

# Leninism: A logical development of Marxism

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*Abstract* : Marxian philosophy shook the world political thought. It is true that every stone of the Marxian edifice was prefigured in the works of his predecessors, but that does not make Marx a second hand philosopher and minimize the significance of what he did. The important thing about the work of Marx was not its originality, but its synthetic power. He seized upon the philosophic materials which had been lying about loose and largely unused for many years and fused them into a systematic whole and supplied the proletarian movement with a dynamic theory and a tremendous impulse to action. The man who made Marxism a practical political creed in Russia was Lenin. Lenin was a great leader of practical wisdom. As a *great organizer*, agitator and revolutionary, he occupies a very important place in the theory and practice of socialism. He was a rare combination of theorist and a man of action. He made Marxism up to date in the light of certain needs and developments which Marx had not anticipated. The purpose of this paper is to put focus on the changes and developments that Lenin introduced in the theory of Marxism.

*Index Terms* – capitalism, centralism, exploitation, imperialism, proletariat, revolution.

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## I. INTRODUCTION

In the words of J.H. Hallowell, "Lenin was specially concerned with the period of transition from capitalism to socialism and contributed much in the way of theory on this subject that Marx and Engels had neglected, or discussed ambiguously." One of the charges leveled against Marxism was that its prophecies have not proved true. Marx had prophesied that with the growth of capitalism, the misery of the working class will increase and that capitalism is leading to its own destruction. Its numbers are gradually diminishing, while ranks of the proletariat are increasing in the epoch of imperialism, and of the proletarian revolution". In his "Imperialism: The Highest state of capitalism", Lenin sought to explain as to why the expanding capitalism did not bring in the increasing misery of the worker. This he did with the help of increasing. But future events had shown that what Marx foretold had not come to take place. According to Stalin, "Leninism is Marx of his theory of imperialism. According to Lenin, the lower middle classes and the skilled workmen of advanced industrial countries were saved from the increasing misery which was predicted for them by Marx on account of the creation of empires by these countries. Had these countries not embarked upon a policy of imperialism, then the condition of their workers would have deteriorated. The exploitation of the colonial people saved them from the increasing misery. The people of the dominant country became capitalists. The workers who received material benefits out of the loss of imperialism did not feel that their interests were the same as those of the proletariat. These labor aristocrats frustrated the working class movement by adopting the theories of gradualism and the mechanical inevitability of socialism. Such ideas prevented the workers from developing class struggle.

However, though the workers of the capitalist country were saved from the law of increasing misery; now it was the people of the colonial territories who became miserable and sank of the conditions of the proletariat. Lenin maintained that the state of imperialism was not a contradiction of the teachings of Marx but merely a fulfillment of it. As capitalism developed, units of industrial production grew bigger and combined in trusts and cartels to produce monopoly capitalism. The same was the case in the financial world where finance capitalism developed. Monopoly-finance capitalism, according to Marx was aggressively expansionist. It resulted in the exploitation of the colonial peoples and produced wars between nations. These wars will bring the end of capitalism and usher in a new era of socialism. Thus, according to Lenin, Marx was not wrong. He only paid insufficient attention to the penultimate stage. The stage of imperialism through which capitalism will pass before giving place to socialism. Imperialism suffers and thus the argument of Marx was mainly correct. This is what Lenin means when he says that imperialism is the last stage of capitalism. However, Weyper is of the opinion that Lenin's theory of imperialism in fact is so far as it is a defense of Marxism is both dishonest and untrue; in so far as it is true it is not a defense of Marxism at all. It is an effective renunciation of the teaching of Marx.

The second change that Lenin brought in Marxism was through his concept of party, which he called "the party of a new type". Lenin assigns a vital role to the party which he calls the 'vanguard of the proletarian movement'. Lenin feels that spontaneously the workers become only trade unionists and that revolutionary ideology has to be brought home to them from outside. The agency to bring about such an ideology is the party. The party as Lenin conceived was to consist of a carefully picked body of the intellectual and moral elite. The party will provide guidance and leadership to the proletarian movement. The party will judge as to what is good for the working class and how they are to carry on their movement. According to Lenin, "the proletariat has no weapon in the struggle for power, except organization. Constantly pushed out of depths of complete poverty, the proletariat can

# The Political Philosophy of Individualism: A Critical Analysis

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*Abstract:* The philosophy of individualism aims at the non-interference of the state in controlling the activities of the individuals. It regards that the happiness and progress of mankind can be achieved only if the people are left to manage their affairs by themselves without any restriction. It grants perfect liberty to individuals. The doctrine implies that the governments by their restraints or services can hardly make any contribution to the welfare of the individuals and, on the other hand, tend to destroy it if they extend their activity beyond the limits of maintaining law and order in the society. The real function of the state is to train and improve the individuals in such a way that they should not feel any necessity for the existence of state. The greatest service that the state can do to mankind is to make itself superfluous.

*Keywords:* individuals, state, government, society, liberty, necessary evil.

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## I. INTRODUCTION

The individualists regard the state as a necessary evil. The state exists because the individuals are yet imperfect to carry on their affairs by themselves. If the state has to exist, there must be some governmental restrictions and restraints on individual's activities. As the exponents of individualism consider the state as an evil, they want to minimize the sphere of the state activity. They believe that the state exists to protect the country from external aggression with the help of army which is maintained for this purpose and to maintain internal peace and order with the help of police force. Thus the function of the state is negative in nature and not positive. It simply checks the individuals from violating the law of the state.

The political thinkers have always maintained different views regarding the extent of control the government should have to regulate the conduct of the individuals. It is generally believed that increase in government powers comes into conflict with the rights and liberties of individuals. A benevolent king is likely to become a tyrant when unlimited power comes into his hands and intelligent men of aristocracy, having high ideals, when come into power, become intolerant and unwise. Even democracy has not been able to solve this problem where majority rule ruthlessly oppresses the minority groups. As Mill pointed out, the self government of democracy is not the government of each man by himself but the government of each by the rest of the community.

Mere existence of state implies that a government should have certain powers to control and guide the conduct of the individuals. Even the individualists cannot deny this fact. The problem is what sort of activities should be controlled by the government and what is the sphere of individual's activities in which the government should have no interference at all. It may be said that the state should safeguard the natural rights of man and should not violate them. J.S. Mill has tried to provide a criterion where state is justified to intervene and restrain the activities of an individual. He draws a distinction between the actions of the individual which affect others and his conduct that affects only himself. He divides the actions of the individual into two parts (i) self-regarding, and (ii) others-regarding. According to Mill, man is sovereign over himself, over his body and mind. In so far as the action affects only the doer, the state has no reason to intervene. State cannot compel a man to be good and virtuous. The state should not resume a paternal role. Once it begins to interfere in the moral conduct of man, it is liberty to intervene at wrong places as well imposing restriction on ordinary and simple enjoyments as well.

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# HEGELIAN IDEALISM: AN OVERVIEW

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*Abstract:* Georg W. Friedrich Hegel was the most self confident philosopher who ever lived. He aimed at nothing less than a complete reconstruction of modern thought. The two main points round which the thought of Hegel centres are the dialectical method and idealisation of the nation state. The dialectic of Hegel is not valueless as a gymnastic, but it is treacherous as an interpretative principle. To him the state is not the final embodiment of world-spirit and is the final stage in the process of social evolution. Hegel turned the edge of the principle of freedom by identifying it with obedience. The motive of this paper is to view the various aspects of his political philosophy and to make an estimate of its implications.

