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FROM CONFLICT TO HARMONY—REFLECTION OF TWO DIMENSIONS OF POLITICAL DEMOCRACY

Abstract:

Democracy means everyone is equal to exercise their rights and comply with their duty. the premise of it is everyone is equal this is also the nature of democracy and the connotation of democracy ideal.

However, the result of people rule always runs counter to the pre-configured ends. And we couldn't get the true equal easily in reality. There is a great gap between DID and democratic reality.

Democracy has two dimensions, one is democratic institution (DIN) and the other is democratic ideal (DID). These two dimensions have been in conflict since the emergence of democracy in human history. The confliction will lead to the deviation of the purpose we want to get when to manage the society according to the democratic method. This article reflects the connotation of democratic ideal in the view of constructing people's real relationship. It points out the hazard to break up DIN and DID and to seek a new accommodation with both of them.

Keywords:

Democratic institution(DIN) □Democratic ideal(DID), Conflict, Harmony

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Democracy has two dimensions, one is democratic institution (DIN) and the other is democratic ideal (DID). These two dimensions have been in conflict since the emergence of democracy in human history. The confliction will lead to the deviation of the purpose we want to get when to manage the society according to the democratic method. This article reflects the reason of the confliction and try to find a new accommodation with them

1.The Connotation of Democracy ideal.

Democracy means everyone is equal to exercise their rights and comply with their duty. This word derived from the Greek δημοκρατία (dēmokratía), demos means people, kratein means rule.¹ So literally democracy means people rule the society where they live , the premise of it is everyone is equal this is also the nature of democracy and the connotation of democracy ideal.

However, the result of people rule always runs counter to the pre-configured ends. And we couldn't get the true equal easily in reality. There is a great gap between DID and democratic reality.

Our question is how to keep equal to everyone? Obviously, we can **rely** on democratic institutions to sort it out. However, this road is too long and too hard to pave up.

2.The history of constructing democratic institutions

Democracy is often treated by leader as a sort of institutions, a kind of style of government or a procedure of reaching Consensus which is unconcerning DID.

In ancient Greek, democracy had not been respected by the philosophers. Aristotle regarded the democracy as the degenerate variant of the republican political system. However, as a politician, Pericles maintained that democracy is the best political way for government management. In Medieval times, Thomas Aquinas argued that democracy was the wicked rule means by the majority. Until modern times, Montesquieu put forward "popular sovereignty to be a milestone of DID.

Into the 19th century, democracy startly and widely used to defense the "tyranny of the majority".In this sense, Tocqueville affirmed that "there is only equal in the eyes of the people in democratic country ", ²John Stuart Mill claimed that minority voters should have their own representatives. In the modern society, more and more theorists pay more attention to explaining elitism, pluralism or liberalism to seek which is the best political model.

Max Weber, an elitismist, affirmed that democracy is "the key mechanisms to ensure that political leaders work efficiency." ³Joseph Schumpeter also maintained that democracy is the rule of politicians. Robert Dahl, a representation of Contemporary

¹ RA Dahl. On Democracy. The Commercial Press, 1999:P14

² Alexis de Tocqueville. Democracy in America. The Commercial Press, 1997:P6-23

³ D Held. Models of Democracy. Central Compilation & Translation Press, 1998: P217

pluralism, argued that the rich and the political privileges both in charge of greater powers, but they can't control the whole political process. Consequently, political pluralism is necessary. John Rawls argued that in order to protect the benefits of under-class, we should create artificial equality by "difference principle".but, Hayek maintained that free commodity economy can automatically smooth inequality, democracy is only a means to keep freedom. William Cohen put all his interests into researching democracy in itself, he argued that democracy is one of people's desired ideals, "it is a kind of self-government system Participation is the core of democracy." but Cohen also pointed out that democracy as developing the global democracy may not guarantee ultimate success since the limited country democracy.

In a word, although some people regard democracy as an ideal, democracy is always a limited, pure institutionalized democracy, its prospect is really not animated so far.

3. The two dimensions of democracy.

After the low tide of socialist and communist revolution in the late of last century, Fukuyama and other liberalists maintained that liberal democracy is the perfect regime, politics will come to the end after the failure of communism. It is no doubt that liberal democracy is not the best form of political organizations. Democracy is a philosophic politics, a united of difference and an interaction of persons. It is not simply calculation, rule and procedure of positivism, it contains the contemptation to dictatorial and authoritarian politics, the respect to the ideal of equality and liberty, and the worship to the reconstruction of relationship between persons. Democracy involves how the political community runs and what the best social relationship is. Therefore, democracy "has become the world's most important political goals." ⁴

Obviously, different social structures determine different the relationships between persons, democratic movement is just to rebuild new social structure. DID is based on political philosophy rather than technical politics, the core of political philosophy is just the real relationship between persons.

To explain the different relationship between persons in society, Hobbes used covenant and Rouseau used compact and contract. Hobbes argued that "this is more than consent, or concord; it is a real unity of them all, in one and the same person, made by covenant of every man with every man, in such manner, as if every man should say to every man, I authorize and give up my right of governing myself, to this man, or to this assembly of men, on this condition, that they give up the right to him, and authorize all his actions in like manner."⁵ Here, covenant means a usually formal, solemn, and binding agreement with sacrificial self-benefits. Rousseaus defined the contract as "the

⁴Carl Cohen. Democracy. The Commercial Press, 2005:pp23

⁵ Thomas Hobbes, Leviathan, Macmillan Publishing company, 1962, P132

act of association” for self benefits,⁶ and he affirmed that “by the social compact we have given the body politic existence and life;we have now by legislation to give it movement and will.”⁷Here, the term compact stresses to set up a community for self-preservation.

