

Evolution of Democracy and Administrative System in India: A Case Study

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Abstract:

Democracy is the greatest government system in the world. Among the world 195 of Countries 93% of the Nations and 522 trusteeship nations adopted and follow direct or indirect system of the Democracy. India is one of the largest and highest populations nearly 147 cr. People and constitutional parliamentary system of the government.

The Mahajanapadas, were a set of sixteen kingdoms that existed in ancient India. It all began when the tribes janas of the late Vedic period decided to form their own protective communities, which ultimately gave ascend to new and eternal areas of settlements called 'states' or 'janapadas.' In the sixth century BC, current Bihar and eastern Uttar Pradesh became centers of political activities as the region was not only productive but also closer to the iron production centers. iron production played a vital role in expanding the territorial states of the region. These expansions helped some of these janapadas turn into large states or mahajanapadas. Most of these mahajanapadas were monarchical in nature, while some of them were democratic states. Many prominent ancient Buddhist texts make frequent references to the 16 great kingdoms mahajanapadas that flourished between the sixth and the fourth centuries BC. These 16 kingdoms included kingdoms like Anga, Gandhara, Kuru, and Panchala, which are mentioned in the great Indian epic 'Mahabharata.' The concept of democracy finds its origins in Ancient Greece, specifically in Athens during the 5th century BC. The Athens model of democracy, known as **Direct Democracy**, allowed citizens to assemble and vote on laws and policies directly. However, it's essential to note that this form of democracy was limited, not including women, slaves, and non-citizens from contribution. The Athens Assembly, where citizens could tone of voice their opinions on various matters, showcased the premature principles of citizen engagement in governance.

Keywords: Central Administration, Local Administration, Transport And Revenue, Magadha Direct Democracy, Citizens, Governance, Roman Republic, Administration, Mahajanapadas, Century. Bc, Communities, Mahabharatha, Vedic Culture, Vittal Role, Rome And Athens Panchala Chola Kingdom Indirect Democracy Or Representative Democracy.

Although Athens positions the stage, it was the Roman Republic that introduced the idea of representative democracy. Elected officials, representing the interests of the people, were entrusted with decision-making responsibilities. This system expected to address the challenges of direct democracy, allowing for more capable governance in a larger and more different society. The Roman Senate, consisting of elected

representatives, exemplified the transition from straight to representative democracy, emphasizing the importance of consideration and representation.

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History of the Mahajanapadas In order to settle down permanently, simple land-grabbing process was started by the tribes, which eventually turned into well-planned communities. These communities gave rise to states or janapadas and tribal identity became a major factor in defining the territory of a particular state. Regularly, some of these states began to expand and hence came to be known as the mahajanapadas. Since expansion involved annexing of bordering states, certain mahajanapadas started victorious other janapadas in order to extend their kingdoms as per the kingdom's opulence and wealth. Early stages of settlement of the tribes happened before the time of the Buddha. Hence, historical references of these can be found in ancient Buddhist texts. Many such texts talk about **16 great kingdoms** that flourished between the sixth and the fourth centuries BC. The period between the sixth and fourth centuries BC is considered particularly important in early Indian history as it witnessed the materialization of massive Indian cities, which were built after the fall of the Indus Valley culture. These massive Indian cities were home to the 16 great kingdoms described in the ancient texts. In the modern period the term mahajanapadas is often used to refer the 16 great kingdoms, which are mentioned below.

1. Magadha Magadha was one of the most wealthy kingdoms of ancient India and one of the most well-known mahajanapadas. For many years, Pataliputra was the capital of Magadha. The kingdom was bounded by Ganges in the north, river Champa in the east, and river Son in the west. According to ancient texts, Brihadratha was the first known ruler of Magadha. The kingdom was also ruled by King Bimbisara, under whom Magadha flourished. Great Indian empires including the famous Maurya Dynasty originated in Magadha. Gautama Buddha exhausted much of his life in Magadha, hence the region is believed to hold great implication to Buddhists. The Magadha Empires Administrative System, marked by centralized governance and efficient systems, played a pivotal role in its success. Through a structured hierarchy, taxation, and justice, it ensured stability and prosperity. **Monarchical System** The Magadha Empire was ruled by a king or emperor who held supreme power. The Mauryan dynasty, in particular, established a centralized monarchical system under Emperor Chandragupta Maurya, his son Bindusara, and his grandson Ashoka. **Provincial Administration** The empire was divided into provinces or regions, each governed by a viceroy or a provincial governor appointed by the king. These governors were responsible for maintaining law and order, collecting taxes, and implementing imperial policies. **District Administration** Provinces were further subdivided into districts or smaller administrative units. Local administrators, known as rajukas or rakshaks, were appointed to oversee the administration at the district level. They were responsible for the day-to-day governance, including revenue collection,

justice administration, and maintaining order. Officials and Ministers Higher officials, known as Mahamatras/Amatyas, held multiple roles, such as ministers mantrin, commanders Senanayaka, judges, chief accountants, and heads of the royal harem, and were assisted by Ayuktas. They were recruited from the Brahmanas and yielded considerable authority. The Buddhist text Mahaparinibbana Sutta mentions Vassakara of Magadha, who enabled Ajatashatru to conquer the GanaSangha of Vajjis.