*Keywords:* dialectic, freedom, self-preservation, society, reason.

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## 1. INTRODUCTION

Hegel has the reputation of being among the most difficult of philosophers. This reputation rests upon the language in which he expresses his thought. He concerns himself with the persistent issues of politics as consent, freedom and authority. His principal preoccupation is with freedom and he regarded his political philosophy as supplying the only valid reconciliation of freedom and authority. Hegel asserted that men are free when they obey the commands of the state. Hegel was one of those young Germans who had enthusiastically welcomed the French revolution. But as things developed under Napoleon, these young Germans had to re-examine their beliefs. Hegel's political philosophy is the most significant fruit of this reaction. According to Hegel freedom is the distinctive quality of man. In his own words, to renounce ones freedom is to renounce ones humanity. Not to be free, therefore, is a renunciation of one's human rights and even of one's duties. This truth he gathered from Rousseau and Kant but he believed that Kantian conception of freedom was negative, limited and subjective on account which the attitude of Kant towards the state was grudging and individualistic. The main point which Hegel emphasises is that civilization is not repressive of individual freedom; that social forces are a medium through which the individual always move and from which he derives the elements even of his individuality; that to be man at all requires participation in the life of some sort of communities; that education and culture are in general a means of liberation.

Hegel's political philosophy is in some ways response to the scepticism of the British thinkers who did not accept reason as an ultimate source of truth and reality. Hegel in his political philosophy emphasized that reason comprehended all reality. He identified all that is or has been with reason. Thus he tried to synthesize in his political philosophy its different aspects and made it all embracing and syncretic. Hegel tried to show that other thinkers had grasped only a part of truth. He did not refute what they wrote about only showed that they had written partial truth. Hegel studied philosophy and history and derived some broad principles from which he developed his political philosophy.

The one principle that he derived was that reason is the ultimate reality. History is the unfoldment of reason in its various shapes. Reason is God. The process of historical evolution is the dialectic. Dialectic means the interaction the conflict of country forces or powers. By its action in the world each force or power gives rise to its opposite. Each thesis generates its anti thesis and out of the conflict between the thesis and anti-thesis, the synthesis is born. The synthesis becomes in its turn the thesis which again generates its antithesis and out of the conflict between thesis and antithesis a new idea is born

## Shri Guru Nanak Dev Ji And Social Conscience

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### Abstract:

Guru Nanak is generally depicted as a great social reformer. It is believed that he preached liberal social doctrines. He upheld the ideal of equality and advocated a casteless society. He was an apostle of universal brotherhood and he condemned caste and class. A notable aspect of social improvement effected by him was emancipation of women. It is said in fact that he was the greatest emancipator of women in this country. For him men and women were equal not only before God but also before one another. Guru Nanak's advocacy of the brotherhood of man and his protest against the principle of caste are seen as a reflection of the influence of the Islamic principles of universal brotherhood and human equality. At any rate, Guru Nanak is believed to have condemned many social evils before launching a positive programme of social reform: disparity, caste, sati, slavery of women, for instance. This paper seeks to throw light on Guru Nanak's creative social vision and pragmatic approach to solve the perennial social evils and injustices of the Indian Society.

**Keywords:** brotherhood, human values, spiritualism, social evils, revolutionary.

### Introduction:

The greatness of Nanak's message lies in the fact that he was able to provide a highly livable and practical socio-cultural and spiritual framework of teachings, as flowing from his own life, to the suffering and fugitive humanity. So, while his social message might be valid for the wider spiritual community of India, it in its immediacy sought to address the Hindus of Punjab- the community he belonged to and had a life-long association with. In fact, it was this community that he chose to bring his spiritual revolution through.

Guru Nanak's response to his social milieu is a complicated question, more even the problem of his political concerns. In the sphere of politics there was no immediate necessity of clothing ideas and attitudes in tangible forms; but some social action was inevitably involved in the religious role assumed by Guru Nanak for himself. The moment we visualise him amongst his disciples, we discern a socio-religious group coming into existence and to draw a neat distinction between the religious and social aspects of Guru Nanak's activity becomes extremely difficult. But, what we confront in social sphere, therefore, is not simply the evidence of Guru Nanak's compositions but also that of his practice.

A careful perusal of Guru Nanak's compositions reveal his familiarity with many of the socio-economic aspects of life in the Punjab. Guru Nanak's social comment must be seen in relation to his general idea of human misery. He has no sympathy or appreciation for an earthly pursuit treated as end in itself. All riches, luxuries and pleasures are to be rejected if they make men oblivious of God. Guru Nanak was very sensitive to the spiritual makeup of the people he was addressing. His intense feeling about his age is characterized by the disintegrating effect of the autocratic Turkish rule, political chaos, oppression and corruption at

all levels of administration, decline in religious beliefs and human values. In his bani he gave frequent references of administrative corruption which has been looked upon by him as a natural corollary of the disintegrated society in which knowledge, virtue and spirit have shrunk to hypocrisy and nothingness.

For understanding Guru Nanak's attitude towards society and politics, the primacy of his religious concern must never be ignored. In fact, the essential clues to his social and political concern lie in his religion. The compositions of Guru Nanak reveal his thorough familiarity with contemporary society. In fact there is hardly an important aspect of the life of his contemporaries that is not directly or indirectly mentioned in his works. The range of his experience of contemporary society is thus strikingly comprehensive. Guru Nanak was keenly aware of the Muslim presence in the Punjab but he does not think in terms of Hindu and Muslim communities and he does not identify himself with any community or caste. He rises far above any caste or communal consideration and this attitude was closely connected with his firm belief that the light of God shines in every human being and that every human being is equal before God.

The Guru had to contend not only with the rising forces of Islam, but also with powerful currents in the Hindu religious thought. The mutual confrontation of the two was vital but in several ways contradictory culture-forms, represented by Hinduism and Islam was the axial point of the contemporary cultural crisis. The fact that Guru Nanak was able to adopt his theological and religious idiom to suit the religious consciousness of the Indian people drawing on the ideas, mythology and dialogues of the purans, nath cult, vaishnav bhakti, sant parampara and yogic tradition. The practices of mysticism and the Indian version of Islam enjoins us to make further investigation into the social

## Dr. Babasaheb Ambedkar and Indian Constitution

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"There is a great danger of things going wrong. Times are fast changing people, including our own, are being moved by new ideologies... if we wish, to preserve the constitution in which we have sought to enshrine the principle of government of the people, for the people and by the people, let us, resolve not to be tardy in the recognition of the evils that lie across our path – not to be weak in our initiative to remove them"

- Dr. B. R. Ambedkar (Constitutional Assembly Debates)

### Abstract :

Dr. Ambedkar's point of view could be seen in the various speeches he delivered on the draft articles as well as in his frequent intervention in the debates of the constituent assembly to clarify members' doubts and objections in relation to specific features of the draft constitution. It was Dr. Ambedkar's own merit and also generosity and understanding of the constituent assembly and the congress, that he was appointed to the eminent position of our constitution-framer and a cabinet minister of independent India. To Dr. Ambedkar, the making of a constitution for independent India, was a great challenge. Never before a successful attempt was made to draft a constitution which would be acceptable to all the people of India irrespective of their castes and religions. Dr. Ambedkar did not copy the constitutions of other countries blindly. The main purpose of this paper to focus on the magnificent contribution of Dr. B.R. Ambedkar to constitution making as a champion of the untouchables and as a constitutional expert.

