracy was concentrated in to politics of special social group in the society. Therefore, Greek political philosophy has compartmentalized citizens and they have divided society on the people ability on practice of politics in the society. According to Aristotle in his main thesis of *Republican* has defined Oligarchy as best governing system which was handled by the group of noble people who called as political elite in the modern politics. In this kind of context, Greek philosophical interpretation, it was reflected less assessment and validity of the total participation for the democratic governance of entire citizens in the city states.

The word Democracy, originated in Greek writings around the fifth century B.C. Demos referred to the common people, as the masses. The ancient Greeks were afraid of democracy – rule by the people. That fear is evident in the term demagogue. Applied negatively, it refers to a politician who appeals to and often deceives the masses by manipulating their emotions and prejudices (*Janda, Berry, Goldman – 1989:36*). Greek philosophers' classified governments according to the number of citizens involved in the process. Imagine a continuum running from rule by one person, through rule by few, to rule by many. The Greeks gave us two different sets of terms to describe each form. One set is based on the root *Kratein*, which means "to rule" the other is based on *arcy*, which means, supreme power (*Janda, Berry, Goldman- 1989:35*). Under the Oligarchic governing system there was no freedom or rights for the people to collectively participate for the governance. Reality of democracy of this type of Greek political practices is that power and decision making authority has concentrated in to a noble social class. On the other hand, it was called Aristocracy which meaning derived from Aristotelian philosophy as a most good governing system at the Greek politics by the time. Aristocracy, literally means "rule by the best" Oligarchy puts government power in the hand of "the few". At one time, it was common for the nobility or the major land owners to rule as an aristocracy. (*Ibid – 1989: 36*) It was very clear that origin of the democracy was interpreted by the Greek philosophers regarding to necessity of the environment of the ancient Greek politics. Academic thinking and institutionalized academic structure had dominated by the existing reality of the Greek social environment. Plato, who is Greek philosopher, was born in aristocracy family, He, because a follower of Socrates,

who is the principle figure in his ethical and Philosophical dialogues. After Socrates death in 399 BCE, Plato formed his academy in order to train the Athenian ruling class, which might be considered the first “University” (*Andrew Heywood 2005: 01*). An educational tradition of the Greek society was hegemonies by the few number of ideologies or academic institutions of the City State. All those environments, democracy were interpreted with giving as favorable attention for the elite politics like oligarchy system.

Significant point of the Athenian democracy is that it was gave path for the further development of conception of democracy in Western democratic tradition. One of the main point of Athenian democracies was direct participation for the governance. So, participation is one of the main and essential conditions in modern democratic interpretation and practices. But, what was the reality that point of participation in direct democratic tradition in Greek democracy which is meaning less in to ethic and moral concepts which was given by Aristotle or Plato in their main thesis. Rights to politics has confirmed only for the specific group at the society. Many social groups has excluded from the politics in Athenian democratic concept as well as practices. Meaning of direct democracy is that people who attend to the decision making process and personally and actively involved for the taking decisions on governance in the city state. Body of the decision making authority called as Citizen Assembly in the city states but entire citizens of the city state could not attend such meetings and contributed their desire in to decisions making process. The main curiosity is regarding define of the citizenship at the Greek Society was complicated under the direct democratic practices. Male people are privileged all the political rights and could involve politics by giving active behavior. Some other people did not receive such privilege under the direct democratic applications in the city state politics.

Women, Slavers and foreigners do not have basic rights to do active politics in the Athenian democracy. Therefore can be identified, important point in process of democratic interpretation that there is a constructed ideology for the direct democracy which has practiced by the elite group at the society. On the other hand political philosophy has given different interpretations on democracy at the Greek politics which created towards flexibility for the democratic practitioners who were part of the society of the city state. Its mean, which directs democracy and its nature, has defined by the political thinkers and philosophers according to practical conditions of the Greek city states. In this sense that concept of democracy as a creation phenomenon in history of political Philosophy but not gave meaningful idea. It has created different thinking pattern in between academic discourse and different philosophical stages as well as practical field. S. Wolin in his writings on Politics and Vision, pointed out, the designation of the certain activities and arrangements as political, the characteristics way think about them, and the concepts we employ to communicate our observations and

reactions one of these are written into the nature of things but are the historical activities of political Philosophy. (*Wolin 1961*) Reality of the practical experiences of the democratic concept is more complicated on this argument. During the period of Greek democracy that Aristotle or Plato assesses the oligarchic system because that was the necessity of the Athenian politics and ruling elites. In the sense of ruling by the people was not realized regarding to Greek philosophy on democracy. Entire citizens of the city states were not active partners in direct democracy in Athens or other city states. But they have given significant point for the further enhancement of the democracy in their philosophical ideas on democracy. Therefore, Sartori has argue in his thesis on Theory of Democracy Revisited that Ancient democracies cannot teach us anything about building a democratic state and about conducting a democratic system. Yet, as he acknowledge, a considerable literature currently recalls the Greek experiment as of it were a lost and some what recoupable paradise. (*Geraint Barry 1994*). Making of comprehensive understanding on the democracy under the guideline of the Athenian philosophy was not realized.

III. DEMOCRACY AS A CONSTRUCTED AND RE-CREATED CONCEPT

History of most political concepts has common experience like democracy which have constructed ideas and developed in different time, period and occasions by some else on their interpretations. Jorgen Habermas introduces the concept of “reconstructive science” with a double purpose: to place the “general theory of society” between philosophy and social science and re-establish the rift between the “great theorization” and the “empirical research” (<http://.wikipedia.org/wiki/-Habermas>).As mention in this article, as a concept, democracy has long historical evaluation process under the various kinds of influences and pressures from the various philosophers and their philosophy. If it is go back to ancient philosophy was happened same thing which was happened to other concepts in political philosophy. As an ideal model, Greek philosophy had talk about direct democracy which had confirmed by the Aristotelian and Platonion ideologies. Aristotle or Plato had talk about good government but not popular government for the city state because they could understand necessity of the existing political requirements of the Greek politics.

Existing politics of the Greek was dominated by the elite ruling classes therefore wanted a model for sustain and confirm of the existing political implications. Accordingly, what government system recommended by the Aristotle philosophy that was emphasized government where handle by few numbers of people or group of people is the best government of the Greek Democracy. But, this argument strongly confronted with the idea of the Greek democracy on “ruling by the people” which was defined by the Greek Political Philosophy. But given idea of direct democracy which created by the Greek Political Philosophy has been

dominant and sustain until modern political Philosophy under the various kind of creations and reconstructions process. Geraint Parry pointed out that the word of “Democracy” has under gone as extensive a course of construction and reconstruction as any. The story of the process of the creation of democracy has often been told (*Geraint Parry and Michel Moran 1994*). Various scholars have been confirmed and emphasized about creation history of the democratic theory such Sartori (1989), David Held (1987) has indicate it is a story from achieve very different morals may be derived.