2. Gandhara In 327 BC, Alexander the Great's military campaign progressed to Arigaum, situated in present-day Nawagai, marking the initial encounter with the Aspasiens. Arrian documented their implementation of a scorched earth strategy, evidenced by the city ablaze upon Alexander's arrival, with its inhabitants already fleeing. The Aspasiens fiercely contested Alexander's forces, resulting in their eventual defeat. Subsequently, Alexander traversed the River Guraeus in the contemporary Dir District, engaging with the Asvakas, as chronicled in Sanskrit literature. The primary stronghold among the Asvakas, Massaga, characterized as strongly fortified by Quintus Curtius Rufus, became a focal point. Despite an initial standoff which led to Alexander being struck in the leg by an Asvaka arrow, peace terms were negotiated between the Queen of Massaga and Alexander. However, when the defenders had vacated the fort, a fierce battle ensued when Alexander broke the treaty. According to Diodorus Siculus, the Asvakas, including women fighting alongside their husbands, valiantly resisted Alexander's army but were ultimately defeated. Purushapura or present-day Peshawar served as a grand Gandharic city. Other references pertaining to Gandhara have been made in ancient texts like Rigveda, Ramayana and Mahabharata. This great kingdom was served amiably by river Indus and its capital Taksashila housed the prominent center of learning, the Taksashila University. Scholars came to the university from all over the world in order to seek greater knowledge and wisdom. Though Gandhara was a huge kingdom on its own, it is often considered to be a part of an empire by modern-day scholars. Gandhara and Kamboja, which was one of the 16 mahajanapadas, were two provinces of a single domain.

3. Kamboja The state of Kamboja is referred to as republican in more than a few ancient scripts. These scripts also state that there were two Kamboja settlements, a theory which is backed by modern-day historians. It is said that ancient Kamboja was positioned on either sides of the Hindukush mountain range. But clans of Kamboja are whispered to have crossed the mountain range to plant colonies in the southern side as well. These clans of people are connected with the Gandharas and Daradas and find mention in many Indian texts, including the edicts of Ashoka the Great.

4. Kuru At the time of the Budhha, Kuru was ruled by Koravya, a titular chieftain. Its capital was Indraprastha present-day Delhi, which was known for people with resonance health and deep wisdom. The Kurus were related to people of other communities like the Panchalas and the Yadavas as they had matrimonial relations with them. Though Kuru kingdom was a well-known monarchical state in the ancient world, the 6th and 5th centuries BCE saw the formation of republican form of government in the land of Kuru. Kautiliyas Arthashastra, which was written in Sanskrit in the 4th century BCE, also states that the Kurus followed the king consul constitution.

5. Kosala Kosala, sometimes referred to as Uttara Kosala Northern Kosala was one of the Mahajanapadas of ancient India It emerged as a small state during the Late Vedic period and became along with Magadha one of the earliest states to transition from a lineage-based society to a monarchy. By the 6th century BC, it had consolidated into one of the four great powers of ancient northern India, along with Magadha, Vatsa, and Avanti The kingdom of Kosala was located close to the

kingdom of Magadha. With Ayodhya as its capital, Kosala was bounded by river Ganges in the south, river Gandak in the east, and the Himalaya mountains in the north. According to Vedic texts, Kosala was the biggest and most commanding kingdom ever in history. At the time of the Buddha and Mahavira, Kosala kingdom was ruled by King Prasenajit. After a sequence of tactical moves for domination by Kosala and Magadha, the kingdom of Kosala was ultimately merged with Magadha, when Kosala was being ruled by Vidudabha.

6. Malla The Chautaras Premiers remained powerful in the time of Malla rule, could be appointed as the Chief Minister by any of the kings. In the perspective of obeying the virtuous deeds and prestige image if shown or proved to be an appropriate the persons would be appointed in the post of Chautaras or such higher post equivalent to Premiers as per the wishes of the king. In spite of saying so, in the post of Chautara generally the brothers or royal collaterals would be appointed. While certifying the appointment of the post of Chautara, in a huge ceremony the king upon giving the Tika or Tilak at the forehead as a token of best wishes in his head the turban would be worn. Only upon complying with this procedure, the person would hold the post of the Chautara lawfully. When the king was a minor, all rights possessed by the king would be done by the Chautara. In such situation, the Chautara seems to have been competent to perform the judicial functions and duties of the king. In that situation, it would have been the duty of the Chautara to carry out judicial functions upon taking approval of the king. Primarily, from the administrative viewpoint, although the post of Chautara would have been arranged, he would have been directly related with the judicial administration. The Mallas of the Malla kingdom are frequently described as authoritative people who dwelled in Northern South Asia. Many Buddhist texts pass on to the kingdom as a republican dominion made up of nine territories. Like Kuru, Malla kingdom too had monarchical forms of government, but later moved towards the republican form of government. Ancient cities like Kusinara and Pava, which belonged to the Malla kingdom, are well thought-out extremely important by Jains and Buddhists. While Lord Mahavira had his last meal at Kusinara, Gautama Buddha had his last meal at Pava. Both Kusinara and Pava are believed to have hosted Buddha for a long period of time.

