

Monarchy and Democracy in Sikkim and the Contribution of Kazi Lhendup Dorjee Khangsherpa

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Abstract- In the contemporary world of Ideologies, Principles, Science and Technology, Information Generation and Globalization, the Democracy plays pivotal role in the greater part of the world's Political System. Democracy defined "as the government of the people, by the people, and for the people" by Abraham Lincoln. Countries like Great Britain, United States of America and India follows the democratic Ideologies and Principles in governmental administration, economic activities as well as. United States of America also called the oldest democracy in the world and India is the largest democracy in the world. Almost all the countries of the world are greatly influenced by the Democracy and its usefulness.

Principles of Secularism, Socialism, Republicanism and Democracy are the pillars of Indian political system right after the independence that is from 1947. Preamble of the Indian constitution starts with "We the people of India having solemnly resolved to constitute India into a Sovereign, Socialist, Secular, Democratic Republic and to secure to all its citizen; Justice, social, economic, political; Liberty of thought, expression, belief, faith and worship; Equality of status and opportunity; and to promote among them all; Fraternity assuring the dignity of the individual and the unity and integrity of the nation.....this clearly described that India is the greatest devotee of democracy.

The present study tries to seek, address and examine the emergence and establishment of democracy in the Small Independent kingdom of Sikkim since the emergence of Namgyal dynasty till the merger of Sikkim with India in 16th April 1975. Presently the political System of Sikkim is based on democratic principle but this is not so before 1975. The present paper tries to find the Democracy in Sikkim and the contribution of its First chief minister "Kazi Lhendup Dorjee Khangsherpa" before and after its merger with India in 1975. This paper also explores the major factors which led to follow the principle of democracy by the Independence nation Sikkim before becoming 22nd states of India in the year 1975.

Index Terms- Democracy, Monarchy, Namgyal Dynasty, Chogyal, Political Parties, Merger, General Election.

I. INTRODUCTION

Democracy has directly originated from the French democratic, but its real origin is Greek. In Greek there are two words- demos which means people and kratos means rule and this is what we mean in English is the rule of the people. According to David Held "Democracy means a form of government in which, in contradiction monarchies and aristocracies, the people rule. Democracy entails political

community in which there is some form of political equality among the people". Precisely stated democracy is the rule by the people. Among all the above definition perhaps the best and most popular definitions: democracy is the "government of the people, by the people and for the people" this definition is given by the former U.S. President Abraham Lincoln (1909-1865). Democracy always advocates the welfare of the people individually and socially, it promotes social equality, economic opportunity, legal justice and political rights as a whole among the people.

There are various forms of democracy such as Direct Democracy, Representative Democracy, Parliamentary Democracy, Presidential Democracy, Liberal Democracy and Socialist Democracy and so on:

1. Direct Democracy, is a political system where the citizens participate in the decision-making personally, contrary to relying on intermediaries or representatives. The supporters of direct democracy argue that democracy is more than merely a procedural issue. A direct democracy gives the voting population the power to Change constitutional laws, Put forth initiatives, referendums and suggestions for laws, Give binding orders to elective officials, such as revoking them before the end of their elected term, or initiating a lawsuit for breaking a campaign promise.

2. Representative Democracy involves the election of government officials by the people being represented. Representatives may be elected or become diplomatic representatives by a particular district (or constituency), or represent the entire electorate through proportional systems, with some using a combination of the two. Some representative democracies also incorporate elements of direct democracy, such as referendums etc.

3. Parliamentary Democracy is a representative democracy where government is appointed by, or can be dismissed by, representatives as opposed to a 'presidential rule' wherein the President is both head of state and the head of government and is elected by the voters. Under a parliamentary democracy, government is exercised by delegation to an executive ministry and subject to ongoing review, checks and balances by the legislative parliament elected by the people

4. Presidential Democracy is a system where the public elects the president through free and fair elections. The president serves as both the head of state and head of government controlling most of the executive powers. The president serves for a specific term and cannot exceed that amount of time. Elections typically have a fixed date and aren't easily changed. The president has direct control over the cabinet, the members of which are specifically appointed by the president himself. The president cannot be easily removed from office by the legislature,

but he or she cannot remove members of the legislative branch any more easily. This provides some measure of separation of powers. In consequence however, the president and the legislature may end up in the control of separate parties, allowing one to block the other and thereby interfere with the orderly operation of the state. This may be the reason why presidential democracy is not very common outside the Americas.

6. Socialist Democracy: Socialist thought has several different views on democracy. Social democracy, democratic socialism, and the dictatorship of the proletariat (usually exercised through Soviet democracy) are some examples. Many democratic socialists and social democrats believe in a form of participatory democracy and workplace democracy combined with a representative democracy. Within Marxist orthodoxy there is hostility to what is commonly called "liberal democracy", which they simply refer to as parliamentary democracy because of its often centralized nature. Because of their desire to eliminate the political elitism they see in capitalism, Marxists, Leninists and Trotskyists believe in direct democracy implemented through a system of communes (which are sometimes called soviets). This system ultimately manifests itself as council democracy and begins with workplace democracy.

India is the largest democracy in the world which follows the parliamentary democracy having the principles of socialism, secularism, republicanism, etc. has great impact for becoming Sikkim as a democratic state of India.

II. DEMOCRACY IN INDIA: BRIEF OUTLINE

India is the largest democracy in the world. It has long history of democracy. India is the seventh largest (by area) including 29 states (recently Tilangana got separate statehood) 7 union territory with New Delhi as the nation's capital and the second most populous country in the world, with roughly one-sixth of its population, of about a billion and a quarter. It is the world's largest democracy also because it has lengthiest constitution consisting 22 parts, 12 schedule and 395 articles comparing United States have only seven articles. It is one of the world's oldest civilizations yet, a very young nation. Elections to its Parliament are held once every 5 years. Currently, Prime minister Dr. Manmohan Singh is the head of the government, enjoying a majority in the Parliament, while President Pranab Mukherjee, is the head of state. India is a constitutional republic governed under the world's longest written constitution following the principles of Democracy, Secularism, Democratic Socialism, Republicanism and Unitary in spirit and Federal in nature. The country has four main national parties: the Indian National Congress (INC), Bhartiya Janta Party (BJP), Communist Party of India (CPI) and the Communist Party of India (Marxist) (CPI (M)). The Indian National Congress has governed the country for 3/4th's of the time since independence from Britain in 1947, under the de facto one party system and now, under the Dominant-party system. At the level of its states, many regional parties stand for elections to state legislatures, every five years.

III. HISTORY OF MONARCHY IN SIKKIM

In The year 1642 Phuntso Namgyal, by proclaiming himself as king of Sikkim, started the dynastic rule that was to last for nearly 330 years. Sikkim was ruled by Chogyals [kings] since 1642-1975. Chogyals were the monarchs of the former kingdoms of Sikkim which were ruled by separate branches of the Namgyal family. The Chogyal, or divine ruler, was the absolute potentate of Sikkim from 1642 to 1975, when monarchy was abrogated and its people voted in a referendum to make Sikkim India's 22nd state. However, Chogyal meaning "Dharma Raja" or "Religious King" is a title which was also conferred upon a special class of temporal and spiritual rulers.

From 1642 to 1975, Sikkim was ruled by the Namgyal Monarchy (also called the Chogyal Monarchy), founded by the fifth-generation descendants of Guru Tashi, a prince of the Minyak House who came to Sikkim from the Kham district of Tibet (link to Tibet page?) Chogyal means 'righteous ruler,' and was the title conferred upon Sikkim's Buddhist kings during the reign of the Namgyal Monarchy.

The reign of the Chogyal was foretold by the patron saint of Sikkim, Guru Rinpoche. The 8th-century saint had predicted the rule of the kings when he arrived in the state. In 1642, Chogyal Phuntsog Namgyal was crowned as Sikkim's first ruler in Yuksom. The crowning of the king was a great event and he was crowned by three revered lamas who arrived there from three different directions, namely the north, west and south.

