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Basic Principles of Democracy

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Abstract

Democracy, over its long and eventful history, has gradually evolved into its current shape via the adoption of a variety of practices by a wide range of nations. Direct democracy was the form of democracy that was used throughout the time of classical Greece. Direct democracy meant that choices were made by attending public assemblies. In contemporary democracies, on the other hand, choices are made indirectly by the people through the election of their representatives. A democracy is a form of government in which all people are granted equal rights, the rule of law is respected, and the protection of human rights is a priority. Nonetheless, the socio-economic, political, and legal frameworks of various nations all have an impact on the ways in which democratic processes are carried out. In certain nations, democracy is practiced on a more robust foundation, whereas in others, the democratic process is only permitted in certain contexts. The modern application of democracy as we know it today is the product of a

lengthy historical process that began a long time ago. There are a lot of complaints floating around regarding the present condition of democracy and the shortcomings it has. It is essential that democratic institutions be founded on guiding principles that ensure their continued viability and effectiveness. Because these principles serve as the foundation of a democratic system and dictate the way a democratic government will function inside a given nation, they are essential to democracy. These principles include, but are not limited to, the principle of election, the principle of popular sovereignty, pluralism, the rule of law, fundamental rights and freedoms, and the principle of the election. These principles serve as the foundation for a democratic order and make it possible for a democratic society's management practices to be molded in accordance with the requirements of the populace. For this reason, it is essential to keep in mind and act in accordance with these principles to safeguard a democratic system.

Introduction

Democracy is a political system that is molded by the participation of the people and refers to the concept of "government by the people." In different countries and at different times throughout its history, democracy has been practiced in a variety of different ways. However, at its core, democracy is predicated on the idea that decisions should be made through the intermediary of representatives who have been elected by the general populace. It is founded on principles like as democracy, respect for human rights, preservation of liberties, pluralism, fairness, and the rule of law. These are the pillars around which it is constructed. A democracy is a form of government in which all people have an equal voice in political decision-making and where everyone's involvement is given equal weight.

The notion of the sovereignty of the people is the element of democracy that is the most basic. In other words, the participation of the people in the management process, whether it be direct or indirect participation, is assured, and the opinions of the people are taken

into consideration throughout the decision-making processes. Additional essential characteristics of democracies include holding elections on a consistent basis that are open to all citizens, the existence of a robust political party system, unrestricted press freedom, judicial autonomy, and public accountability.

There are several forms that democracy may take. Some nations follow the model of parliamentary democracy, but others opt for alternative forms of governance, such as a presidential or semi-presidential system. parliamentary democracy is a kind of representative democracy. Nonetheless, a system in which the people engage, take an active part in the management process, and have a say in the management process is essential to the functioning of all democracies.

Method/ Working Methods

Participation of the populace and heeding their input during decision-making are essential components of democratic governance. Consequently, elections, freedom of expression, freedom of the press, freedom of assembly, independent judiciary, and the rule of law are the most essential components of a democracy. Democracy is responsible for a wide range of beneficial outcomes, including the defense of fundamental civil and political liberties, the promotion of social fairness, the maintenance of social order, and the safeguarding of human rights. On the other hand, putting democracy into practice may be challenging, and it is essential to remain committed to the principles that always underpin democratic governance.

Definition of the Concept of Democracy and Its Different Meanings

The term "democracy" comes from the Greek term's "demos" (meaning "people") and "kratein," which means "rule" (to exercise power). Demos is a Greek term that may be used to signify "complete citizenship." On the other hand, the word kratein can be translated as "to rule" or "to dominate." Hence, democracy refers to a kind of government in which the people rule. Democracy was a political system that was initially used in ancient Greece, namely in the city of Athens. Here, a system of governance was put into place in which every person had an equal opportunity to vote and participate in the operations of the state. On the other hand, participation and representation were not as

widespread under this system as they are under modern democracies (Akkoc, 2014, page 34).

The most fundamental definition of democracy is a type of governance in which the people rule themselves. Under this kind of administration, decisions and policies are formulated and carried out by representatives who are chosen by the general populace. In a democracy, citizens are encouraged to take part in the political process, free elections are held, and an emphasis is placed on the defense of citizens' constitutionally protected rights and liberties. In a society that is democratic, the voice and will of the people are prioritized, and the authority of the state is derived from the people. There are a great number of distinct varieties of democracy, and every nation is free to develop its own unique democratic system (Aktan, 2016).

