

DEMOCRACY AS A FORM OF LIFE – ON THE RELATIONSHIP BETWEEN CHRISTIANITY AND DEMOCRACY

Talking of „democracy as a way of life“ is not as clear-cut as it immediately appears. Democracy is a form of a state. To what extent can it then also be called a form of life? The expression seems to apply to the whole life of people and thus not only to a form of state. In the sense of Wittgenstein’s talk of the form of life or forms of life (vgl. Grosshans 2013, 183-9), democracy as a form of life would then be understood as a specific cultural context of life with which a whole series of general attitudes to life are connected. The hallmark of modern - in the sense of today’s - democracies, however, is the plurality of social systems (in the sense of Luhmann’s sociology) in the states in which we live. Political philosophy has also devoted itself extensively in recent decades to the question of how the ideological, cultural and religious plurality of citizens in democracies should be present in the public space in which the general will of the people is discursively determined.

Against this background, the paper will present some aspects of the relationship of Christianity to democracy. First, some problems that arise with a formal understanding of democracy will be presented. Then, fundamental problems that traditional constellations of Christianity entail for democracy will be discussed. This is followed by reflections on a constructive relationship of Christianity to political law on the background of Protestant theology, which are then turned against currently present forms of religious politics. Finally, the relevance of human rights for democracy and the rule of law is discussed, again from the perspective of Protestant theology.

Keywords: Democracy; Human Rights; Christianity; Protestantism; Religious Politics; Doctrine of the two kingdoms

1. Probleme mit der Demokratie

Aristoteles hat bekanntlich in seiner „Politik“ die Demokratie nicht als die bestmögliche Verfassung eines Staates betrachtet, sondern im Gegenteil als eine eher problematische Form eines Staates. Die Demokratie war für Aristoteles zwar zum Vorteil der Armen, aber nicht gut für das allgemeine Wohl. Daher bevorzugte er eine konstitutionelle Staatsform, die Elemente einer Oligarchie und einer Demokratie in sich vereint. Aristoteles nannte diese Staatsform *Politie*. (Vgl. Aristoteles, Politik, 1279af.; 1293bff.) Für Aristoteles war das Merkmal einer Oligarchie der Reichtum (*ploutos*) und das einer Demokratie die Freiheit (*eleuthería*). In einer *Politie* basierten die oligarchischen Elemente auf den Besitzern von Eigentum (insbesondere Land) und auf der Fähigkeit, für den Staat zu kämpfen, aber auch auf