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**Contemporary development of state-society relationships and the
reconfiguration of public and private sphere**

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Abstract

This paper aims at discussing the reconfiguration of public and private spheres in contemporary development of state-society relationships. The conception of public and private sphere itself is dynamic and is hard to define the exact boundary between both of them. The relationship between state and society is also dynamic and affect the notion of public-private distinction. The contemporary development of the very influential ideas of globalisation and governance has significantly rearranged the contemporary relationship between state and society which in turn redefines the notions of public and private sphere. Some conclusions could be drawn form these discussions.

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Introduction

When we discuss about the relationship between state and society, the state is usually referred to the cabinet, legislative branch, jurisdiction, or government apparatuses while society would cover the individuals, family, private enterprises, civil society, as well as the issue of work, personal, consumerism, citizens, and privacy. Both spheres seem to be in a clear identical place as Dunleavy and O'Leary (1987: 2) suggest that 'the state is a recognisably separate institution or set of institutions, so differentiated from the rest of society as to create identifiable public and private spheres'. However, during the past quarter-century, state-society relations throughout the world have undergone significant changes. The dominant view of the state as the pivotal actor in economic and social development and being separated from society has been seriously challenged. The extent to which the state is gaining or losing its power raises the questions of its impacts towards society and the relationship between both of them which, in turn, shapes the configuration of public and private spheres. These concepts of public-private and the boundary between both of them should be seriously analysed since they have been a key organising mechanism in defining human life.

This paper aims at discussing the reconfiguration of public and private spheres in contemporary development of state-society relationships. The discussion is based on some propositions. The conception of public and private sphere itself is dynamic and is hard to define the exact boundary between both of them. The relationship between state and society is also dynamic and affects the notion of public-private distinction. The contemporary development of the very influential ideas of globalisation and governance has significantly rearranged the contemporary relationship between state and society which in turn redefines the notions of public and private sphere. Some conclusions could be drawn from these discussions.

'Public' and 'private' in contemporary social theory and political practice

The concept of *public* and *private* has long played as key organising categories in socio-economic and political analysis, in legal practice, and even in moral debates. Drawing the distinction between public and private has played a central role in structuring human activities and depicting the main boundaries of social life. Indeed, notion of public is not simply ranged over public places, public officials, public opinion, or public interest, while private is not plainly found to range over things as private property, private enterprise, or private part. It is complex and dynamic. This issue of distinction has become more salient in a striking range of discussion in many disciplines and areas of inquiry.

Several recent studies have discussed the complex and equivocal nature of the configuration of public and private. Weintraub (1997) offers a critical overview of the four board frameworks in which the distinctions between the notion of public and private are drawn in social life and political analysis. Firstly, the 'liberal-economistic model' is dominant in most public policy analysis and in a great deal of everyday legal and political debates. It considers the public-private distinction primarily in terms of the distinction between administration and the market economy. Secondly, the 'republican-virtue approach' sees the public realm in terms of political community and citizenship, which is analytically distinct from both the market and the administrative state. Thirdly, the 'dramaturgic approach' views the public realm as a sphere of fluid and polymorphous sociability. It is distinct from both the structures of formal organisation and the private domains of intimacy and domesticity. Lastly, the tendencies in feminist scholarship conceive of the distinction between public and private in terms of the distinction between the family and the larger economic and political order – with the market economy often becoming the paradigmatic public realm. His classification reveals the diverse usage of these notions and draws to his further suggestion that it is inadequacy of any single model of public-private distinction to capture the institutional and cultural complexity of modern society.

Weintraub's argument could lead us to a perception that public and private notions are 'complex-structured concept', in terms of its multi-facet natures and definition, as commented by Benn and Gaus (1983a). They propose that the conception of public and private are related to a complex-structured concept in two senses. Firstly, the many senses of public and private are systematically embedded in a culture and its language which are certain presuppositions that account for the continuity of the various meanings of public and private. However, the relations obtaining between the various meanings are not simply logical, but likely to be ideological. They are traceable to a specific socio-theoretical framework that emphasises one aspect of the semantic relation at the expense of another. In this respect the very concepts of public and private are constantly open to contestation, notwithstanding some underlying continuity of meaning.

