The Course of Democratization under Globalization

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Abstract

Democracy is a sensitive hot topic in international relations and also a lasting focus of international politics. This article discusses the general principles of democracy, and on this basis, respectively further probe into the democratic democracy, international democracy, and the impacts of former on the later under the background of globalization.

Keywords: Globalization, World politics, Democracy, Social civilization

Democracy is a sensitive hot topic in international relations and also a lasting focus of international politics. In real political life, democracy often shows itself in different ways: sometimes it is a social ideal pursuit for by people and a value that can be transmitted; sometimes it is a false picture of peace and a tool for political conflicts. At any occasion in the international stage, as long as it comes to democracy, it is easy to cause argues, deepen differences, form chaos, and lead to deadlock. If you would rather not to see an extension of this kind of situation under globalization, you must seek for the democratic consensus from the point of view of the public. Human society is divided into two levels: democratic society and international society. Each level holds its democratic ideals and facts. "In today's era, social democracy must be defended and well designed at both the national level and the global level (David Held, 2005, p21).

1. The general principles of democracy

The basic driving factors for human social development are social competition and social division. In each particular historical condition, people design and choose social division, and develop and participate in social competition, enriching the connotation of human social development and extending the path of human social development by various activities. Democracy is ideal and basic game rules for social competition and social division, mainly used for reasonably adjusting and balancing the constraining relationship of public power and social members.

The cornerstone of democracy is equality and equity. The core of democratic politics is to make all social members equally and equitably possessing and exercising political power, and build a public power system of social management around the core. On the contrary, the opposite of democratic politics is unequal and inequitable power politics and hegemonic politics.

Democratic system has four basic functions: the first is fair election and independent authorization of the public. Ensure the equity and equality in the process of generating public power; the second is openness and transparency. The public know and monitor the performance of public power. Ensure that the public power works in public; the third is convenient communication. The public can express their wills freely. Ensure that public power reflects the opinion of all social members equally and equitably in performance; the fourth is open institution. The public participates in decision-making. Ensure more social members can join in equally and equitably in the execution of public power. The four basic functions (see Figure 1) embody the leading effect of the public in public affairs and its initiative position relative to the public power. If one of basic functions is missing or weakening, the democratic system will be imperfect and impossible. The most important one is obviously fair election and independent authorization of the public, which gives rights to the public from the very beginning. In a democratic society, "according to regulations on legal deadline, the government must be approved by the governed, and the approval should be based on free wills. (Sidney Hook, 2006, p157)"

In a non-democratic system, the public is in a subordinate and passive position. They only shoulder the obligation of obeying public power but no means of restraining public power. There is only a one-way dominative relationship but not a two-way constraint relationship between public power and the public. Public affairs are completely controlled by public power. And the process excludes the public thoroughly (See Figure 2).

From another perspective, the focus of social system structure and social conflicts is power. Social system has levels. Powers are necessary tools for social system at each level executing system control. The utility of power has duality.

Valuing power, strengthening power, and consolidating power are understandable for the sake of maintaining social stability. However, expanding power, and abusing power may force the public rebel and make power the main culprit destroying social stability. We should use double attitudes and means to treat power. In order to maintain social order, public power is necessary. For the sake of conveniently employing public power, it is necessary for people who are in charge of public power possessing certain privileges. However, public power must be restrained and supervised. So do the privileges. That is the responsibility of democracy. The nature of democracy is to restrict and supervise public power, especially the regime, and the privileges of people.

In the framework of democratic politics, the operation of public power is to provide social members with equal and equitable services, ensuring that all social members get equal and equitable chances and interests. In contrast, power politics transfers public power to certain privileges serving few people, increasing the level of inequality and injustice.

2. The domestic democracy under the globalization

The current globalization mainly focuses on economy. The globalization of politics lags behind. In politics, the democratic conditions of different countries are various. The main gap is between western countries and non-western countries.

Relatively speaking, western democratic system develops well and the democratic senses and values are popular. The faith in equality and equitability is deep in people's hearts. But it does not mean western democratic system is mature and perfect. On the surface, western political system has the basic functions of democratic system. But in nature, these basic functions are imperfect and imbalance. Their real uses are significantly discounted. The defect of western democracy is that the public power of state does not completely belong to all social members but be manipulated and controlled by few interests group in general. Due to the defect of western democratic system, western countries are not qualified as examples of democracy for other countries. Therefore, western democracy can not win the wide acceptance and respect from non-western countries. That is the reason for barriers of spreading western democracy in the world.