7. Panchala The Panchala kingdom was located east of the Kuru kingdom, between river Ganges and the mountain ranges of the Himalayas. Panchala was divided into two parts, namely Dakshina-Panchala and Uttara-Panchala. While Adhichhatra (present-day Bareilly) served as the capital city of Uttara-Panchala, Kampilya was made the capital of Dakshina-Panchala. Formerly a monarchical kingdom, Panchala is believed to have transitioned into a republican dominion during the 6th and 5th centuries BC. Kautilya's 'Arthashastra' also states that Panchala followed the king council constitution. The kingdom was later annexed by Mauryan Empire and then by the Gupta Empire.

8. Matsya The Janapadas had Kshatriya rulers.[16] Based on literary references, historians have theorized that the Janapadas were administered by the following assemblies in addition to the king

Sabha Council An assembly more akin to a council of qualified members or elders who advised the king and performed judicial functions. In the ganas or republican Janapadas called Ganasangha with no kings, the council of elders also handled administration.

Paura Sabha Executive Council The Paura Sabha was the assembly of the capital city pura, and handled municipal administration.

Samiti General Assembly A samiti generally consisted of all adults of the republic or the city-state. A samiti was congregated when a matter of importance had to be communicated to the entire city-state. A samiti was also held at the time of festivals to plan, raise revenue and conduct the celebrations. Located

south to the Kuru kingdom and west to river Yamuna, the Matsya kingdom was founded by an Indo-Aryan tribe of Vedic age. Apart from serving as the major water source, Yamuna also alienated Matsya kingdom from the Panchalas. Viratanagara which was named after the kingdom's founder Virata, was Matsya's capital. According to ancient texts, a king named Sujata ruled over Matsya as well as Chedi, which later became a separate kingdom. Though Matsya is mentioned as one of the 'mahajanapadas' in various Buddhist texts, its political authority had greatly dwindled by the time of the Buddha.

9. Chedi The kingdom of Chedi finds great eminence in the Hindu epic Mahabharata. According to the ancient text, Chedi was ruled by a king named Shishupala, who was an supporter of the kings from Magadha and Kuru. A city named Suktimati has been described as the kingdom's capital. Though the precise location of modern-day Suktimati has not been figured out yet, prominent historians like F. E. Pargiter and Hem Chandra Raychaudhuri say that the ancient city might have been established near present-day Banda in Uttar Pradesh. An Indian archaeologist named Dilip Kumar Chakrabarti has claimed that the ruins of a historical city near the periphery of Rewa in Madhya Pradesh may unlock additional details pertaining to the kingdom and its capital city.

10. Anga The earliest references to the people of Anga are made in the 'Atharva Veda,' which describes the Angas as despised people. The 'Jaina Prajnapana' claims that Angas were surrounded by the earliest groups of Aryan people. Over a period of time, the kingdom of Anga became a great center of trade, attracting merchants from the neighboring kingdoms. Anga and its rival Magadha were estranged by river Champa, which served as the main water source for both the kingdoms. Anga was eventually annexed by Magadha in King Bimbisara's one and only conquest.

11. Avanti Post Mahavira and Buddha, the kingdom of Avanti was considered as one of the four great monarchies along with Kosala, Magadha, and Vatsa. Apart from serving as the kingdom's principal source of water, river Narmada also separated Avanti into two parts – North Avanti and South Avanti. However, North and South Avanti were integrated at the time of Buddha and Mahavira, during which Ujjaini served as the common capital of the integrated kingdom. Avanti was a great center of Buddhism. When King Shishunaga defeated Nandivardhana, Avanti became a part of Magadha.

12. Vatsa Vatsa or Vamsa, which was situated near the present-day Allahabad in Uttar Pradesh, thrived under a monarchical form of government. King Udayana of the 7th century BCE ruled Vatsa with Kausambi as its capital. Though Udayana initially contrasting the teachings of the Buddha, he became a follower of Buddha later in his life and even made Buddhism as the state religion of Kausambi. Vatsa's capital city attracted a number of prosperous merchants, who made Kausambi their home. Kausambi was also a prominent Centerport of passengers and goods, coming in from the south and north-west.

13. Assaka The Kingdom of Assaka was positioned in southern India. Apart from serving as the kingdom's principal foundation of water, river Godavari separated Assaka from Mulaka, which was also recognized as Alaka. It is said that Mulaka was once a part of Assaka. According to Buddhist texts, King Brahmadatta ruled over Assaka with its capital at Potali Assaka is described as one of the 16 'mahajanapadas' in an ancient Buddhist text known as 'Anguttara Nikaya.'

14. Surasena The kingdom of Surasena was situated to the west of river Yamuna and to the east of Matsya kingdom. Surasena played an imperative role in propagating Buddhism as the king of Surasena, Avantiputra, was among the earliest known chief disciples of Buddha. During the time of Megasthenes, Mathura, the capital of Surasena, was known as a city where worshipping Krishna was considered outstanding. The kingdom of Surasena, which once flourished, was later annexed by the Magadhan Empire.