Since Greek philosophical interpretation until modern stage that nearly thousands years period was not happened considerable achievement on realized of the democracy in European or any other part of the world. In the latter part of the political history that concept of democracy has been demarcated as a creation and recreation’s term without realizing its meaning at the practical politics in the society. The new paradigm could be identified on defining and practicing of the democracy at the beginning of 18th century. There was a crucial point demarcated since end of the 18th and beginning of the 19th century of the European political history on reconstruction of the democracy which was introduced by the Greek philosophy. There was a greater argument on nature of the state governed in the academic discipline as well as Modern stage of the political philosophy. Who should govern? One of the main slogans in the modern enlightens politics, especially after 18th century in Europe. It was a revolutionary era for the emerging of new ideas and thinking patten on composition of the state and its power setback on governance. The major period of re-creation of democracy began with the revolutionary era when, gradually and hesitatingly, the word came to be applied to systems, of representative government in which sizeable proportion of the male population had the franchise (*Geraint Parry and Michel Moran 1994*).As a modern concept, democracy began as a recreation concept by the Philosophers that gave completely deferent perspective from the Greek conception of the democracy. But significant point has demarcated by the Greek philosophy with keeping mode of representative for the recreation of democracy in the modern period.

Modern politics was started with Macedonian Doctrine of Representative as a main content in democratic implication in the society. It was different from concept of direct democracy which people who were attended altogether and taken decisions regarding their governance. There is direct or participatory democracy, a system of decision-making about public affairs in which citizens are directly involved (*David Held 1995*). Social scenario of the modern society was completely different from the Greek city state. Society has arisen as compartmentalization in to various social groups which base on socio economic factors. As a pluralistic society it has highly diverse social composition in modern era. Therefore political thinkers and philosophers who needed seek to find out suitable interpretations for the concept of democracy which has been practicing by the existing ruling

classes. History of re-creation and re-constructed of democracy was most revolutionized in the modern stage in political science discipline. Remarkable period of rewriting of the democracy was emphasized in modern era of the politics under the democratic theory which was introduced by John Lock, Rousseau. And Thomas Hobbes.

The modern state was founded in a main theory which was introduced by the John lock and Jick Jacque Rousseau in between 18th and 19th century of the European political philosophy. According to social agreement which was address by those philosophers that democracy of the state, finally determined by the ordinary citizens of the society. Democratic nature of the state reflected from the social contract which thought by the Rousseau and John Lock. But main significant of the modern democratic theory of the origin of the state was completely different from base of Greek Athenian conception of democratic establishment of the society. How many states in human history have emulated the principle institutions of that democracy the popular law courts, the rotating council of five Hundred selected by lot, the out door assembly of an adult male population whose citizenship and freedom depended in no small measure upon a politically excluded economic infrastructure of slavers, woman and permanently unenfranchised residents ? although our term democracy is derived from the Greek for popular government, some of its central features may have been of ancient Phoenician origin before they came to be adapted and modified by the Greeks and since ultimate demise of its classical Athenian from in 322 BC hardly any of its exceedingly few manifestations have acknowledge even the remotest debt to its Greek sources in the course of their own brief and fitful democratic careers (*Geraint Parry 1994*).Since , the main trends was arisen of political institutions would be a major necessity in the society. What has said by Bentham that Modern political theory normally aspires to be relatively modest about the empirical assumptions it makes. Modern analytical political theorists are unlikely to go around letting blast that nature has placed mankind under the two sovereign masters: pain and pleasure. The reason for this modesty largely stems, I suspect, from acknowledging that the social science have shown how difficult it is to sustain such bold generalizations about how world works and an awareness that there is great variety in human interactions and social structures. Hence, there is a desire not to make conclusions depend upon particular empirical claims that may well turn out to be false or limited in scope (*Albert Weal 1999*). Some philosophers has identified that world as a more complexity place on human activities and it was too confliction but not spaces for the cooperative unanimously consensuses.

John Lock, Roussets and Thomas Hobbes have concerned to analysis above nature of the pre state social world in their thesis of social contracts. However, Thomas Hobbes argument was completely different from the Roussets and Lock arguments on pre-primitive societies of the social contact. The main significant of the social contract was to give

democratic theory for the reasonable political authority which was accepted by the people that existing society. Therefore all three philosophers were concerned to their future ideal model of democratic state therefore they had created suitable picture for the pre-primitive society which was base of their future model for the justifiable political authority in the society. For instant, that what model wanted creates by Thomas Hobbes that he had concerned his primitive society, that is hypothetical condition in which life is solitary, poor, nasty, brutish and short (*Albert Weal 1999*) Really, Hobbes wanted a more powerful political authority to control entire situation of the society because he strongly believed that Monarchical ruling pattern. their for, he committed to reproduce a justification theory for the monarchical politics which base on democratic principles like people representative and unanimously hand over their power to the ruler. It was significantly pointed out in critical theory on later part of social evaluation process. Also, existing social necessity and hegemonies academic ideology are the main points of re-interpretation of democracy.

The main argument of critical theory is that social experiences will accept a tragic discourse as truly implications. If he encounters necessity which is not mastered by man, it takes shape either as that realm of nature which despite the fear-reaching conquest still to come will never wholly vanish, or as the weakness of the society of previous ages in carrying on the struggle with nature in a consciously and purposefully organized way (*David M. Rasmussen 1996*). People who were in primitive society was most positive one by Lock and Rousseau which they wanted create a theory that favorable for the elite control which had accepted by the ancient Greek democratic theory. But simultaneously, Hobbes argument was confronted with other two views because he wanted create a concept which base on justifying of the existing authoritarian rule. Therefore, final objectives of these three philosophers are different but creating a theory or concept which related democracy was common constructed on their hypothetical assumptions or personal views. Modern state was emerged with diverse composition society that very clearly observer by the Hobbes than Lock or Rousseau.

By Hobbes stated that Anarchical position of the society could overcome thorough only a strong political authority. On the other hand existing nature of the society needed to be a divisionalised political structure for the better governance. Result of this trend was motivated and carried out ideas regarding Institutionalized politics which confirmed by the people. Rousseau and Lock were completely advocated for this idea. Loch championed the cornerstone liberal idea, that government arises out of agreement or consent, of the governed out lined in social control theory. In this view, the purpose of government is to protect natural rights, but when the government breaks terms of its contract its legitimacy cooperates and the people have the right of rebellion. Locke ion liberalism laid down the basis for limited government, representation and constituted.

So, the main argument is to establish popper mechanism for the control of society through consensus of the entire people of the society. In this kind of argument has more emphasized, independency and validity of the individualism.