According to Aristotle, democracy is an anomaly in comparison to the polity, which he considers to be the most ideal political arrangement for the polis. According to Aristotle, democracy is a system that looks out for the best interests of those who are less fortunate. It is also a framework in which individuals are not treated equally; some citizens have a smaller voice than others owing to factors such as their level of education and income. Yet, the idea of contemporary democracy as it is understood now has a normative approach, which Aristotle did not include in his formulation of the term. The primary goal of modern democracies is to protect the rights of the people to exercise their sovereignty, participate in government, and hold power in the hands of their fellow citizens. As a result, one definition of democracy in the contemporary era is "the governance of the people" (Arslan, 2013).

It is common practice to cite President Lincoln's speech from 1864, in which he describes democracy as "a political system in which the people are governed by the people and for the people." This is an alternative definition of democracy. According to this interpretation, democracy is a form of government in which the elected representatives of the people carry out their duties in accordance with the desires of the populace (Iba , 2008, p. 81).

The history of democracy is the history of a fight to fulfill the ideal of a society in which people are ruled freely and fairly. This ideal society would be characterized by free and

fair elections. This ideal originates from the want to exist in a society in which all people are afforded the same legal protections and social chances. The elimination of socioeconomic inequities among individuals is one of the primary focuses of the democratic political system. Ancient Greece is often regarded as the birthplace of democracy. ("Limits of Greek Democracy") During that historical period, the right to vote was restricted to only a subset of the population: male citizens. But, as time has passed, democratic movements and reforms have attempted to engage a more extensive population. These fights intended to do away with disparities based on class, gender, ethnicity, and any other social roots that existed at the time.

Findings

In the course of the history of democracy, significant events have taken place at various times and in a variety of nations. For instance, throughout the 19th century in the United States, people of African descent struggled for the right to vote. At the same time, there were significant battles fought for the right of women to vote. Throughout Europe, democratic movements and reforms enabled widespread involvement in nations with restricted suffrage. This was accomplished via many means. In addition, with the dissolution of the Soviet Union, several eastern European nations began the process of democratic transformation. The fight for social equality and justice may be seen as the driving force behind the development of democracies throughout history. But we have not yet triumphed over this obstacle. Existence of socioeconomic differences and inequality persists in a great number of countries. According to Dinckol (2017, page 751), democratic ideals and values are regarded as an essential instrument in the struggle to achieve a social structure that is more equitable and egalitarian.

The historical growth of the idea of democracy, whose conceptual explanation we have provided above with many elements, has resulted in the emergence of a great number of varied varieties. A method known as direct democracy, which originated in ancient Greece, was one that placed a strong emphasis on the significance of individual rights and equality. Yet, only very small city-states could function well with such a framework as their governing structure. The medieval period in Europe was characterized by the prevalence of authoritarian types of governance, such as feudalism and monarchy. Yet beginning in the Renaissance and continuing through the Enlightenment, a renewed focus

was placed on the rights and liberties of the individual. Following the revolutions that took place in France in the early 19th century and the United States of America in the late 18th century, representative democracies came into being in both countries. The people can choose who will represent them in this government, giving them a voice in the decision-making process. Throughout the 19th century, the principles of social justice and equality gave rise to the concept of social democracy. Under the framework of this system, the state made efforts to preserve representative democracy even as it pursued the goal of improving the residents' standard of living through the implementation of various social policies. Democracy in its most representational form is now practiced in most parts of the world. Yet, there are significant differences across countries, and democracy may not have completely developed in certain countries yet. Variations of democracy may be found around the globe (Demir, 2010, pp. 597-598).

Types of Democracy Developed in the Historical Process

The idea of democracy has developed over time into several distinct sorts and models, each of which is suited to a particular set of historical, political, economic, and cultural circumstances. According to Sitembolükbaş (2010), each of these varieties of democracy has its own unique approach to the definition of democracy as well as its own unique set of procedures and institutions for carrying out democratic activities.

- **Direct Democracy** : A system in which choices may be made directly by the populace is known as direct democracy. Through voting, the whole population is given the opportunity to directly exercise the legislative, executive, and judicial powers that are rightfully theirs. Because of this, direct democracy is also sometimes referred to as "people's democracy." On the other hand, direct democracy is not very common in modern times. Due of the size and diversity of the population, it is not feasible for the people to vote directly on every issue that arises. As a result, representative democracy is integrated into the procedure of decision-making by means of the representatives that are chosen by the general populace (Benhabib , 1999).