15. Vajji Vajji was one of the most prominent ‘mahajanapadas’ of ancient India. Vajji finds declare in the Jaina text ‘Bhagavati Sutra’ and in Buddhist texts like ‘Anguttara Nikaya.’ Vajji was located towards the north of the river Ganges and was bound by river Gandaki in the west. Apart from plateful as Vajji’s chief source of water, river Gandaki is believed to have played a key role in separating Vajji from Malla and Kosala as well. Apart from Vaishali, which was its capital city, Vajji also housed popular ancient cities like Hatthigama, Bhoganagara, and Kundapura.

16. Kashi The rural administration was in the hands of the village headman and was known by different titles such as grambhajaka, gramini, or gramika. The headman enjoyed considerable importance and had direct links with the kings. He collected taxes from the villagers, and they also maintained law and order in their locality. Ancient Kashi was bound by river Varuna in the north and river Assi in the south. The Kingdom of Kashi, which had its capital at Varanasi, was the most imposing among mahajanapadas before the time of the Buddha. Several ancient texts speak highly of Kashi, which was one of the most affluent kingdoms during its glory days Kashi was in steady argument with kingdoms of Kosala, Magadha, and Anga, which were trying to annex Kashi. although Kosala was once defeated by Kashi, it was later annexed by Kosala under the rule of King Kansa, who ruled at the time of Buddha.

JANAPADAS ADMINISTRATIVE SYSTEM OF The Mahajanapadas were frequently monarchical kingdoms anywhere dynastic kings with complete powers and a regular army ruled over a defined region called Janapada. However some of them were republics known as Gana or Ganasanghas. While there was a meditation of monarchies on the Gangetic plain, the republics were scattered in the foothills of the Himalayas and north-western India. By the time of the sixth century BC, Panini mentions as many as 22 different janapadas. The early Buddhist and Jain literature sheds a light on the picture of the Mahajanpada of the time. They present a list of sixteen Mahajanapadas. It is probable that about the sixth century BC, the entire of the Indian subcontinent from Gandhara in modern Afghanistan to the limitations of Bengal was parceled out around among sixteen principal states. Many of the Janapadas of the early period developed into Mahajanapadas through this time. Some trendy Mahajanapadas were **Anga, Magadha, Kashi, Kosala, Vajji, Malla, Chedi, Vatsa, Kuru, Panchala, Matsya, Surasena, Asmaka, Avanti, Gandhara and Kambhoja Lichachavis, Mallas, Shakyas, Vajji** were some of the important republics. Evidence as to the functions of administration by kings and their officials can be known when we take into account the information gleaned from the Upanishads, the Buddhist canon, the Jataka tradition, or the Dharmasutras literature. These texts supply a picture of the political life of that period. All the writers on polity agree that in order to carry on governance successfully, the state should build up efficient administrative machinery with a king or chiefs at the top assisted by a number of officials. To defray the expenses of administration an elaborate system of taxation was devised. The most distinctive attribute of the polity of this time was that commonly monarchies and republics used to function on the model of a benefit state. Their governance obeys the rule of Dharma. Rightful behavior of duties, in the matter of public administration and collection absorption.

Chola Administration System

1. Centralized Administration King’s Role The king was central to the administration, assisted by royal princes, a ministerial council and administrative staff. State officers received land grants and titles as payment and honour. Royal Titles The kings were invariably addressed as Peruman or Perumagan big man, Ulagudaiyaperumal the lord of the world)

and Ulagudaiyanayanar the lord of the world. Later, they adopted titles such as Chakkaravarti emperor and Tiribhuvana Chakkaravarti emperor of three worlds. Administrative Division The empire was divided into provinces mandalas, which were further subdivided into valanadus and nadus. Patronage of Brahmins and Land Grants Chola rulers appointed Brahmins as Rajaguru and, therefore granted Brahmadeyams huge estates of tax exempted land to Brahmins and Chatur-vedi-mangalams a tax exempted village for Brahmins.

2. Local Administration Local Administrative Bodies It was carried out by diverse village assemblies, like ur, sabha or mahasabha, and nagaram. Ur was a village assembly for all landholding classes. Sabha was an assembly of Brahmins in Brahmadeya villages, and Nagaram was an assembly for merchants. The Uttaramerur inscriptions. It was crafted under the rule of Parantaka Chola I. It throws light on the local administration of Cholas. It provides details of the process of electing members to various committees that administered the affairs of a Brahmin settlement.

3. Army Military Organization Cholas maintained a well-organised army. The army consisted of three conventional divisions Infantry, Cavalry Kudirai Sevagar and Elephant Corps Anaiyatkal. Padaividu Cantonments, which were established in the capital city. Nilaipadai Military outposts in the conquered territory. Dandanayagam commander-in-chief Perundanam upper rank in the army; Cirudanam- lower rank. Velaikkaran Emperor's personal bodyguards. Villaligal Bowmen; Valilar- Sword-bearers; Konduvar- Spearmen.