3.2. NAMGYAL DYANASTY: LIST OF CHOYALS [KINGS] OF SIKKIM (1642-1975)

3.2.1. Phuntsog Namgyal (1604–1670): First Chogyal [king] of Sikkim;

Phuntsog Namgyal was the first chogyal (monarch) of Sikkim, now an Indian state. He consecrated in 1642 at the age of 38 than onwards Rule of Monarchy begins in Sikkim. Phuntsog was a fifth generation descendant of Guru Tashi, a 13th-century prince from the Mi-nyak House in Kham in Eastern Tibet. According to legend, Guru Rinpoche, a 9th-century Buddhist saint had foretold the event that a Phuntsog from the east would be the next chogyal of Sikkim. In 1642, three lamas, from the north, west, and south went in search for the chosen person. Near present day Gangtok, they found a man churning milk. He offered them some refreshments and gave them shelter. So impressed were they by his deeds that they realised that he was a chosen one and immediately crowned him king. The crowning took place Norbughang near Yuksom on a stone slab in a pine covered hill, and he was anointed by sprinkling water from a sacred urn. Phuntsog, along with the lamas, then converted the local Lepcha people to Buddhism and set about expanding his kingdom up to the Chumbi Valley in Tibet, parts of modern day Darjeeling in the south, and parts of eastern Nepal.

Phuntsog moved his capital to Yuksam and instituted the first centralised administration. The kingdom was divided into twelve Dzongs, or districts under a Lepcha Dzungpon (governor) who headed a council of twelve ministers. During his reign Buddhism was consolidated as the established religion in Sikkim. He was succeeded by his son, Tensun Namgyal in 1670.

3.2.2. Tensung Namgyal (1644–1700):

Second chogyal (monarch) of Sikkim was Tensung Namgyal. He succeeded his father Phuntsog Namgyal in 1670. The most important event during his reign was the shifting of capital from Yuksom to Rabdentse near Geyzing in 1670. He had three wives and was succeeded by his son Chakdor Namgyal, borne by his second wife in 1700. He had one last son with his third wife. Though he is not well known his grandson becomes a king of a small kingdom inside his father's rule.

3.2.3. Chagdor Namgyal:

Chagdor Namgyal was the third Chogyal (king) of Sikkim. He was born in 1686 from the sikkimese wife of Tensung Namgyal and succeeded Tensung Namgyal in 1700 and was succeeded himself by Gyurmed Namgyal in 1717. His half-sister Pendi ongmü tried to dethrone Chakdor, who fled to Lhasa, but was reinstated as king with the help of Tibetans.

3.2.4. Gyurmed Namgyal:

Gyurmed Namgyal was the fourth Chogyal (king) of Sikkim the Tibetan lama Jigme Pao has been appointed as regent due to minor age of the king. He succeeded Chakdor Namgyal at the age of ten in 1717 and was succeeded himself by Phuntsog Namgyal II in 1733. It is said that the appointment of Tibetan regent led to the increase of Tibetan influence in Sikkimese court. During his reign Sikkim was attacked by Nepal and lost its territory Limbuana permanently to Nepal. The then the next king was not his direct heir but his heir gave to his nun sangachelling son name Namgyal Phuntsog or Phuntsog Namgyal II.

3.2.5. Phuntsog Namgyal II:

Phuntsog Namgyal-II was the fifth Chogyal (king) of Sikkim. He succeeded Gyurmed Namgyal in 1733 and was succeeded himself by Tenzing Namgyal in 1780. During his reign the Nepalese raided Rabdentse, the then capital of Sikkim

3.2.6. Tenzing Namgyal was the sixth Chogyal (king) of Sikkim. He succeeded Phuntsog Namgyal II in 1780 and was succeeded himself by Tsugphud Namgyal in 1793. During his reign Chogyal fled to Tibet, and later died there in exile.

3.2.7. Tshudpud Namgyal (1785–1863) was king of Sikkim from 1793–1863. He gained independence from Nepal in 1815 and ruled under a British protectorate from 1861.

Under his father Tenzing Namgyal, most of Sikkim was appropriated by Nepal. Tshudpud Namgyal returned to Sikkim in 1793 to reclaim the throne. Because the capital of Rabdentse was too close to the Nepalese border, he shifted the capital to Tumlong.

Sikkim allied itself with the British in India, who also considered Nepal an enemy. Nepal overran most of the region, sparking the Gurkha War in 1814 with the British East India Company. The Sugauli Treaty and Treaty of Titalia returned the annexed territory to Sikkim in 1817.

In 1835, Tshudpud Namgyal ceded Darjeeling to the HEIC for an annual fee, but this relation was broken off sharply after he seized two British scientists in Sikkim, Joseph Dalton Hooker and Archibald Campbell. This led to two British military attacks in 1850 and 1861, resulting in the annexation of Sikkim by 1861. The same year, Tshudpud was granted the title of Maharaja of Sikkim by the British, and he abdicated the following year. At his death in 1863, aged 78, he had ruled Sikkim for 69 years,

making him the longest-reigning Chogyal in history; as well, he was also the oldest ever Chogyal of Sikkim.

3.2.8. Sidkeong Namgyal (1819–1874) was king of Sikkim from 1863 to 1874. He was son of Tsugphud Namgyal and was succeeded by his half-brother Thutob Namgyal.

3.2.9. Thutob Namgyal (1860 – 11 February 1914) was the ruling chogyal (monarch) of Sikkim between 1874 and 1914. Thutob ascended to the throne succeeding his half-brother Sidkeong Namgyal who died issueless. Differences between the Nepalese settlers and the indigenous population during his reign led to the direct intervention of the British, who were the de facto rulers of the Himalayan nation. The British ruled in favour of the Nepalese much to the discontent of the chogyal, who then retreated to the Chumbi Valley and allied himself with the Tibetans.

The British sent a military force (Sikkim Expedition), and after a series of skirmishes between the Tibetans and the British near Jelep La, the Tibetans were pushed back and the Chogyal was put under the supervision of Claude White, the appointed political officer in 1889. In 1894, he shifted the capital from Tumlong to the present location, Gangtok. He was knighted in 1911.

Thutob died in 1914 and was succeeded by his son, Sidkeong Tulku Namgyal. The Sir Thutob Namgyal Memorial (STNM) Hospital in Gangtok was built in memory of him in 1917.

3.2.10. Sidkeong Tulku Namgyal:

Sidkeong Tulku Namgyal (1879–5 December 1914) was the ruling Maharaja and Chogyal of Sikkim for a brief

3.2.11. Tashi Namgyal (Sikkimese: Wylie: Bkra-shis Rnam-rgyal) (October 26, 1893 – December 2, 1963) was the ruling Chogyal (King) of Sikkim from 1914 to 1963. He was the son of Thutob Namgyal.

Namgyal was the 11th ruler of the Namgyal dynasty of Sikkim, succeeding his half-brother Sidkeong Tulku Namgyal, who had ruled from February to December in 1914, till his death from heart failure. Born in Tibet and crowned by the 13th Dalai Lama, Thubten Gyatso, he was a strong advocate for closer links with India.

He was married in October 1918 to Kunzang Dechen, and they had 3 sons and 3 daughters. The eldest son died in a plane crash during World War Two.[1] On his death he was succeeded as Chogyal by his second son Palden Thondup Namgyal.

During his reign, he is known for land reform and free elections.[2] He also favoured closer links between Sikkim, India and Tibet. Many people attribute his death to Indian agents.

About a decade after his death, his son Palden Thondup Namgyal, the incumbent hereditary Chogyal was formally deposed to join the Indian Union. Prime Minister Lendup Dorji appealed to India to change the status of Sikkim from protectorate to statehood. On May 16, 1975, Sikkim was officially made the 22nd state of the Indian Union.

3.2.12. Palden Thondup Namgyal (May 23, 1923 – January 29, 1982) was the 12th and last Chogyal (king) of Sikkim.

At six, Namgyal became a student at St. Joseph's Convent in Kalimpong, but had to terminate his studies due to attacks of malaria. From age eight to eleven he studied under his uncle, Rimpoche Lhatsun, in order to be ordained a Buddhist monk; he was subsequently recognised as the reincarnated leader of both

Phodong and Rumtek monasteries. He later continued his studies at Saint Joseph's College in Darjeeling and finally graduated from Bishop Cotton School in Shimla, in 1941.

Namgyal served as adviser for internal affairs for his father, Sir Tashi Namgyal, the 11th Chogyal, and led the negotiating team which established Sikkim's relationship to India after independence in 1949. He married Sangey Deki in 1950, a daughter of an important Tibetan family, and together they had two sons and a daughter. Sangey Deki died in 1957.