The challenge was how these individual independency and validity assessed by the powerful body of the society like state. Simultaneously, the idea of the separating of power with in a state was raised in by the political thinkers like Montesquieu. The conflict element in a society arises because there is no one form that these institutions have to take in order to perform the function of enabling individuals to avoid the state of nature, and different institutional arrangements will typically bestow different types of relative advantage on different type of people (*Albert Weal 1999*) Hobbesian ideology gave clear idea about a plural society. More confliction situations were caused on such diverse social composition of the society. State of nature, but it is sufficiently strong to create the basis for organized and opposed interests groups, based on class, ethnic, linguistic, religious or regional identities (*Albert Weal 1999*). Tragic knowledge base on existing nature of world will be materialized by the philosophers. Such practices occurrence great differences between real concept and practices at the society. The external opposing of critical theory and tragic experience is a self-misunderstanding on the part of both sides. For the correctly understood concept of a materialistic interpretation of praxis implies a tragic knowledge, and the concept of such a knowledge find an adequate grounding only in a materialistic interpretation of praxis (*David M. Rasmussen 1996*) Uncontrollable nature of people behavior of at the society could be control only by legalized political institutions. This idea was mainly dominant by philosophical base of the modern state which addressed by the Lock, Rousseau and Hobbes. Accordingly, they have re-interpreted that Athenian concept of direct democracy undergone of the indirect democracy or representative democracy in modern stage.

Another paradigm shift could be identified at the beginning of the 18th century which was caused to reemerged democratic concept in Europe. Until beginning of the 18th century there was a representative domination which has been evaluating since Greek philosophy in Europe that had faced vital challenge under going of the democratic evaluation process. The hidden reality of the practices of such representative democracy had concentrated all power with in a one party and simultaneously another party has been passive part of the society in term of representation in state craft. During period of European enlightenment that a back ground was created with a favorable innovation to regard create another social system. Jorgen Habermas argued that possibility of alternative social environment for representational democracy. It was clear that historical process of the democratic evaluation was highly dominant by the positivist theory.

The nature of social world and its notions has examine and reviewing under the narrow boundary by the Positivist theory. It has excluded significant as well as most crucial diverse dimensions which could be impact with the evaluation process of the social system. It was very clearly identified by the post Marxist theorists such Theodore Adorno and Max Hokeimer who were pioneer critical theorists against for Positivist theory. Under the positivist theory that examine of the social reality was strongly concentrated in to frame work of the natural science. They have decline of the relevancy of other parts of the social activities in any specific research. Therefore concept of democracy has been influenced by the positivist domination from the Greek up to modern stage of the politics. This process highly criticized by the critical theorist and they were concerned interdisciplinary approach to empirical research on any social phenomena.

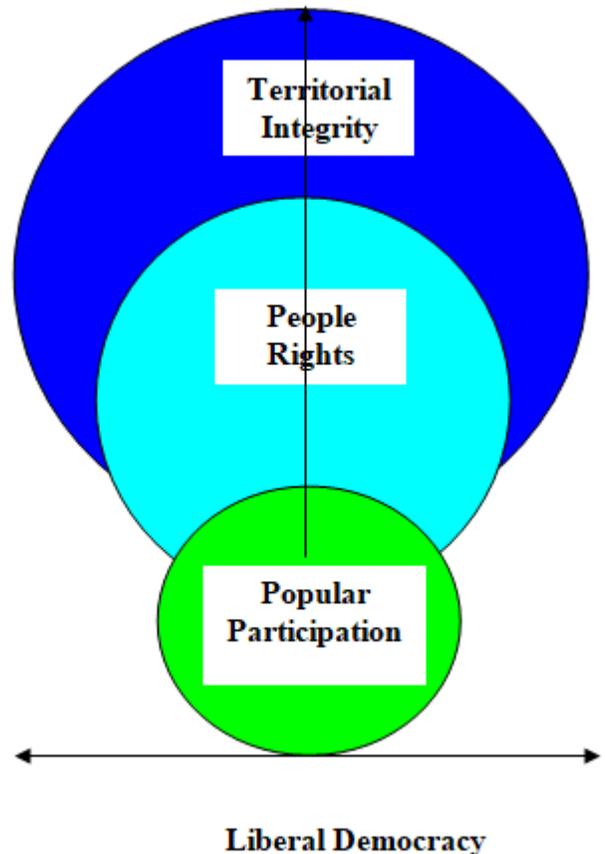
The use of different discipline also underlay Adorno and Hokeimer, s treatment of contemporary culture. This is already obvious from the terminology they used. They talked about the culture industry rather than say “mass culture” personality and the economy had become (*Patrick Baerf 2005*). Philosophers and thinkers were concerned to make a theory on assumption or what they had experiences on existing situation. In this context that they did not considered those how other parts of the society could be impact with their investigation. Making of theory on Democracy faced same experience that base on limited activities in the society. But modern society was emerged with a highly diverse social composition so, has been emerging complex demands for the democratic rights. As an alternative arrangement, representative democracy was occurred against for the participatory democracy which was introduced by the Greek Political ideology. The social contact which presented by the Rousseau, Lock and Hobbes mainly base on logic of representation. The foundation rational of the modern state which was identified as nation state that base on principle of popular sovereignty which derived from the people.

During the period of liberal democratic argument that political thinkers and philosophers were needed to reinterpret of the conception of democracy under going of the several trends. One of the main arguments of liberal democracy is self government which was coherently engaged with the term of active citizenship. Therefore one of the major necessity of liberal democratic argument is redefine of the citizenship which favorable for the new democratic theory. The process of redefine of the citizenship has gone for the radical change in new liberal discourse. It’s for the under the arisen of liberal democracy that political power concentrated in to the state therefore need to be a concept for justify of the state power under control of a legitimate frame work. Rousseau, Lock and Jean Borden as well as Hobbes did same work on the recreation of democratic theory base on these story.

Therefore political thinkers that they wanted to redefine of the citizenship under the specific circumstances in liberal democratic process. Active citizenship which derived

from entire people who participate for the decision making process without obstacles in their political rights. On the hand equal participation for the politics was needed to confirm of the liberal democracy. It was only with the actual achievement of citizenship for all adult men and women that liberal democracy took on its distinctively contemporary form: a cluster of rules and institutions permitting the broadest participation of the majority of citizens in the selection of representatives who alone can make political decisions, that is, Decisions affecting the whole community (*David Held 1995*).What has said by John Stuart Mill ambiguities remained: the idea that all citizens should have equal political weight in the polity remained outside his actual doctrine , along with that of most of his contemporaries (*David Held 1995*). One hand this was a great challenge as well as complex dilemma of the formation of nation state. Since 17th century the process of Creation of Democracy in the liberal democratic structure has been facing this as a major challenge for establishing democratic environment in the Nation state.