4. Economy Land Survey There was an elaborate "department of land revenue" known as Puravuvartinaikkalam. For the purposes of assessing tax, the Cholas undertook extensive land surveys under Rajaraja Kulotunga. Nadu-vagaiseykira these are the surveyors of the land. Units of Land Measurement were known by various names such as kuli, ma, veli, patti, and padagam.

5. Tax Taxation System The tax rates were fixed depending on the fertility of the soil and the status of the landholder. The Temples and Brahmins were exempted from paying the taxes. Irai, Kadamai, Opati Primary land taxes levied on landlords. Kudimai denotes Labour/Service tax levied on cultivators i.e. actual producers of land. Pattam and Ayam denote taxes on various non-agricultural professions. Paddy as tax was collected by a unit called kalam Iraikattina-nellu Tax paid in kind.

Central Government: 1. Mauryan administration was highly centralized. 2. The Emperor was the supreme power and source of all authority. 3. He was assisted by a Council of Ministers. It was called 'Mantriparishad'. The ministers were called Mantris. 4. The council was headed by 'mantriparishad-adhyakshya' akin to the Prime Minister of today. 5. Tirthas the Highest category of officials in the administration. There were 18 Tirthas. 6. Adhyakshya Ranked next only to Tirthas. There were 20 Adhyakshyas. They had economic and military functions. 7. Mahamattas Higher ranking officials. 8. Amatyas High ranking officials almost like present-day secretaries. They had administrative and judicial roles. 9. The Adhyakshyas were formed into a secretariat, which was divided into many departments. 10. Arthashastra mentions many Adhyakshyas for commerce, storehouses, gold, ships, agriculture, cows, horses, city, chariots, mint, infantry, etc. 11. Yuktas Subordinate officers responsible for the Empire's revenue. 12. Rajjukas. Officers in charge of land measurement and boundary-fixing. 13. Sansthadhyaksha. Superintendent of mint. 14. Samasthadhyaksha. Superintendent of markets. 15. Sulkaadhyaksha. Superintendent of tolls. 16. Sitaadhyaksha. Superintendent of agriculture. 17. Navadhyaksha. Superintendent of ships. 18. Lohadhyaksha. Superintendent of iron. 19. Pauthavadhyaksha. Superintendent of weights and measures. 20. Akaradhyaksha. Superintendent of mines. 21. Vyavharika Mahamatta. Judiciary officers. 22. Pulisanj. Public relations officers. 23.

Registration of births and deaths, foreigners, industries, trade, manufacture and sale of goods, sales tax collection were under the administration's control.

Local Administration: 1. The smallest unit of administration was the village. 2. Head of a village Gramika Villages had a lot of autonomy. 3. Pradeshika was the provincial governors or district magistrates. 4. Sthanika Tax collectors working under Pradeshikas. 5. Durgapala Governors of forts. 6. Antapala Governors of frontiers. 7. Akshapatala Accountant General. 8. Lipikaras Scribes.

Military and Police : 1. The commander-in-chief of the entire military was called Senapati and his position was next to the Emperor. He was appointed by the Emperor. 2. The military was divided into five sectors namely, infantry, cavalry, chariots, elephant forces, navy and transport & provisions. 3. The army's salary was paid in cash. 4. All the main centres had police headquarters. 5. Jail was called Bandhangara and lock-up was known as Charaka.

Revenue and Transport: 1. The revenue department chief was called Samharta. 2. Another important official was Sannidhata treasurer. 3. Revenue was collected on land, irrigation, shops, customs, forests, ferry, mines and pastures. License fees were collected from artisans and fines were charged in the law courts. 4. Most of the land revenue was one-sixth of the produce. 5. The transport department fixed the width of the chariots, cattle tracks and pedestrians.

Intelligence: 1. The espionage system of the Mauryas was well-developed. 2. There were spies who informed the Emperor about the bureaucracy and markets. 3. There were two types of spies Sansthana stationary and Sanchari wanderer. 4. Gudhapurushas were the detectives or secret agents. 5. They were controlled by the Mahamatyapasarpa. These agents were picked from different segments of society. 6. There were also agents called Vishakanyas poisonous girls.

The Enlightenment Era Of Democracy: After centuries of monarchies and autocracies, the Age of Enlightenment brought forth a resurgence of democratic ideals. Thinkers like John Locke and Montesquieu championed the principles of individual rights, separation of powers, and the social contract, laying the intellectual foundation for modern democracies. The American Revolution 1775–1783 and the subsequent drafting of the United States Constitution reflected the influence of Enlightenment ideals, shaping a constitutional democracy that blended representative and participatory elements.

Womens Struggle for Politics: The 19th and early 20th centuries witnessed significant strides in expanding suffrage rights. Movements for women's suffrage, civil rights, and the abolition of property requirements aimed to make democracy more inclusive and representative. The suffragette movements in the late 19th and early 20th centuries, such as the women's suffrage movement in the United States and the suffragette campaigns in the UK, resulted in significant advancements in gender equality and expanded political participation.