The democracy of western countries is not real, not mention the democracy of non-western countries. In non-western countries, the construction of democratic system starts later. Democratic senses and values are rather weak. Powers are admirable, especially the absolute power. There are original defects in democratic system. For doubts or worries, or needs for keeping dignities, non-western countries reject the introduction of democracy of western countries.

In either western countries or non-western countries, almost not any party or politician opposes democracy openly. Shouting democratic slogans and holding high the flag of democracy are the popular gestures of parties and politicians. "'Democracy' has been used in a new and misleading way in a sense. This verbal mask (consciously or unconsciously) is very effective, so that it has even fooled lots of supporters for real democracy. (P. K. Feyerabend, 2006, p69)" This trick is common effective method employed by modern authoritarian regime. Traditional authoritarian regime is what it is, both in words and actions. Modern authoritarian regime uses democracy as a disguise, claiming for democracy in words, but maintaining the authoritarian regime in actions. The democratic disguise and the democratic slogan are nothing but illusion. The aim is to pacify the public, fool public wills, cope with the times and tides, cause confusions, and reduce international pressures. This trick can help to lessen the contradiction authoritarian regime and public rights, avoid the direct confrontation of authoritarian regime to public wills, times, and international society, and extend the life of authoritarian regime in certain period. Therefore, it is a tough task to strengthen the construction of democratic system in countries based on specific historical background, cultures, and traditions.

3. The international democracy under globalization

Applying the democracy to the international community is more difficult than that in any other country. "The international community is still at a state of anarchy, lacking of common leadership. The international politics is still power politics. (Martin Wight, Hedlry Bull & Carsten Holbraad, 2004, p209)" Currently no democratic mechanism is for the governance of international community. Even though the human society has entered an era of globalization, international relationships are still at a bullying and disorderly state. The decisive factors are the power of countries or the power of group of countries. Basically international politics is power politics. As international organizations deal with international affairs, the say and dominant power of members of international community are unequal and inequitable. Those countries who think their domestic systems are better implement double standards respectively for domestic affairs and international affairs, emphasizing powers rather than democracy in dealing with other countries. In international affairs, the hegemony ignores principles of equality and equitability, and does whatever it wants, bullying and oppressing weak members and competitors in international community. This phenomenon is not

only popular in history, but also common under the background of globalization. The unequal and inequitable affairs at the international level are the same as that at the domestic level. Hegemonic countries, holding their ancient violent tools, frequently launch military interventions, attacks, and invasions into other countries around the world, constantly deepening the evil circular of revenge and hates between two parties, trampling on the sovereignty of other countries, harming and ruining the freedom of the public. The unbridled behaviors are exactly the same as ignorant and brutal dictatorships before the coming of democracy. Witnessing all these phenomena, we can reasonably doubt the export of democracy: do these hegemonic countries who claim themselves as democratic really hope others become independent and democratic countries with freedom and equity? These pretentious hegemonic countries, under the banner of leading the world, have absolute control over international affairs. Whether they pursue for common interests for the world sincerely, or just get benefits for their own countries secretly?

If democracy develops in countries at different levels, it does not grow in the field of international politics at all. From the context of human ideals, the general principle of democracy also applies to updating and reforming the relationship of international community members, international community affairs, and international public power. But the realization of democracy in international politics is still far away. In front of challenges of globalization, in order to cope with the increasingly complex and serious global issues, and promote the democracy in international politics, the human face a heavy burden and a long road.

4. The impacts of international democracy on domestic democracy under globalization

Today, with highly-developed information technology, people in the world can know important events happened on the earth immediately, thanks for various communication media. Convenient and fast information communication can meet people's needs for information, eliminating the differences between domestic and international. World news, just like domestic news, turn into popular topics in streets. Thus, the inequity and injustice in international politics, and the hegemony of international politics will generate negative effects on domestic politics naturally, what betray the spirit of democracy. The political parties in one country may suffer from the bad influences of international hegemony, brewing an evil thought. In a sense, hegemony is a model of totalitarianism. Since hegemonic countries can launch wars and punishments against members of international community, totalitarian forces can execute their authoritarian and tyranny in one country. The two of them are exactly the same. As long as there is hegemony in the world, there is some country that insists on totalitarian. Hegemony is the totalitarian in international community, and the totalitarian is the hegemony in one country. Hegemony has a natural connection with totalitarian. The essence of the two is the same. They take benefits from others by forces in the unequal and inequitable social orders. Hegemony and totalitarian are evil companies. They form an evil alliance, fighting against democratic progresses in the era of globalization.