Namgyal married Hope Cooke in 1963, a twenty-two-year-old socialite from San Francisco in California; she was a graduate of Sarah Lawrence College in Yonkers on the state of New York. The marriage brought worldwide media attention to Sikkim. The couple, who had two children, divorced in 1980.

Shortly after their marriage, his father died and Namgyal was crowned the new Chogyal on an astrologically favourable date in 1965. In 1975, as the result of a referendum, Sikkim became a state of India and the monarchy abolished.

Namgyal was an amateur radio operator, call-sign AC3PT, and was a highly sought after contact on the airwaves. The international callbook listed his address as: P.T. Namgyal, The Palace, Gangtok, Sikkim.

Palden died of cancer in New York City, in the United States on January 29, 1982.[1] Upon his death, 31 members of the State Legislative Assembly offered khadas to the Chogyal as a mark of respect.

His son from his first marriage, Wangchuk Namgyal, was named the 13th Chogyal, but the position no longer confers any official authority.

IV. BIRTH OF DEMOCRACY IN SIKKIM: POLITICAL HISTORY

The political upheavals of 1940s precipitated into protest movement of 1973 that finally led to the merger of Sikkim into India in 1975. As the political era from 1919 up to 1947 is referred as Gandhian era in the Modern Indian History, the period of 30 years i.e from 1945 up to 1975 can be regarded as Kazian era in the Democratic History of Sikkim. It is because from 1945, late L.D. Kazi single handedly guided the democratic movement of Sikkim till its merger.

V. MOVEMENT AGAINST MONARCHY

Though monarchy exist under Namgyal Rule in Sikkim till 1975 but the amalgamation of the three petty political organizations of Sikkim Rajya Praja Mandal, Rajya Praja Sammelan and Praja Sudhar Samaj in 7th December 1947 already gave birth of protest movement against feudal monarchy. On the very date that is on 7th December 1947 they held a joint meeting at today's Palzor Stadium (then Polo Ground) and decided to form a compact body to combat lawless feudalism. The huge gathering of 7th December 1947 led to the birth of first ever political Party of Sikkim known as Sikkim State Congress. Tashi Tshering also popularly known as Tashi Babu of Gangtok was the elected President of Sikkim State Congress.

In 1953, Kazi Lhendup Dorjee Khangsarpa (people of his native place fondly called him Kancha Kazi) became the

President of Sikkim State Congress and held that post till 1958. During his President ship he led a delegation to Delhi in 1954 to call on the Prime Minister of India, Pandit Jawaharlal Nehru. The Sikkimese had been fighting for political and economic reforms and these were discussed by the delegation with Pandit Nehru, who was deeply impressed by the sincerity of Kazi Lhendup Dorjee. The Indian Prime Minister promised to give assistance for the progress and economic welfare of the Sikkimese populace and assured Government of India's support towards political reform in Sikkim.

Above protest movement against Namgyal Dynasty led to the merger of Sikkim with India in 1975.

VI. CONTRIBUTION OF FIRST CHIEF MINISTER OF SIKKIM [KAZI LHEDUP DORJEE KHANGSHERPA]

First Chief Minister of Sikkim Kazi Lhendup Dorjee Khangsarpa "*The father of democracy in Sikkim*" has significant contribution in establishing democracy in Sikkim. Kazi Lhendup Dorjee Khangsarpa was born at Pakyong, East Sikkim in the ancient and noble Khangsarpa family in 1904. As a pious Buddhist he entered the Rumtek monastery at the age of 6 years. His uncle Tshurfuk Lama Rabden Dorjee was the then Head Lama of the famous Rumtek Monastery and young Lhendup became his disciple. During his visit, Sidkeyong Namgyal the then Maharaja of Sikkim took a great liking to the young monk Lhendup and took him to Gangtok, where he placed him in a Tibetan School. At the age of 16 Kazi Lhendup returned to Rumtek monastery and underwent strict training of Lamaism for two years. Thereafter, on accomplishment of his training he succeeded as the Head Lama of Rumtek Monastery and its estates on the retirement of Lama Ugen Tenzing. Kazi Lhendup remained as Head Lama at Rumtek monastery for 8 years, and then left the monastery to work with his brother Kazi Phag Tshering, who founded the Young Mens' Buddhist Association at Darjeeling. The two Kazi brothers founded a large number of schools in West Sikkim and were instrumental in bringing about a number of social and other reforms.

Kazi Lhendup a person with the feeling of service to mankind and social development, founded a Political Organization known as Rajya Praja Mandal at his native place at Chakhung in West Sikkim. In 7th December 1947 the amalgamation of the three petty political organizations of Sikkim Rajya Praja Mandal, Rajya Praja Sammelan and Praja Sudhar Samaj took place. On the very date that is on 7th December 1947 they held a joint meeting at today's Palzor Stadium (then Polo Ground) and decided to form a compact body to combat lawless feudalism. The huge gathering of 7th December 1947 led to the birth of first ever political Party of Sikkim known as Sikkim State Congress. Tashi Tshering also popularly known as Tashi Babu of Gangtok was the elected President of Sikkim State Congress.

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who was deeply impressed by the sincerity of Kazi Lhendup Dorjee. The Indian Prime Minister promised to give assistance for the progress and economic welfare of the Sikkimese populace and assured Government of India's support towards political reform in Sikkim.

After the foundation of the Sikkim State Congress (which was a pro-peasant party) the pro feudalists founded another political party in 1948 to curb the rising tide of democratic ideas. The new political party was known as Sikkim National Party and it was basically patronized by the palace. The Sikkim State Congress had branded this party as the "party of palace". Kazi Lhendup Dorjee realizing the futility of the communal approach in the political scenario of Sikkim, and having dear to his heart the welfare of the people, decided to form another party, called the Sikkim National Congress in 1960. His main approach was to form a non-communal party which could give the Sikkimese peace, prosperity and progress. Contesting on this platform his party secured 8 seats out of 18 in the third General Elections of Sikkim in 1963. Kazi Lhendup Dorjee formed the opposition in the Sikkim Council and tried to bring about a feeling of communal harmony.

In the General Election of 1970, Kazi Lhendup Dorjee was appointed as an Executive Councillor and was allotted the portfolio of Agriculture and Animal Husbandry and Transport Authority. He, after being realized that Sikkim was an agricultural country, tried to bring about certain reforms to reorganize the economic conditions of the farmers. He was however, removed from the Executive Councillor in 1972. It is to be noted here that the Late Kazi Lhendup Dorjee Khangsarpa had his second wife from Belgium. Her name was Kazini Eliza Maria (also known as Kazini Sahibaof Chakhung) who also had played a vital role in guiding and assisting Kazi Lhendup Dorjee Khangsarpa in his day to day affairs. She was an influential woman who used to do most of the paper works of the party of Kazi from their cozy bungalow at Kalimpong. The General Election of 1973, the last general election based on the notorious parity formulae, did not satisfy the Sikkim National Congress. This led to an agitation in April 1973 which ultimately led to the merger of two influential political parties of Sikkim the Janata Congress and Sikkim National Congress giving birth to Sikkim Congress.

In the elections of 1974, Sikkim Congress secured 31 out of 32 seats in the Sikkim Assembly and formed its government based in principles of Liberty, Equality and Fraternity. He became the first Chief Minister elected according to the credence of Democracy. The Sikkim Congress delegates used to attend the annual session of the Indian National Congress. After the merger of Sikkim in 1975 the political party of Kazi Lhendup Dorjee Khangsarpa was also merged with the Indian National Congress at Kamagatamaru Nagar in Chandigarh.

Personally Kazi Lhendup Dorjee Khangsarpa and Kazini Eliza Maria lost everything -- perhaps not really everything -- because the people of Sikkim still remember him with fondness. The father of democracy in Sikkim was even not allowed to enter Sikkim as he lost the election in 1979 due to some political reasons. The memorable Kazi expired on July 29, 2007. He did not live for personal gains; he lived for the people of Sikkim. "By merging Sikkim with India Kazi Lhendup Dorji Khangsarpa of Chakung brought new prosperity to the people of Sikkim,

restored their rights and gave India a jewel in the crown studded with the silvery Kanchenjunga".

