The Complexity of State- Civil Society Relations: Reflections on Practice and Theory

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Abstract: *While civil society is being contested to be the space between, family, state and the market, a source of social realm at the grassroots organisation of citizen life, the paper argues that there is a necessity for a complexity theoretical based reflections on the state-society realm of the concept. Civil society organisations are occupants of a realm of social interactions, with the state and the market as part of a complex social system. Thus civil society organisations play a central role of representing society in matters of the state, particularly in policy and development. The purpose of this paper is to analyse the context at which civil society interacts with the state in a realm of producing a good life for citizens. Hence the complexity theory bears reference as a theoretical framework for analysis. The conclusion made in this paper is that complexity theory reflections on state-society relations can transform the conception of the civil society and its role in the ever changing dynamics of society.*

Introduction

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Civil society with a long history into human toil toward a better change has in its modern conception the notion of society's disgruntlement with the state and the market. Civil society is thus society organisation devoted to dealing with such displeasures outside household margins. The concept in the 18th century was used to connote that which was analogous to the state, though not concomitant with it (Carothers, 1999; Kaldor, 2003; Ghaus-Pasha, 2004).The International Centre for Not-For-Profit Law (ICNL) and the National Endowment for Democracy (NED) in their Report on Defending Civil Society (2012), delineates civil society to refer to when humans want to get composed and act mutually to better their own lives. This is to say civil society is the expression of those collective actions in which people through self-organisation, enjoy freedom of association and assembly. This is where encouragement are used to shape polities and addressing issues of common concern (ICNL & NED, 2012: 3). In this context, though avoiding dismissing the relationship between the state and civil society, civil society is charged with collectivism towards change. Veneklasen (2003), as sighted in Gaus-Pasha (2004:3), argues that civil society is a sphere of social interaction between the family and the state, which manifests in the norms of community cooperative structures of voluntary association and networks of public communication. These networks are part of a process deemed able to solve common social, economic and political problems of society. Given this view it appears clear that civil society is distinct from the state and the market in form and responsibility (Gang, 1998; Keane, 2003; Kaldor, 2004; Hutter & O'Mahony, 2004). Civil society is thus a space where society collectively solves its problems and pursues common interest. Such pursuits can either be achieved through cooperation or confrontation with the state and the market. This space described in this notion of civil society cannot be explained by civil society organisations and actors, but the activity and influences experienced by society as a result of spontaneous collective action for and against the state and the market.

At the centre of this paper is the negotiated and sometimes contested relationship between the state and society analysed through applying the complexity theory. Civil society will be seen as society structures in pursuit of collective ends, and the state as political society that is accountable for ensuring collective security of the society (Gang, 1998; Kaldor, 2004). The creation of both the societal spheres is central in the understanding of sources of governance, development and public service. A critical aspect of developing strong states and civil society arises on the point of devising a balance between authority and public interests (Forbrig, 2003; Greenstein, 2003; Hintz, 2007; Heyhood, 2013). This points out a need for clarity about the role of states and civil society in development and importantly in democratic governance. The role of civil society as a space where government, business and society at grassroots level interact is critically complex and thus require a purposeful interpretation. This is done in consideration of the ever changing realm of state-society relations. This is because in the sphere of interaction members of civil society interact to seek solutions and propose policy that is representative of the general public and places first the needs of the poor (Forbrig, 2003; Lamach, 2004). However given the ever changing and emergent nature of society and the world they live in, it is important to use the complexity theory to view the nature in which both society and state should coevolve in order to effectively change the world for better, within worst and better situations

(Parker, Schaller & Hansmann, 2003; Wagennar, 2007; Mason, 2013).The purpose of this paper is to provide a conceptual account of the complexity of state-society relation, where civil society and the state both exist to serve and complement each other in service to humanity. The analysis departs from providing the theoretical scope of civil society. Secondly, the focus is introducing the complexity theory, which is a framework for analysis. The paper will also provide analysis of the intersectionality of sectors in a public sphere. Finally the paper will provide the understanding of the relations between state and society through the discernment of the complexity theory.