- **Representative democracy:** A representative democracy is a kind of democracy that allows the people to have a voice in the administration through elected representatives in situations when it is not possible for the people to directly

participate in the government. In this system, elected representatives are vested with the authority to both protect the interests of their constituents and manage the day-to-day operations of the government.

- **Liberal democracy:** A political system that combines elements of liberalism and democracy is known as liberal democracy. Protecting the rights and liberties of individuals is one of the fundamental principles upheld by this political system. There are free elections in liberal democracies, in which individuals are free to pick as they choose, political parties and candidates are free to run their election campaigns however they please, and there is freedom for all forms of communication. It is a political structure in which the will of the people is used to determine both the representatives and the government. At the same time, liberal democracies place a premium on institutions such as the rule of law, the independence of the judiciary, and free media (Ar, 2004).

- **Deliberative democracy:** It is a form of democracy in which the talking and negotiating that goes on between the various social groupings is the most important aspect. In these kinds of democracies, political choices may be determined not just by elected officials, but also through discussions in which individuals take part and contribute their perspectives. It is essential for the functioning of a deliberative democracy that people have equitable representation among the many social groups to which they belong and that they take part in the decision-making process (Aktan, 2016).

Basic Principles of Democracy

The democratic principles that guide how a democratic government should operate in each nation are of the utmost significance because they provide the foundation for democratic order and provide the parameters for democratic rule. The following values and beliefs provide the fundamental underpinnings of democracy:

- **The Principle of Popular Sovereignty** : The idea that the will of the people should always be prioritized is central to democratic theory. According to this guiding concept, the people are the source of power, and the will of the people is regarded as the highest authority in the process of running the state. To put it another way, for democracies to function well, it is necessary for the general

populace to exercise direct or indirect control over the government. This concept states that representatives chosen by the public should act in the name of the people and in the interests of the people when they are carrying out their duties. The idea that the people have the right to make decisions for themselves is fundamental to the participative and effective operation of democratic systems (Cohen, 1999).

- **Principle of Pluralism:** One of the essential tenets of democracy is called pluralism, and it encourages equal representation and involvement in political life for those whose ideas, beliefs, and values are distinct from those of the majority. According to this guiding concept, it is natural for a society to have a variety of social groupings, minorities, and political perspectives; furthermore, it is imperative that all these components be well represented. The concept of pluralism encompasses a wide range of ideas and concepts, including the diversity of political involvement, the equal acceptance of individuals whose beliefs and values are distinct from one another, and the free expression of a variety of perspectives within a democratic society. According to Selcuk (1999), the goal of a democratic society is to allow for the free expression of differences while also allowing for the peaceful coexistence of such differences.

- **Election and Representation Principle:** The democratic concepts of election and representation are both extremely vital. The people can choose their government through the process of elections. The government is guided, and decisions are made on behalf of the people by representatives who are chosen by the people through voting. The idea that citizens in a democracy should exercise their political power through their elected representatives rather than by exercising direct control over the government is known as the concept of representation. The desires of the people must be taken into consideration while making decisions, and representatives are obligated to act in their constituents' best interests. On the other hand, representatives are elected in elections that are often held at predetermined intervals throughout the term of their office. The idea that people should be able to vote for their representatives and have a say in how their government is run is fundamental to the operation of democracies and guarantees

that citizens are involved in policymaking. Yet, the true significance of this concept is shown when certain criteria are met. These factors include the creation of a neutral and open atmosphere throughout the election process and the supervision of the elections by a body that is not affiliated with any political party (Habermas , 2002).

- **The Principle of Justice and Equality:** One of the fundamental tenets of democracy is the pursuit of justice and equality for everyone. This concept stipulates that all individuals must be treated equally before the law and that all individuals must have their rights safeguarded. The rule of law, the independence of the judicial system, the battle against injustice, the protection of human rights by the criminal justice system, and the equitable treatment of persons are all necessary components of justice. Equality, on the other hand, refers to the safeguarding of the social, economic, and political rights of individuals, the elimination of all forms of discrimination, and the promotion of equal access to opportunities for all people. Everyone, regardless of gender, ethnicity, language, religious affiliation, sexual orientation, age, or any other distinguishing feature, should be accorded the same degree of respect and opportunity in a society based on democratic principles. According to Ozbudun (1989), on pages 47 and 48, the principle of fairness and equality is critical to the achievement of social justice and is required for the continuation of democratic institutions.