5.1. EARLY LIFE OF KAZI LHENDUP:

Kazi Lhendup Dorjee was born in 1904 in Pakyong, East Sikkim. He was born into the Khangsarpa family, who were Sikkimese nobility. Kazi Lhendup Dorji Khangsarpa entered the Rumtek monastery at the age of 6 years. His uncle, Tshurfuk Lama Rabden Dorji was the then Head Lama of the said monastery and Lhendup became his discipline. Sidkyong Namgyal then maharaja of Sikkim, while visiting the monastery took a great liking to the hong monk Lhendup and took him to Gangtok, where he placed him in a Tibetan School. At the age of 16, Kazi Lhendup returned to Rumtek monastery and under strict training for priesthood for two years. Thereafter on completion of his training he succeeded as the Head Lama of Rumtek monastery and its estates on the retirement of Lama Ugen Tenzing. Kazi Lhendup remained as the Head Lama in Rumtek monastery for 8 years and then left the monastery to work with his brother the late Kazi Phag Tshering, who founded the Young Men Buddhist Association at Darjeeling. The two brother founded a large number of schools in West Sikkim and were instrumental in bringing about a number of social and other reforms.

5.2. POLITICAL CAREER OF DORJEE:

Dorjee dedicated his entire life for the development of democracy in Sikkim. He himself founded many political parties and helped others to established political organizations, associations as well as different forums. Kazi Lhendup founded the political organization called "Sikkim Praja Mandal in 1945" and served as its first president. Dorjee also became president of the first political party of Sikkim that is Sikkim State Congress in 1953 and served as president until 1958. In the year 1962, Dorjee helped to found the Sikkim National Congress political party. The Sikkim National Congress was founded by Dorjee as a non-communal political party. The unity themed political platform of the party helped the Sikkim National Congress to win eight of the eighteen seats up for grabs in Sikkim's third general election. The Sikkim National Congress merged with India's Congress Party in the 1970s following Sikkim's merger with India. Dorjee also formed the Sikkim Council to promote "communal harmony."

Dorjee played very important role and was considered to be a key figure during the merger of Sikkim with Indian Union in the year 1975. Dorjee became the first Chief Minister of Sikkim from 1974, the year before the official merger, and served until 1979. Dorjee was honored by the government of India with the Padma Vibhushan in 2002. He was also awarded the Sikkim Ratna by the state government of Sikkim in 2004.

5.3. HIS WIFE KAZINI ELISHA MARIE

Kazi Lhendup Dorjee is very enthusiastic and ambitious towards his goal of democracy and his "mysteriously charming and conspiring wife", Kazini Eliza Maria, was even shrewder than her husband and was his chief confidante and adviser. Formerly Eliza-Maria Langford-Rae, she had been married twice before. She was of Scottish extraction and had studied law at Edinburgh University. She had lived a very colorful life, working

as a journalist for a French newspaper and lived for a while in Kemal Atatürk's palace in Turkey. She converted to Buddhism and took Sangharakshita as her teacher. In the years 1920s she had been in Burma where for a while she was a close friend of the author George Orwell.

5.4. DEATH

Kazi Lhendup Dorjee died of a heart attack on July 28, 2007 at his home in Kalimpong, North Bengal in the Indian State of West Bengal. Kalimpong is located just across the state border from Sikkim. Dorjee was 102 years old at the time of his death. Though he died of a heart attack, Dorjee had been suffering from liver problems for several years. Dorjee's funeral took place at the Rumtek Monastery in Sikkim on August 3, 2007.

The current Chief Minister of Sikkim, Pawan Kumar Chamling, called Dorjee a distinguished statesman who helped to motivate Chamling to join Sikkim's democracy movement in 1973. Indian Prime Minister Manmohan Singh released a statement following Dorjee's death saying, "I am deeply shocked and grieved to learn of the sad demise of Shri Kazi Lhendup Dorjee Khang Serpa, the first Chief Minister of Sikkim. He played a historic role as the architect of Sikkim's accession to the Indian Union and had the distinction of spearheading the State as its first Chief Minister from 1974 to 1979. The pride of place occupied by Sikkim as an important State of our country and its impressive progress in many spheres owe a lot to numerous policies initiated by him. In his unfortunate passing away the country in general and the State of Sikkim in particular has lost a veteran public figure whose many sided contributions to nation building endeared him to the people."

VII. MAJOR POLITICAL PARTIES OF SIKKIM [PRE-MERGER PERIOD]

6.1. SIKKIM STATE CONGRESS:

Sikkim State congress is the first political party of Sikkim. In 7th December 1947 the amalgamation of the three petty political organizations; Sikkim Rajya Praja Mandal a political organization was established by the Kazi Lhendup a person with the feeling of service to mankind and social development, at his native place at Chakhung in West Sikkim, Rajya Praja Sammelan and Praja Sudhar Samaj took place. On the very date that is on 7th December 1947 they held a joint meeting at today's Palzor Stadium (then Polo Ground) and decided to form a compact body to combat lawless feudalism. The huge gathering of 7th December 1947 led to the birth of first ever political Party of Sikkim known as Sikkim State Congress. Tashi Tshering also popularly known as Tashi Babu of Gangtok was the elected President of Sikkim State Congress.

The Sikkim State Congress, or SSC, was an annexationist political party in Sikkim worked closely with the Indian National Congress (INC) to successfully achieve the annexation of the Himalayan kingdom of Sikkim to India. Other parties established by the INC to serve India's interests in its near abroad included the Nepal State Congress Party and the Bhutan State Congress Party.

The SSC's main constituents were immigrant Nepalese, while its opponent, the Sikkim National Party, had support among the aboriginal Bhutia and Lepcha people. It campaigned

to change the election system from a confessional system to a "one man, one vote" system. When that reform happened in 1974, the numerically superior Nepalese made the Congress Sikkim's dominant political party. Some anti-clerical and other modernizing elites within the Bhutia-Lepcha community joined the Sikkim State Congress, because of its desire to abolish landlordism. Kazi Lhendup Dorjee, one of these, was president of the party between 1953 and 1958. Subsequently, SSC merged with Sikkim Janata Party in 1972, forming the Sikkim Janata Congress. The party's principles, ideologies and programs were similar to the Indian National Congress. The major programs of the party among other things were the abolition of landlordism, formation of responsible government and accession of Sikkim to India.

6.2. SIKKIM NATIONAL PARTY:

The Sikkim national party is another political party formed in 1948. This party was in fact sponsored by the palace to counter the growing influence of the Sikkim state congress. The protection of feudal relations, opposition to accession of Sikkim was the major programs of the party. As per their party manifesto, the accession of Sikkim to India was unacceptable and mentioned following reasons for the same:

1. Sikkim has closer affinities with Bhutan and Tibet's traditionally historically culturally;
2. Sikkim is not a part of India according to its geography and ethnicity;
3. Being a Lamaism, Sikkim is distinct from India.

6.3. SIKKIM SWATANTRA DAL:

Sikkim Swatantra Dal was a political party in Sikkim was founded in the name of Namgay Tsering but it was actually established and led by and Kazi Lhendup Dorji after resigning from Sikkim State Congress. The latter served as the president of the party. The party was launched ahead of the November 1958 election, formed after a split from the Sikkim State Congress. The party called for the abolition of the communal electoral system. Kazi Lhendup Dorji contested the November 1958 election, but lost his seat. All in all, Swatantra Dal won a single seat in the election (a Bhutia-Lepcha seat). Major programmes of the party was to established responsible government, to established welfare state, and development and equality among three communities. It is an anti-communal party in a greater perspectives.

Swatantra Dal took part in a conference, together with the Sikkim National Party, Sikkim State Congress and the Scheduled Castes League, held in Melli September 24-25, 1959. The conference demanded a full-fledged responsible government. In May 1960 Kazi Lhendup Dorji founded a new party, the Sikkim National Congress.

6.3. SIKKIM NATIONAL CONGRESS:

Sikkim National Congress was political party in Sikkim was founded in 1962 through a merger of Swatantra Dal, Rajya Praja Sammelan and dissidents of the then dominant parties, Kazi Lhendup Dorjee was the leader of the Sikkim State Congress and Sikkim National Party. SNC was formed to be a party representing all ethnic groups in Sikkim, as the previously dominating parties de facto were divided on ethnic lines. SNC

opposed monarchy in Sikkim and worked for democratic reforms. In April 1973 Sikkim Janata Congress merged with SNC.