**Keywords :** drafting, inequalities, justice, social revolution, women rights.

### Introduction :

Dr. Ambedkar emerged as a great constitution maker of our times. His membership of the assembly opened up a vast field for putting his talents at the disposal of the nation. At the same time, he also joined Nehru's cabinet as minister for law. Dr. Ambedkar and Nehru had similar views on the need for establishing a secular state, the nature of socialistic pattern of society and national integration in India. Again Dr. Ambedkar had all along pleaded for democratic planning as a means to achieve the social good through a phased planned economic development. His abilities as a constitutional lawyer were already well known. Pt. Nehru was impressed by Ambedkar's views on the minorities' problem, and particularly, his emphasis on secularism as the only way to solve the minorities problem on a more rational basis. He was elected to the drafting committee and put as its chairman. He had hoped that he could write the rights of the untouchables into the constitution, thereby expunging forever all the injustices the untouchables had suffered.

The Drafting Committee entrusted with the stupendous task of preparing the draft constitution considered of a galaxy of great constitutional experts. Constitutional experts like Sir B.N. Rau, who acted as adviser and secretary to the chairman and the committee, and other stalwarts, legal luminaries like Sir Alladi Krishnaswamy and Nehru. Dr. Ambedkar was one of the most renowned persons among them. As chairman of the Drafting Committee of the Constituent Assembly, he was principally responsible for shaping the constitution which endeavours to embody the

political, social and economic ideals and aspirations of the people of liberated India. He was the principal architect of the constitution, who had experienced anomalous ill-effects of centuries old socio-economic inequalities and indignities based on denial of equality, justice and human dignity to the down-trodden people.

While considering Dr. Ambedkar's contribution to constitution making we have to take note of his two different capacities, i.e., as a champion of the untouchables, and as a constitutional expert. He believed in full autonomy, equality and political justice. He was of the view that mere political freedom was not an end in itself; unless people developed the required sense of constitutional morality, political freedom would be meaningless. Therefore he was a believer in complete social, political and economic equality. The preamble to the Indian constitution which is again his handiwork constitutes a very important document as a charter of all these freedoms. Untouchability was abolished by a stroke of pen at least in theory in the Indian constitution.

Dr. Ambedkar gave India a constitution which guarantees equality to all and ensures a truly egalitarian society where no class would be unprivileged, under-privileged or privileged on grounds of religion, race, caste, sex, place of birth or residence. He mobilized all his intellectual resources to ensure that the principles of liberty, equality and fraternity were truly reflected in the constitution. Dr. Ambedkar strongly desired to plan economic life of the nation but failed to give a wisdom to congress party. In fact

# Rural Development in India: Role of E-Governance And ICT

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**Abstract :** E-governance in India steadily evolved from computerization of government departments to fragmented initiatives aimed at speeding up e-Governance implementation across the various arms of the government at the national, state, and local levels. The panchayats represent democratic decentralized governance in India. The lowest tier of the panchayats – the gram panchayats – were envisioned to provide opportunities to the rural grassroots for participation in the governing process from taking decisions to preparation, implementation and supervision of various development programs. To strengthen the grassroots democratic process gram sabhas (under the 73rd constitutional Amendment Act, 1992) were formed as nodal bodies for approval and sanction of work done by the gram panchayats. The gram sabha provides a platform to the villagers to meet and discuss their problems and also ensure accountability of gram panchayats. The functioning of these gram sabhas has, however, not been smooth and they have come under much criticism due to lack of regularity and transparency. There have been various suggestions and efforts to improve the participation of the grassroots in the panchayat process but conventional methods have not been very successful. The concept of e-Panchayats and the endeavour to use information and communication technologies to allow for e-Governance at the grassroots level has been gaining ground in these circumstances. The objective of this paper is to explore the use of Information and Communication technology (ICT) tools as a part of e-Governance, in the panchayats for better governance, participation and development .

**IndexTerms - E-governance, E-Panchayats, ICT, Local self government, National E- Governance Plan (NEGP).**

## I. INTRODUCTION

India is a nation of villages. The rural mass in the nation comprises the core of Indian society and also represents the real India. According to the Census Data 2011, there are 640,867 villages in India that represent 68.84% of the total population. So development of these rural mass is one of the key areas of consideration in the government policy formulation. Rural development which is concerned with economic growth and social justice, improvement in the living standard of the rural people by providing adequate and quality social services and minimum basic needs becomes essential.

The UN E-Government Survey 2018 has ranked India at 96<sup>th</sup> position for its performance in development and execution of information technologies, up from 107 in 2016 and 118 in 2014 —a massive leap over the years. UN carried out this year's survey with the theme "gearing e-government to support transformation towards sustainable and resilient societies". The survey is aimed at serving as a development tool for countries to identify areas of strength and challenges in e-government and shape their policies and strategies.

Panchayats have been a vibrant and dynamic identity of the Indian villages since the beginning of recorded history. Experts believe that the concept of self-governance existed during Rig Vedic period (around 1200 B.C.). The system of Panchayati Raj is thus deeply rooted in our tradition. In the year 1871, Lord Mayo introduced his scheme for decentralization of administration. The scheme had a stimulating effect on the development of local self governing institutions in the rural areas. The next landmark in the development of local was Lord Ripon's resolution of 1882. In 1907 the British government set up the Royal Commission on decentralization to examine the administrative and financial relations between the federal government and the provincial governments and recommended the required changes. In actual practice, upto 1947, nothing real was implemented as the intentions of the British worked towards centralization rather than decentralization. After independence, the basic objective was to initiate developmental programmes to strengthen the socio-economic condition of the remote areas of the country. With this objective, two major programmes – the community development programme (CDP) in 1952 and the National Extension Service (NES) in 1953 were launched.

The Balwant Rai Mehta committee which was appointed in 1957, recommended that statutory elected local bodies should be formed at the village level with the necessary power, resources and authority. Following the report, the government began to work on introducing the Panchayati Raj Institutions (PRIs) at the village levels so that there is wider public participation in the developmental processes and to overcome the existing shortcomings. The Sarkaria Commission, which was instituted by Rajiv Gandhi government in 1988, did not favor the idea of the Singhvi committee to confer constitutional status to the panchayati raj institutions. The late prime minister Rajiv Gandhi, who strongly believed in strengthening the PRIs by guaranteeing them constitutional status. The National Front government under the Prime Ministership of VP Singh also made an effort to provide

# Human Rights and Environmental Changes: A New Approach to Sustainable Development

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## Abstract

The world is gripped in the embrace of multiple crisis including those of climate, energy, food, water, finance and economy. These are all intensified by the reign of speculation on a path of on ending growth based on the unspoken supposition that planetary space resources are elastic and inexhaustible. This vision of the world is built on the premise of profit before people and on the creed that nature must be commodified in order to have value and stand a chance of being protected and defended. There is an urgent call for actions in line with the realisation that planet earth is populated by interdependent beings and cycles. Massive contamination has already hit the environment. It is time for a global rejection of current energy consumption where environmental costs and social liabilities are externalised and rather invest in and build the eco-logic model where ecology, sovereignty and good living define relationships of production and consumption. We need to rebuild our collective environmental and social consciousness, moving away from a system that destroys society and nature through the destruction of knowledge and positive productive forces. We need a system with conscience. After decades of inaction to address the pains of the people, leaders now have to be led by the people. Governance structures require reinventing. Individuals and groups not only have the right to an adequate environment but also the duty to protect and improve the environment. This responsibility is not only towards other individuals or the community in which they live but towards mankind as a whole and even future generations.

