

## INTERFACE BETWEEN CIVIL SOCIETY AND STATE FOR INCLUSIVE DEVELOPMENT

**\* Sulbha Narayan Bhalekar & \*\* Mirza Mosinbeg Guljarbeg**

\* *Gauide Name : Dr. F.S. Pathan, Dr.Babasaheb Ambedkar Marathwada University, chh.sambhajnagar*

\*\* *Gauide Name: Dr. F.S. Pathan, Dr.Babasaheb Ambedkar Marathwada University, chh.sambhajnagar*

### Abstract:

*These days, there is a lot of debate about where civil society fits into this system, how much power the state should have, and where these two domains overlap. There is frequently little coverage of the interaction between the state and civil society. But in order to perform the scientific evaluation of the state of civil society, it is crucial to comprehend the nature of the connection and how it has evolved over time. The author expounds upon the theories of the ancient and modern philosophers, culminating in an examination of the 21st-century notion of civil society. As a result, it is evident to readers that the concept of the connection between the state and civil society has evolved greatly. The link between civil society and the state is not widely understood, and this perspective has evolved over time. The need for a qualitative evaluation of the political processes in every nation and around the world, where the state and civil society are the primary actors, is growing, however. When debating the functions of civil society and the appropriate or inappropriate actions of the government, scientific study is an indispensable source of information. The researcher aims to elucidate civil society and its relationship to the state in this work.*

**Key Words :** *State, Civil Society, Inclusive Development*

**Copyright © 2025 The Author(s):** This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

### Introduction :

In political science, the idea of the state plays a crucial role. A political theory debate would not be complete without using the term "state." Since the time of Plato, political philosophers have rightfully focused their attention on the state since it affects every facet of human existence. Knowing only one facet of the state is to perceive it as an administrative apparatus dictating public life. Even if this component is significant, it is not the only one that clarifies what it is. It functions within the state. When it is understood in relation to the domain of its area of activity, which is society, its true meaning and other connected implications become more apparent. State: What is it? What is civil society or society? How do the two relate to one other, or what is the link between them? What makes civil society so unique that it alters the meaning of the state? Numerous political theorists have explored the answers to these

problems, which have been and truly remain fundamental to the themes of political philosophy. We could learn more about the definitions, ramifications, and relative viewpoints of these two concepts—the state and civil society—by having a conversation on relevant problems.

### Objectives :

1. To investigate the concepts of inclusive development, civil society, and the state.
2. To investigate the traits of civil society and the state, as well as their interrelationship.
3. To investigate inclusive development's significance.
4. To investigate India's Inclusive Development Policy Measures.

### Research Methodology :

The study work mostly used a review technique to address the interface between civil society and state for inclusive development. The secondary source of data

used to conduct the study. This study has assessed a number of publications, including books, journals, research papers, and newspaper stories.

### Discussion :

#### State & Civil Society : Meaning & Characteristics :

Referring to society as civil society, political society as civil society, and political society as state is a frequent practice. It is impossible to know all of them if you just comprehend one or the other. Although the word "society" refers to a general notion, the term "civil society" refers to a specific kind of society that is unique to a given period and context. In general, "society" refers to the entirety of "social relationships," whether intentional or not, conscious or unconscious. On the other side, "Civil Society" is concerned with "public" issues. As a result, the phrase "civil society" becomes more synonymous with "political society." While both phrases assume a culture that values civility, "civil society" refers to contexts that are outside the purview of "political society." For example, "civil society" deals with the institution of the family, but "political society" would be better served to avoid it. "Political society" encompasses a vast range of activities that are either directly or indirectly related to politics, but it nevertheless has a broader definition than the term "state" when the latter is just considered as a subject of government. To grasp the relationship between these concepts, particularly that between the state and civil society, it is vital to have a comprehensive understanding of their meanings.

#### Meaning of State :

The Italian word "stato," or "state," first arose in early sixteenth-century writings by Niccol Machiavelli (1469–1527). Later in the sixteenth century, the concept of the state as a body politic spread throughout England and France. In the seventeenth century, the German word staatskunst evolved into the equivalent of ragione di stato, and a few years later, the word staatrecht acquired the meaning of jus publican (see to

Sabine, "State," The Encyclopaedia of the Social Sciences, Vol. XIV). Consequently, the name "State" was used.