Each agreement between people all imply that human society need a bond to maintain its structure.laws,traditional rules or others principle are the main means to keep various relationship in a good order.But if the relationship between people must be hold only by external constraints,our vivid world will become a cold blood machine system.it is true that our relationship should build up by interaction with respect and honest and care among persons,and we can call this kind of relationship without interference of any rules democracy.if so,states,politics,countries,laws will wither away and People will realize self-emancipation.

Therefor,DID regulates DIN to be a new institution which including new economic, political and cultural system.DIN reifies and ensures the realization of DID step by step,its main aim is majority decision,but all decisions should be made according to democratic ideal.

4.The cause of the conflict between DID and DIN

This article tries to find out the cause of their conflict from the philosophic foundation of democracy.

Democracy is a unity of institution and ideal, a kind of practical value,a means and also an ends in itself in political domain.Although we can not fully realize it, but we can approach it indefinitely via never giving up.People have been used to treat the foundation of democracy as technical politics instead of political philosophy, in this case,two dimentions of democracy parted company.

"Politics"comes from the Greek word "polis" meaning state or city,it is the stage for democracy performs.and it is set up by democracy.Democracy is based on political philosophy,whose ends is not to get power or execute power, but is human being's self-emancipation in society.Aristotle maintained that "man is by nature a political animal."he conceived of politics as being like an organism rather than like a machine, and as a collection of parts none of which can exist without the others. For people, the most important thing is setting up and keeping a good relation with others and to fulfill equity and liberty. No matter how much your personal achievements are, if you can't share them with others, you will not feel happy.

Nowadays, theoretically, politics exists in all human group interactions, including corporate, academic, and religious institutions.However,in reality,politics is generally applied to behaviour within civil governments, and it is only the process in which

⁶ The social contract, prometheus Book,buffalo,new york, 1988,p98

⁷ The social contract, prometheus Book,buffalo,new york, 1988,P41

groups of people make decisions. During this process its meaningful connotation will be narrowed down into the merely means of taking the helm, under these visible conditions such as people representatives and direct election, the political control nibbles imperceptibly to every corner of life.

Michel Foucault argued that "visibility is a trap", it is through this visibility that modern society exercises its controlling systems of power and knowledge. The parochial politics organize people by authority, and strengthen its status by the hierarchical relationship between persons. The ends of political philosophy seeks to dismiss this kind of authority, and to smooth the relationship to fulfill the non-political politics. During the conflict between philosophy and politics, democratic ideal and DIN rapidly run into the opposite direction.

5. The resolve of the conflict.

Besides belief in the same god, democratic movement will help DID and DIN bring together. In a short, democracy movement focuses on long-term prospect rather than short benefits. It is an overall social revolution, in politics, it sticks with self-determination, in economy, it stresses economy interests is not the unique purpose. In culture, people's mode of being need to be shaped by the real relationship between persons. The specific democratic movement is as follows.

First of all, realizing self-determination in politics.

As we all know, Power results in corrupt, absolute power results in absolute corrupt. The power must be decentralized. Decentralization means adopting Political pluralism instead of bureaucratic politics, and making direct democracy replace representative democracy.

To provide entire and sufficient information, discussion and give enough time to every citizens for making a perfect decision for each man's benefits. Consultation and Deliberation are the best way to solve this problem. Since everyone has the veto, it need voluntary compromise to reach agreement. Without compromise, the problems will not be resolved at once. But, we can finally get the humanized methods and mutual trust of each other through time-consuming and tolerance-consuming deliberation and interaction.

Secondly, eliminating the fancy for vested interests

During the economic crisis, layoff becomes so common thing for each person. Employer will fire any employee just like throwing garbage for maximize profits of the Group without any caring and mercy. For the vested interest, governments, companies and any groups or individuals will gradually enter a state of machine system. "Freedom in the field of material production cannot consist of anything else but the fact that socialised man, associated producers, regulate their interchange with nature rationally, bring it under their common control, instead of being ruled by it as by some blind power; that

they accomplish their task with the least expenditure of energy and under conditions most adequate to their human nature and most worthy of it. "⁸ Indeed, the socialized man and associated producers will come from the real relationship between persons.

Last but not least, to reshape the new modle of being.

It is the socialization process that change false ideology into the part of people's real existence. All socialisation has always involved an authoritarian, individuality-suppressing, life-killing element.there for, in this process,People should not treat the satisfication of material want as their real needs,they need to put all of them into the realization of self-emancipation rather than the solitary pursuits for economic prosperity, and material prosperity.in this case,they will not lose the real criterion to judge good or evil.Otherwise, people gradually accept and approve of such a society model and willing to change themselves to be in accordance with the requirements of society.Step by step, they will feel lonely and self-blame untill they immerse themselves in the society. The more he belongs to a mass society the less he is a member of any genuine human community.

To sum up, DID should be presupposed for the radical social revolution, then all the DIN can play a most important role to enhance People's creativity in democratic society. The true meaning of human emancipation is the innovation relationship between persons.DID is human emancipation and the recovery of the people's all-around relationship.in this case, the social democratization can have ability to push forward the process of human emancipation.

⁸ Mihailo Markovic, Democratic Socialism ---Theory and practice, The Harvester press, Sussexst Martin's Press. New York.1982,p21