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DEMOCRACY IN THE DIALECTIC OF TIME

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ABSTRACT

Thousands years ago humans history have proved that the desire of people to live in freedom and to be equal towards the law and the society, has not known any better system, from the one accepted named democracy. Although in front of the demands for even more rights in everyday life, and also for an active decision making by legislative power, executive justice one; the people and the human society of every country presents the continuous need of improvement. In a more general understanding democracy is a form of governing, regime or political system, where the power comes directly from the people through bodies elected of a free vote, where citizens have full freedom and the same rights. The study intends to examine in a deeper point of view, the importance of the basic concepts of society, freedom and democracy.

Keywords: democracy, freedom, compromise, tolerance and dialog.

INTRODUCTION

Abraham Lincoln has defined democracy as “governance of people, by people and for people”, that is basically concentrated in the governance of people, the values of freedom and democracy remain for the human society, as the solar energy for the universe. In that sense, we would assert that all the social-political systems absolutely need to pass in the “radioscopy” of demanded standards of people for freedom and democracy of people who differ from each other from the degree of their possession. As any other vital phenomenon, freedom and democracy also has to face their eternal “enemies”: thirsty for ruling, social inequalities, the cultural and economical differences and other inequalities, that Jean-Jacques Rousseau cites in his entitled book “[Discourse on Inequality](#)”: *Such is the beginning of the society and the laws, that gave new obstacles to the weak and new power to the wealthy, ruined once for all the natural freedom, established in an eternal way, the law of property and inequality, from a violent and brave acquisition, gained an irrevocable right, and for the sake of the benefit of any ambitious person, at the end subordinated all human kind to labor, slavery and misery.*”¹

The level and the existence of the degree of freedom and democracy are not attributes of an individual, even if he plays a significant role in the history of a nation, but they are acts of the participation of citizens, who play an irreplaceable role in the construction and protection of their basic values. In short words, democracy remains the implementation and the incarnation of freedom in the democratic life of a nation. Based on these two main pillars of society, political systems of power are raised, respectively: executive, legislative and judicial. In the following paper will be explained in details the need and the necessity for freedom and democracy.

DEMOCRACY AND ITS HISTORICAL PERSPECTIVE

In the historical period when the term “democracy” was conceived, the people who were concerned, were the people of a Greek polis, a small community closely related that acted as

a decision making collective body. But as larger the polity was, the less the concept of people can indicate a concrete community and the more it indicates a juridical function or at least a concept is conformed to a predetermined line.

With the term “people” today, we understand a very scattered and autonomous society. The etymological definition of the word democracy is very easy: democracy is the rule or the power of people. From the other hand, searching for the first meaning of a word is only the first step of a research. This is particularly true when democracy is concerned, because it can easy be demonstrated that the premise “democracy is the rule of the people” includes even “the majority”, but also the poor strata.

However, in essence the practice and the content of the term “democracy” has to do with the values, virtues and practices of its implementation, the etymology of the word democracy derives from the word demos-people, and from the other word kratos-rule, power. That is the rule of people. Democracy as the power of people is an ancient ideal and with a long historical timeline. Meanwhile, the principals and the values that constitute the foundation of modern institutions that accompany it, as political freedom, general voting, political pluralism and the representative assembly are not established just before 2-3 centuries. Not only from the definition of Lincoln, over democracy as “a governance of people, by people and for people”, but also from the precious heritage of thousands of years over democracy, and from the concepts of today contemporary thinkers and scholars, the main elements from which it is comprised emerges, not only as a concept or formulation with philosophical, political or juridical content, but what is more important, even as a real and functional system.

Through all the history of mankind, different rulers have played with the meaning that they have given to democracy in order to cover with a deceiver dressing their totalitarian regimes and dictatorships, and also in order to deceive and gain the support of people, in a time when they themselves were in control of things, using the tools of violence, every cell of the everyday life of their country violating in the most abusive way its main principles. Something particular in the field of viewpoints about democracy present those of the Italian philosopher Machiavelli, that didn't support democracy. He was in favor of the republic, where the authority of the sovereign belonged to some clerks and judges, to some talented and courageous people, who didn't have this power, nor inherited neither won by intrigues or violence, but this authority has to be gained from the free voting of their fellow citizens. Between these superior man and people, the laws are raised, laws that are a prediction of freedom. In a republic, people ought to have the possibility to express freely their will and every state has to give to people the tools in order to express, so that people show their ambitions. There is just one alternative: people will live under violence and tyranny or under a republic in the rule of the law.

A political system is named democracy when the majority or a big number of people have human freedom and the right to vote. Even though the words freedom and democracy recall us the principal of the action of communicating vessels and have an organic relation between them, they are not synonyms of each-other. This is because the structure of democracy includes not just the system of ideal and inherited concepts that are grown rich in the vital laboratory of the lives of people, but also from the way of practicing them. The most widespread form of democracy in our days is the representative democracy, the people choose the leaders of the political life, who drafts the laws and executes the social-economical programs of the country. In conditions of a modern society, democracy

incarnates different features from the one realized in the society of Athens, preserving the characteristics of a representative and plural democracy, which is based on the concept of nationality. The essential difference with the direct democracy is the fact that, the political decisions are taken by the representative instruments and only in some special cases from people, such is the case of referendums. But, although there is a need for change and perfection of democracy, we cannot hide the fact that, its basic foundation is the demand to realize representativeness and protection of interests of people, even in the conditions when the elected exercise the power in the name of people.