Democracy In Ancient India: The Rig Veda is so faithful to democratic philosophy and principles that it has made democracy a deity and aptly called it Samjnana. The term Samjnana means the collective realization of the people, the national mind to which the personality mind is to pay its homage as the source from which it derives its potency. The hymn addressed to Samjnana in Rig Veda called upon the people to gather in their assembly Samgachchaddhvam and speak there in one voice Samvadaddhvam in a union of minds Sammanah, of hearts Samachittam, of policy Samanmantrah, and of hopes and aspirations akuti. Thus, democracy was taken to depend upon the 'inner unity' of its citizens and their emotional integration. The democratic principle was at work in different spheres of the public life political, social and cultural. The democratic tradition of the Vedic era governed the entire growth of Indian polity through the ages. Even where there was monarchy; it was a limited or constitutional mon-

archy, so that the pattern of monarchy remained fundamentally democratic. It was based on decentralization and local autonomy. The people formed the following appropriate associations and groups to exercise their rights in self-government in an ascending order kula clan, jati caste, sreni guild, puga or pura village community and janapada state. Each group had its own rules and regulations and was working for democracy at its respective stratum of self-government. Some of the janapadas in ancient India were republican in form and some had monarchical organisation. But each of them often had an assembly the precursor of the modern parliament—which was attended by the high and the low together with a view to taking decisions about the affairs of the state. R.K. Mukherjee has remarked “Side by side with the monarchy, there also developed the regular republican type of polity of which glimpses are given in different literary texts—Brahmanical, Buddhist and Jain.” The Mahabharata has also mentioned some republics called Samghatagana.

Five Republican Unions were called Andhakas, Vrishnis, Yadavas, Kukuras and Bhojas which constituted a Sangha or Union, with Sangha Mukhya as Union President. Similarly, in the Mahabharata, there is a reference to Ganas republics being governed by their councils of leaders called Gana-Mukhyas. All these Ganas republics had an extremely democratic constitution. Each had its own assembly parishad. The Jain and the Buddhist texts have also referred to many previous republics and some republican confederations like Vajji Vriji consisting of nine Mallakis, nine Lichhavis and eighteen Gana Rajyas of Kashi-Koshal and other states. It has been mentioned that the death of Mahavira was condoled with a funeral enlightenment arranged by 36 republics of this Vriji Confederation. The Lichhavis were well-known republics of those times and were governed by the council of 7,707 Rajas, who were constitutional monarchs. The Sakha republic was famous for giving the Buddah to the world. Nearly 80,000 households constituted the ‘republic’ which had a parliament of 500 members with a President or Raja. Some of the famous republics of the Buddhist era were Vaisali, Pava, Mithila and so on. While the assembly served as a legislative body, there were executive and judicial functionaries of various sorts to implement their decisions. A single chief was elected as office-holder presiding over the assembly/state. He bore the title of Raja. It is said that in ancient India, the people led a democratic way of living although political democracy did not exist in its full form. Incidentally, monarchy was also popular. After the sixth century, democratic organizations started declining. Kings and monarchs often remained engaged in wars. Since there was no strong monarch to uphold the solidarity and unity of the country, consequently a large number of principalities sprang up throughout the country. From the eighth century onwards, the Mohammedans launched their invasions till they established their rule in the twelfth century. The Muslim rulers were autocratic. The British rule also was against democracy. It was the Government of India Act, 1935 that laid the foundation stone of democratic rule in India. The Congress remained in power only for two years—from 1935 to 1937. From 1940 to 1945, the British government was preoccupied with the World War II. The efforts for giving political freedom to India started from 1946 till it became free in August 1947. The Constitution of free India accepted democracy as the basis of ruling the country.