Secondly, the distinction between public and private is inherently complex. Such a distinction could hardly be simple, given the broad range of activities and practices over which it ranges. Moreover, those activities and practices have a number of different features according to which they may be classified as either public or private. The public-private distinction, then, exhibits the same complex structure that is the characteristic of the concepts themselves. They also suggest that the distinction between public and private is a part of conceptual framework that organises action in a social environment. In addition, the framework is a part of our social endowment that is dynamic. Some economic and social activities that once classified as private but have now moved increasingly into the public realm. This erodes the original sense of the public-private distinction and forcing a redefinition of what the public and private realm constitutes.

However, in practice, an attempt to identify the boundaries or to make distinction between public and private sphere is highly complex and ambiguous. Benn and Gaus (1983b) give an example of an invasion of the idea of privatisation into public sector that has had significant impact on the concepts and boundaries between public sphere and private sphere. There are some institutions that seem to straddle the public-private divide. On one hand, there are some particular non-statutory bodies which are not part of the state authority structure and which therefore firstly qualify as

private, but which expend public funds in performing services for governments and thus are required to account for the expenditures to governments. On the other hand, there are statutory bodies that are not government agencies in any straightforward sense and are not actually required to operate by commercial success criteria. Nevertheless, they are supposed to serve the public interest and are accountable to representatives of the state and, unlike private corporations, their profits, if any, are not distributed to private shareholders. Quasi-Governmental Organisations (QGOs) and Quasi-Autonomous-Non-Governmental Organisations (QANGOs) have been named as such bodies. These kinds of organisations cannot be categorised clearly as public or private if we use the notion in which public is defined with reference to the state.

There are more cases that represent the complexity of this issue in contemporary society. Another example is the feminist movement which has been enthusiastically pushing the redefinition of the boundaries between the public and private. This movement argues that many issues previously regarded as falling under the domain of private choice or individual preference, such as pornography and surrogate motherhood, should become a topic of public debate. In the same way, the gay and lesbian movements, ethnic and cultural minorities, religious groups, and the associations represented the disabled or handicapped are also examples of various groups that have attempted to gain some forms of public recognition and support, including public legislation, so as to protect their distinct way of life, cultures, practices, values, identities, or their individual and communal well-being. These kinds of movements could be an illustration of an attempt to redraw the line between public and private by transforming what seemed to be purely private issues into matter of public concerns (Passerin d'Entreves, 2000).

Even the position of Left and Right in this issue seems to be in a complicated process of transition as Wolfe (1997) commends. The Left has preferred the public and worried about the excessive privatism, while the Right has emphasised a defence of private decisions. The Right has argued that society is so complex as none of any comprehensive public authority can guide all acts to their appropriate destination. Then we are far better off allowing private individuals to make

private decisions. However, the rise of cultural and identity politics has changed their position. For example, conservatives favour private decisions but do not support women's right to have an abortion. The leftists swing to the other. Although they have a preference for the public over the private in matters of economic and social policy, they also privileged the private in matter of conscience and free speech. They support for the 'pro-choice' position on abortion. He also extensively discusses the similar issues arises over family, speech and pornography, AIDS epidemic, and commercial bathhouses to illustrate how the distinction between public and private shifts as political activists try to apply it to relatively new areas of public policy. It results in the limitation of relying on the public-private distinction to provide clear answers to contemporary moral and political dilemma.

In sum, we now realise that the conception of public and private is the slippery notion thus it is hard to define the exact boundary between these spheres. The notions of public and private are not just a simple opposition or dichotomy, but should be considered as multifaceted and protean concept which is constantly shifting under the pressures of social and political change. It means the discourse of public and private cover a variety of subjects that are analytical distinct and, at the same time, subtly overlapping and intertwined. Debates about how to sharply cut up the social world between public and private are impractical exercises. Any discussion of public and private should begin by recognising and trying to clarify the multiple and ambiguous character of its subject matter. Since the relationship between both spheres is dynamic and the boundary between both is constantly changing over time, we can consider one determinant that could shape the configuration between public and private: the change in interrelationship between state and society.

Globalisation and the contested power of state and society

The extent to which the state is gaining or losing its power raises the questions of its impacts towards society and the relationship between both of them. This section discusses the impact of *globalisation* towards the power and status of state and society.