**Keywords:** Climate Change, Environment, Human rights, Sustainable development, United Nations.

## Introduction

Human rights in the milieu of environmental development identifies that for human communities to survive they must have a sufficient and secure standard of living. They must be sheltered from injurious substances and hazardous products and be trained to preserve and allocate natural resources. Human rights for respect, dignity, equality, non-discrimination, participatory governance and life itself cannot be achieved without these in place. The question of the relationship between the protection of the environment and the need for economic development is another factor underpinning the evolution of environmental law. States that are currently attempting to industrialize face the problem that to do so in an environmentally safe way is very expensive and the resources that can be devoted to this are extremely limited. The correct balance between development and environmental protection is now one of the main challenges facing the international community. It reflects the competing interests posed by the principle of state sovereignty on the one hand and the need for international co-operation on the other. It also raises the issue as to how far one takes into account the legacy for future generations of activities conducted at the present time or currently planned.

# Use of Force by States under International Law: A Critical Analysis

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**Abstract :** The United Nations Charter contains prohibition of the unilateral use of force or threat by states in their international relations. The international law on the use of force underwent significant developments in the inter-war period, most significantly through the renunciation of war as an instrument of national policy and the possible scope for certain lawful forcible measures short of war. The use of force has been a long standing phenomenon in international relations and has been considered to be directly linked to the sovereignty of states and to their territorial integrity. This paper is concerned with the prohibited and permissible use of force by states under International law. Developed social awareness has expanded the limits to the right to resort to war. This indeed has abolished the use of force or any form of threats in relation among nations. This has become a rule of law in international criminal law and its violation comes with criminal responsibility in the eyes of the international community. However, there are certain situations in which it is allowed to use force such as for self defense purposes, humanitarian intervention, protection of nationals and as preemptive power. As the prohibition of the use of force is at the core of international legal efforts to prevent war, today it is embedded in a more complex international legal framework. The prohibition is secured by means of collective measures and assisted by the obligation to resort to peaceful means for the settlement of disputes. The role and manifestation of force in the world community is independent upon political and other non-legal factors as well as upon the current state of the law, but the law must seek to provide mechanisms to restrain and punish the resort to violence..

**Index Terms -** force, self-defence, territorial integrity, United Nations, war.

## I. INTRODUCTION

The UN Charter prohibits the threat or the use of force against the territorial integrity or political independence of states or in any other manner inconsistent with the purposes of the Charter; these proscriptions also are part of customary international law. Force may be used by states only for self-defense or pursuant to a UN Security Council decision giving appropriate authorization (e.g., the decision to authorize the use of force against Iraq by the United States and its allies in the Persian Gulf War in 1990–91). The right of self-defense exists in customary international law and permits states to resort to force if there is an instant and overwhelming need to act, but the use of such force must be proportionate to the threat. The right to self-defence is slightly more restricted under Article 51 of the UN Charter, which refers to the “inherent right of individual or collective self-defense if an armed attack occurs” until the Security Council has taken action. In a series of binding resolutions adopted after the terrorist September 11 attacks in 2001 against the World Trade Center and the Pentagon in the United States, the Security Council emphasized that the right to self-defence also applies with regard to international terrorism. Preemptive strikes by countries that reasonably believe that an attack upon them is imminent are controversial but permissible under international law, provided that the criteria of necessity and proportionality are present. It has been argued that force may be used without prior UN authorization in cases of extreme domestic human rights abuses e.g., the actions taken by NATO with regard to Kosovo in 1999 or India's intervention in Bangladesh in 1971. Nonetheless, humanitarian interventions are deeply controversial, because they contradict the principle of nonintervention in the domestic affairs of other states.

At least since the controversy over NATO's military intervention in Kosovo in 1999 in which the alliance bombed Belgrade, the Serbian capital, without authorization from the United Nations Security Council. There has been widespread international agreement on three points. The first is that there is a difference between legality and legitimacy. The use of force can be legitimate without being technically legal; and it can be technically legal without being regarded by the world as legitimate. The second point is that legality is determined by conformity with the provisions of the UN Charter—and only that. And the third point is that there are generally understood prudential criteria for legitimacy that enjoy widespread informal acceptance, even if they are not set in stone by any international treaty, UN Charter provision, or UN General Assembly or Security Council resolution.



# The Evolution of Harold J. Laski's Political Thought: An Overview

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## Abstract.

Harold J. Laski who has been hailed as a scholar, a political philosopher, a politician, an author, a talented teacher, a great friend and compared to Montesquieu and De Tocqueville in respect of his political ideas, occupies an important place in modern political thought. Laski did not confine his ideas to a particular philosophy. He was the child of his age and so in his writings he reflected the spirit of the period he was living in. We may remember that the times in which he was born and lived was the period of revolution and reform. The liberalism of the Victorian Age was crumbling down and various theories like those of communism, Fabian Socialism and Pluralism were becoming more and more popular. Under the influence of these theories Laski studied the political institutions of his times and tried to reform the same. He was not an arm-chair thinker but on the contrary he was out and out a practical thinker. He was always ready to admit his mistakes and revise his political ideas according to the changed political and economic conditions. He had no theory of mankind, and no objective criteria to enable him to evaluate the varying aspirations of the human heart. He had no abstract conception of justice, nor any belief in a natural law-nothing to protect him from the dreadful alternation between individualism and tyranny, nothing to provide a nonmaterial standard whereby to set a bound to liberty, or a restraint upon the exercise of power. So while he had the instincts and many of the gifts of a prophet, he drifted through life with the limitations of

an advocate in a sphere where mere advocacy is scarcely respectable. That in the course of this life he managed to win and charm a host of those who did not admire his achievements or accept his opinions, is rather a tribute to his endearing nature than to the brilliant gifts which he squandered rather than usefully employed.

## Keywords

*Liberty, pluralism, rights, sovereignty, state.*

## Introduction

Harold Laski has been hailed as the greatest political philosopher of the twentieth century. He was born in 1893 at Manchester in a Jewish family. He was appointed a lecturer in political science in the Montreal University. Laski was a great teacher and scholar. He impressed everyone by his ability, knowledge and affection. He loved his students from the core of his heart and he was a very much beloved teacher of his pupils whom he helped in every way and at any hour of their personal difficulties.

In 1920 he joined the staff of the London School of Economics and six years later became professor of political science. A brilliant lecturer, Laski had a tremendous influence over his students. Kingsley Martin wrote: "He was still in his late twenties and looked like a schoolboy. His lectures on the history of political ideas were brilliant, eloquent, and delivered without a note; he often referred to current controversies, even when the subject was Hobbes's theory of sovereignty."

# Women Human Rights: A Study of International and National Perspective

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## Abstract

Human rights being essential for all round development of the personality of the individuals in the society, be necessarily protected and be made available to all the individuals without any discrimination. Women's rights are an essential component of universal human rights. The idea of women's human rights provides a common framework for developing a vast array of visions and concrete strategies for change. Violence against women both violates and impairs or nullifies the enjoyment by women of human rights and fundamental freedoms. The development of women is of paramount importance and sets the pace for overall development. We should have a vision of empowering women with human dignity and contributing as equal partners in development in an environment free from violence and discrimination. The Government and society should promote social, economic and political empowerment of women through policies, programmes and create awareness about their rights and facilitate institutional and legislative support for enabling them to realise their human rights and develop their full potential of human personality. The paper includes various provisions and legislations related to women's human rights in national and international jurisprudence and how gender equality and women's empowerment accelerate the efforts to achieving sustainable development goals under the United Nations 2030 Agenda.