- **Principle of Fundamental Rights and Freedoms:** One of the basic principles of Protection and guaranteeing of fundamental rights and liberties are essential aspects of democracy. Individuals in democratic countries are not allowed to exercise their freedom without having these rights guaranteed to them. Among these rights are the following (Sartori, 1993):

  a) Freedom of thought, belief, and expression: The right of individuals to express their thoughts freely and to freely adopt their beliefs and ideas.

  b) Freedom of the press: The freedom necessary for the press to work freely and for the news to be published accurately and impartially.

  c) Freedom of assembly and association: The right of individuals to collectively defend their ideas and organize.

d) Property right: Protection of private property rights of individuals.

e) The right to education: The right of individuals to receive education and the right to equal access to educational opportunities.

f) Right to health: The right of individuals to access health services.

g) Justice and the rule of law: The right of all individuals to a fair trial within the framework of the principle of equality of law.

h) Freedom to elect and be elected: The right of individuals to elect and be elected their political representatives.

- **Rule of Law:** The concept of the "rule of law" denotes that the actions of the state are carried out in accordance with the stipulations of the law and that no authority or individual is placed above the law. This concept states that everyone is accorded the same level of respect before the law, and that the laws of the law are binding on all individuals. It is required for the state to behave in accordance with the rules of the law, and it is also necessary for the institutions and individuals responsible for the implementation of the laws to behave in accordance with the legal standards. This notion is vital to upholding the rule of law in democratic societies and contributing to the maintenance of justice in those societies.

- **Principle of Responsibility:** One of the cornerstones of democracy is the concept of personal responsibility, which entails holding those in positions of authority responsible. In democracies, leaders and representatives who have been elected by the people have a responsibility to look out for the people's best interests and are answerable to them. This obligation is satisfied by carrying out several acts, including but not limited to making election promises, satisfying the needs and expectations of the people, making decisions in an open and honest way, equitably distributing resources, and combating abuse and corruption. In addition, taking responsibility helps the general people have more faith in their elected officials and representatives, which is essential to maintaining democracy over the long term.

Means that the people govern themselves and are involved in the decision-making process. The basic principles of democracy include popular sovereignty, pluralism, election and representation, justice and equality, fundamental rights and freedoms,

rule of law and responsibility. These principles play a critical role in the functioning and preservation of democracy.

Argument

Introducing ideas into public debate and discussion cannot necessitate an effort to go beyond articulating them; similarly, attempting to impose prescriptions or requirements of one's own point of view on other individuals is not permissible. Instead, the concepts that are being discussed should be the primary focal point of both the debate and the discussion itself. I am obligated to respect the fact that you are dedicated to a specific faith since I am a citizen with the same rights as you. Yet, it is not at all essential for me to accept the content of your religion (even if it is shared by the majority) or view it as sacrosanct in the same way that you do. None of these things are required of me. This might be since I have a view that is contrary to yours or that I hold no belief at all; in either case, I believe that all these possibilities deserve equal protection. It is possible that the religion you practice holds a special place in your heart, but for someone else, the same may be said of their faith. Because of the values that you hold, no one has the right to make fun of you or physically injure you, but no one is compelled to share your beliefs, and no one is bound to obey the standards that they set. Your own personal belief can act as a compass in your own universe, whether you hold it alone or share it with others; yet the beliefs you hold are of little relevance to anybody other than yourself. If you want to be successful in public talks with other people, you need to be able to persuade them by logic and reasoning rather than by threatening them, intimidating them, or creating sacrosanct red lines that must not be crossed.

In India, a society whose social milieu is equally split by its multicultural variety and inter-religious animosity, religion has frequently formed the bone of socio-political conflict. This has happened on several occasions. Notwithstanding the fact that the word "secular" was not incorporated in the Indian Constitution until the Constitution (42nd Amendment) Act was approved in 1976, the idea of secularism in respect to the legal system has been prevalent in India since when the nation was still under colonial administration.

According to Chandrachud's argument (2020, xviii), secularism was "forced on a population captured by the colonial power." Chandrachud is discussing the region known as the Indian subcontinent. When India first gained its independence, one of the first things it did was make the deliberate choice to break away from the traditional secular model of the West. This conclusion was arrived at after considering the specific social traits and political history of the nation (Munshi 1967, 309). Instead, India has evolved its very own unique brand of secularism, which can be traced back to the foundation of its written constitution (Constitution of India 1950, Articles 25–30), as well as subsequent laws and judicial rulings (Padhy 2004, 5027). Bhargava 2006, 20). It is generally agreed upon that the coming together of socioeconomic realities, constitutional goals, and the whims of time all had a part in the development of this brand. [Citation needed] [Citation needed] On the other hand, this so-called "unique" idea (Pantham 1997, 523–525) has been open to several different interpretations from the academic community. It is impossible to deny that its secularism is a form of secularism that tries to fulfill the one-of-a-kind criteria of the democracy that is the largest in the world. This truth cannot be overlooked, regardless of how one chooses to analyze it. On the other side, a global requirement has pushed the already troubled relationship between state and religion into uncharted terrain. This new region is unknown.