Democracy In Modern India

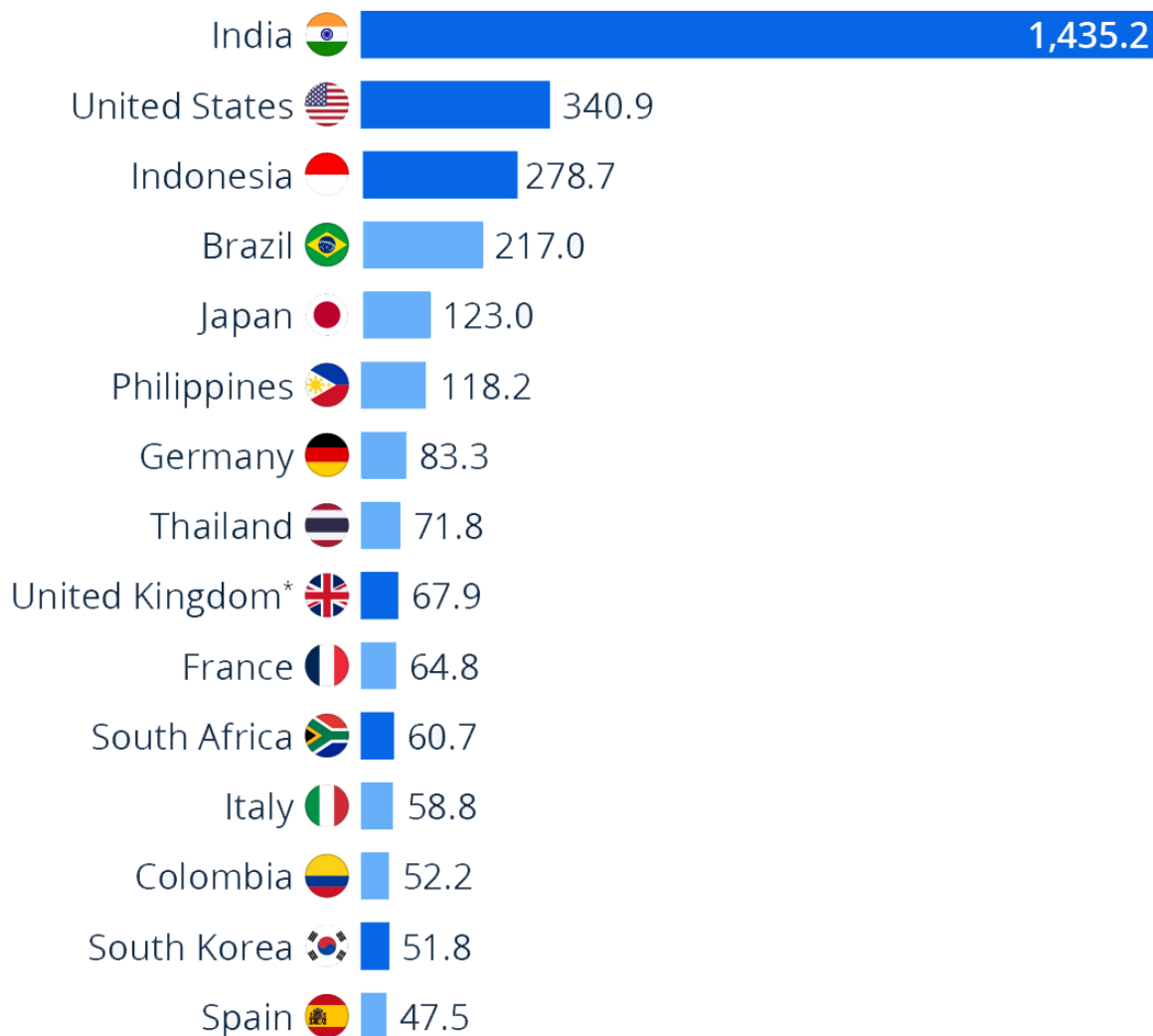
1. That every individual has his potentialities, worth, and dignity;
2. That everyone has the capacity to learn and manage his life with others;
3. That an individual must abide by the decisions of the majority;
4. That every individual should have a part in making decisions;

5. That the control and way of democratic exploit lies in the situation and not external it.
6. That the process of living is interactive and that all individuals work towards commonly recognized ends; and
7. That democracy rests on individual chance as well as individual responsibility.

After independence, India decided to have democratic political system. This system is characterized by three elements one, there is a high degree of autonomy; two, economic agents and religious organizations are free from political interference and three competition between various orders does not endanger amalgamation but helps it. Some people maintain that Indira Gandhi's government of 16 years-between January 1966 and October 1984 minus three years of Morarji Desai and Charan Singh regimes was not democratic but an demanding regime which had three characteristics

The World's Biggest Democracies

Estimated population of the world biggest democracies in 2024 in million people



Sources by internet

Challenges And Triumphs Of The 20th Century: The 20th century brought both triumphs and challenges for democracy. World Wars I and II highlighted the importance of democratic values in the face of totalitarianism. However, the Cold War also saw the ideological struggle between democratic and communist systems. The establishment of the United Nations in 1945 aimed to promote international cooperation and prevent conflicts, underscoring a commitment to democratic principles on a global scale.

Digital Age And The Information Revolution: The advent of the digital age has transformed the way democracies function. The internet and social media have provided extraordinary avenues for citizen engagement and activism. However, concerns about misinformation and the manipulation of public opinion have emerged as new challenges. The Arab Spring 2010–2012 demonstrated the power of social media in mobilizing citizens for political change, yet it also tinted the complexities and reservations of democratization in the digital period. The evolution of democracy from Ancient Greece to modern times reflects an ongoing quest for a system that best serves the interests of the people. As we navigate the challenges of the 21st century, understanding the historical context and lessons of the past can guide us in shaping more robust and inclusive democratic societies. The journey of democracy is far from complete, and its continued evolution will undoubtedly shape the future of governance for generations to come.

The Growth of Constitutional Democracy In India: Constitutional democracy is a form of government where the Constitution serves as the supreme law of the land, exactness the powers and limitations of the government. This system ensures that power is circulated consistently among special branches of government, preventing any one branch from becoming too powerful. In a constitutional democracy, the government derives its authority from the permission of the people, who have the power to elect their representatives. The Constitution protects individual rights and freedoms, such as freedom of speech, freedom of the press, and freedom of religion. 1. Hindu Personal Law, 1772. 2. Regulating Act of 1773.