The main necessity of the 19th Century Democracy



There are three kind of complex dilemmas could be identified on liberal democratic argument. One is, necessity of the new theory or concept for re-cover that term of popular citizenship or active citizenship which was confirm and protect individual rights of the people. State was final authority for the delivering and protecting citizen’s rights

through agreement between the citizens and state. On other hand Modern state depends on vital territorial boundary so it should have enough power and authority which could be overcomes any difficulties or threat regarding their unity and sustainability. All those controversial issues have motivated to create a new democratically model for the modern state. Consequences that democratic governance of the modern state was wanted a law full government which could govern society in an equal position. Because, it has have maintain vital territorial boundary with diverse social groups with their democratic interests. Making the nation state as one of the attempt which concentrated political power in to one party and controlling the society. It means, diverse interest and opinion was forcefully or none forcefully mobilized regarding survival of the modern state. It was strongly confronted with basic democratic values of the liberal democracy.

There was some difficulties could be identified on this recreation process. Traditional theories of democracy put a heavy burden on citizens. Democracy has been assumed generally to depend upon citizens who (1) share in a consensus on basic procedural values and (2) disagree in an informed, rational, and tolerant manner on policy questions (*John C. Livingston and Robert G. Thompson 1971*). However, John Lock presentation on his two treaties on Government that he has justify the State as unique Political body in the society which could do implement its own power with in limited conditions. Simultaneously, given idea by the Montesquieu is in his argument on Separation of Power that He wanted a kind of political structure which will be controlled such a diverse society and their interests.

Therefore he proposed an institutional structure which can be overcome such issues of the modern state. Liberal idea of the democracy had identified that State as a more integrated and cooperated as well as legitimized powerful organ which has justified by the people in the society. The presence of a supreme authority, ruling over a defined territory who is recognized as having powers to make decisions in matters of government (and) is a able to enforce such decisions and generally within the state. Thus the capacity to exercise, coercive Authority is and essential ingredient the ultimate test of a ruler's authority is whether he possesses the power his subjects. (*Gregove McLennan, David Held, and Stuart Halt 1884*). All those ideas incorporated in concept of representative democracy in the formation of modern state as well as their general politics. In this context, there are several conceptual ideologies arose regarding practicing of the democracy by the government or state. The most prominent concept is "limited government" concept that introduced by the Jeremy Bentham. When he talk about public opinion on state that he has stated, state power to ensure that rulers would rule for the greatest happiness of the greater number of people (http://en.wikipedia.org/wiki/public_opinion). The concept of Equality was prominent in political dynamic in 19th century. Therefore it was essential a requirement of the debate on

democratic establishment in modern era. The term of representative was leaded by the radical claims of the democracy in modern era. It was demarcated and realized by the French, American and English revolution in Europe. The main slogans of the French revolution were Freedom, Equality and Brotherhood. The main behind force of the American Revolution was "no taxes without represent" which is emphasizing the individual interests and demand of the people on their political desire to participation in process of public policy.

Traditional democratic theory not only demanded a consensus on values, but it made certain assumptions about and placed specific demands upon the citizen as voter. With in the framework of arrangement on how public policies are to be formulated, it was expected that citizens would disagree on what policies are to be adopted. In this political role of helping shape public policy, the citizen was required to be interested in and informed about public issues and capable of making independent, reasoned, principled choices among competing programmes for dealing with the issues (*John C. Livingston and Robert G. Thompson 1971*). But, when seek to how so far has been activating democratic practices on equality base in European continent or other places of the world was not fully realized. Even, as a country French which was happened democratic revolution for the freedom and equality of the people that universal privileges of the women has established latter part of the French politics. Actual situation of the social transformation of the European world was as a kind of myth under the democratic revolution process. Existing situation had leaded by the upper middle class which had been control of the capital market in European context under the label liberal democratic ideology. However, a new elite class had arose through mercantilism in Europe which have control capital market not only Europe but also world wide. Marx has said the roots of moral concepts and sentiments lying in historically evolved social patterns; in brief, "every social form of property has 'moral' of its own (*Hal Draper 1990*). Further, prove the awe in which he, amidst the din of victorious arms and the frantic cheers of the whole middle class, held the rising party of the proletariat. It was the involuntary homage paid by physical force to moral power (*Ibid 1990*). The base for the new democratic interpretations had given by John Lock which focuses on such a new class which had generated on properties of the society.

The main claimed of the Lock in his new argument of the democratic engagement between state and civil society that he emphasized property rights should be protected and accommodated in to democratic agenda of the state. Meaning of this argument was their nothing moral principle in modern democratic concept on their main argument of equality and equal rights. Comparing with Athenian democratic applications and ideology nothing vital differences between new liberal democratic applications and ideology on recreating of the concept of democracy because it's had took favorable position towards dominant class in the society.

Therefore, sense of liberal democracy advocated for the liberty freedom and equality, autonomy as well but in practical aspect of the liberal democratic society has been deploring their hegemonies control over the society overcoming of the social differences. The problem of democracy in our time is relatively, a simple one. What has happened is that the entrance of capitalism in to the phase of contradiction has brought into vivid perspective the contradiction between the ends of an economic oligarchy on one plane and those of a political democracy on another. This contradiction threatens the security of the owing class (*Harold J. Laski 1929*). In modern democratic implications can be shown that a hegemonies social groups would be dominated the society it self. The discourse of the concept of majority democracy was justified such a ruling pattern in modern political applications.

Arisen of the modern state or nation state essentially depend on the majority class at the society. The diverse composition of the modern society included various ethnic, tribal, religions and cast groups. Complexity was emerged under the creation of the concept of majority democratic conceptions that how political power implementing in to equally with this diverse social demands with protects majority interests at the society. Therefore, final consequences of the liberal democracy were not realized citizens' interests in terms of equality, freedom or autonomy in their day to day political practices.

Given institutional and legal frame work of the majority democratic culture further dominated by the major ruling class and they were handled entire interests of the minority groups of the society without giving their day to day political autonomy. The power, in fact, of the ideal of equality lies in the historical evidence that so far in the record of the state the wills of men have been unequally answered. Their freedom where it has been gained, has accordingly, been built upon the un-freedom of others (*Laski 1929*). Therefore, Reconstruction of democracy under the conceptions of liberal democratic enhancement was advocated for the unique single power base of the society. Those power base determined on economic capacity and social status of the majority part of the society. In this context that main claimed of the liberal democracy such equality; freedom and autonomy were not realized in practical aspect of the liberal democracy in the modern state. Further, it was another reinterpretation on democracy which was founded existing ruling pattern and their implications in day to day politics. On the other hand, Understanding of the democracy has taken different approaches among the scholars as well as applications. Some time it has defined as an institutional arrangement of the society which has combined with a legal frame work regarding take the necessary decision on public policy. In this sense there are varieties of democracy have been accepted by the society.

There are various forms that democratic governments can take. In need, looking at the literature on democracy, it is

clear that it reflects this diversity with classifications, categorizes and typologies in abundance. We read pluralistic democracy, One party democracy, deliberative democracy, Polyarchy Democracy, Elite democracy, Radical Democracy, Socialist democracy Equilibrium democracy and so on (*Weal 1999*). It is very difficult to understand that institutional set up of the modern democratic implications in modern politics without understanding behavioral part of the general politic. Therefore, defining of the democracy most complicated term in modern political literature. There is a temptation discussion of political science for the choice between institutional and behavioral approaches to be polarized, so that one approach comes to dominate the other. (*Albert Weal 1999*) Therefore, in term of behavioral revolution of political science that defining of the democracy has to go beyond the formal institutional frame work or given interpretations. It is, mostly empirical inquiry rather than qualitative inquiry such behavioral examine of the people who collective response to the real politics.