One camp of thought views the state as retreated and its power is eroded. The state is gradually *hollowing out* of its locus in an age of globalisation. The state seems to be overwhelmed by the market that causes the diminishing role of the state. For some scholars, such as Ohmae (1990), Reich (1992), Horsman and Marshall (1994), economic globalisation is bringing about the denationalisation of economies through the establishment of transnational networks of production, trade and finance. This view values an economic logic and the emergence of a single global market, as well as the principle of global competition, as the indication of human progress. The investment of multilateral corporations is no longer shaped and conditioned by the state, rather, by the need and attractiveness of markets wherever they exist and to the pools of resources wherever they are available. The business needs not to rely on the formal effort of government to attract resources and funnel them to the market. The state has lost its ability to control private investment moving across borders. National governments become the simple intermediate institutions sandwiched between increasingly powerful local, regional and global economic mechanisms.

Moreover, a rapid growth of International Governmental Organisations (IGOs) and International Non-governmental Organisations (INGOs) causes the decline of the state because they provide an alternative focus for political commitment and tend to deny the legitimacy of the state as the focus for political action (McGrew, 1992). Deacon *et al.* (1997) argue that the social policy of a country or locality is no longer wholly shaped by the politics of the national government. It is increasingly shaped by the implicit and explicit social policies of numerous supranational agencies; ranging from global institutions like the World Bank (WB) and International Monetary Fund, through

supranational bodies such as the European Union (EU), to supranational non-government agencies like the Oxfam or Greenpeace. These global institutions have done more than contribute to discussions about social policy—they have played an active role in social regulation and provision both directly and indirectly. Their interventions have been done via, for example the structural adjustment funds (such as the EU and WB), various social development assistant programmes (such as the United Nations Development Programme and IMF), or standard setting (such as the International Labour Organisation and World Health Organisation). For INGOs, such as Greenpeace, using the mass-mediated protests and electronic communication, they constitute a complex and ungovernable web of relationships and communication link that extends beyond the control of state.

A rapid growth of both IGOs and INGOs causes the decline of the states because these organisations provide an alternative focus for political commitment and tend to deny the legitimacy of the state as the focus for political action. Held (1991) argues that four processes are limiting the autonomy of states: the internationalisation of production and financial transactions; international organisations; international law; and hegemonic powers and power blocs. He thus claims that the increasing economic and cultural connections reduce the power and effectiveness of governments at the national level. They can no longer control the flow of ideas and economic items at their borders, and thus their internal policy instruments become ineffective. In sum, for this strand, globalisation is seen as an inevitable force that erodes states' political power, policy autonomy and their principal role in public policy-making.

This argument has been critically criticised by Hirst and Thompson (1996). They argue that the historical evidence confirms only heightened levels of internationalisation, not globalisation. The pro-globalisation thesis is fundamentally flawed and politically naive because it underestimates the enduring power of national governments to regulate international economic activity. The power of national governments or state sovereignty is not being undermined by economic internationalisation or global governance, rather than being out of control, the forces of

internationalisation themselves depend on the regulatory power of national governments to ensure continuing economic liberalisation. This means governments are not the passive victims of internationalisation but, on the contrary, the primary architects are. At the same way, Marxist strand claims that global capital cannot operate without state regulation and state capacities for social reproduction. Corporations remain subject to state regulation and protection and rely on state to provide them with infrastructures and labour with varying degrees of skill (Holton, 1998). Moreover, in many area of social life, the state still dominates and even become 'coercive' (Hillyard and Percy-Smith, 1988). The state has expanded its role so that it now intervenes in more and more areas of people's lives – the family, education, health care, housing, and welfare. For example, the powerless or vulnerable groups are subjected to intrusive investigation and surveillance through multiple different state agencies. Whereas the majority can obtain very limited information about the internal workings of the state, the state collects vast amounts of information from the people through tax system, credit cards, citizenship registration, or passport. Recently, a CCTV system has been widely implemented in many main cities around the world with a claim that it aims at protecting people from crime and guarantee safety. This intervention permits greater investigation, surveillance and control of the way in which people live their lives and provided the state with numerous opportunities for imposing punitive or coercive sanctions.