The Theoretical Scope of Civil Society

The ontological depth of civil society can be traced back from the prehistoric Greeks. Literature arguments have pointed out that the concept has existed beyond the beginning of state formation and functions (Ghaus-Pasha, 2004; Pollard& Court, 2005; Finke, 2007; Ndou, 2013). Civil Society is about the nature at which individuals learn about their deficiencies and recognised that survival is feasible when joining thoughts and efforts with others to work together and eliminate challenges. These challenges may be social, economic or political. This is the basis in which society nurtures itself to be an overlapping system that is shaped by norms, values and interests common to members (Falk & Kilpatrick, 2000; Ponthieux, 2004; Ranchod, 2007). The civic ontology of society is much related to how people intended to unite in order to relate to the state on social and economic crises at the edge of ever changing conditions of the world (Lewis, 2002; Finke, 2007). It is in this beginning that civil society became, a concept staged between the family and state, then later resulting from the emergence of markets, civil society was put between the state and the market. In this space family became less interested in running the state nor the market affairs (Pollard & Court, 2005;Ranchod, 2007). While other writers of the concept are preoccupied with the notion that civil society has no interest on the state or the market (Diamond, 1994; Ranchord, 2007, Jaysawal, 2013;),the essayist in here is interested in promoting that civil society is interested in both the market and the state though not with interest to control, but to influence. As such the dawn of civil society is the complexities of their relations with state, and market.

To deal with the theoretical basis of civil society, there is a need for an explanation of how civil society has been channelled to challenging and often cooperating with the state by both scholarship and practice. This also will require an explanation of how societies are organised into entities in order to interact with the state. The dominant versions of the concept are more into how society reacts to what the state imposes on them (Greenstein, 2003; Ghaus-Pasha, 2004: 1) than explaining how such social formations influence the state in the process of what Walzer (1992) named 'a good life' (see also: Heywood, 2013). Civil society conception has to be value-added to cover the context at which it should re-engineer itself in the proactive business of invigorating the state's role in the ever changing and emergent priorities of society. These changes are at times influenced spontaneously by environment and expanded technological innovations of the world. This is not to say that civil society is affiliated with the state but to express that the interaction of state and society organisation at a public realm

must result in a hybrid state-society system marked by efficiency, effectiveness, society's priorities and values (Scholte, 1999; Whitfield, 2002; Choudhary, 2004). There is a growing need in the democratic and development discourse of this concept, to introduce a bottom-up thinking approach, about its input to local, national, regional and even international efforts to transform the life of citizens. The call should be to the social science scholar's community to theorise such a bottom-up approach of state-society relations. This should be done to influence the context at which state relates to society and the reciprocity that emerges from such a process. This should account for a source of governance which recognises society as a high stake partner in its processes (Choudhary, 2004; Whitefield, 2002; ICNL & NED, 2008).Though the focus of this paper is to examine how civil society relates to the state. The focus of the concept should be on how society organises itself to pursue their welfare and how the state works towards a guarantee of such welfare of the society. Therefore, perhaps, a good position to analyse the relations between state and society is to study the nature at which society civilises itself in relation to the state and the intricacy of state-society relation.

The context of civil society then can be articulated by first documenting the less-complex meaning of this concept first. Ley (2009) argues that civil society is concerned with a radical role of social transformation and creating new relationships between the poor and the state. Central to such a notion is that civil society arises on an expectation that the state should improve the lives of the poor, while ensuring social and economic security to a nation in general. Civil society is conceived on the basis of the role played by civil society organisations in advocacy, protection and support to the poor (Roy, 2008; ICNL & NED, 2012). In many instances civil society cooperates with the state and provides humanitarian assistance to the poor and vulnerable. Civil society has remained a voice to the unheard, distributing information about areas that requires critical state aid to be deployed. In the developing world civil society remained critical for policy advocacy and promotion of public participation on issues affecting the society. Civil society organisations have in some cases supplemented the state, where the state is unable to cope with the ever growing needs of society.

The basis of civil society as a term to distinguish between state institutions and social group was employed by scholars in the early consciousness of the concept. These scholars include among them: Aristotle, Hobbes, Locke, Adam Smith, Gramsci (Gramsci, 1996; Pollard & Court, 2005; Ranchod, 2007). Thomas Hobbes hypothesised the being of a "civitas" (commonwealth), in which individuals reciprocally and willingly, settle to give up their delicate quest for self-presentation through the appointment of a 'sovereign ruler or assembly' charged with promoting a collective security (Ku, 2002;Ghause-Pasha, 2005;Ndou, 2013:189). This hypothesis teaches that civil society exists when individuals forsake personal goals to the promotion of a collective interest and that a commonwealth is achieved through the appointment of a commonly or collectively elected ruler (government). This government is thus given a responsibility to promote a collective interest of the people. Thus civil society organisations are, therefore, formed through the idea of collective action towards common security.

Hegel (in Lewis, 2001:1) argues that self-organised civil society needed to be balanced and ordered by the state, otherwise it would become self-interested and would not contribute to the common good.