IV. NATURE OF INSTITUTIONAL MODELS OF DEMOCRACY

Since popular participation well established in modern democratic traditions that institutional frame work of the state has taken diverse angle on the responsiveness for the people. Define of the democratic institutions are regular institutions with socially constructed set of arrangement routinely exercised and accepted. Democratic institutions are in essence a set of arrangements for organizing political competition, legitimating rulers and ensuring accountable governance typically through free election to determine the composition of the legislature and of the government (*Sunil Bastian and Robin Lukham 2003*) Democratic government requires institutional Mechanism established procedures and organizations to translate public opinion into government policy, to be responsive (*Janda Berry 1989*). There are several models has identified as democratic practical implications in the society by the Liberal democratic traditions. Among the various models that three kind of democratic models can be examine in this paper.

Majority democratic model is one of the most popular and accepted nature in the world wide. Simultaneously, most scholars have discussed about pluralistic democratic model as a best as well as an alternative model for the Majority democratic model. In the case of practicable implications of Elite model that have over come both majority and pluralistic model of democracy in the world. Most of Democratic theorists have identified that Elite model as a most serious threat to the establishing of democracy in the world. Liberal democratic traditions have ratified that majority democracy essential part of the governing system of the modern state. Popular participation is one of the main facts of the majority democracy. Further it was completely depending of the majority represent of the society. In this regard that universal suffrage is vital factor for the success of the majority democracy.

The establishing of democratic institutions in the developing countries has different experiences itself. Most of countries except Euro-centric that was launch democratizing process their societies in latter part of the political history. Especially, after Second World War was demarcated turning point on that most of countries has dominated by the Eurocentric political authority and they have introduced democracy and practice of democratic institutions their colonies through privileges class in those societies. Elite groups who were sustain social power of some countries has done considerable role on introducing democracy and their institutional frame work in their cities. The analysis by Sunil Bastian and Lukham stated that most countries in the developing south gained their independence under the formal institutions of liberal democracy. This was not just because the latter were bequeathed by departing colonial power. But also because their citizens dominated by them. They were at least in part the product of democracy politics as well as institutional frame work of western models (*Sunil Bastian and Lukham 2003*). The main doctrine of majority democracy is massive participation of decision making process through their elected representatives in the government.

In modern politics that one of the main argument was raised who should govern? That answer was by people. Accordingly, institutional set up of the state will determined by the people through their votes in time to time. The popular election of government officials is the primary mechanism for democratic government in the meajoritarian model. Citizens are expected to control their representative's behavior by choosing wisely in the first place and re-electing or defeating public officials accordingly their performances (*Janda 1989*) Electoral function is the main mechanism for the people to take decision regarding government behavior and institutional set up on their political life. In majority democracy that citizens will have main responsibility regarding to provide guidance on government activities. Building of the nation state project in Europe was completely depends on the meajoritarian democracy which given idea was participated maximum citizens in to politics and formed the state and government. Complexity was arising on politics in diverse society like third world countries. The colonial power handed over their political power for the major part of such diverse societies. The term of majority define by elites or major part of citizens on their necessity but not considered on requirement of other minority citizens. It was happened not only developing countries but also thinking pattern of European society was same.

On the other hand majority democracy will create most accountable governing system for the people and simultaneously state or government having fruitful as well quick responsiveness on their citizens. One of the complicated questions of this democratic model is how far can justify those modern concepts of equality freedom and autonomy in term of majority democracy at the society. With in the diverse society that majority group always emphasized as a dominant and

more active social part in such society. In this context minority groups will not take sufficient democratic privilege under the term of meajoritarian democracy in the society. Meajoritarian democracy is advocating for the interests of the part of the society but not entire citizens. This was confronting with the slogan of rule by people which was emphasized liberal democratic traditions. So, Meajoritarian model may be suit for a homogonous state but it is complicated in the diverse composition of the other societies. More than 95% of the states are diverse in the world. Modern society has number of diverse groups which are defending on different social interests and bases. Some of the diversities clearly demarcated on Ethnic, tribal groups, religious, Women, economic, environment ext. Among those groups that ethnic and Tribal as well as religious groups were prominent in discourse of democratic participation in state activities. Failure of meajoritarian democracy has been noted that several challengers of the existing democratic governance in the modern state. What Andrew Linklater pointed out that many social threatens have observed that systems of inclusion and exclusion are constitute of all forms of life and warrant a central place in social and political theory as a result (*Andrew Linklater 1998*).

Scale of the participation in Majority Democracy

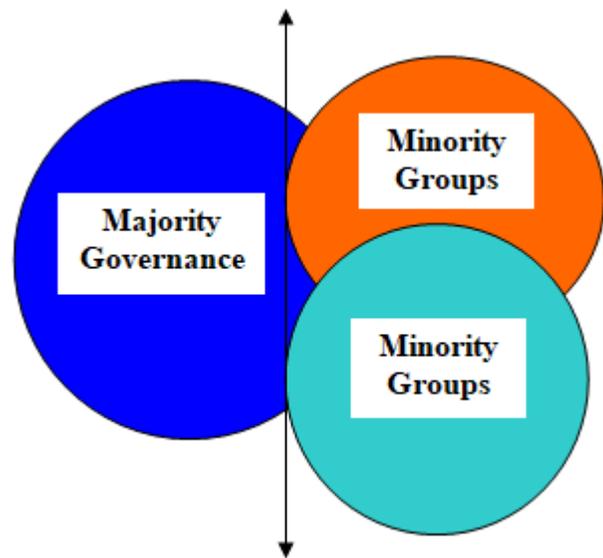


Figure 02.

Excluded of the many social parts from the politics were main problem in term of majority democracy. In to day, citizens would have obeyed to the state law and regulations which has created by the government which advocating for the entire society. But under the meajoritarian concept it not realized because decisions will be taken by the majority at the society. The term of majority will be defending on occasion's situations and socio economic and cultural environment of the society. In modern nation state that mostly hegemonies by a major ethnic group which is large part of the society. But, peripheral situation may be shown different situations in

contrast to center which majority depend on density of the populations. In the area wise, that a Minority group may be a majority part of the society in modern state. But ultimate consequences that entire citizens must be ratified and accept the state law and order which was determined by the major group of the society. What Jeremy Bentham has state that in multi ethnic societies (countries with different nationalities) democracy is very difficult in fact, almost impossible to achieve and maintain, and democracy completely impossible if societies are not only multi ethnic but also multilingual (*K . Shankar Bajpai 2007*). Diverse interests of the various ethnic groups have complicated democracy practices in term of Majority governance. These factors strongly confronting with the concepts of equality and Autonomy which has been enjoy by the free citizens in term of modern liberal democratic state. On the other hand social exclusion is may be happening through moral principle among the socio, political culture of the society.