Major aims and objective of the party was the formation of responsible government, adoption of written constitution, election based on universal adult franchise etc. In 1967 election, the Sikkim National Congress secured eight seats out of eighteen elective seats.

6.4. SIKKIM JANATA CONGRESS OR SIKKIM CONGRESS:

In the year 1972 in the state of Sikkim emerged new political party called Sikkim Janata Congress (SJC) and later it was changed as Sikkim Congress (SC) with merging of two political parties Sikkim Janata Congress and Sikkim National Congress. The party contested the 1974 election and swept 31 seats out of 32. Government was formed under the leadership of Kazi Khendup Dirjee.

In 1974 the first democratically elected government took office in Sikkim. In the first elections after the fall of the monarchy the party won 31 out of 32 seats. After the merger of Sikkim with India 1975, Dorjee's party merged with the Indian National Congress.

VIII. MOJOR POLITICAL PARTIES OF SIKKIM; POST MERGER

7.1. SIKKIM SANGRAM PARISHAD:

Nar Bahadur Bhandari founded the Sikkim Janata Parishad in 1977. This party won the state assembly election held in 1979 and he became the chief minister on 18 October 1979. In 1984, he also served briefly as Member of Parliament from Sikkim constituency in the 8th Lok Sabha as an independent candidate. In 1984, Bhandari dissolved the Sikkim Janata Parishad and formed a new party called Sikkim Sangram Parishad. The Sikkim Sangram Parishad Party is a political party emerged in Sikkim after the merger of Sikkim with India in 1975 and is based in the state of Sikkim in India. In 1984, Bhandari dissolved Sikkim Janata Parishad and formed a new party called Sikkim Sangram Parishad. Sikkim Sangram Parishad held on to power in the 198 and 1989 elections. In 1985 party won 31 of the 32 seats in the general elections. In 1989, it swept the elections winning all the seats

Nar Bahadur Bhandari is a former chief minister and great leader of the party SSP in the state of Sikkim in India who governed the state from 1979 to 1994. He was the founder leader of Sikkim Sangram Parishad party. Nar Bahadur Bhandari was born on 5 October 1940 in Malbasay village, near Soreng, West Sikkim. He completed his BA degree from Darjeeling Government College and worked as a school teacher for some years before joining politics. His wife Dil Kumari Bhandari is a former member of parliament (Lok Sabha) from Sikkim. She is the current president of Bharatiya Gorkha Parisangh, an organization of the Indian Gorkhas.

In 1994, Bhandari's party Sikkim Sangram Parishad lost the assembly elections to Pawan Kumar Chamling-led Sikkim Democratic Front. Sikkim Sangram Parishad also lost the 1999 assembly election. In the 2004 state assembly elections, Bhandari contested under the Congress party but the party lost the election, winning only one seat. Again in the 2009 assembly elections the

Congress party under Bhandari failed to win any seat in the state assembly. But there are cases pending in the Court of Law regarding the conduct of elections. There are charges of elections being rigged.

7.2. SIKKIM DEMOCRATIC FRONT:

Sikkim Democratic Front is a political party in the north Indian state of Sikkim. The party was founded by Pawan Kumar Chamling in 1993. Main Ideology of the party is Democracy, Secularism, Socialism, welfarism, Rule of Law etc. Policies are democratic-oriented for the welfare of the people from grassroots level. The Party, the Sikkim Democratic Front, firmly upholds the cause of Sikkimese people in their struggle for Democracy and Rule of Law. This party truly stands democratic Principles which always strive to protect and preserve the democratic rights and privileges of the people, It has ruled the state since 1994 with Pawan Kumar Chamling as the chief minister. The party consolidated its position sweeping the 1999 and 2004 state elections. It won 31 of the 32 assembly seats in the 2004 election. In the 2009 assembly election, the party made a clean sweep, winning all 32 seats. It also retained the lone Lok Sabha seat.

Aims and objectives of the party are as follows:

1. S.D.F. shall bear true faith and allegiance to the sacred Constitution of India as by law established and to the principles of Socialism and Democracy and shall uphold the Sovereignty, Unity and Integrity of the Indian Union.
2. It shall fight to uphold the political, social and economic rights and privileges of the people of Sikkim as provided under the Indian Constitution.
3. It shall strive hard for the uplift of the socially and economically backward sections of people of Sikkim.
4. S.D.F. shall work ceaselessly to promote peace, progress and communal harmony amongst the people of Sikkim and shall make utmost endeavor to promote fraternity, tolerance and harmony with all other communities of our country.
5. The Party is committed to save equal opportunity to all Sikkimese people and shall ceaselessly work for the emancipation and uplift of Sikkimese women and other sections of oppressed people.
6. The Party shall be ever ready to fight against all forces that threaten to disrupt the unity and integrity of the nation.
7. While giving due recognition to the principle of human dignity, this Party shall pledge to fight against all kinds of injustice and inequality perpetrated on ground of caste, creed, color, religion and gender.
8. The Party shall especially not yield back from working for the interests and welfare of the backward and depressed communities, constitutional rights of the Scheduled Castes, Scheduled Tribes and Other Backward Classes and security and prosperity of the entire Sikkimese people.
9. The Party is committed to uphold, preserve and promote the age-old traditions, customs and rich cultural heritage of different ethnic communities of the State who have been living in perfect communal harmony down the ages.

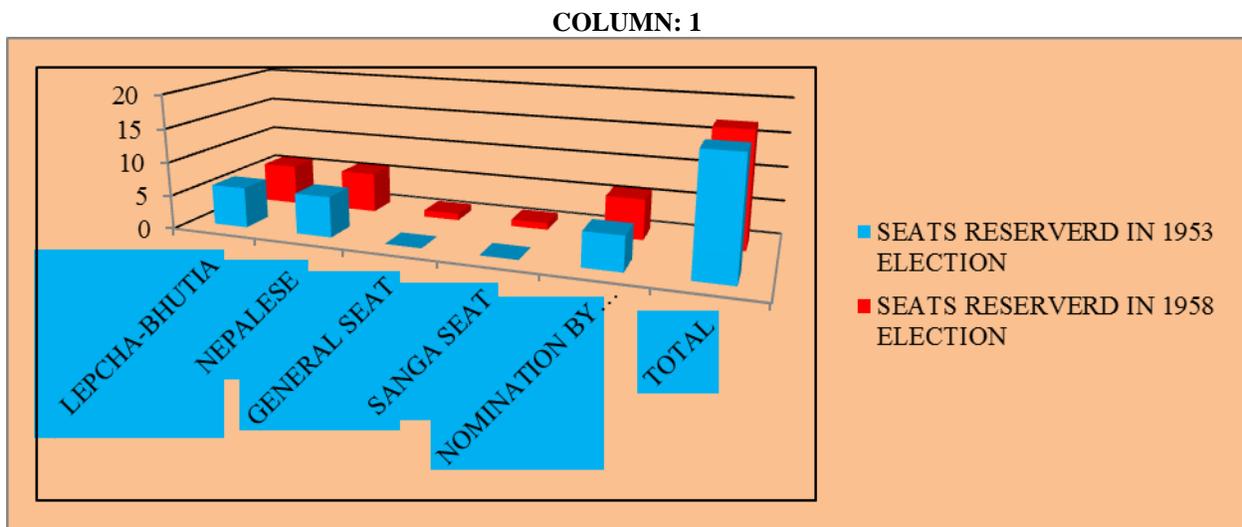
10. The Party holds enduring faith in the "Son of Sikkim" policy and sincerely safeguards the interests of the Sikkimese people.
11. S.D.F. shall tirelessly wage a struggle against poverty, illiteracy and internal backwardness in the State possible means to raise the average conditions of Sikkimese of at levels so as to make them educationally, socially and, above all; economically self-reliant and self-sufficient and work justly for the poor and depressed people of Sikkim.
12. The Party is predetermined to bring upon improvement in the existing situation in Sikkim and will resort to all.