Even the realm of religion has not been able to recover from the aftermath of the recent coronavirus outbreak that was revealed. The number of social distancing restrictions and lockdowns has grown, which has led to an increase in the state's control over religious life (Kraveltovi and Ozyürek 2020). These regulations and lockdowns have been the foundation for measures by government agencies to manage contagion. These prohibitions and lockdowns have evolved into the primary tool that government agencies use in their efforts to exert control over transmission. It is unquestionable that the rising control of the state over religion looks strange considering the increasing opportunity for the state to govern many sectors of public life due to the epidemic. The actuality of the epidemic is the root cause of this situation. On the other hand, this is an interesting divergence from the specific attention that is dedicated to religion due to the unique social and cultural significance that it holds inside the framework of India's constitutional system. Notwithstanding this, the state has kept what Bhargava (2006) refers to as "a

principled distance" from religious institutions up to this point. Such civil rights have, throughout history, been the focus of intense conflict between the state and the people who live in it. Since then, the writers have assembled a collection of replies received by the state and its authorities to the challenge posed by the new coronavirus pandemic. These comments pertain to the religious lives of citizens of the state, thus the authors felt it was important to include them.

The pandemic caused by COVID-19 is the first major problem affecting public health in the history of the world. This is since the pandemic reflects a circumstance in which the state is obliged to restrict the individual freedoms of its citizens. Because of this, there is a possibility for conflict to arise between the regulatory responsibilities of the state and the right guaranteed by the Constitution for individuals to exercise their faith.

Considering the COVID-19 epidemic, it is vital to investigate of the steps the state has made in relation to religious practices.

The idea of secularism is not only stated in the articles, but it is also discussed in other parts of the Constitution, such as citizenship, the legislative process, and so on. In addition to that, it has been brought up in conversations on various aspects of it (Jha 2002, 3176). Even though they have a significant amount of importance in the academic world, we will not be able to touch on them here since we want to make this conversation as brief as possible.

The problem of defining secularism is one that is laden with challenges and is difficult to accomplish. The idea that secularism relates to the practice of governments and other institutions of governments to separate concerns of religion from those of the state is a prevalent misunderstanding. This too simplistic definition of secularism fails to do credit to the depth and complexity of the notion.

Does the rejection of religion fall within the scope of secularism? Is all this required for the simple separation of church and state?

Do you think it is possible for a person to be completely godless and secular at the same time?

A person denies the existence of religion , is it possible to live a life completely freed from the rulings influenced by religion?

When it comes to attempting to define what secularism is, there are a great deal of questions that can be posed. Because on the one hand, secularism arises as the notion of denying religion, and on the other hand, secularism also appears as the idea of tolerance and peaceful coexistence, defining the term "secularism" has become a tough problem. As a result, giving a clear definition of the term "secularism" has developed into a challenging endeavor. The initial recommendation is to try to do away with the idea of god altogether. The first school of thinking seeks to broaden the definition of secularism to the point where there is no place for any kind of supernatural force, but the second school of thought does not exclude the possibility that gods may exist in our world. Because of this, the goal of this notion is to describe secularism in a way that believes in the construction of a state of peaceful and mutual coexistence among members of a variety of religions that are present within a same society. Both ideas are completely antithetical to one another; but, in the world we live in today, these ideas are being practiced concurrently in various regions of the world.

The task of defining secularism is made more challenging for philosophers and academics precisely because it is so difficult to describe. According to Heng and Ten (2010), perspective secularism is a substitute for the religious viewpoint in the sense that it does not locate God's role in the worldview. In this sense, perspective secularism is an alternative to the religious perspective. On the other side, other academics, like as Liew, believe that the notion of state secularism is one that does not seek to destroy religion but rather confines the range and application of the application. It is true that the secularist point of view is antagonistic toward religion; however, it is also an alternative to religious views in the sense that there is no room in the worldview for the God of traditional beliefs or the afterlife. This makes the secularist point of view an alternative to religious views. The secular viewpoint holds the belief that it is superior to all religious perspectives, which are destined to become extinct soon. On the other side, the state secularist perspective is an alternate viewpoint that emphasizes the proper functions of the state as well as its bounds. Its objective is not to do away with religion but rather to restrict its

area of influence and activities in several different ways and for several different reasons (Heng & Ten, 2010).

