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**STUDY OF LASKI'S AN INTRODUCTION TO  
POLITICS: IT IS NECESSARY TO RECONSIDER THE  
RESPONSIBILITIES OF THE STATE IN LIGHT OF  
THE CURRENT WORLDWIDE TREND OF  
NEGLECTING INDIVIDUALS ON THE LEFT.**

AUTHORED BY - DR. RAJANI KANT PANDEY<sup>1</sup>

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**The capability of a State and its imperatives**

Laski possessed a profound understanding of the state and its interactions with individuals and other institutions. The state arose as the sole entity capable of establishing legal mandates that would be honoured by the majority of individuals. Legal imperatives are determined by the level of demand that is effective. They will align with the aspirations of individuals who possess the ability to effectively express their objectives within the heart of political authority. The legislation of a particular state aims to address the wants of its citizens, and its effectiveness relies on the extent to which it achieves this objective.

**Economics and political interactions: The matters of the allocation  
of resources (either in terms of power or wealth)**

The distribution of economic power in a specific time and location will determine the nature of the legal requirements enforced in that same time and location. In such circumstances, the State represents the needs of those who exert control over the economic system. The legal order serves as a facade that allows a prevailing economic interest to obtain the advantages of political power. The state, in its functioning, does not actively pursue overall justice, but rather serves the interests of the prevailing social class in the broadest sense. The argument posits that privilege is typically associated with property ownership, and therefore being deprived of property will result in being

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deprived of privilege. However, there is little historical evidence to suggest that such a state will have the inherent ability to directly change the fundamental social outcomes of an economically unequal society. This cosmological perspective is similar to that of Thomas Aquinas. It is a reality that the majority of the legal theories we have discussed support a social structure where the majority serves the interests of the minority. It is not an exaggeration to say that Hegel's theory of the state, for instance, portrays the ultimate manifestation of human freedom as obedience to the King of Prussia.

Occasionally, individuals, like Hobbes, willingly subject themselves to an absolute and irreversible authority in order to avoid the chaos and disorder of anarchy. Occasionally, as seen in the case of Locke, the power is, conversely, restricted and can be taken away: individuals recognize the benefits of a governing body, but they do not consent to grant it unlimited authority. It is necessary to see it as equivalent to a corporation and, at the risk of a revolution, adhere precisely to the provisions outlined in its memorandum of association. At times, ultimately, similar to Rousseau, the state arises from the agreement of individuals as all-powerful, but as it carries out its actions, each individual's desires contribute to its collective will at each step. The state operates by a continuous referendum process, and its legislation restricts its members as they actively contribute to its content.

The legitimacy of state power is determined by its ability to efficiently fulfil human needs and desires, while minimizing any unnecessary sacrifices. The effectiveness with which it carries out this duty is the only factor that warrants loyalty beyond mere formality.

## **Entitlements**

It must in still in him the belief that his well-being is closely connected to the legal requirements it is attempting to build. An individual requires specific conditions in order to achieve happiness, and he mentioned that the government has the capacity to ensure the presence of those conditions for him.

What is the precise definition of the concept of rights? It is a necessary condition, based on past events, for an individual to have confidence in their ability to achieve happiness.

The fundamental idea behind this understanding of rights is the proposition that no individual

citizen possesses a greater entitlement than any other. As a mere citizen, I am responding to his requests. Any legal system that creates unequal benefits for a specific group of citizens goes against the purpose of the state and contradicts its intended goals, unless it can be proven that this unequal treatment directly and causally contributes to the overall welfare of society. The sovereignty of the state is merely a formal point of reference.

Law, in essence, is fundamentally impartial when created; its actual merit is bestowed upon it by people who interpret and implement it. The legal profession, which aims to meet the needs of society, relies on its ability to fulfil its role in order to be considered morally virtuous.

The state actively implements the system of rights, allowing for the coexistence of both freedom and equality.

Theory of the state that aims to achieve the ongoing process of socializing law. Law, morality, and religion adapt to the evolving rhythm of life, much like they have in the past when different social groups gain influence. They raise the ideas they require to a level of reverence equivalent to the ideas that were revered in prior social systems. The system of rights that I have proposed as naturally existing in contemporary social circumstances is undergoing a transition, where they are shifting from moral assertions to legally binding duties. The recognition of rights is a consequence of broader notions of justice that spread throughout the social order as economic power shifts.