Another counter argument towards the pro-globalisation thesis is offered by Weiss (1998). She questions such claim of state powerlessness whether it is a 'myth'. She argues that states are rendered far from powerless and passive as they confront global market forces. There is much that states can do to foster wealth creation and social wellbeing. What lies behind some of the most successful economies today is a series of 'state-informed' and 'state-embedded' institutions for governing the economy. Analysing various sources and varieties of state capacity for governing industrial transformation in Sweden, East Asia, German and Japan, she indicates that, as the world economics integration proceeds, state capabilities will matter more rather than less in fostering social wellbeing and wealth creation. She insists that the global economic integration as we are experiencing is the consequence not of detached, impersonal, postmodernising forces but of the

actions of strong states seeking to expand their markets and sources of supply. It implies her thesis that state adaptivity, not state retreat, and tighter rather than looser connections with economics actors.

Some authors have claimed that the contemporary patterns of globalisation are a central driving force behind the rapid social, political and economic changes that are reshaping modern societies and world order. Globalisation is conceived as historically unprecedented such that states and societies across the globe are experiencing a process of profound change as they try to adapt to a more interconnected but highly uncertain world (Giddens, 1990; Castells, 1996). They believe that contemporary globalisation is reconstituting the power, functions and authority of national governments, as well as the relationship between state and society. While not disputing that state still retains the ultimate legal claim to be the effective supremacy over what occurs within its own territories, state no longer retains sole command of what transpires within its own territorial boundaries (Held *et al*, 2001). In arguing that globalisation is transforming or reconstituting the power and authority of state, the new sovereignty regime is displacing traditional conceptions of statehood as an absolute, indivisible, territorially exclusive and zero-sum form of public power (Held, 1991). The form and functions of the state have to adapt as government seek coherent strategies of engaging with a globalising world. Distinctive models are being followed from the model of the neo-liberal minimal state to the models of the developmental state (Leftwich, 2000) or the catalytic state (Osborne and Gaebler, 1993). This means globalisation has brought about the spectrum of adjustment strategies of the state rather than the retreat of the state. The power of state is not diminished but, on the contrary, it is being readjusted and restructured in response to the growing complexity of process of governance in a more interconnected world (Rosenau, 1997).

These arguments reveal that the 'End of Nation State' (Ohmae, 1995) has not come yet though it may conclude that the state is 'wither away' in some extent. There is a change in the arrangement of the state rather than the retreat of state or the contest of society. The current indication is that

the state's effectiveness is receding from being the only predominant actor to being one of a number of players in political arena. National governments become increasingly unable either to control what transpires within their own borders or to fulfil by themselves alone the demands of their own citizens. Then the globalisation is constructing new forms of relationship between state and society that are supplanting the traditional role of state as the primary economic and political units of world society. Governance is the new definition of state-society relationships and configures the public-private sphere.

Governance and implications for the reframing of public-private spheres

The word *governance* became a floating 'signifier' in the sense that it has been interpreted, explained and utilised by various people in various ways to support their particular ideas or agendas (Chareonwongsak 2002). Practitioners and academics in a number of fields and political-administrative contexts have embraced the idea of governance as a new way of thinking about state-society relationships. Many authors have identified different versions of the term governance (Hirst, 2000; Pierre and Peters, 2000; Rhodes, 1997).

The concept has been explained firstly in the notion of ***New Public Management*** (NPM) (Hood, 1991; Lane, 2000) which has two meaning: corporate management and marketisation (Rhodes, 2000). Managerialism refers to introducing private sector management methods into the public sector. Examples of these methods are managing by results, values of money, performance management, and total quality management. For the new institutional economies, it refers to an introduction of incentive structure (for instance, internal markets and competition) into public provision in various forms of mechanisms such as contracting out and quasi-market. NPM is relevant to governance because steering is central to the analysis of public management and steering is a synonym for governance (Orborne and Gaebler, 1993; Lane, 2000).

Secondly, governance as *corporate governance* (Charkham, 1994; Tricker, 1994; Williamson, 1996) explains that the notion is concerned with overall systems by which organisations (both public and private) are directed and controlled. It commonly includes principles of openness or the disclosure of the information; integrity or straightforward dealing and completeness; and accountability or holding individuals responsible for their actions by a clear allocation of responsibilities and clearly defined roles. This notion of governance reminds that the private sector management practice has a significant influence on the public sector tradition.