The French philosopher August Comte refers to this notion as "perspective secularism," and it may be found in his philosophical work titled "The Religion of Humanity." He put a significant amount of importance on the formation of a particular kind of society in which God and other supernatural powers did not play any role. "While there are a few distinct varieties of deism, they all contribute to the continuation of the idea of God by reducing religious practice to a more generic kind of religiosity. Comte argues for the reverse, which is that a religion is acceptable even if its adherents do not believe in God or supernatural occurrences. (Bourdeau , 2008) John Stuart Mill, a prominent British philosopher, is credited with the development of the doctrine that is now known as the Religion of Humanity. He went on to emphasize that there is no requirement to have faith in any supernatural occurrences. Mill was elucidating the concept at the time.

In addition to the fact that the act of serving and honoring Humanity should be recognized as the religion of humanity, he argues that the monstrous trend in supernatural religion is an obstacle not only to the growth of our intellectual nature, but also to the development of our moral character. The progress of humanity should be its primary focus, and in addition to this, he believes that the act of serving and honoring Humanity should be recognized as the religion of humanity. He contends that a significant portion of the apparent social benefit of religion is derived not from the doctrine and theology of the religion, but rather from the brainwashing of the general population. The moral code that took allies into consideration, as well as the influence of public opinion which was regulated by those rules. It is possible that believing in a supernatural force had a valuable function in the past when it came to preserving this norm, but that time has passed, and now believing in such a power is not only unnecessary but also potentially dangerous (Wilson, 2002). In "A Letter About Tolerance," which is one of his most influential works, the influential English philosopher John Locke from the seventeenth century also gives a concept of secularism; yet this position contrasts with the ideas that were offered earlier. As someone who is convinced of the reality of gods and other forms of supernatural power, he is sympathetic to the concept that many interpretations of religious

doctrine ought to be acknowledged. "It is shocking that people are unable to see it clearly in order to reason and perceive clearly that it is so biblical to tolerate people who disagree with us on matters of religion," said one person. "It seems appalling that people fail to see it clearly to reason and perceive clearly that it is so biblical to tolerate people who disagree with (Locke, 1689). Around that time, when rulers all throughout Europe were coercing all their subjects into converting to Christianity, he penned the letter. The rulers even resorted to the use of force to coerce their citizens into praying to Jesus and performing the necessary ceremonies that were mandated by the church. During this important moment, Locke spoke out against the authorities to urge them not to impose a specific religion on every resident in their region. Locke's words were taken to heart and the rulers did not follow Locke's advice. He did this because, if the rulers did so, they would very certainly force the incorrect faith on the people living in the territories that they governed over. This motivated him to act. The leaders of the day took Locke's advice very seriously.

Conclusion

By ensuring the participation of the people through their representatives and participation in the decision-making process, democracy, and its principles, along with the administration, increase the legitimacy and effectiveness of the administration. This is accomplished by ensuring that the people have a voice in the decision-making process. A management model in which the people have equal rights, the rule of law, and justice are protected is also important in terms of protecting human rights and ensuring social peace. This is because equal rights, the rule of law, and justice all contribute to an environment in which people feel safe and secure.

The participation of the people in the management process ensures that a variety of perspectives are heard and that the decision-making process is balanced. Democratic governments are more sensitive to the needs and demands of the people and ensuring the participation of the people in the management process ensures that different views are heard. In turn, this helps to make better judgments, which in turn makes the public more satisfied and increases the level of social harmony.

Democratic governments are those that not only uphold the rule of law but also foster an atmosphere in which individuals are afforded the same legal protections. This, in turn, contributes to the protection of human rights and the building of a society that is just.

By assuring the participation of the people and their involvement in the decision-making process, you may help safeguard social harmony and justice. In addition to this, it permits better judgments and a more appropriate reaction to the requirements imposed by society.

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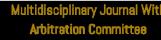Benhabib , S. (1999). Towards a Deliberative Model of Democratic Legitimacy: Democracy and Difference - Opening the Limits of Political Order to Discussion. Translation : Zeynep Gürata and Cem Gürsel. Wald Publications. Istanbul.

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