**Keywords :** 1. Discrimination, 2. Gender equality, 3. Human rights, 4. United Nations, 5. Violence.

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## Introduction

The preamble to the universal declaration of human rights adopted on 10 December, 1948 emphasises that recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world. The concept of human rights is closely allied with ethics and morality. Those rights that reflect the values of a community will be those with the most chance of successful implementation. Human dignity is seen as the key concept in relation to the values related with human rights. Demands relating to respect, power, enlightenment, well-being, health, skill, affection and rectitude are other interdependent values which form the basis in the process of human rights creation. The concept of human rights have been evolving over the centuries. The international human rights regime and institutions are often viewed as part of an emerging global governance regime. International efforts to promote and protect human rights have greatly expanded in the last few decades. In today's world, the changes in the nature of social and economic relationships have impacted on the global society. Societies are today more fluid, people more mobile, traditional roles have been transformed and social norms have changed.

# Indian Renaissance: Impact of West on East

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**Abstract:** Indian Renaissance was a part of a world-wide upsurge which was the birth, growth and expansion of remarkable political and cultural movements in Europe and parts of the world. They helped forward the cause of human progress. It was the epoch of large ideas, grand visions and vast hopes. Man began to feel that a new world was taking birth. It looked like a fresh adventure of the soul of man towards a fulfilling future. The western impact revived the dormant intellectual and critical impulse of the people to force them to turn to their past and recover their spiritual heritage. In the absence of genuine urge from within aiming at the revival of what was noble and elevating in India's past and also at the redemption of her people from the crushing load of unreason, social abuses and political servitude, spread of western education could not by itself have fostered and promoted the Renaissance. The primary force responsible for advent and growth of the Indian Renaissance is the inherent power of the spirit of India. Unlike western Renaissance, revival of ancient cultural heritage of Hinduism was an important adjunct of Indian Renaissance. Indian Renaissance emphasised the spiritual dimension of dharma and considered it a pre-requisite of any worthwhile social, cultural, political or economic transformation

**Keywords:** Cultural, European, Indian, Individualism, Nationalism, Renaissance.

## INTRODUCTION

The Renaissance marked the re-emergence of humanistic and a scientific outlook. It indicated a new consciousness of life and a new sense of liberty. Achievements in the field of art, literature and science threw off medieval forms and looked new values. Inspiration was derived from the models of classical world. Renaissance informed that man is the measure of all things or the proper study of mankind is man. It rejected the whim of otherworldliness of the medieval age. It developed interest in studying man's relation with his own fellow beings. Humanism and naturalism took the place of celestialism and supernaturalism. Pre-occupation with human problems and efforts to find their solutions cleared the superstitions of supernatural or metaphysical authority. Renaissance reasserted the worth and significance of man by moving him once more in the fathomless universe. Renaissance was the birth of emotions and scientific outlook which had remained dormant during the last one thousand years or so. It was something more than a mere revivalism of the antiquity. The renaissance transferred the interest from to the matter of from supernatural to natural and dominated the thought of men. Man's return to himself was characteristic of the development of the renaissance. It developed a humanism that was changed into a feeling of humanity, self-sufficiency and without need of appeal to religious concepts.

## WESTERN RENAISSANCE

Burckhardt must be credited for the spread of the idea of Renaissance as an age of liberation from shackles of medievalism and as the beginning of the era of individualism. Politically the Renaissance saw the rise of the modern nation state. Economically it witnessed the development of early capitalism and emergence of a new leisure class. These political and economic changes were a part of the general transformation. At the same time these served to inaugurate and intensify certain other aspects of the general culture and intellectual change. The Renaissance did not find expression so much in definite theories or firmly established values. It is on the basis of new evaluations that concept were found insufficient to interpret the changes brought about in social and individual life, whereas others

## **The Sociological Importance of Herbert Spencer's Organic Theory of Society: An Overview**

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### **Abstract**

Herbert Spencer is a curiously strange figure in the history of English political thought. He started as an individualist and almost became an anarchist in the end as he wanted to restrict the sphere of activities of the state to the barest minimum. In fact he gave a long list of things which the state should undertake. He claimed to be a scientist but his approach towards political theory was not scientific. He did not draw his conclusions from the scientific study of political institutions. On the contrary he was already charged with political pre-conceptions and he sought to find in science examples or analogies to justify his pre-determined conclusions. He was an individualist and he twisted his arguments like that of survival of the fittest or an analogy between organism and state, which if pursued scientifically and logically would have led to collectivist conception of state. But he distorted them in such a manner and rounded them off in a way to fit in with his individualistic conception of state. This paper focuses on how does Herbert Spencer reconcile his individualism with his organic concept of society? It also overviews his claim to be a scientist and concludes that his approach to political theory was not scientific.

**Keywords:** Keywords: Individualism, organic, evolution, rights, liberty.

### **Introduction:**

The individualist element in Spencer's philosophy may be traced to several factors. He was the son of non-conformist parents. He was self made man and abhorred all types of restraints and limitations imposed upon a person and that is why his curiosity to diminish the activities of the state to the barest minimum of justice and order. The other cause of his individualism was due to the fact that general atmosphere of his age was deeply under the sway of the liberal philosophy of Locke which emphasized move for the liberty of an individual and his rights and looked upon state as an instrument to minister the needs of the individual. The most potent and influential of these factors was his association with Thomas Hodgskin who was an extreme of individualists and his ideas had profound effect on Spencer. The collectivist trend in his writing may be attributed to his study of Coleridge. According to Maxey, "No reputable political thinker of the present time acknowledge Spencer as his master. For the critical mind of today he is an amateur scientist and a pseudo-philosopher." Herbert Spencer was a biologist by training. His most famous work was on the theory of biological evolution. The conclusions which he derived from biology he applied to sociology and

## **OIL POLITICS AND INTERNATIONAL RELATIONS: AN ANALYSIS OF CHANGING WORLD ORDER**

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### **ABSTRACT**

Oil politics is a major force in global and domestic politics, especially in developing countries. Oil income makes oil-producing "petro-states" vulnerable to the *resource curse*, the symptoms of which include pervasive corruption, wasted public spending, volatile economic growth, and more frequent civil wars and domestic conflict. Yet while common tendencies are observable among the group of petro-states, there are also important and systematic differences among them. Indeed, the tendency of petro-states to get into international conflicts cannot be explained without disaggregating the group. This article emphasizes the point that oil does not have a single, monolithic effect, but rather it interacts with domestic politics in a complex way. Petroleum politics have been an increasingly important aspect of diplomacy since the rise of the petroleum industry in the Middle East in the early 20th century. As competition continues for a vital resource, the strategic calculations of major and minor countries alike place prominent emphasis on the pumping, refining, transport, sale and use of petroleum products. But with the advent of alternative sources of fuel and concerns regarding climate change, the balance of powers regarding Oil Diplomacy is likely to change in the 21st century.

### **INTRODUCTION**

The politics of oil emerged in the 20th century as one of the most critical dimensions shaping domestic and global life. Little did the oil prospectors in Titusville, Pennsylvania, know in 1859 that they had struck upon a commodity that would prove central over the next 150-plus years in affecting issues of global poverty and economic growth, war and peace, terrorism, democracy, global power politics, global climate change, the rise of new great powers, and the decline of actors that used or pursued oil unintelligently. All of these dimensions constitute the politics of oil, a commodity that, perhaps like no other, has shaped global life and is likely to do so for the foreseeable future. Oil became an important commodity during the later stages of the Industrial Revolution in the early 20th century. When modern warfare evolved to accommodate the growing demand for petroleum, it became an important aspect in diplomacy. Thus oil plays a key role in geopolitics as nations around the world seek to secure oil supplies through trade, diplomacy, armed conquest or any other method it sees fit to employ. Usually, the country that has the largest number of oil reserves can virtually dictate any terms it sees fit. Such petrol-rich nations can also initiate international conflicts, which is termed as petro-aggression. An example of this is the Iraqi invasion of Iran and the Gulf War of 1990-1991.