This is because each civil society organisation represents a specific interest of a group of people. To ensure that pursuing interest of any group does not harm other citizens, the state must strike a balance between conflicting interests of the society. Fane (1992:19) parades that the rise of civil society theory expresses the widespread conviction that there is no longer any purchase in the idea of one-party government. Fane's conviction is based on a disagreement to the view of civil society as focusing on political kingdom alone. This is in essence considering the state as the only source of all development and power to govern (see also: Foley, 1996; Whitefield, 2002).The idea of states being not monopoly source of governance opposes that the appointment of a ruler will result in the security of common interest. Civil society, however, on this basis does not ignore the state but advances cooperation between the state and society. This results in the creation of a multiple stakeholders or multi-party governance system, with many sources of governance and development. It is in this view therefore that a complexity theoretical based conception of state-society relations should be imparted.

Civil society: The Changing Perspectives

Though civil society can be traced back from the writings of Cicero and other Roman writers to the ancient Greeks, who classically used the term equivalently with the state, the modernist usage of the term emerged in the Scottish Continental Enlightenment of the late 18th century (Corethers, 1999; Lewis, 2001; Ghaus-Pasha, 2004;Finke, 2007; Jaysawal, 2013). This generation used the term to parallel the state, though such meaning was to separate the two political entities. In an actual understanding, the relation between the state and civil society was most on the balance between state and society power (Greenstein, 2003; Woolner, 2009; Riemer, Simon & Romance, 2014). Following this modern view of civil society people turned to believe that increase in civil society would reduce state autonomy, and thereby purify the state activities to reflect citizen will and democratic credibility (Roy, 2008; Puddephatt, 2009). The challenge here is that civil society remains subject to the state, and there are no mutual contracts that bind the state's action to the democratic and development conscience of the collective society.

A compelling definition of civil society is found in Diamond (1994:5), when engaging the question of what is and what is not civil society. Like many other authors (Tsebelis, 1995; Gramsci, 1996; Roy, 2008; Jaysawal, 2013), Diamond Argues that "Civil society is the realm of organised social life that is voluntary, self-generating, self-supporting, autonomous from the state and bound by a legal order or set of shared rules" distinct for the general society, the state and the market. This idea was to portray that civil society is an intermediary entity, standing between the private sphere and the state. Though it remains a question of either to consider civil society a sphere, voluntary entities, or an aggregate of all social organisation by society at grassroots. Civil society excludes individual and family life, inward-looking group activity (recreation, entertainment or spirituality), the profit making enterprise of individual business firms and political efforts to take control of the state (Diamond, 1994; Booth & Richard, 1997; Choudhary, 2004). The question that is overwhelming the author here is if civil society is bound by legal order, how then is it self-generating, self-supporting and autonomous from the state,

as legal orders are imposed by the state to protect its interest. Suppose then in this context that civil society can be viable when the state is willing to provide for such social activity to exist outside its limitations, and thus creating an enabling environment. This ability of the state to create an enabling environment instils the legit construction of a possible state-society realm.

The nature of organisational relations that exist between individuals and civil society is complex and shift form one moment to another. Seeking for a conceptual position in the changing dynamics of human relations with the state presents even further complexity (Clemens, 2002; Chester, 2005; Amogoh, 2008). These relations cannot be subjected to a fixed perspective and being pre-meditated. It is for this reason that there is a need for paradigm shift from the modern mechanistic and deterministic based positioning of these associational relations (Simon, 1962; Phelps & Hase, 2002; Cohen, Manion & Morrison, 2007). A dynamic approach may define and help understand the partiality required in defining the concept of civil society. It is in this regardthat civil society cannot be defined in a one size fit all definition. The concept of civil society is situational based on its institutional context in relation to issues or situations, organisations and individuals confront in their complex social system. This is also influenced by the environment in which civil society operates in their given localities. At times it turns to be materialistic, economic and development focused. While the context of these variables may differ from one place to another, even with people who handle them (Anheier &Salamon, 2001; Chester, 2005; Roy, 2008; Jaysawal, 2013). In that light, the complexity theory, offers a useful open system theorisation. This theorisation is useful for transforming the sermon of the concept 'civil society'. Before engaging in the context in which civil society as a concept can be analysed using the complexity theories there is a need to simplify the complexity of the complexity theory. This then is to be done by providing an explanatory note on the complexity theory.

The Complexity Theory

The essentials of the complexity thoughts are that complex organisations such as societies, economies and human physiques are composed of components that interact at a non-linear and unpredictably to produce the behaviour of the whole system (Wolfram, 1985; Warner, 2001; Morrison, 2006; Mason, 2007). As such complexity is theorised from some basic concepts namely; fitness, coevolution, agent-based systems, self-organising, self-organised criticality, punctuated equilibrium and fitness landscapes (Eidelson, 1997; Clemens, 2002; Hollard, 2006). The complexity theory commands from a paradigm shift that denotes the historic existence of a predictable world that exists no longer. It introduces a world where command and control is not always a means for certainty. The thesis of the complexity paradigm postulates that "control and not predict, is important and in a complex environment where the commanded agents are absolved of individuals responsibility" (Mason, 2013:259). Civil society operate today operate in such an environment, where actions on one place affects localities unpredictably elsewhere in the world.