"At present, the development of globalization demands international coordination and collective action." "As the benefits and fates of world people associate closely more and more, many global issues needs to be solved by means of international cooperation. (Joseph S. Nye & John D. Tangna Hu, 2003, p247)" Democratic countries have the responsibility and obligation to promote the democracy at the level of international politics, trying to construct equal and equitable international relationships of members of international community. That is the best way communicating democratic thoughts and promoting democratic system. The expected effect will not be achieved by directly exporting democracy into other countries. The international community must be united and oppose and depress hegemony, which is the key for improving global governance and settling global crisis, and also for promoting democratic progresses under globalization.

Democracy is one of indicators of human civilization. From a broader perspective, although human society has already realized the material civilization under the background of globalization, it does not fully achieve a spiritual civilization. In accordance with wishes and ideals of spiritual civilization, an civilized society should be a human society, a humane society, a true-kind-beautiful society, a peaceful society, a safe society, a democratic and free society, an open and honest society, a equal and equitable society. At present, human society is still a half-savage and half-civilized society, with the co-existence of human and non-human nature, humane and non-humane, true-kind-beautiful and fake-ugly-evil, peace and war, safety and terror, democratic freedom and totalitarian, public integrity and conspiracy, equality and justice and distance of benefits. Because of the immaturity of social science, we can not design and build a democratic, equal, and equitable civilized society based on best wishes, with theories and knowledge of social sciences. This is a profile of the era of globalization at present.

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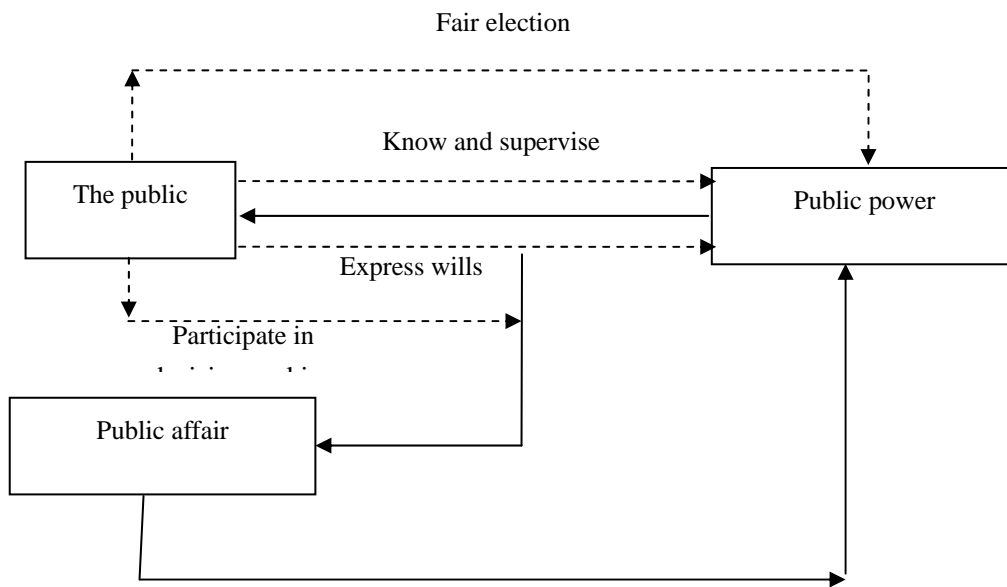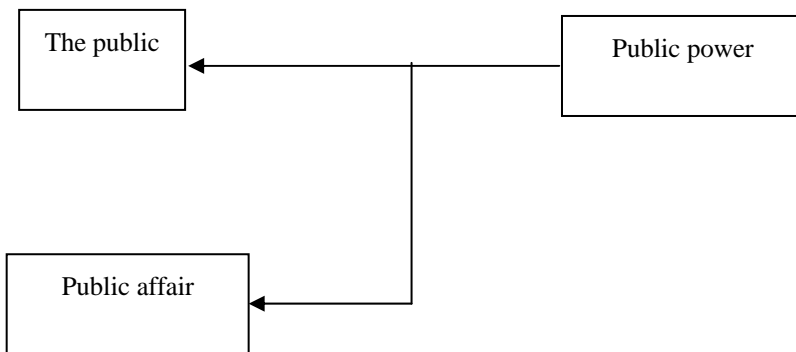
Figure 1. The Democratic System of Social Organization.

Figure 2. The Non-Democratic System of Social Organization.