Therefore, democracy is the system that guarantees and harmonizes the duties and the rights of the individual with those of the society. The rights constitute the most foundational and constructive elements. In front of the demand for more rights in the everyday life, and also for a more active and decision taking participation in legislative organs, governance and juridical system, the human society of every country speaks about the need of their sustainable improvement.

FREEDOM AS OXYGEN OF DEMOCRACY

As far as the role and relation that people and society have with freedom as concerned, as a concept, and how much they benefit from its power in the everyday life, in every historical era, different thoughts have emerged. Freedom, as a natural right is the essence of thinking according to the intellectual convictions and free will. The concept of freedom makes the essential indicator of development of a society and its citizens in relation with the limitations in front of all powers: legislative, executive and juridical. The concept of freedom according to the German philosopher, Nietzsche, enriches and makes deeper and extends its borders.

Freedom is the will that makes you responsible in relation with yourself that has as a feature to make you distant and to individualize you from the influences of the others for a unique independence of thinking about the existence.

In a more practical sense, freedom is nothing else than the desire to fulfill or realize our needs and our desires, in relation with the possibilities and the reality that we live in. Rousseau believed that a good governing has to have as an essential objective the freedom of its citizens. That why, according to him, the best way of governing in a modern society is the one that affirms the individual freedom of all citizens, with the natural limitations in a civil society. Rousseau also concluded that: *“As far as the right of property and laws exist, people can never be totally free in the modern society.”*² However he strongly believed in the existence of some principles of governing which, if applicable, may guarantee, for the member of society a level of freedom that at list comes close with the freedom people have in the state of nature. In his philosophical works, Rousseau describes the necessary principles that have to be applied from the social institutions, in top of which he assigned the preservation of natural “freedom.” That’s why he emphasized: *“To give up from the individual freedom means to give up from the individual characteristic, as a person, from the right of human nature, until his obligations.”*³

But meanwhile, he linked his concepts about freedom and democracy inseparable with the establishment of the legalistic state, means state of law, that is above all, result of the general will, where the general will, is also the will of the sovereign, of people. Witnessing an appreciation for law as a holy value, Rousseau would expand this appreciation in general for all the power of law, the forbiddance of its functioning; he only justifies things when the word comes to save the homeland. In this case the public security is completed with a special

act.

Politicians of ancient times, Rousseau said, always spoke about moral and virtues, while these now only speak about trade and money. Rousseau finds that many of these ideas such as property, law and moral inequality that have been imported to mankind, doesn't really have the basis in nature of man. The most important characteristic of the state of nature is that people have the physical full freedom and feel free to do basically, the things that they want. The state of nature also bears the obstacle that human beings haven't yet discovered their rationality or their moral. Rousseau alternates the advantages and disadvantages of the state of nature, but generally he estimates it for the physical freedom that it guarantees to people, permitting them to be free from the binding influence of state or society.

Rousseau conditioned his vision for a democratic society with the demand: "Let us find a form of socialization that bears and preserves, utilizing all the joint forces, the person and the wealth of each member, society in which, everyone, being together with all the others, obeying just to himself and remaining as free as before". Having the concept of democracy as a common value and the value of all, in Rousseau's concept, the limited power means limiting the freedom of all, because to limit power means to limit all people in the name of something meaningless. All the rights of individuals are guaranteed from the fact that they are part of decision making, but above all they are guaranteed from the existence of the general will, which aiming the common good necessarily aims even the freedom of everyone and this is the main condition of common good. However, the concept of freedom in a democratic society is defined as a right that allows what confirmed laws from society and the organs elected by people. In that sense, we conclude that a nation is free, when it is governed from the laws that people themselves have decided.

CONCLUSIONS

Even though democracy has passed essential changes, it still has the appreciation that, it represents the need of people to be governed, although it doesn't have the governing capabilities, that's why people choose the representatives of parties or political groups in the leading lawmaking instruments. Having a quick glance to the ancient concepts over democracy and the regimes implemented in the nation – states of ancient Greece, one can easily notice the fundamental changes that it has passed including form and content. Today democracy is enriched, reshaped in accordance with the demands of time and nations themselves.

The term democracy is today used to characterize political relations in a certain society, but also to judge and define the form of governing, the characteristics of a political system etc. Thus, the concept of democracy is raised over the principal that people in general are the basis, the foundation over which all political life of society is raised. They are the only source of power, while their interests and their wellbeing is the final goal of governing. In democracy, the political power becomes legal only when it has as a source the people. Power may proceed from the free will of people as one, where every individual is free to make the political choices that he is interested in. Thus, freedom is the necessary condition of the concept of democracy. From this point of view, democracy may be defined as a system of ideas, practices and ways of acting that lead to the institutionalization of freedom.

Democracy includes the rule of majority and the respect of minority for the fact that they are both part of the population and for this reason they have to be treated equally. From this

viewpoint, democracy is seen as the pattern of the political organization that ensures the rule of majority and respects the minority, making also space for the free competition of the political alternatives. Also, democracy is that pattern of the political organization that enables the political competition for the different alternatives of the economic development that ensures the free initiative and the private property. However, the worldwide experiences witness that democracy remains the best governing system that has its source from people and serves people.

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