7.3. Other political parties emerged recently in Sikkim are Sikkim Himali Rajya parishad (SHRP), Sikkim Gorkha Prajantantric Party (SGPP), Sikkim Jan Ekta Party (SJEP), Sikkim National People's Party (SNPP),

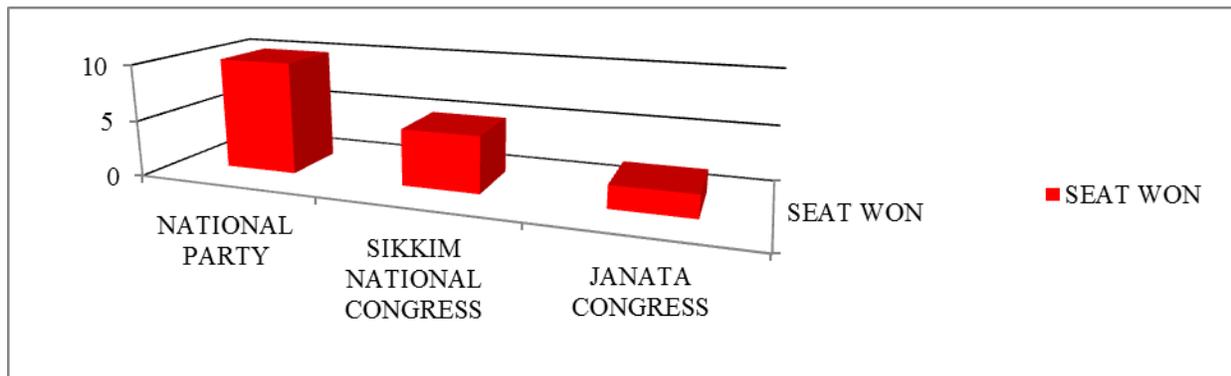
7.4. ELECTION IN SIKKIM AND THE PERFORMANCE OF VARIOUS POLITICAL PARTIES SINCE 1975:

Election is the heart and soul of the democracy which provides the opportunity to the general masses to choose and elect their representatives according to their choice. Election is the only democratic medium through which peaceful change of government and their policies is significant. During Namgyal Dynasty, Sikkim had limited experience of election. The Royal proclamation of 1953 constituted the Sikkim State Council and made the provision of election to form the council. A council consists of a president 12 elected and 5 nominated members further the members was divided into different caste such as 6 seats was reserved for Lepcha_Bhutia and 6 seats were reserved for Nepalese.

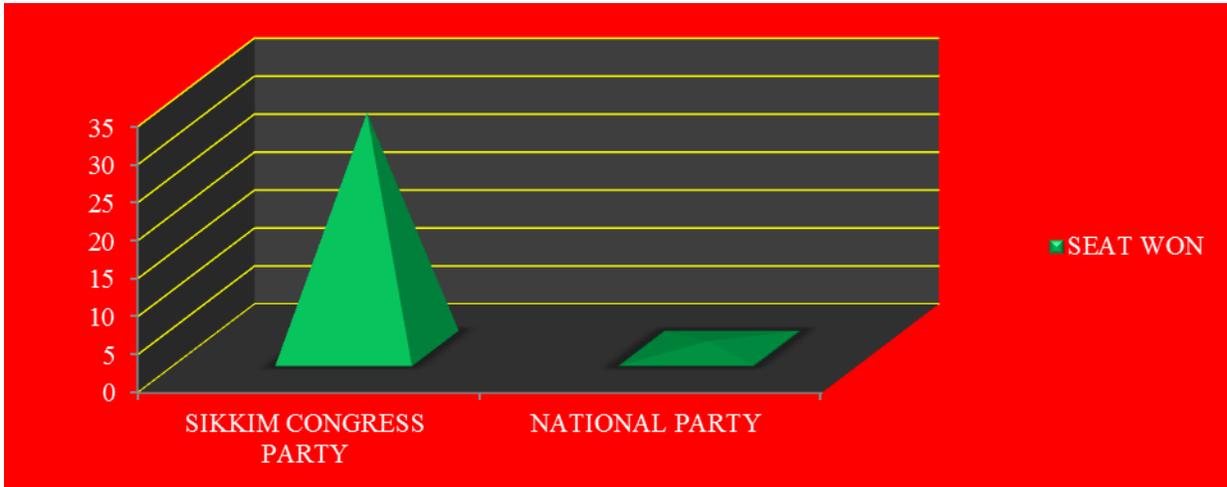
7.4.1. Distribution of seats in election since 1953.



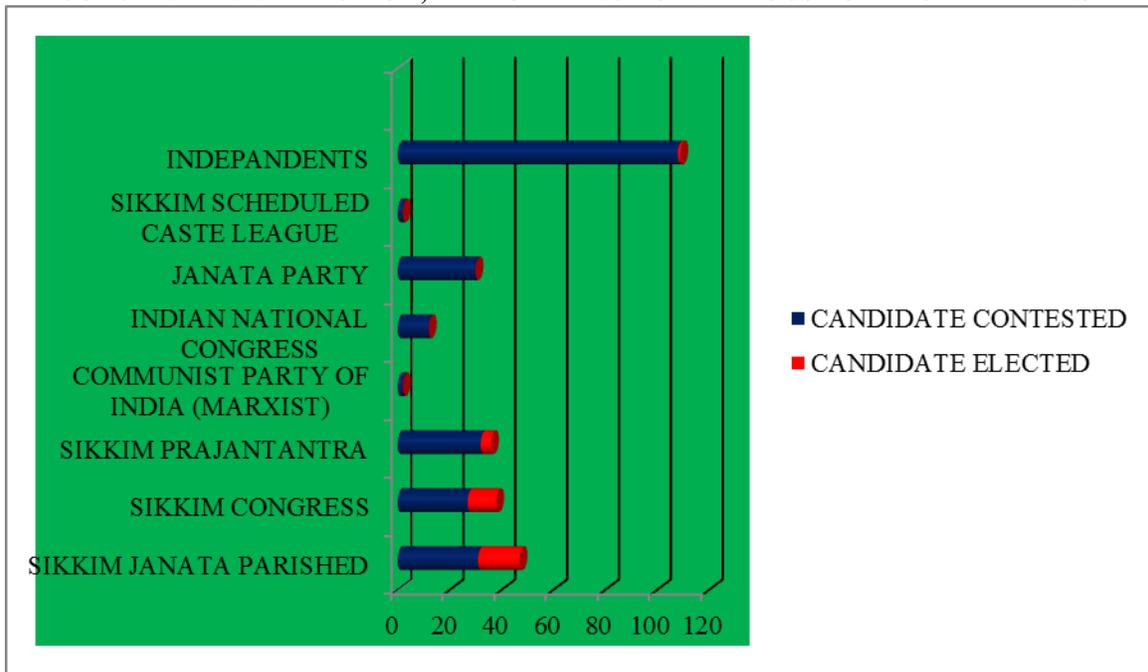
7.4.2. PERFORMANCE OF MAJOR POLITICAL PARTIES IN GENERAL ELECTION SINCE 1973: COLUMN: 2. 1973 ELECTION



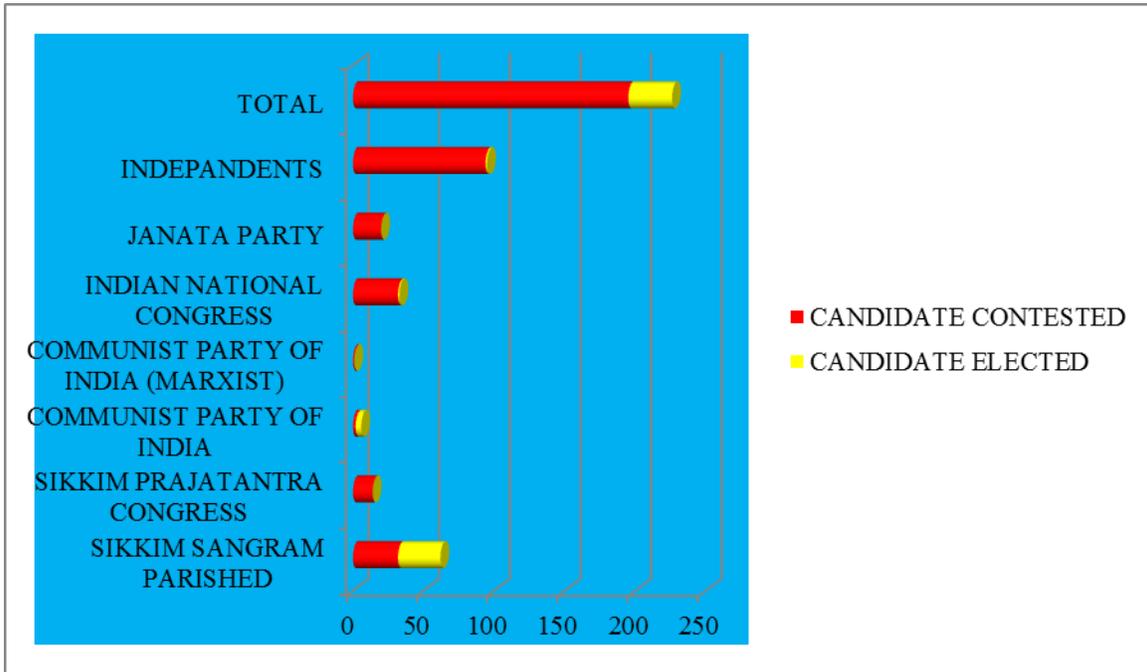
COLUMN: 3. 1974 ELECTION GENERAL ELECTION PERFORMANCE BY POLITICAL PARTIES:



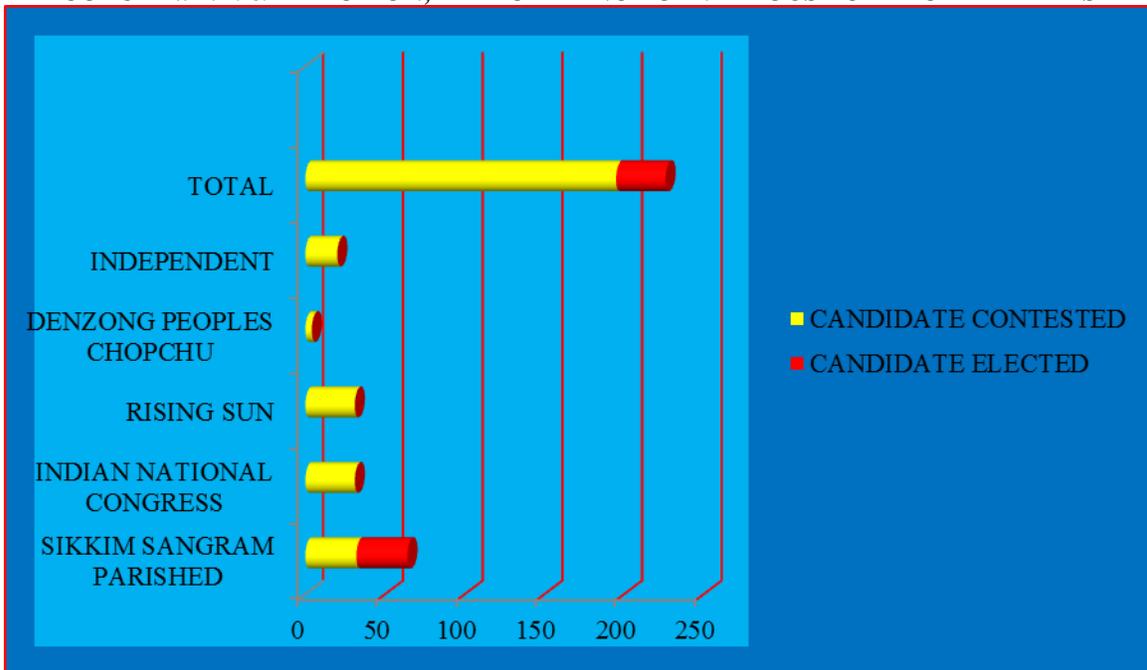
COLUMN: 4. 1979 ELECTION; PERFORMANCE OF VARIOUS POLITICAL PARTIES:



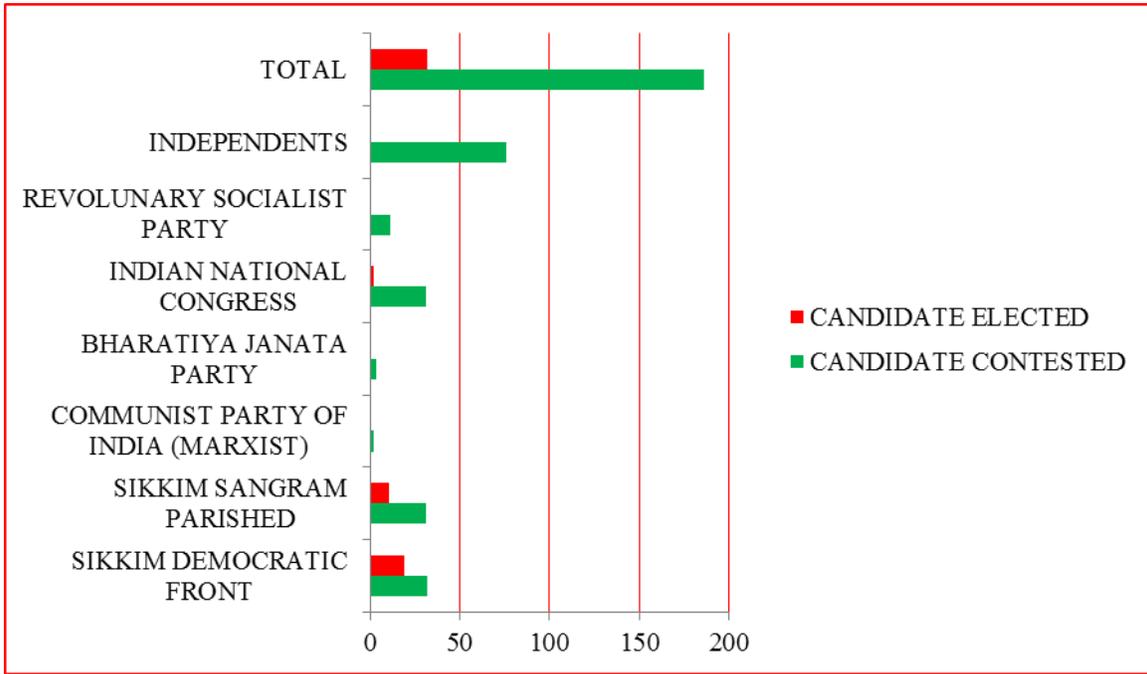
COLUMN: 4. 1985 ELECTION; PERFORMANCE OF VARIOUS POLITICAL PARTIES:



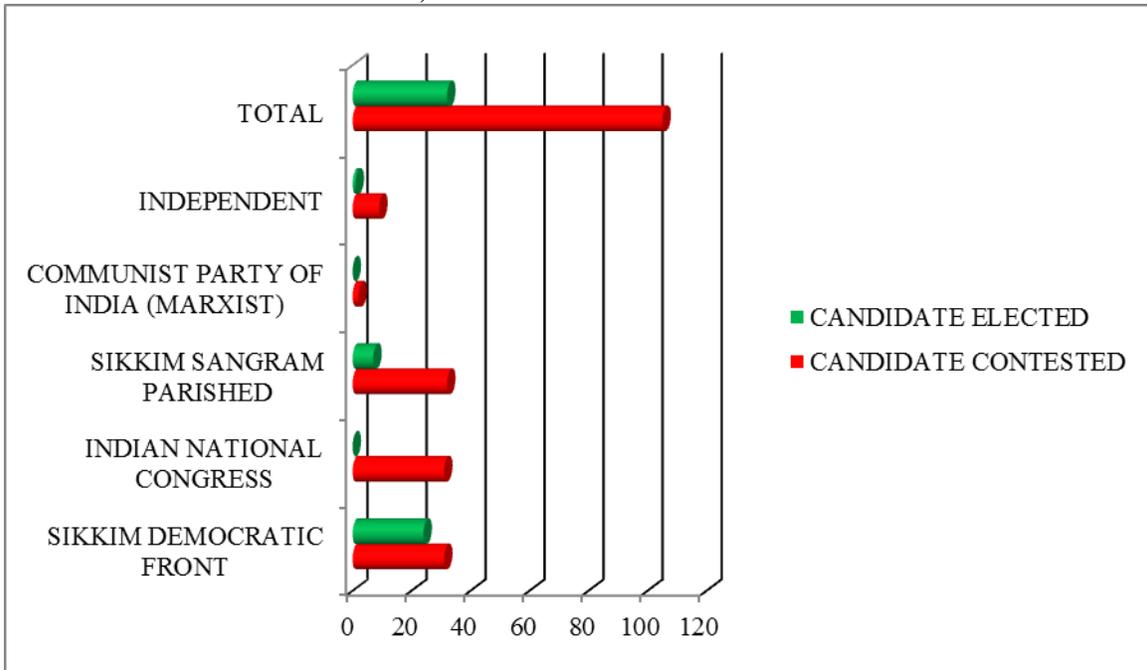
COLUMN: 4. 1989 ELECTION; PERFORMANCE OF VARIOUS POLITICAL PARTIES