Cultural factor will be crucial for justify the majority rule in the society. One of the main necessity was the nation state in 19th century is to establish political authority which consisted strong power concentration in to such a central authority. It was needed because handling of the vital geographical boundary without objections from the society. In this context, entire citizen had a moral principle that is unanimous agreement to give their obedience for the state which was handling by the majority representatives of the society. Accordingly, the theory and practices of popular government shook off its traditional association with small states and cities, opening it self to become the legitimating creed of the emerging world of nation – state. But who exactly was to count as a legitimate participant, or a ‘citizen’ or ‘individual’ and what his or her exact role was to be in this new order, remained either unclear or unsettled (*Held 1995*).

Andrew Linklater argue that sustain of exclusion which are grounded in nationalist or statist ideology, or which revalue pattern of intersociety important for the critical project (*Andrew Linklater 1989*). Modern state completely depends on that nationalist ideological project which has been maintaining by the majority group of the society. Therefore, one of the main responsibilities of the citizens is to be committed for protect and sustain existing democratic pattern in the society. Their are another justification was created on exclusion of the society that exclusion has been justify because of commitments to scripture criteria which convert differences of gender, class , religious, ethnicity and race in to morally relevant features of social and political organizations (*Andrew 1989*). This is major confrontation with liberal democratic ideology on equality autonomy as well as freedom of the people. Establishes of the popular government or democracy at the very beginning stages of the European democratic evaluation process has been facing such problems but not overcome until recent critics on liberal democracy by the post Marxism theory.

However, common failure of majority democratic model is not advocating interests of the entire citizens in society. It was happened not only other part of the world but also mainly in Europe which was origin of the popular democracy. In all societies human beings make normative, sociological and paradoxical logical judgment about the systems of inclusion and exclusion which shape the contexts in which they interact (*Andrew 1989*). Without differences that moral values has been activating in any kind of society in the world. Therefore it was started from European continent which was introduced liberal democracy and popular participation and government on citizenship. But there was less evidence to explore that European experiences on exclusion of the people from common politics.

Foucault’s writings that was less interests in uncovering primordial modes of closure which might be universal features of social existence than with developing a sociology of the way’s in which the unity of Western cultures has been grounded in the rituals of exclusions (*Andrew Linklater 1989*). These situation has brought deepen issues in the modern democratic politics in the nation state. On the other hand, the term of globalization has done dynamic and comprehensive transformations on political applications in popular participation and democracy in the society. Globalization further enhanced state boundary beyond existing limitation. It has developed strong understanding and interaction among the people as well as societies. Communication network has done interesting role for the society through globalization. People who lives around the world they could great the opportunities to understand real situation about the social changes in the world.

Globalization was one of the main challenges for the majority politics in the liberal popular governance in the modern state. Due to awareness among the citizens, a public sphere created regarding their rights. It was started at the very beginning of the democracy at the European context. Pioneer scholar Jargon Habermas used that term of “public sphere” that he called it was a special set up among the citizens for discuss on their aspirations. Informal relationship between the people has created vital link and influence people to do protests campaign against popular participation. Globalization process was gave considerable contribution to change existing majority democratic governing system in world. Pluralistic approach on democracy has come as a discourse in democratic implications in the societies in world.

Jeremy Bentham who is utilitarian philosopher has talk about term of public opinion in the democratic society. What he argue that public opinion had the power to ensure that rulers would rule for the greatest happiness of the greater number (http://en.wikipedia.org/wiki/Public_opinion). The main challenge of diverse societies in the twentieth century was how establish of democracy which consensus oriented. Therefore, to be needed special democratic arrangements for the above societies. Democracy can have many different institutional forms and arrangements, and some of these are

much more suitable than others for deeply divided societies (*K. Shankar Bajpai 2007*). New pluralistic theories and concepts come in to democracy as new interpretations. Decentralization or devolving political power with in groups in the societies was one of the major discourses in pluralistic democracy. Also there was some key determination has identified for the better democratic applications in the diverse societies. Democracy could work in satisfactorily if three key institutions were adopted: broad coalition governments, Proportional representative system and Federalism. Several other scholars have extended and refined the theory of consociational democracy from the late (*K Shankar Bajpai 2007*).

V. LOCALISM AND ELITE DEMOCRACY

The globalization process has change socio, economic and political conditions in the world. It has offered more spaces for the people to understand nature of society as a whole. It's developed a strong associational network across the people and societies. Expansions of the free ideas around the world are one of the main approaches of the globalization process. Therefore, neo-liberal ideologies on politics and economic establishment were highly influenced for the re-structure of the nation state or modern state as well as their associational groups. David Held pointed out that transformation of politics which has followed in the wake of the growing interconnectedness of states and societies and the increasing intensity of international networks requires a re-examination of political theory as fundamental in form and scope as the shift which brought about the conceptual and institutional innovations of the modern state itself (*David Held 1995*). Further, it has increased the territorial boundaries of the nation states. As a process it was enforced to state to do its role impartially in the society. It has redefine state as a micro unit within the regionalization and globalization world. Modern liberal interpretation of the democracy has emphasized more open exercise of the political power by the state in their governing process. It may be included powerful institutional set up in the society which was gave more opportunities for the people to participate to the decision making process. In this context, political power of the nation states has to be handed over to subordinated institutional set up which was worked on peripheral of the nation state society.

Especially after Second World War that trends of the world politics also reflected more flexible nature of exercising of power. It can be seen that Uni-polar political system has been transferred to by polar as well as multi-polar nature on practicing of political power in the world politics. Consequences are international system has created number of power blocs from international system to number of regional systems. Lessons of those trends that political power which was concentrated in to center of the nation state has to utilized its authority and power with giving maximum satisfaction of the sectional groups of the society .Therefore it has to exchange practices of political power from center to locality through their democratic institutional net work.

The impotence of this institutional set up has emphasized by the various scholars. Democratic institutions are essence a set of arrangements for organizing political competition, legitimating rulers and ensuring accountable governance (*Sunil Bastian and Robin Lukham 2003*) Most of western democratic traditions have emphasized that functions and nature of the democratic institutions were gave clear signal the nature of democratic establishment and practices any kind of society which as a determination was determined space for the democratic practices and establishment among people. Schumpeter who pioneer scholar has pointed out that one of that tradition's most seminal thinkers, democracy is not an end in itself (but) a mere method that could be discussed rationally like a steam engine or a disinfectant... (Being an) institutional arrangement for arriving at political decisions in which individuals acquire the power to decide by means of a competitive struggle of the people's vote (*Bastian and Lukham 2003*). Especially, in third world countries, in term of democracy that political set up and practices have been changes due to various reasons. There are two type of reasons can be identified on democratization of democracy in such countries. One hand, trends of changing in inter national political and economic background and another is notion dynamic nature of internal politics of nation states.