A territory and a population have been mentioned in the state from the outset, but this does not make it a state in and of itself. It also alludes to a unity—that is, a unity of political and legal authority—that governs the exceptional external interactions that humans have inside society. It is authorized to use force and compulsion in order to carry out its function of establishing an orderly and controlling system.

Thus, a state can be found in its complex system. It can be found in the institutions that make laws and carry them out, namely the legislative, executive, and judicial branches. It can be found in the bureaucratic organizations that are a part of any government executive branch. It is present in the military and law enforcement agencies, which are called into action when their authority is questioned. All of these institutions come together to form the state. "These are the institutions - the government, the administration, the military and the police, the judicial branch, sub-central government and parliamentary assemblies - which make up the state," argues Ralph Miliband in *The State in Capitalist Society*. The state's power is vested in these institutions, which also give rise to the state's laws and the authority to use force legally.

The political system, also known as the political society, is connected to the state as a governing body. It consists of large-scale industrial houses, religious and caste institutions, trade unions, and other organizations on the one hand, and institutions like political parties, pressure groups, the opposition, etc. on the other. These non-state institutions try to affect how the state operates, sometimes even taking control of it and other times working in tandem with it. What Neera Chandhoke (*State and Civil Society*) refers to as the statist perspective of the state is summed up by Skocpol (*States and Social Revolution: A Comparative*

Analysis of France, Russia, and China) as follows: "The state properly conceived... is rather a set of administrative, policing, and military organizations headed, and more or less well coordinated by, an executive authority." Any state that wants to establish and maintain administrative and repressive entities must first and essentially take resources from society. Furthermore, administrative and coercive structures are but a portion of larger political systems. These systems may also include mechanisms for mobilizing non-state actors to take part in the implementation of policies and for representing social interests in the formulation of state policy. However, the foundation of state authority is comprised of administrative and coercive organizations.

Michael Foucault ('Truth and Power' in P. Rabinow, ed., *The Foucault Reader*, 1987) provides another perspective that gives the state its meaning. According to Foucault, the state is based on power relations that already exist in society. "The state, he (Foucault) concluded, can only operate on the basis of existing relations of domination and oppression in society," writes Chandhoke regarding Foucault.

"The statist (Skocpol and others) concentrate on the state at the expense of society, and the theorists in the Foucauldian mode concentrate on social interaction at the expense of the state," asserts Chandhoke, rejecting both of the state's perspectives. In light of how society and the state relate to one another, she concludes that the state "is a social relation because it is the codified power of the social formation."

### Meaning of Civil Society :

To give it a meaning, the term "civil society" refers to a broad range of presumptions, ideals, and establishments, including the rule of law, political, social, and civil rights, representative institutions, a public domain, and most importantly, a plurality of associations. It maintains "a distinctive character to the extent that it is made up of areas of social life... the

domestic world, the economic sphere, cultural activities and political interaction... which are organized by private or voluntary arrangements between individuals, and groups outside the direct control of the state," according to David Held (*Models of Democracy*), who commented on it. In addition to political exchange, civil society is what Jurgen Habermas referred to as "the public sphere." A broader definition of civil society might encompass the modern national state, free enterprise, economic modernization, high levels of interconnection with other civilizations, and what John Dunn (*Western Political Theory*) refers to as "the modern representative democratic republic." "The public sphere where individuals come together for various purposes both for their self-interest and for the reproduction of an entity called society," is how Chandhoke defines civil society. She goes on, "It is a sphere that is public because it is formally accessible to everyone and everyone is allowed entry into this sphere as the bearers of rights in principle."

As and when a social community attempted to organize itself independently of the particular direction of state authority, the idea of civil society emerged. The idea "came into existence when the classical political economists sought to control the power of the Mercantilist State," according to Chandhoke's historical account. The idea of civil society developed over time, becoming a fundamental tenet of democratic movements in the eighteenth century.

### Characteristics of State and Civil Society :

There is a state in society. Because of this, the state and society are analytically separate. The two aren't interchangeable. The entirety of social behaviors, which are fundamentally plural but also relational, are included in society since it is a network of social relationships. A community's hierarchically structured and upheld social practices create a variety of power dynamics and relationships among its members. The state steps in to stabilize society by bringing these

power relations to a fixed point. Social relationships as they are reflected in social practices are given legitimacy by the state because it acknowledges them and codifies them in laws. In this way, the state can be thought of as the formalized authority of the social structure at a certain moment in time.