### **OIL REVOLUTION**

Oil is a general term for petroleum liquids which are extracted from underground. It is mainly turned into fuel, but it can be used to make lubricants and even solids like plastics. And it was the most important resource of the twentieth century. Because it was cheaper and more efficient than other sources of energy, oil accelerated global production and reshaped networks by allowing faster transportation. But oil has had important implications for global politics as well. Colonialism, decolonization, and economic liberalization all shaped the history of oil, and oil shaped all of these histories in return.

The global oil boom really started with the First World War. As Britain and Germany competed to build the world's best navy, the British began converting their ships from coal to oil power. Oil

# Ambedkar's Vision of Present India



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Edited By:  
Dr. Anjna Malhotra

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# AMBEDKAR'S FIGHT AGAINST UNTOUCHABILITY

Mrs. Randeep Dhoot\*

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*"Some men say that they should be satisfied with the abolition of untouchability only, leaving the caste system alone. The aim of abolition of untouchability alone without trying to abolish the inequalities inherent in the caste system is a rather low aim."*

– Dr. B.R. Ambedkar

B.R. Ambedkar was a leading activist and social reformer who gave his life working for the upliftment of the Dalits and the socially backward class of India. A messiah for the downtrodden, he continuously fought for eradication of caste discrimination that had fragmented the Indian society and made it cripple. Born in a socially backward family, Ambedkar was the victim of caste discrimination, inequality and prejudice. However, fighting all odds, he attained higher education thus becoming the first ever untouchable to attain the same. No sooner after completing his studies, he launched himself politically fighting for the rights of the depressed class and inequality practiced in the society. He was a crusader of social equality and justice. Academically trained as a jurist, he went on to become the first Law Minister of Free India and the framer or chief architect of the Constitution of India. In his later years, he acted as a revivalist of Buddhism in India, by converting himself to the religion to free himself from the perils of caste differences.

Dr. B.R Ambedkar was a scholar and a man of action. In his writings, Ambedkar tried hard to show the mechanisms of the caste system and clarified the origin of untouchability in order to support his fight for equality. For him, if the lower castes were not in a position to

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## About the College

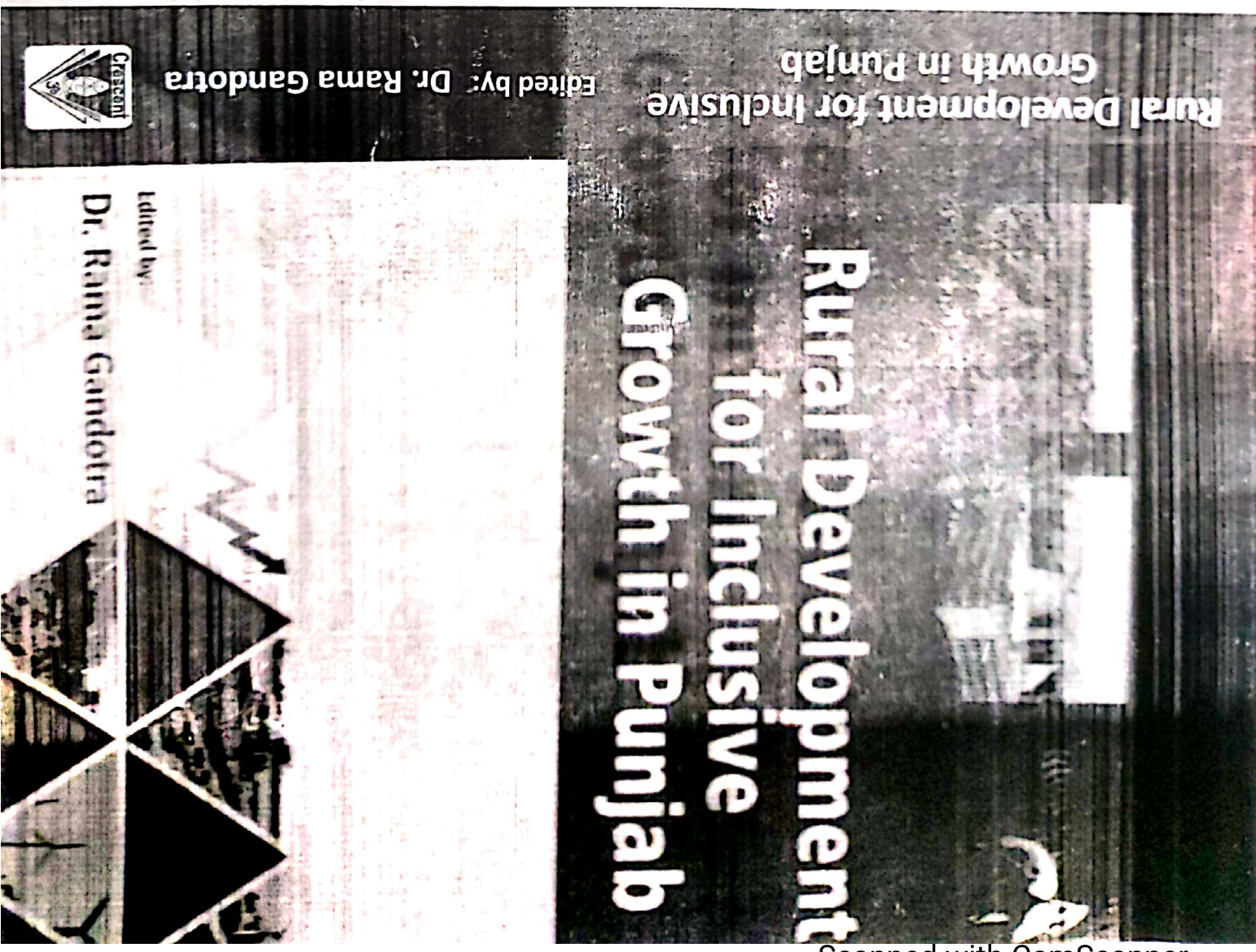


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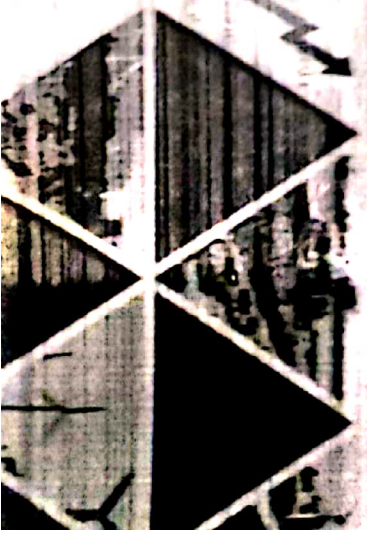
Rural Development for Inclusive Growth in Punjab

Edited by: Dr. Rama Gandotra

# Rural Development for Inclusive Growth in Punjab

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of the Panchayat, as a governing body at the village level. In the early phase of British domination however, the panchayats came under the clouds of suppression. For a brief period of time these institutions became almost paralysed due to the introduction of Zamindari system. In fact the whole of this old and ancient structure tumbled down to the utter mystery and poverty.