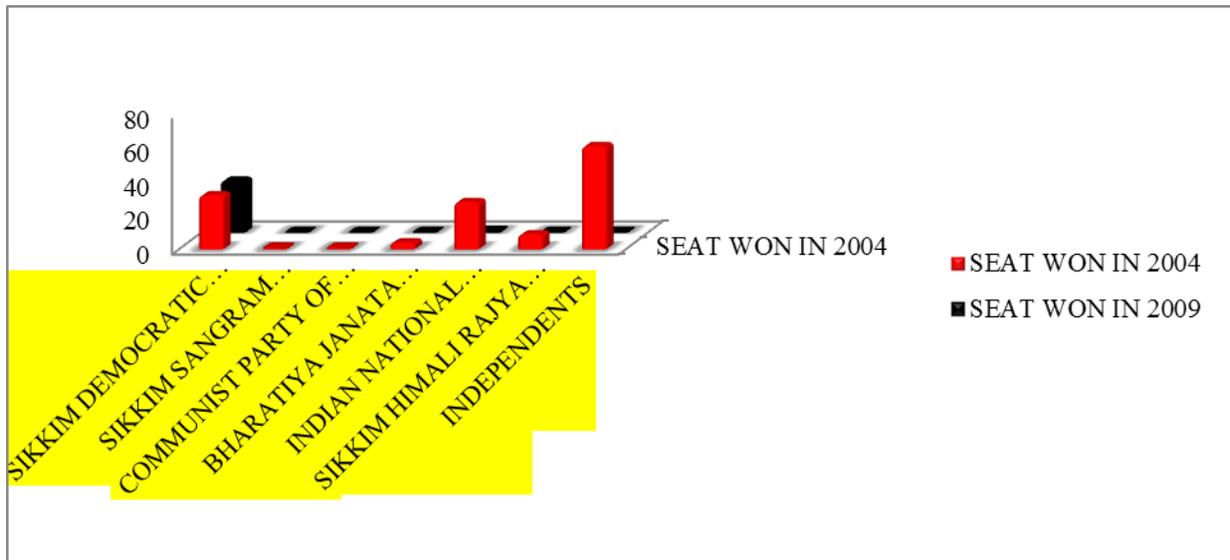
COLUMN: 4. 1994 ELECTION; PERFORMANCE OF VARIOUS POLITICAL PARTIES:



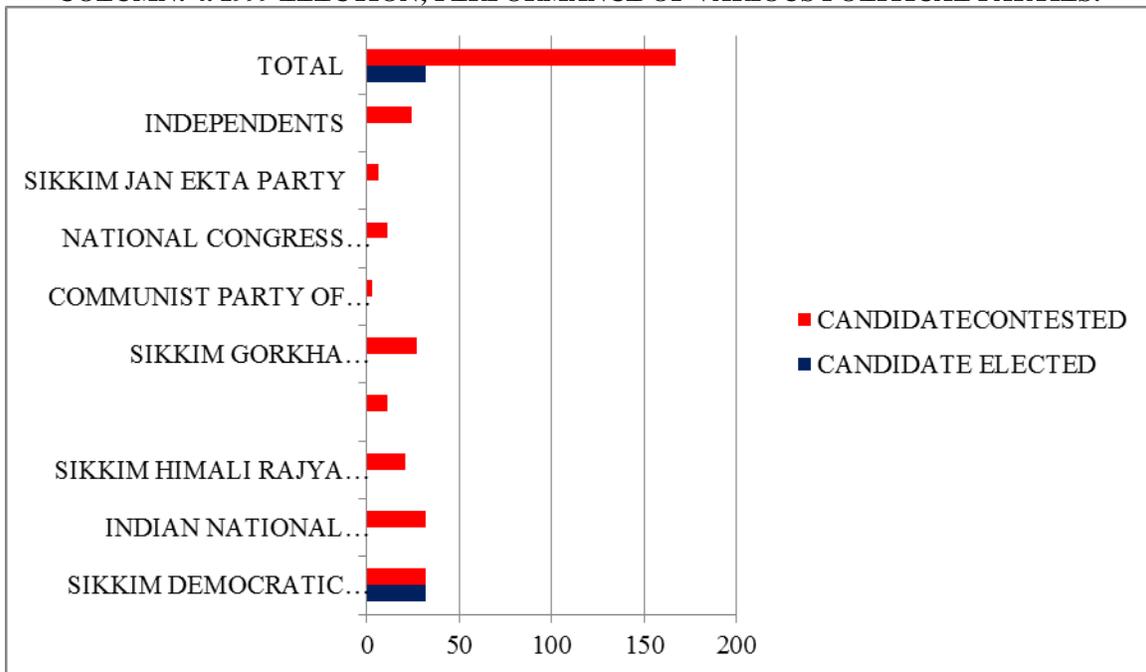
COLUMN: 4. 1999 ELECTION; PERFORMANCE OF VARIOUS POLITICAL PARTIES:



COLUMN: 4. 2004 GENERAL ELECTION; PERFORMANCE OF VARIOUS POLITICAL PARTIES:



COLUMN: 4. 1999 ELECTION; PERFORMANCE OF VARIOUS POLITICAL PARTIES:



IX. COLLECTION OF DATA AND METHOD USED

The paper is highly theoretical in nature and the data has been collected from various primary and secondary sources including Government and Non-Government agencies. The development of the problem for the present study has been traced in the light of theoretical and research background and the following steps of method and procedure adopted in conducting the study.

1. Under a broad canvas of survey method of research a questionnaire is made for survey.
2. Investigations and interview has been conducted in various governmental and non-governmental institutions to collect data and statistics.
3. Meetings and research questionnaires has been conducted with various political parties and their leaders.

4. Data has also been collected from various journals, articles, books, newspaper etc.

X. RESULTS AND FINDINGS

Above study helps to find the political changes in Sikkim from ancient Tribal Dom to Monarchy and monarchy to Democracy. Above study brings the historical outlook of monarchy and their political system. The above research significantly concluded the contribution of the first chief minister of Sikkim Kazi Lhendup Dorjee Khangsherpa in pivotal in forming Democratic political system in Sikkim. His contribution is honored as **“FATHER OF DEMOCRACY IN SIKKIM”**.

XI. DELIMITATIONS OF THE STUDY

1. The present study of democracy and the contribution of Kazi Lhendup Dorjee Khangsherpa is limited to very small regions i.e. the Indian state of Sikkim.
2. It is limited because the above paper highlighted only the political factor of downfall of Monarchy in Sikkim. Other factors like Social, Cultural, Caste and India's interference are equally important for the downfall of Monarchy in Sikkim.
3. The study has been further limited because it focussed only the contribution of Kazi Lhendup Dirjee in establishing Democracy in Sikkim. There are other prominent figures who have contributed equally perhaps more.

XII. CONCLUSION

From the foregoing discussion it is clear that the democracy plays important role in the present globalized world. India is the largest democracy in the world and it has great impact in the establishment of Democracy of Sikkim. Sikkim was under the rule of Namgyal Dynasty or under monarchy since 1642 for long 330 years. After the establishment of the first political party in Sikkim, Sikkim State Congress in the year 1947 the monarchical rule has been ruined slowly and gradually and finally in the year 1975 monarchy was destroyed completely after the Merger of Sikkim with Indian Union.

Sikkim was ruled by various heir of the Namgyal Dynasty after the consecration of the first chogyal [king] of Sikkim phuntsuk Namgyal in 1942. One after the heir of Chogyal's family ruled Sikkim till 1975.

Main aims and objectives of the above paper are to examine how democracy was established in the small kingdom

of Sikkim. What factors led to downfall of Namgyal Monarchical Dynasty? This paper mainly highlighted the contribution of Sikkim's first chief minister, Kazi Lhendup Dorjee Khangsherpa in establishing democracy in Sikkim. He has been honored as "father of Democracy in Sikkim".

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