The issue concerning the organization of a state is around the correlation between its citizens and the legal system. If individuals are involved in the process of creating a state, to different extents, it can be considered a democracy. Conversely, if the state is imposed on people without their participation, to different extents, it can be classified as an autocrat.

The configurations of a present state are shaped by its historical customs and the subtle nuances of distinct emphasis that the collective experiences of a population add to their existence. It is impractical to argue that any specific set of classifications is superior to another.

The topics discussed are democracy, freedom, and the many branches of government.

It can be contended that, based on overall principles, the democratic form is more appropriate than the autocratic form, particularly in relation to the customs of western civilization. The democratic system is inherently slower in its functioning compared to its alternative, primarily due to the greater diversity of opinions it encounters. No other system possesses the same advantage of aligning, as an institutional framework, with the fundamental purpose that the state must fulfil.

Since the era of Aristotle, political philosophy has consistently asserted that in a properly organized state, these three categories of entities should be distinct from each other in terms of their roles and the individuals who comprise them. Montesquieu, for instance, has asserted that the division of powers is the key to achieving political independence.

It is important to discuss the role of a second chamber in a federal state. This is deemed essential for two reasons: firstly, to ensure representation of the constituent entities of the federation, and secondly, to safeguard the allocation of powers established by the constituent body against any encroachment.

The executive of a state can be divided into two distinct aspects: the political aspect and the departmental aspect. One group consists of a few statesmen who propose a policy to be approved by a legislature, and if approved, they are accountable for implementing it. The other group is composed of a larger number of officials who execute the decisions made by the statesmen.

The apolitical aspect of the executive government presents challenges of a distinct nature. In a general sense. It presents three categories of concerns: (i) What is the method of composition and organization? (ii) What are its roles and responsibilities? (iii) What infractions does it commit against the public it ultimately serves? I have already elucidated the significance of judicial independence as a fundamental element in the functioning of the government. Three principles are crucial for achieving this objective. (i) The manner of appointment should aim to reduce the likelihood of political factors influencing the selection of judges. (ii) The individuals selected must, provided they exhibit good conduct, be granted permanent job security. (iii) Promotion must consider solely the legal eminence.

An imperative requirement of the current era is the establishment of a permanent commission on

law reform, comprising judges, lawyers, and laymen, to collectively contribute.

The accuracy of public opinion relies on the veracity of the underlying facts, while its influence is determined by the level of organization it possesses. Alternatively, it might be stated that a universal public opinion is seldom existent.

Upon analyzing the issue of truth in information inside contemporary culture, one will immediately notice its intricate nature and the absence of an objective approach in gathering and spreading it. News transforms into propaganda when its content has the potential to influence policy, and in an unequal society, the distribution of news is biased in favor of those who possess economic power.

The outcome is a persistent prejudice in the dissemination of news, which could potentially expose the affluent classes to embarrassment.

The ability to control economic resources can yield a level of knowledge that surpasses one's own intellectual capacity. In the absence of a social structure, it is unlikely that the needs of all citizens will be similarly fulfilled or that their rights will be equally acknowledged, as long as there are significant disparities in the allocation of economic influence.

### **The global community**

The interconnectedness of nations necessitates the establishment of a global community, a group of states, with its own set of legal principles that take precedence over all other rules. Our circumstances make it just as crucial to have a framework of cosmopolitan law for matters of shared interest as it is for the state to have legal authority within its own borders. Municipal law is legally subordinate to international law.

From this perspective, the state ceases to possess sovereignty. The entity must acknowledge and embrace the rationality of the global circumstances in which it is engaged.

Shared necessities necessitate reciprocal subordination, and in cases of reciprocal subordination, the existence of a sovereign state, in the historical and technical sense, is not feasible. It is possible to acknowledge that the current institutions of the international community are not yet sufficient

for their intended purpose. The optimism expressed in the affirmation of Benthamite radicalism and the teachings of illegal is akin to the concept of the 'invisible hand' proposed by Adam Smith. It suggests that the ultimate solution to societal problems lies in the freedom of contract and the continuous pursuit of greater liberty through historical progression.

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