Thirdly, *good governance*, as proposed by many international development agencies such as the World Bank and United Nations, is believed to be a necessary condition for sustainable social and economic development, particularly in the Third World (ADB, 1999; IMF, 1997; Leftwich, 1994; UNDP, 1997; World Bank, 1992). They realised that development is not just a matter of creating free markets, promoting investment, and adopting the right macro-economic policies, but the institutional reform. The administrative strand of good governance refers to an efficient, open, accountable and audited public service, to help design and implement appropriate policies and manage public sector (Leftwich, 1993). To achieve efficiency in public services, the World Bank, for instance, strongly encourages various kind of competition policies and market mechanisms to achieve good governance such as capacity building, privatising public enterprises, decentralising central administration, and encouraging greater participation of non-governmental organisations (Leftwich, 2000). Notably, the meanings set out by various multilateral and international organisations, who are the major advocates, also appear to differ significantly (*cf.* ADB, 1999; UNDP, 1997; World Bank, 1992).

Fourthly, Kooiman's concept of *interactive governance* (1993, 1999, 2000, 2003) refers to the overall pattern of interaction process between different societal and political actors in each specific issues, and the growing interdependence between them. The interdependence among these actors blurs boundaries between public, private and voluntary sectors and creates new forms of action, negotiation and cooperation. This governance notion takes 'interactions' as a central

concept. As the socio-political system is increasingly differentiated characterised by multiple centres, the task of government is to encourage many and varied arrangement for coping with problems, and to distribute services among the several actors. This argument leads to another relevant perspective of governance. *Self-organising network* refers to the new structures of widespread social coordination and interaction between both public and private institutions and organisations in the delivery of services (Atkinson and Coleman, 1992; Marsh, 1998; Rhodes, 1997). *Institutionalised governance* is another related application. Governance denotes the steering concept capacities of a political system: the ways in which governing is carried out, without making any assumption as to which institutions or agents do the steering (Gamble, 2000). Governing is not the exclusive preserve of government: to govern means to influence, shape, regulate, or determine outcomes, and in this sense there are many other agencies and institutions that are involved in governing a social order.

One central theme drawing of these discussions is that governance involves not only the improvement of public sector capacity, but also a transformation of the role, compass, power, and the activities of state in economy and society. It identifies government's optimal role in private life and allows society to be involved more in public sphere. At the same time, governance promotes the role of non-state actors in public activities. It widens the roles, responsibilities and burdens of social actors outside the state terrain. Governance essentially implies the promotion of institutions of society to be not totally dependent on, or surrender to, the state and its apparatuses. Although the state needs to step back, this does not mean that the state provision of services in economic and social areas such as healthcare, education should be completely dismantled. It means that the state's responsibility and function for the provision of those services needs to be redefined. The state's responsibility is not necessarily to render those services on its own, but to foster conditions and mechanisms that are conducive to enabling to the institutions of society to meet the specific needs of their communities.

Following pivotal issue in the discussion of governance is the meaning of the public-private distinction. This is the matter of specifying where the boundary should be between public and private sectors (Metcalf, 1993). Governance further blurs the public-private boundary in the provision of services formerly considered the responsibility of the state. For example, Dunleavy says 'NPM constitutes a powerful model of how virtually public services can be brought to more closely approximate those in business private sector' (Dunleavy, 1994: 36). He further argues that 'the dichotomy between formally public and formally private spheres is deeply blurred ... reduces the distinctiveness of public sector practices...' (Dunleavy, 1994: 57).

The borderline between public and private responsibilities itself becomes object of interaction which is the basic matter of governance (Kooiman, 1993). The interaction is often itself based on the recognition of interdependencies. No single actor, public or private, has all knowledge and information to solve contemporary complex, dynamic and diversified problems on his own. This means governance has devised new approach for managing joint affairs. Partnerships and civic engagement are crucial in stimulating innovation, as part of decentralisation, participation and empowerment. There is evidence that the boundaries between public, business and not-for-profit sector are smudging, with many organisations working across or between traditional boundaries. For example, many charitable and not-for-profit organisations (including charities, self-help groups, community groups, voluntary organisations) are increasingly using trading as a way to create sustainable sources of funds. This creates new typology of organisation, social enterprises, which using entrepreneurial techniques for a social objective. They trade for a social purpose rather than for profit and some community-based mutual organisations with social objectives. Also, some businesses have well-developed corporate social responsibility (CSR) programmes which deliver public benefits too (Strategy Unit, 2002). Furthermore, Wolfe (1989) suggests that the revival of interest in civil society among contemporary writers indicates a desire to posit a realm of social life that contains elements of both the public and the private without fully being fully equates with either one.