In the 18th century the Panchayat system again showed signs of revival in the hands of Lord Mayo and Lord Ripon. Lord Ripon was called "Father of local self govt." for his resolution of 1882 and his resolution is considered as "Magna carta" of local govt. in India. With this resolution the panchayati raj institutions got a legal status in British India. Later on the Acts of 1919, 1929 and 1935 contained elaborate provisions for the improvement of Panchayati Raj system in India. After the Independence the constitutional assembly of India started framing the constitution for the free India. Mahatma Gandhi who played a key role in the national movement believed in broad based decentralised structure of power with numerous village panchayats at the bottom, and a national panchayat at the apex level, elected by the intermediary levels of district and the state panchayats with the ultimate control vesting in the hands of the village Panchayat. But contrary to this view DR B.R. Ambedkar, the chairman of drafting committee, viewed it as "sink of localism" and a den of narrow mindedness. So the draft constitution discarded the village as administrative unit.

But ultimately Gandhian scheme of thought was given place in the directive principles of state policy under article 40 of the constitution which was not backed by the judiciary. Pt. Jawahar Lal Nehru set up Balwant Rai Mehta committee to improve the status of panchayats. Later on Ashok Mehta Committee, G.V.K Rao Committee, L.M. Singhvi committee were formed to suggest the ways and means to strengthen these institutions.

The credit of constitutionalising these institutions goes to P.V. Narsimha Rao whose govt. in 1992 introduced an historic bill in the Parliament to revitalised these institutions in the shape of 73rd amendment bill and got it passed on April 1993 with the approval of 3/4 state legislative assemblies. This bill made it

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## 73rd Constitutional Amendment A Milestone for the Rural Development of Punjab

Randeep Dhooi

### Introduction

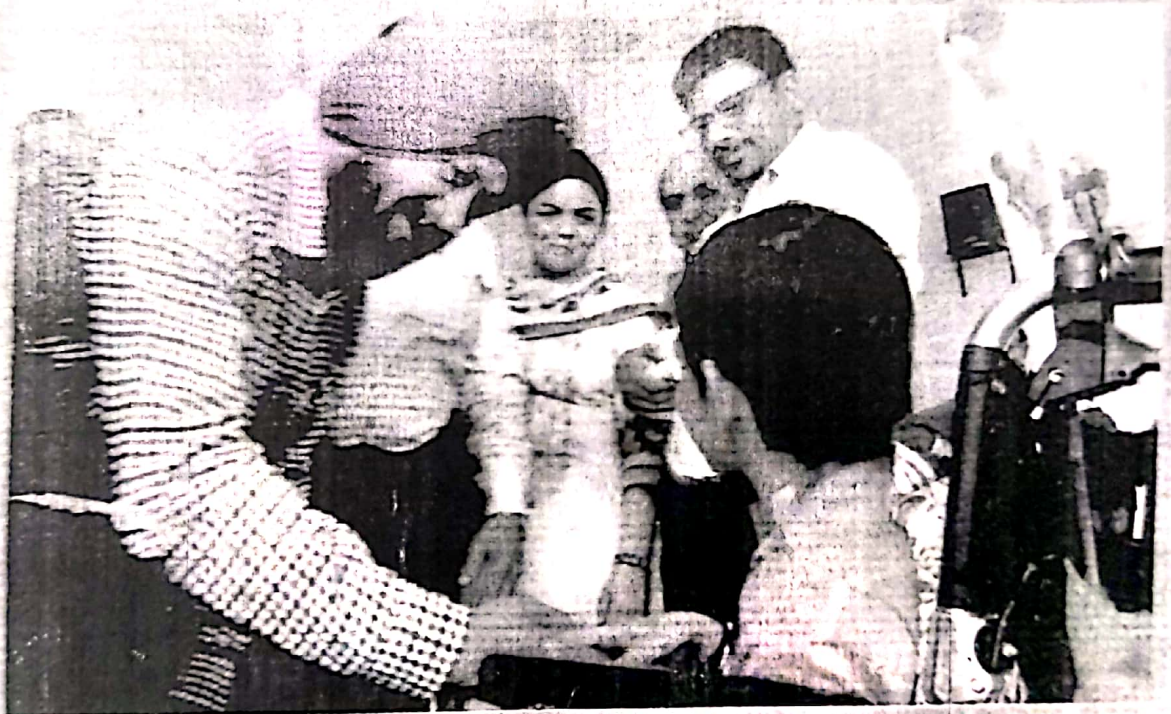
The system of local government is found in every nation as a part of its government or constitutional structure, irrespective of its dominant political philosophy and the form of national government. Even in a highly centralized system of government, there has to be some measure of decentralization through delegation or devolution for the simple reason that no central government can have living contacts with the problems of local area and deal effectively with the daily routine of local administration.

In the era of conscious, consistent and sustained economic and social planning, local authorities and the central government are fast becoming part and parcel of one government system and their relationship is one of the partnership and collaboration in the ultimate purpose of getting various services run and facilities provided for the benefit of the community. As an integral part of body politic of a country, local government is created under law for the management of local affairs of a human settlement with geographic boundaries.

In the local government Panchayati raj system is a unique contribution of India to the world. From vedic to the Modern times different dynasties have appeared and disappeared but the village has remained the fundamental unit of local administration. Maharishi Balmiki's Ramayana Ved Vyas' Mahabharata, Kautilya's Arathshashtra' Manu's Manusamriti and Abu Fazal's Aina-i-Akbari give sufficient proof of the existence

\*Assistant Prof. in Political Science, Shanti Devi Arya Mahila College, Dinanagar.

# **REBUILDING SOCIETY WITH INCLUSIVE EDUCATION**



**DR. SONDEEP MONGA**

## Editorial

Special need children should be guided and helped in inter and intra adjustment to arrive at a wise decision, help to discover their own talents, in connection to opportunities available in the world. The ability to understand others emotion states, wants and needs are critical not only for success in home/ School/ Rehabilitation centre but also success in life. It is also a 'Quality of life' issue, which help students with and within disabilities to build relationships, find happiness and succeed economically. This Book gave an idea that how Society, Govt. and Non Govt. Organization can take the Dis-But of Disabled by giving them life and skill based education like self care skills, speech and Language Development, Gross motor skill Development, Industry skills, Catering and Hospitality skills, Banking skills, Tailoring and stitching skills, Computer Skills, Office skills, Music skills etc., Terminally ill children are also entitle for social justice, legal awareness about their very particular rights and states Rehabilitation done by Ministry of welfare under various Schemes. This Book gave examples of persons with disability who proved their extraordinary worth in various fields of life and make an inspirational path for others. I am very Thankful to all Scholars, who contribute their valuable views to serve the purpose to aware the community at large about deprived section of our society through their Academic Excellence.