In term of globalization process that "development" was emphasized for the delivering of social justice in the society. Therefore decision making authority as well as power has to transfer from centre to local politics in nation state. It was encouraged and confirmed by the international trends of economic and social development through their powerful institutional set up like World Bank and IMF and donor agencies. The impact of second point is that people were more aware about their rights and autonomy through globalization process therefore they were claimed a faire social justice through reasonable political set up in their governing system. Therefore nation states had to restructure their power set up towards more favorable to this claimed.

The circumstances are those of globalization, a diverse set of phenomena which include or so it is argued- a hollowing out of nation states. In the sense that certain regularity capacities have been reduced and transferred to institutions operating primarily at global level or local scales (*John Harris, Kristan Stokke and Olle Tornquist 2004*) . Modern state has been transformed its political structure through such various influenced from internally as well as externally. However the terms of de-concentration, decentralization or devolution and power sharing created great debate in the politics of nation states. Consequences are central power of modern state has been transferred to locality through their democratic institutional by using popular participation as a tool for the reestablishing democracy in the local level.

On the other hand, with this transformation process of power politics that concept of participation has enlarged in term of democratic restructure of the nation state. Not only

individual but also organizational participation for the politics was highly accepted by the decentralization or devolution process of political power in the modern state. It was gone beyond boundary of the entire civil society which consisted individuals and associational net work of the social groups in the society. Therefore democracy becomes as a vital and complexity concept in local politics as well as their practices. All the social groups of actors share a conception of the vitalization of democracy (or the establishment of more meaningful alternatives to it) through popular participation in local public spheres (*John Harris, Kristan Stokke and Olle Tornquist 2004*). State centers management and administration process was reflected highly backward nature due to lacking political practices in the society.

Especially, in the third world democracy has been creation and have dominant by the prominent social class called as a 'political elite' in their societies. Party politics as well as decision making process had taken such classes in their hand without obstacles. Elite politics inherently combined with the number of rituals which has influenced for the democratic practices and reality of the relevant societies. The term of family politics was strongly impact with democracy and practices which was emerged as a result of elite politics in most of third world countries. There are did not enough spaces for the ordinary people or civil society organizations to actively participate in to governance activities. Social justice is one of the main necessities of the citizens in modern democratic implications at the society. The term of Social justice has been giving broad meaning of the nature of political composition of the society.

Development is major argument of the process of social justice and democratic establishment of the modern society. Johan Rowels in his book *Theory of Social Justice* has pointed out that broader parameter on social justice which consisted social, economic and political rights of the ordinary citizens in the society. Democratic establishment and enjoying of the social justice is inherent process which political applications at the society. Simultaneously, Political power and authority has been combined with the process of democratization of the social world and delivering justice on Quantitative as well as qualitative enhancement of the social, economic and political rights of the citizens.

Decentralization or devolution of political power and decision making authority are confirmed that equilibrium development process at the society. However, this trend was highly emphasized in modern democratic establishment of the most of thirds world countries. But, handing over of the political power to people through decentralization or devolution was a huge myth under the dominant class structure of those countries. Therefore democratic restructuring of the state or society had taken by the elite class of the society. It was very clearly explained by Marx in his *Theory of Class Domination*.

What Marx had pointed out that in his argument, Class domination embraces three sets of phenomena mutually linked together in a particular way. Marx and Engel's termed them economic, political, and ideological domination. Treating class domination as a certain entity, we can identify these three sets as 'aspects' or 'dimensions' of class domination (*W. Wesolowski 1979*).

According to Marx that whole social process of production and distribution will be over come by such class in the society. Not only but also, they will be a crucial party controlling and protecting of the existing process of production and marinating relationship between the other groups by using state law which interpreting and making themselves. Engel's, pointed out that the organ of political domination by a class is the state. In the word of Engle's, it 'realizes' class domination. The state is that ensemble of people, separated from society, who appear as members or functionaries of particular institutions and so on account of this possess special prerogatives. Their first task is establishment of norms binding upon all citizens of state, the second being the execution of this norms. Each task is as a rule performed by a separate group of people within the state apparatus (*W. Wesolowski 1979: 24*). Politics of the society completely handle by the dominant ideological foundation which has generated by the elite class or hegemonies group of the society. According to Marxism angel of class domination in politics that Communist Manifesto has clearly express the idea,

The ideas of the ruling class are in every epoch the ruling ideas: I e the class which is the ruling material force of society is at the same time its ruling intellectual force. The class which has the means of material production at its disposal has control at the same over the means of mental production, so that thereby, generally speaking, the ideas of those who lack the means of mental production are subject to it. The ruling ideas are nothing more than the ideal expression of the dominant material relations, the dominant material relations grasped as ideas; hence of the relationship which make the one class the ruling one, therefore, the ideas of its dominance (Marx and Engel's, *Manifesto of the Communist Party*, section 2, Proletarians and Communism P 142).

It's clear that Marxist theory on class domination has emphasized ideological domination of the societies have done great role regarding politically control of the social and political activities. Democratic implications of the modern politics are extremely favorable to Marxist theory on class domination. Practices of the democratic rights by the people underpin of such ideological hegemony which enjoy by the elite groups in the society. All kind of conceptual and philosophical or theoretical interpretations of democratic applications has dominant by such hegemonies ideology in the society. Therefore general political implications of the ordinary citizens are not realized in political practices in modern society.

These hegemonies ideology has been dominant institutional set up of the state as well as political activities. Since, it has created socially set up an ideological mechanism among the people for maintain their domination through establishment of formal and acceptable rituals system in the society. Most important determination of the democratic implications in modern world is popular participation in politics. The term of participation has been giving comprehensive idea on democratic practices in the society. The main prediction of the popular participation is creating decisions by attending general mass in to decision making process through participation in to politics.

However, attending to politics has confirmed through actively attending political activities by the people in the society. But, the main argument is weather that people really attending or not such activities. Universal franchise is one of the main qualification as well as determination for the determined democratic participation of the people in the governing activities in the politics. These rights and privilege has been losing from the people due to socio economic and ideological domination by the hegemonies groups in the society. According to Marxism, these dominant groups are resulted of the colonization or imperialism. Theory of class domination on Marxism that economic power cannot be separated from the political power. The bourgeois state is a body representing and safeguarding the interests and the wishes of the capitalist class. In other words, the capitalists who controlled the means of production and exchange are also the politically dominant class (*S.T. Hettige 1984*). However, democracy as a concept universally accepted concrete explanation by the liberal democratic tradition.