More complex interaction between the public and private in welfare service delivery, which emphasises the indistinct sphere, is illustrated in the work of Burchardt (1997). She explains that the traditional mindset has divided the boundary into a dominant and monolithic state sector with a residual private category including anything that is not directly provided by the state or is not tax-funded (chart 1). Glennerster (1992) has introduced a more sophisticated approach than a simple public-private classification which is theoretical construct in a distinction between 'purchases' and 'provision'. The two-dimensional split allows for state purchases of private services, and private purchases of public services, as well as the more traditional all public and all private sectors (chart 2). But the recent developments of the state-society relations and governance in the area of welfare services are not readily placed in the chart as it stands. In the case of nursery voucher scheme, a private nursery place purchased by a parent with a voucher is provided privately, so it should clearly be in the bottom semi-circle, but although the government provides the money (public purchase: right half), the place is chosen by the parent (private purchase: left half). This is the case when the selection of service has been privatised to the hand of consumer, while the state retains its responsibility for finance and possibly for provision. This means 'purchase' is split into 'finance' and 'decision' as illustrated in chart 3 (Burchardt, 1997). The inner circle represents services which are 'publicly decided' and the outer ring represents services where an individual has decision-making power. The degree of decision-making power which consumers have is determined firstly by how directly they choose the service, and secondly on the extent to which there are viable alternatives. Choosing a service involves selecting the provider and the level of service received. A service may be financed in two basic ways. First, taxpayers pay through general taxation which is compulsory. This is public or state finance which is paid by those who do not use the service as well as those who do. Second, the consumers may pay for the service directly in which it is the privately financed service. Only those who use the service pay for it and the use of the service is generally not compulsory. Finally, eight ways of public service delivery can be classified according to chart 3. The issues of provision, finance and decision create eight ways of public service delivery classified.

However, we should be reminded that, at the same time, the idea of governance allows new form of state intervention in private sphere, for example, the state can intervene to reinforce the contract with the citizens through partnership schemes. In the fields of health and social care, where the family or the community has been expected to take a greater role on the provision of care, it is the shift of responsibilities from public to private. This shift of responsibilities to families has been accompanied by the subjection of households to greater state surveillance, regulation and intervention. The case of Child Support Act in England, while being rhetorically defined as making parents responsible, has also created an apparatus of investigation and regulation. The same as 1991 Criminal Justice Act has subjected familial relations to judicial intervention (Clarke and Newman, 1997). It brings carers and their household arrangements into the realm of state assessment, evaluation and surveillance. While the state has withdrawn in some ways, its power and apparatuses have been extending in others as Clarke and Newman (1997: 78) note that '...transferring responsibilities but simultaneously creating the capabilities of surveillance and enforcement to ensure that such responsibilities are being fulfilled.'

Conclusion

As we have discussed that the classical idea of defined boundaries between public and private has been dissolved in the age of highly complex interaction between state and society. The distinction is replaced by new notion that is composed of overlapping, hybrid institutions that no longer describable or recognisable as either public or private. Rather than approaching the public and private as uni-dimensional, rigidly dichotomous and absolute, fixed and universal concepts, whose meaning is determined by the objective content of the behaviour, they are best conceptualized as multi-dimensional, continuous and relative, fluid and contextual, whose meaning lies in how they are interpreted and framed (Marx, 2001). Moreover, we should recognise the existence of another realm of social life, intermediate between public and private, neither fully public nor fully private. Wolfe (1997) introduces the 'trichotomy' notion. There is a private sector in which we appropriately judge behaviour by whether it maximises individual freedom or self-interest; a public