**Dr. Sondeep Monga**

## Inclusive Education : Concept, Policies and Challenges

**Randeep Dhooi,**

Assistant Prof. Dept. of Pol. Science, S. D. Arya Mahila College, Dinanagar,

Millions of children with disabilities throughout the world today are denied their basic right to education. Some students are denied access to education due to explicit laws and policies of exclusion or segregation. Others are denied access to quality education due to the lack of accessible transportation or accessible school buildings, classrooms or learning materials. In addition, of those students with disabilities who do attend school, many are subjected to inferior education, often without accommodations and supports, and taught by teachers who are either untrained or unwilling to include students with disabilities in their classrooms. Yet without access to quality education, children and adults with disabilities will remain on the margins of society, unable to fully participate in society. In 2006, the United Nations adopted the Convention on the Rights of People with Disabilities (CRPD). Article 24 of the CRPD recognizes the right of all children and adults with disabilities to education on an equal basis with those students without disabilities. After independence in 1947, the Government of India created several policies in terms of special education. Although the Government of India has attempted to create policies that are inclusive for people with disabilities, their implementation efforts have not resulted in an inclusive system of education, nor have they reached their goal of "education for all" across the country. The Government of India needs to bridge the gaps in their education system to build a strong system of inclusive education in India.

Inclusive education means that all children - no matter who they are - can learn together in the same school. This entails reaching out to all learners and removing all barriers that could limit participation and achievement. Disability is one of the main causes of exclusion; however, there are also other social, institutional, physical, and attitudinal barriers to inclusive education. Educators continue to debate and determine the best



# India's March towards Development through UN's Sustainable Development Goals 2030

DEPARTMENT OF ECONOMICS

D.A.V. College, Hoshiarpur

# Human Rights and the 2030 Agenda for Sustainable Development: An Overview

Randeep Dhooi  
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## Abstract

The term "human rights" was mentioned seven times in the UN's founding Charter, making the promotion and protection of human rights a key purpose and guiding principle of the Organization. In 1948, the Universal Declaration of Human Rights brought human rights into the realm of international law. Since then, the Organization has diligently protected human rights through legal instruments and on-the-ground activities. The 2030 Agenda for Sustainable Development represents an opportunity to re-energize the drive for a more equal world through the achievement of the Sustainable Development economic, social and environmental dimensions of sustainable development. The adoption of the 2030 Agenda represents an international milestone, not only in terms of complexity and comprehensiveness, but also with a view to the degree of transparency and public participation in the process of negotiation. The Agenda is explicitly grounded in international human rights instruments, and the 17 SDGs "seek to realize the human rights of all". The 2030 Agenda and human rights are mutually-reinforcing. Human rights offer guidance for the implementation of the 2030 Agenda, as it is underpinned by legally-binding human rights instruments. Likewise, the 2030 Agenda and the SDGs can contribute substantially to the realization of human rights. The proposed mechanisms for monitoring (follow-up and review) of the 2030 Agenda also reflect key fundamental and cross-cutting human rights principles of participation, accountability and non-discrimination. If non-discrimination is ensured in its implementation and monitoring, the 2030 Agenda can become a powerful means of fighting inequality and realizing the rights of marginalized groups or those who lag behind in development due to discrimination or structural barriers.

Human beings are at the centre of concerns for sustainable development. They are entitled to a healthy and productive life in harmony with nature.... In order to achieve sustainable development, environmental protection shall constitute an integral part of the development process and cannot be considered in isolation from it.... " -- Rio Declaration

## Introduction

The United Nations defines sustainable development as "development that meets the needs of the present without compromising the ability of future generations to meet

their own needs". Previous dialogues on sustainability have more or less focused on climate change and environmental issues, but the new paradigm of sustainability, as negotiated over the last three years for this summit includes all efforts towards an inclusive, sustainable and resilient future for people and the planet. There is a significant departure from the previous framework to now include a "humanizing" of three elements: economic growth, social inclusion and environmental protection. "Eradicating poverty in all its forms and dimensions is an indispensable requirement for sustainable development," the UN has said.

It is increasingly recognized that human rights are essential to achieve sustainable development. The Millennium Development Goals (MDGs) served as a proxy for certain economic and social rights but ignored other important human rights linkages. By contrast, human rights principles and standards are now strongly reflected in an ambitious new global development framework, the 2030 Agenda for Sustainable Development. In September 2015, 170 world leaders gathered at the UN Sustainable Development Summit in New York to adopt the 2030 Agenda. The new Agenda covers a broad set of 17 Sustainable Development Goals (SDGs) and 169 targets and will serve as the overall framework to guide global and national development action for the next 15 years. The SDGs are the result of the most consultative and inclusive process in the history of the United Nations. Grounded in international human rights law, the agenda offers critical opportunities to further advance the realization of human rights for all people everywhere, without discrimination.

The MDGs applied only to so-called 'developing countries', the SDGs are a truly universal framework and will be applicable to all countries. All countries have progress to make in the path towards sustainable development, and face both common and unique challenges to achieving the many dimensions of sustainable development captured in the SDGs. Alongside a wide range of social, economic and environmental objectives, the 2030 Agenda promises "more peaceful, just and inclusive societies which are free from fear and violence" with attention to democratic governance, rule of law, access to justice and personal security as well as an enabling international environment. It therefore covers issues related to all human rights, including economic, civil, cultural, political, social rights and the right to development. The new Agenda strives to leave no-one behind, envisaging "a world of universal respect for equality and non-discrimination" between and within countries, including gender equality, by reaffirming the responsibilities of all States to "respect, protect and promote human rights, without distinction of any kind as to race, colour, sex, language, religion, political or other opinions, national and social origin, property, birth, disability or other status." OHCHR has made a strong contribution to the integration of human rights throughout the process to define the SDGs and will seek to ensure that strategies and policies to implement the 2030 Agenda are human rights-based.

The new Agenda for "people, planet, prosperity, peace and partnership", is vitally important as it will strongly influence the direction of global and national policies relating to sustainable development for the next 15 years. The 2030 Agenda is unequivocally anchored in human rights: The new Agenda is explicitly "grounded in the UN Charter, the Universal Declaration of Human Rights, International human rights treaties" and other instruments, including the Declaration on the Right to Development. It states that the SDGs aim to "realize the human rights of all" (preamble) and

# Urban Local Self Government in India

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A Case Study of Hoshiarpur  
Municipal Elections

*First Edition*

**Randeep Dhoot**  
Shanti Devi Arya Mahila College,  
Dinapur

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**URBAN LOCAL SELF-GOVERNMENT IN INDIA - A CASE STUDY OF  
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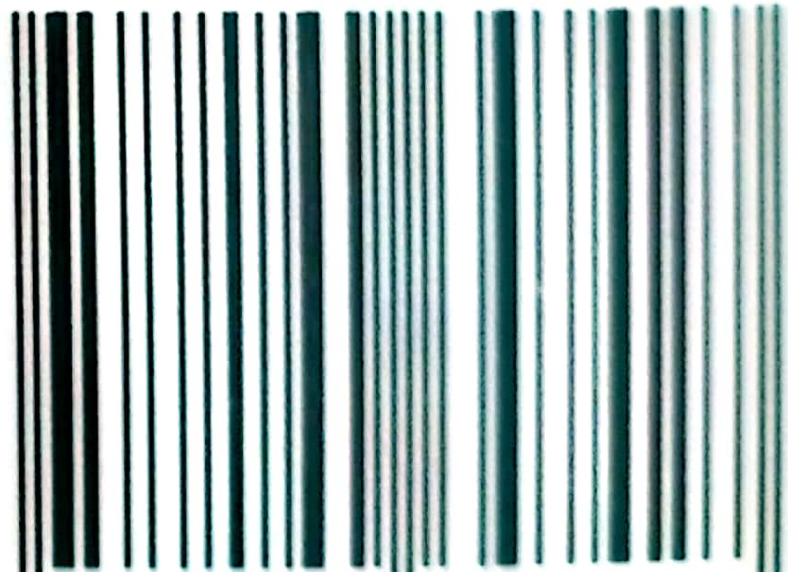
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