When viewed in this light, the state is seen as a unique and discrete organization of power insofar as it is able to choose, classify, crystallize, and organize power in formal institutions and codes. And it is this ability that grants the state its status as a power that includes the ability to make judgments, carry them out, and compel people who disagree with them. However, the state in question gets its authority from society. In this way, it functions as a codified power inside the confines of the culture in which it is employed.

The state would have unique qualities as a social relationship and as a codified power in a particular civilization. These attributes can be expressed as follows:

- a) A power that is organized within itself is the state. Social relations can be given legitimacy and acknowledgment by formal codes and organizations. This makes the state independent of social classes and rival groups within society, giving it a unique and irreducible status.
- b) The state appears as a collection of particularly political behaviors that establishes and upholds legally enforceable judgments, even going so far as to meddle in every facet of social life.
- c) Every tool of coercion is controlled by the state. This is a power that no other organization in society possesses.
- d) Social interactions are fixed and society is socially stable thanks to the state. According to Chandhoke, the social order "exists within the parameters laid down by the state and is constituted through the state."

- e) The state is a part of the society that it inhabits. The state adapts to the shifting society as it does to the conditions driven by several social factors. The shifting social relations are always reflected in the state. The state is always reenacting itself, just as society is.

The conceptions of civil society held by liberals and marxists diverge significantly. According to liberals, civil society requires democratic states together with state responsibility, state power constraints, receptivity to spontaneous life, and civil society relations. Marxists view civil society as a battlefield of class struggles, egotistical rivalry, and exploitation, with the state serving to uphold the rights of the ruling classes. A definition of civil society that incorporates the perspectives of liberals and marxists needs to consider the following:

- a) The state's power must be restrained and made responsive by autonomous civil society's democratic activities.
- b) In addition to being ingrained in constitutions, rules, and regulations, political responsibility must also exist in the social fabric or in what Habermas refers to as the "political public's" competence. This has the following implications: (i) It suggests that people gather in a setting where they have similar issues and engage in conversation, discussion, and debate without intervention from the government. (ii) It suggests that the conversation is available to everyone; (iii) It suggests a forum for open discourse.
- c) The social structure needs to be infused with democratic norms and procedures.
- d) The public domain of society is known as civil society. It is the setting for these processes that mediate the experiences of people and groups as well as how those experiences are expressed in arguments, deliberations, affirmation, and constitution. Additionally, "the dialectic between

the private and the public are negotiated" takes place in this theater. According to Bayart's "Civil Society in Africa," in Chabal, P., ed., *Political Domination in Africa: Reflections on the Limits of Power*, it is the process by which society tries to "breach" and oppose the concurrent "totalization" unleashed by the state. It is a location where governmental influence over public opinion and perception is prohibited.

### **Relationship Between Civil Society & State :**

The way the state and civil society interact reveals how each is positioned in comparison to the other, which makes the interaction significant. This relationship is portrayed as a zero-sum game in certain interpretations, where the stronger the state, the weaker the civil society, and vice versa. Naturally, increasing the scope of state activity would contribute to reducing the role of civil society; conversely, increasing the scope of civil society would also contribute to reducing the function of the state. In contemporary free nations, the "sphere" of civil society is greater than the "sphere" of the state; in totalitarian regimes, on the other hand, the "sphere" of the state is greater than that of civil society.

### **State and Civil Society: Integrative Relationship :**

Civil society and the state are not mutually exclusive ideas. There is no rivalry between the two. One is not the opposite of the other. It would be incorrect to view the two as encroaching on one another's territory. The two have a connection that is not a zero-sum game. Civil society would, in fact, play a more important role in the comparatively stronger state, but this would not lessen civil society's effectiveness in any way. The libertarian belief that the state will probably repress civil society—as articulated in the works of Hayek and Nozick—is, for the most part, unfounded. The truth is that there is a reciprocal relationship of integrative nature between the state and civil society, with each supporting the cause of the other. In actuality, it is hard to see civil society thriving outside of the government.