3. Pitt's India Act of 1784. 4. Charter Act of 1793. 5. Charter Act of 1813. 6. Charter Act of 1833. 7. Charter Act of 1853. 8. Bengal Regulation Act, 1818. 9. Bengal Sati Regulation Act, 1829. 10. Thuggee and Dacoit Suppressions Acts, 1836. 11. Indian Slavery Act, 1843. 12. Caste Disabilities Removal Act, 1850. 13. Hindu Widow's Remarriage Act, 1856. 14. Government of India Act, 1858. 15. Societies Registration Act, 1860. 16. Indian Penal Code, 1860. 17. Frontier Crimes Regulation Act, 1860. 18. Female Infanticide Prevention Act, 1870. 19. Criminal Tribes Act, 1871. 20. Christian Personal Law, 1872. 21. Indian Contract Act, 1872. 22. East India Stock Dividend Redemption Act, 1873. 23. Dramatic Performances Act, 1876. 24. Murderous Outrage Regulation, 1877. 25. Indian Treasure Trove Act, 1878. 26. Negotiable Instruments Act, 1881. 27. Transfer of Property Act, 1882. 28. Ilbert Bill, 1883. 29. Indian Telegraph Act, 1885. 30. Age of Consent Act, 1891. 31. Indian Councils Act, 1892. 32. Punjab Land Alienation Act, 1900. 33. Ancient Monuments Preservation Act, 1904. 34. Prevention of Seditious Meetings Act, 1907. 35. Indian Councils Act, 1909 / Morley-Minto Reforms. 36. Indian Press Act, 1910. 37. Government of India Act, 1912. 38. Ingress into India ordinance, 1914. 39. Government of India Act, 1915. 40. Defence of India Act, 1915. 40. Rowlatt Act, 1919. 41. Government of India Act, 1919. 41. Official Secrets Act, 1923. 42. Bengal Criminal Law Amendment, 1924. 43. Indian Forest Act, 1927. 44. Hindu Inheritance Removal of Disabilities Act, 1928. 45. Child Marriage Restraint Act, 1929. 46. Indian Sale of Goods Act, 1930. 47. Jain Law, 1930. 48. Indian Partnership Act, 1932. 49. Government of India Act, 1935. 50. The Foreigners Act 1946. 51. Industrial Disputes Act, 1947. 52. Sindh Land Alienation Bill, 1947. 53. Indian Independence Act, 1947.

After Independence India The Constitutional Democracy acts.

- Constitution of India: Passed in 1949
- Companies Act: Passed in 1956 and 2013
- Companies (Donations to National Funds) Act: Passed in 1951
- Commissions for Protection of Child Rights Act: Passed in 2005
- Consumer Protection Act: Passed in 1986 and 2019
- Contingency Fund of India Act: Passed in 1950
- Continuance of Legal Proceedings Act: Passed in 1948
- Contract Labour (Regulation and Abolition) Act: Passed in 1970
- Copyright Act: Passed in 1957
- Hindu Widow Remarriage Act: Passed in 1856
- Indecent Representation of Women Act: Passed in 1986
- Muslim Women (Protection of Rights on Marriage) Act: Passed in 2019
- National Food Security Act: Passed in 2013
- Occupational Safety, Health and Working Conditions Code: Passed in 2020
- Prevention of Money Laundering Act: Passed in 2018
- Rights of Persons with Disabilities Act: Passed in 2016

Important Tenets of Constitutional Democracy:

1. Rule of Law Everyone is subject to the law, and no one is above the law.
2. Separation of Powers Power is divided among different branches of government, such as the legislative, executive, and judiciary.
3. Protection of Minority Rights The rights of minorities are protected, and they are not subject to the whims of the majority.
4. Free and Fair Elections Elections are held regularly and the process is visible and flaxen

Merits Of Constitutional Democracy:

1. Peaceful Transfer of Power The government can change softly all the way through elections.
2. Defense of Individual Rights The Constitution protects individual rights and freedoms.
3. Good Governance The government is responsible to the people, and there are checks and balances in place to stay away from exploitation of power.
4. equal opportunity promotion
5. protects the rights of people
6. an absence of power monopoly
7. Democracy improves the quality of decision making,
8. Democracy enhances the dignity of citizens
9. Poor and least educated have the same status as the rich and educated

Demerits Of Constitutional Democracy:

1. Delay in Decision-Making The process of decision-making can be slowing suitable to the separation of powers.

2. Corruption Corruption can still survive in a constitutional democracy if there are loopholes in the scheme
3. Minority Rights The rights of minorities can still be in jeopardy if the majority does not admiration their rights.
4. It costs too much to run.
5. While minor opinions are occasionally ignored, majority opinions are typically imposed On people.

Conclusion:

Democracy is the greatest government system in the world. Among the world 195 of Countries 93% of the Nations adopted and follow direct or indirect system of the Democracy. India is one of the largest and highest populations nearly 147 cr. People) and constitutional parliamentary system of the government. we will see the democratic principles of the government earliest centuries like BC and AC. Growth and revelation of the democracy in the world Ancient Greek, and Indian Mahajanapadas and other civilization era of the world. Administration system also growth with Ancient civilization and Mahajanapadas. After Glorious Revolution of the England 1688 Modern democratic system enter in to the world. There after American Revolution 1773-1776 and France Revolution 1787 and also other countries People awareness regarding the Democratic system of the Government is growing on like al world countries. Countries with rule of law. Presently the best Government system in world.

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