According to that Universal franchise is one of the main requirements for the better application of the democracy in a society. But, generalization of politics is a phenomenological approach which is result of the interactions among the people in the society. It was clearly identified by the Max Weber who is pioneer philosopher on scientific inquiry on nature of the society that he saying, the chance of a man or a number of men to realize their own will in a communal action even against the resistance of the others who are participating in the action (*S.T. Hettige 1984*) Further, Localizing democracy means that politics taking by the dominant class in their hands through combined power such economic and politics. Most of third world countries like Sri Lanka have been happening same thing in their democratization process in micro level practices of the democracy. Therefore, lacking of confirmed for the practices of democracy at the micro level are inherently has combined with the structure of the power in local arena. As a universal concept, when the transforming process in to micro or local level it is influentially dominant by the existing power structure of the society. Therefore, when examine of the democracy and realities of the practices that understanding of the social structure of the grass roots is extremely important one.

Most of post-colonial states are experienced common social base which was resulted colonization. Leaderships and authority as well as power were concentrated in to a eminent class which they were advocated for ordinary community on colonial masters. These class was handled entire social system including collecting revenue, administration, maintain law and orders and they were advocated for social requirements on general mass. It was identified as patronage pattern which is becomes a major concept. The term appears with increased frequency in anthropological analysis. Indeed, it has becomes a major concept in the study of peasant societies, somewhat analogous to the concept of the “big man” in certain kinds of chiefdoms, or “fission and fusion” in lineage-type societies (*National Science Foundation (G-1125) 1966*). This patronage pattern social structure was well established in local level societies with creating gap between ordinary people and themselves in post colonial states like Sri Lanka. Therefore most of colonial power has hand over political power to such class.

The pattern did not changed much even after the withdrawal of the alien rulers primarily because effective power was transferred to an indigenious elite who, because of their background and their inevitable closeness to their predecessors, had little in common with the masses of the ex-colonial countries (*S.T Hettige 1984*). Hence, Social structure of rural level was fully under gone in patron – client pattern. The meaning of patron client is kind of relationship between the two parties on interactive dealing system which is important to survival of existing social, economic and political pattern. By patron mean a person who uses his influence to assist and protect some other person, who then becomes his “client”, and in return provides certain services for is person (*Jeremy Boissevain 1966*). On the other hand, in patronage gives clear idea regarding social control and nature of politics in the society. In patronage, the transactor (Patron) has the power to give some benefit which the respondent (client) desires... examples of this would be the improvement of a road near the respondent’s house, or the employment of the respondent (or his relative) in an office over which the (patron) has control. The number and extent of such benefits neutrally vary with the power of the (patron); but even the most influential is unlikely to please everyone who comes to him. He must therefore husband these direct patronage transactions so that they produce linkages with key people who can bring followers with them (*Adrian Mayer 1966*). Universal franchise which is an important measurement of the popular participation that was introduced by the colonial power to not only Sri Lanka but also entire colonized states in the world. This democratic privilege was not realized under such patronage social structure in those counties. Since, 1931 up to now electoral process had been under gone strong controlled by such elite class in Sri Lanka. Look like very keenly can understand that voter candidates relationship has strongly structured on patron client pattern in the micro level politics in Sri Lanka.

These social structure has drawn maintain a distinct between people and ruling party which was mention that dominant class in the society. This unresolved gap and the changes that followed independence formed the ground work for the present day local-level political process in countries like contemporary Sri Lanka (*S.T. Hettige 1984*). Some time, people were act as silence party in electoral process or political activities in the society. Dominant class or patronage hand was done facilitating role at the society which on controlling of the public in political activities. Such patronage structure has built up well established networked with the religious institutions in grass roots. On the other hand they could easily maintain their socio, political hegemony on citizens in the society. However, these patronage systems have done serious damages for the democratic rights of the local level people on their practicing. Such systems have blocked the people thinking, voices and action in term of politics in their day to day practices. Therefore Ultimate consequences is concrete idea of the liberal democracy is not realized in practice on different social economic and ideological contexts in the society. What ever done regards to re-establishment of democracy that institutional arrangement is important core stone of the government policy in the modern state. A more practical problem has to do with the institutional power required to implement reforms.

The underlying assumption of most social policy is that government, acting through state institutions, will be the agent of change, But it is at least arguable that there are economic and socio-cultural sources of social power which are able to resist or modify reforms strategies, or obstruct their implementation (*Benton, Ted and Carib 2001*). In this sense, Manipulation of power will be done great impact with social transformation process in society. Therefore, it is a crucial factor by doing positivist empiricist studies on society. On the other hand power is a prominent guidance fact which is activating social changing process. Michael Foucaults who is pioneer post structuralists has pointed out very clearly it was an ethical question when doing social science research. Foucaults argue that forms of knowledge in human science are indissolubly linked to strategies of power, whereby human subjects (such as the mad, the sexuality deviant, or the criminal) are classified and the subjected to regimes of surveillance and regulation in institutions such as the asylum, clinic and prison (*Benton, Ted and Carib 2001*). But, as a manipulating concept power can't be doing dominant role in the society when the society well known of the reality of the social activities. Therefore, as main actors, communities or citizens of the society can be avoided such manipulate nature through understanding of the social realities. What Jorgen Habermas said in his main argument of critical Theory that public sphere has to do specific role in the society in changing process of social ideology and practices. Further Habermas critics that Foucaults theory on Manipulating of power and he saying for and enlarged and democratic public sphere, in which emanipatory forms off understanding could be effective (*Benton, Ted and Carib 2001*). What structure has structured

in the society that public understanding and empowering is crucial dimension of social changing process. It would be greatly impact with social interactions among people and ultimate consequences is to avoid of social manipulation of dominant ideologies from the social activities. Results of this process are making new trends on re- thinking of or re-establish of democracy in the society.

VI. CONCLUSION

Democracy is a debatable phenomenon in social science research inquiry. As a concept it has been evaluating under the different fluctuating period and conditions in the world. One hand it was a universal concept and has accepted in different context on different interpretations. Conceptual history of democracy is a re -creation history in universal applications. But it has given strong influenced to political activities in the society in the world. Therefore, it has divided different models as well as different interpretations. Reality of the democracy is creating differences between conceptual approach and practical implications in the society.

As a concept it has advocated for people rights including political participation. But it has drawing broad meaning beyond that. Democratic practices mostly claim by the ordinary citizens in the society. Some time it was activating in different dimensions in the same society in among the different social or ethnic groups. As a practical concept it was under gone radical transformation or changes in the world political history.

In the modern context, democracy has been facing number of changing process due to internal or external influences. One of the main trends of this process is divisionalised of the democracy from top to bottom. Popular participation is a most eminent discourse in the modern democratic application. But, people do not have enough spaces for utilize their democratic desire due to social domination by the specific groups in the society. This is most attractive trends of the practicing of democracy in the social activities. It is a universal trend which has been happening in every society in the world. Therefore cannot find out good or bad democracy in term of practicing of democracy. Specific elite or patron domination has been disorder democratic rights of the people and have fully control all over the practices and functions of democratic institutions in day to politics in any kind of society in the world.

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