The citizen is both protected and subject to restrictions by the state. The state provides the integrative framework that civil society acts within; civil society cannot function effectively in the absence of the state. Everyone acknowledges the validity of the integrative framework as it is stated in laws and regulations; nonetheless, the framework must be applied impartially and in a way that is consistent with the common culture of society. Without this integrative framework, which provides some consistency and makes civil society more likely to degenerate into barbarism, we are unable to conceive living. To avoid becoming stiff, civil society must become more open to challenging the bureaucratic apparatuses in the face of the all-powerful state. Therefore, what is significant—or at least, what ought to be deemed significant—is the reciprocity between the state and civil society. Civil society must keep state authority in check to prevent absolutism from taking hold, and state power must be used within the broader framework of civil society.

### **Inclusive development :**

The foundation of inclusive development is the equitable development theory, which holds that every person and community, regardless of identity or background, plays a crucial role in transforming their own societies. Better results result from their involvement throughout the whole development process.

We call this kind of growth inclusive. It is now acknowledged that progress is impossible without the engagement and empowerment of every individual, particularly the impoverished and marginalized people who make up the majority of the population. Many countries already face the inability of market forces to bring about equity-based development. Despite the wealth and advancement displayed by a select few at the expense of the many, the world has seen disparities and inequalities. Current inclusive development theory considers an all-encompassing strategy known as



inclusive development.

### **Importance of Inclusive Development :**

Everybody wants to live in a developed society where people may live long, healthy lives, are knowledgeable, have access to resources for a respectable level of living, and can engage in communal life. Only widespread participation—which is made possible by the inclusion process—can lead to development. Human development, in Amartya Sen's words, "is about creating an environment in which people can lead productive, creative lives in accordance with their needs and interests and develop to the fullest extent possible." The true wealth of a nation is in its people. Therefore, development is about giving people more options to live meaningful lives. Therefore, it involves much more than just economic progress, which is merely a way, albeit a very significant one, of expanding people's options.

However, the marginalization of people and groups can pose a serious threat to societal cohesiveness and have a detrimental impact on society. The world is currently experiencing serious ethnic problems, insurgencies, caste violence, social unrest, unemployment, poverty, starvation, etc., all of which have a negative impact on people's ability to live peacefully. These exclusions are a complicated phenomenon rather than a simple one.

There are several and diverse reasons why people are excluded:

- \* Structural/economic (poor pay, two distinct and segregated labor markets, unfair economic conditions, etc.)

- \*Colonialism-era historical oppression

- \*Judgment

- \*The lack of official legal or political acknowledgment

- \*Civil/institutional nonacceptance

The main task at hand is to build an inclusive society that gives everyone the opportunity to participate in the process of growth. The differences and exclusions in the current situation are also concerning. In the midst

of this period of extreme globalization, we are also seeing an increase in discord across different communities, castes, areas, and countries worldwide. We live in an incredibly opulent world now, controlled by a very small number of people. A sizable portion of our population also lacks human dignity and lives in poverty. The tension between luxury and poverty is perhaps one of the major features of the modern world, and resolving this contradiction is the main development problem.

Development theorists have become increasingly aware over the past ten years of the necessity of long-term, sustainable development that takes human fairness into account. As a result, there is currently more focus on broader viewpoints that cover human characteristics such as their political, cultural, social, psychological, and economic dimensions. This progress is consistent with social fairness and equity. In this perspective, inclusive development acts as a counterforce to this kind of unfavorable and unequal development. Building capability, expanding choices, and boosting freedom are some of the ways inclusive development enhances human wellbeing. It also imparts a sense of respect and belonging. It is predicated upon the ideas of equity. It is therefore desirable for the advancement of any community.

### **Inclusive Development Policy Measures in India :**

Below is a discussion of some significant inclusive development policy actions that the Indian government has implemented.

The inclusive clauses in the Indian constitution are designed to stop discrimination. The Indian Constitution forbids discrimination on the basis of caste, religion, sex, race, or place of birth (Article 15). "No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the State," states Article 16, which places a strong focus on equal

chances. In addition, Article 16(4) of the constitution states that, "Nothing in this article shall prevent the State from making any provision for reservation in matters of promotion to any class or classes of posts in the services under the State in favour of the Scheduled Castes and the Scheduled Tribes which, in the opinion of the State, are not adequately represented in the services under the State."

