
DELIBERATIVE DEMOCRACY IN THE INDIAN PARLIAMENTARY SYSTEM

Isha Raj Dixit, Babu Banarasi Das University

Introduction

India is a democratic country. As a word, democracy suggest that it a system that allows the citizen to cast their votes and form the government of their choice. India, has a complicated and tangled history around the world. As we know, India got its independence in 1947. From that day, India got its power of democracy. The meaning of democracy in India is bit different then our countries as in India, it runs on the five principles, i.e., sovereign, socialist, secular, democratic and republic.

In Indian Democratic system, people not only have a right to vote but also have to right to ensure social and economic equality. While the democratic system of the country has received worldwide appreciation, many areas require improvement so that democracy can be formed in the true sense. The government must work on eradicating illiteracy, poverty, communalism, casteism, and gender discrimination.

The origin of deliberation is coming under the part of democracy. In deliberation, citizens exchange their talks and consider different claims that are made to secure the public good. From this conversation, the final agreement of citizens that what procedure, action, or policy will better to implement for the public good. Deliberation in democratic way generates outcomes to secure public and common goods. With respect to individual and collective citizen decision making, democracy shifts the emphasis from the outcome of the decision to the quality of the process.

What is Deliberative Democracy?

Deliberation, generically understood, is on the behalf of relevant reasons to a decision with a respect to making a decision on the basis of that reasons. So an individual can make decisions deliberatively; a jury has a responsibility to deliberate; and a committee of oligarchs can

deliberate: deliberation is not an intrinsically democratic matter. Democracy is a way of making binding, collective decisions that connects those decisions to the interests and judgments of those whose conduct is regulated by the decisions. The vital idea is that subjects for the decisions are treated as equals by the procedures of making the results, including agenda-setting and preference establishment, as well as cooperative policymaking.

Deliberative democracy is about making collective decisions and exercising power in ways that trace to the reasoning of the equals who are subject to the decisions: not only to their interests, preferences and choices, but to their perceptives. Essentially, the point of deliberative democracy is to subject the exercise of collective power to reason's discipline, to what Habermas famously described as "the force of the better argument," not the advantage of the better situated.

Democracy, is not deliberative unless actual reasoning is central to the process of collective decision-making. As alone, we cannot say that the democracy is deliberative.

Thus, deliberative democracy is a distinctive interpretation of democracy.

Is Deliberative Democracy beneficial for Indian Parliamentary System ?

Parliament is the utmost legislative body of Indian Parliamentary System. The Indian Parliament comprises of the President and the two Houses – Council of State Known as Rajya Sabha and house of people known as Lok Sabha. The President has the power to summon and remit either House of Parliament or to dissolve Lok Sabha. The Indian Constitution came into existence on January 26, 1950. The first elections under the original Constitution were held during the year 1951-52 and the first elected Parliament came into presence in April, 1952.

If we consider our Indian Parliamentary System, I would rather express my views in favour of the topic. There are two major aspects of common law that a requirement to achieve, that are specifically relevant to concepts of deliberative democracy. The first is that common law has never been considered to be promulgated by a lawgiver, or created by a conscious, legislative act; rather, common law, in the deepest sense, is observed as being *habitual* – its growth is steady, adjacent and from below, as contrasted with laws, that are created in one solitary moment of enactment from above. The mutual law judge's task has been supposed to be not a task of formation but of merely discovery the law that already exists, that is, the public's law,

that has grown-up through numerous different acts by the people over a period of time (see, e.g., Sabine, *A History of Political Theory*; Maitland, *A History of Common Law Before the Time of Edward I*). In this way, common law is about independent through cooperative action. An important reason for the separation of powers is to ensure those best suited for a particular job perform the task. A legislative assembly is most conducive to the kind of deliberation necessary to enact laws and hence Article 245 vested the law-making power in Parliament.

As the name suggests, deliberative democracy finds the value of the autonomous process in the idea of *deliberation* – that is, a organized arena (call this the “public domain”) in which people come together, communicate, deliberate or debate matters important to them, and come to conclusions. The key insight that deliberative democracy pursues to capture is that we do not come into this world as nuked individuals with a set of pre-set predilections and identified benefits, but rather, these predilections and benefits are shaped and formed through our communications with each other. And at the end of an open and fair deliberative procedure, in which applicants have been placed on an equal stability, and been provided equal prospects to contribute to both individual and collection preferences-formation, the collective conclusion that is reached is, in a sense, by virtue of the justice of the process that led to it, *our* conclusion.

As Deliberative Democracy provides public to express their views and reasons on the laws or bills that passed by upper house. In this way, we can even take a stand and propose our ideas and thoughts in the parliamentary system which having common public interests. In this way, deliberative democracy intentions to imitate to the ultimate model of self-government, and justify to us why laws arrived at concluded a certain procedure enjoy an characteristic – at least *prima facie* – legitimacy.

If we discuss other side of the coin, we definitely find many loopholes that need to fill and considered as the drawback or disadvantage to the Indian Parliamentary System but meaning of democracy in terms of deliberation is explanatory in this own terms. As we know, every power and Law have its own sides to express either it will advantageous or disadvantages, we accept them if it more practical and political to implement.

CONCLUSION

When citizens bargain and negotiate, they may learn how better to get what they want. But when they deliberate, they can expand their information, including their self-understanding as

well as their cooperative understanding of what will best serve their fellow citizens.

If we refuse to give negotiation a chance, we forsake not only the opportunity of arriving at a genuine moral concession but we also give up the most defensible ground we could have for continuing an uncompromising position: that we have tested our views against those of others.

Democracy gives the power to express our views and Deliberative democracy provide a manner to express our views and reasons to the assembly. Deliberative democracy provides a well manner questioning format to the Indian Parliamentary System, but we should adapt new laws, not in the respect to the self-interest or mutual benefits but for common country goods and public interests.