sector in which we make decisions that are meant to apply equally to everyone in the society; and the third sphere which includes kinship networks, associations, ethnic and racial groups, linguistic communities, and other similar communities of interest, identity, and belief. This third sector on the one hand is collective – is guided by shared norms, can impose sanctions on members, and try to perpetuate themselves as groups at the cost of overriding individual preferences. But on the other hand it is partially private – protects individual members against intrusive state intervention from outside, express particularistic rather than universalistic needs, and allow the individual members within the group to develop their personal identities more fully. In turn, this change in the public-private realm has affected the theory of state-society relationship. Under the trajectories of socio-economic and political change shaped by globalisation and governance, we need the new theory that has greater diversity of explanations of this relationship – not the Elitism, Pluralism, Neo-Liberalism, Statism, or Marxism, but the convergence in contemporary thinking on the state-society relationship. Dunleavy and O’Leary (1987) raise, but do not develop, the issue of convergence in extensive details.

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Appendix

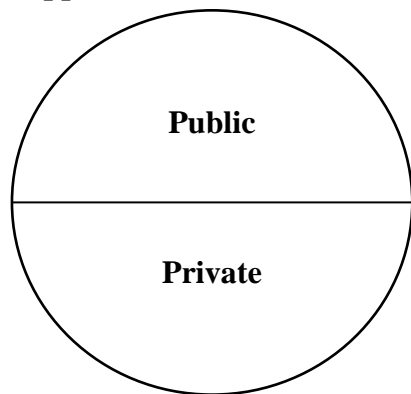


Chart 1

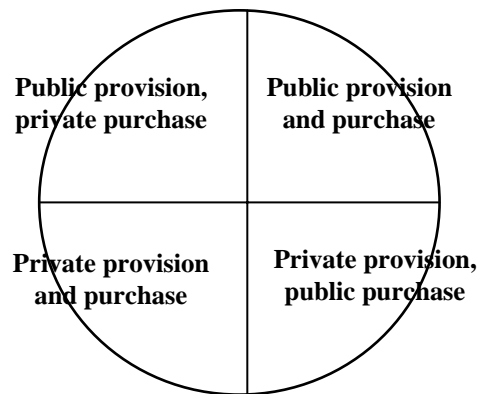


Chart 2

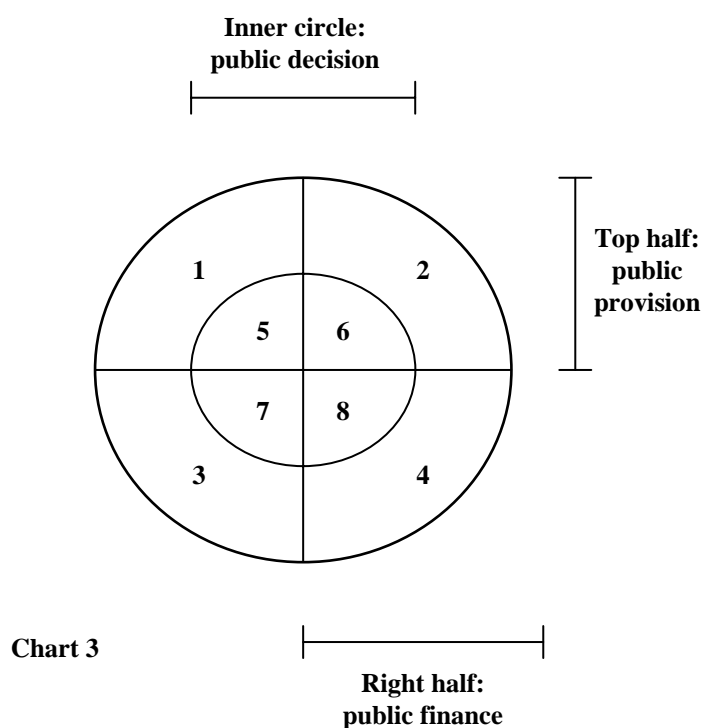


Chart 3

- 1) publicly-provided services bought by individuals
- 2) publicly-provided services bought with vouchers
- 3) free market services
- 4) privately-provided services bought with vouchers, tax-reliefs or grants
- 5) publicly-provided services paid for by user charges
- 6) 'pure public' services; quasi-markets
- 7) contracted-out services paid for by consumer
- 8) contracted-out services purchased by the state

Source: Tania Burchardt (1997) *Boundaries between public and private welfare: a typology and map of services* Centre for Analysis of Social Exclusion CASEpaper 2 (November), London: London School of Economics and Political Science