The Indian government has acknowledged the existence of millions of displaced individuals and has enacted the National Rehabilitation Policy in 1994 to develop social programs for them.

The Indian government has established numerous commissions and organizations to promote women's empowerment, including the National Resource Center for Women, the National Council for Empowerment of Women, the National Commission for Women (NCM), and the National Policy for Empowerment of Women. Additionally, the Local Self Government Institutions' seat reservations represent a step toward gender inclusivity.

The admission of Scheduled Tribes, Scheduled Castes, and Other Backward Castes (OBCs) to government positions and educational institutions is subject to reservations. This is a government action that is inclusive. Another example of political inclusion is the reserve of seats for SCs and STs in the Parliament and State Assemblies.

Additionally, the Indian government has occasionally established Minority Commissions to recommend policies for the well-being of the minority.

In addition to tackling emerging vulnerabilities, the Eleventh Five Year Plan offers a comprehensive strategy for equitable development that builds on the economy's increasing strength. The goal of the 11th Plan is to eradicate poverty by emphasizing speedier, more inclusive, and broad-based growth. It crosses the different gaps that keep the society divided. Access to essential services such clean drinking water, health

care, and education is a crucial component of the inclusive growth plan. A simple increase in per capita income is not enough to drive it. It states that improved health and education are prerequisites for long-term, steady growth.

In order to give rural households with unemployed members who are willing to perform unskilled manual labor a minimum guaranteed wage employment of 100 days per financial year, the Indian government launched the National Rural Employment Guarantee Scheme (now known as the Mahatma Gandhi Rural Employment Guarantee Scheme) in 2005. The scheme's inclusive feature of at least 33 percent reservation for women—a category for which there are a lot of applicants—is one of its salient aspects. Additionally, the provision of irrigation facilities to land owned by households belonging to Scheduled Castes and Scheduled Tribes is one of the activities highlighted in the project. Numerous studies have revealed that women and members of Scheduled Tribes and Castes make up a sizable portion of the scheme's beneficiaries.

### **Conclusion :**

A state is a political group as well as a place of governance. According to Gramsci, it is the visible political constitution of civil society, made up of all the intricate processes by which a ruling class upholds its hegemony and obtains the assent of those it governs. Stated differently, it might be described as a complex system of institutions and behaviors that are based on the nodes of power within civil society. It is the codified force of social formation since it is a social relation. The full spectrum of presumptions, ideals, and establishments, including political, social, and civil rights, the rule of law, representative institutions, a public domain, and most importantly, a diversity of associations, make up civil society. Both the state and civil society have expanded over time, and their attributes have followed suit. They have positioned

themselves so that each has a commensurate worth to the other. Civil society gained a clear meaning with the rise of political economy and liberalism, particularly in regard to the state. There is a close relationship between the state and civil society. Without civil society, the state is unimaginable, and without civil society, the state is unthinkable. The two are in relationships of integration. In democratic systems, civil society is strengthened by the state, and the state defends it. Civil society is under state control under authoritarian countries.

**References :**

1. Carnoy, M., *The State and Political Theory*, Princeton University Press, Princeton, NJ, 1983.
2. Dahl, R.A., *A Preface to Democratic Theory*, University of Chicago Press, Chicago, 1965.
3. Forsyth, M.G., 'State' in *The Blackwell Encyclopedia of Modern Political Thought*, (ed.,) D. Miller, Basil Blackwell, Oxford, 1987.
4. Keane, J., *Civil Society and the State*, Verso, London, 1998.
5. Lipset, S.M., *Political Man*, Doubleday, New York, 1963.
6. Miliband, R., *The State in Capitalist Society*, Weidenfeld and Nicholson, London, 1969.
7. Mills, C.W., *The Power Elite*, Oxford University Press, New York, 1956.
8. Sartori, G., *The Theory of Democracy Revisited*, Chatham House Publishers, Chatham, NJ, 1987.
9. Skinner, Q., *The Foundations of Modern Political Thought*, 2 Vols., Cambridge University Press, Cambridge, 1978.

**Cite This Article:**

**Bhalekar S.N. & Guljarbeg M.M.(2025).** *Interface Between Civil Society and State For Inclusive Development*. In **Aarhat Multidisciplinary International Education Research Journal**: Vol. XIV (Number I, pp. 157–164)