The complexity theory has then increased its precedents in various fields in both social and natural science to assist understand the conditions of the world. There are those postulations in the complexity paradigm that indeed are critical in the analysis of state-society relations, in particular those of the developing world. The reason to pick that the developing world require the complexity theory to improve the order in which the relationship between government and society organisation is conducted, is that in their development quests there are many unpredictable situations that need to be addressed (Scholte, 2004; Goldstein, 2011; Mason, 2013). Governments in the developing world are faced with challenges of economic and social development, of which their culmination does not depend on national boundary variables (Parker, Schaller &Hansmann, 2003; Wagenaar, 2007). For instance global economic crisis is one complex event that amplifies unemployment challenges as economies cut employment. However cutting production during reception shows the weakness of economies failing to adapt to complex economic times.

Firstly complexity teaches that an organism such as social system or an economy is compose of many parts which are interconnected. That is to say a complex system is made of interconnections of a large number of parts. Each part of the system therefore affects every part of the system which resulting a sum (behaviour or result) that is far greater than the total sum of the parts involved in the system (Eidelson, 1997; Foster, 2005; Schneider & Sommers, 2006). This explanation is critical in understanding how society cohesively produces result. Social behaviour may not tell you of the number of members of a society, however it produces result that can be quantified in economics and other societal production (Geyer, 2003; Forster, 2005; Andrus, 2007). For instance, increase in unemployment has a negative effect in many other issues of the society, such as education, food security, social security, crime, and even the neurological state of the society. Government and society in their interaction should establish conditions which are adaptable for the society in general, though elimination of complexity is impossible due to the multiplicity of issues and stakeholdership in the social process (Blaney& Pasha, 1993; Badescu, Sum &Uslaner, 2004; Folke, Hahn, Olsson &Norberg, 2005). The interactions between the elements of a complex system result in a non-linear feedback and feed forward that produces self-organisations emerging unpredictably from the system. The state-society interaction today presents such emergencies. For instance when a new government is elected into office, there is high expectations from citizens, which if not meant could result in instabilities, showing emergencies of a systems interaction.

The Intersectionality of Sectors in the Public Sphere

Intersectionality is used in social sciences as a relatively new term to describe an old question in theorising the relationships between different forms of social issues (Walby, 2007:450). Intersectionality is used in this paper to theorise the relations between; family, civil society, the state and the market. The use of complexity theory is to facilitated the fact that, there are simultaneous multiple complex actors which cannot be ignored in a modern society (Geyer, 2003: 13; Levy, 2011). Complexity theorises point that at intersection of social spheres it would not be sufficient to treat each sphere or part of it as self-sufficient and explanatory. This is because when the parts of the system

collectively act, it produces results that are greater than the total parts of the whole system. Therefore understanding a system such as that of a state-society relations, require a closer look in to the multiple products that are yield from emergencies as result of interactions of its many components (Richardson & Midgley, 2007; Mason, 2013). Complexity theory suggests that adding up these actors may result in triple, double or even less result than can be predicted using fixed formulas from the Newtonian paradigm.

Chaos as a subject of complexity is said to be the constantly shifting battle zone between stagnation and anarchy, the one place where a complex system can be spontaneous, adaptive and alive (Waldrop, 1992). This notion provides an understanding that in the intersection of actors of a social system, the system become flexible to being unpredictable, adaptive and become active. Civil society in the current conception is charged with many social, economic, political toils to towards change (Limburg, O'Neill, Costanza & Farber, 2002; Folke, Hahn, Olsson & Norberg, 2005). These various sectorial subjects of human life are much interdependent and intersectional in practice. This is evident from how social, economic and political activity in one society affect others society in far other places. For example how economic meltdown in Europe affect employment and productivity of the world as a whole. These questions has little to do with communication; at the wave of the informed world, human nature has become more spontaneous with greater interdependence and interconnection. People around the globe are actively engage in sharing information and endeavouring in the market place of ideology toward a common solution to common concerns (Kaldor, 2003; Mansbach & Taylor, 2012; Heywood, 2013). Humanity now exist transcending national boundaries, actively participating in the activities of parts of the world far from their physical reach. The use of knowledge is universal, and in this regard complexity is more useful in the sense that it is central to change and flourish where there is intense flow of information, interdependency and connectedness.

Complexity of State-Society Relations

In relation to the state-society interface, civil society is conceived not to be a subsidiary unit of the state but a third independent entity that assist the state in maintaining governance and rule of law (Jaysawal, 2013:3). Habib (2003) argues that civil society is the organised expression of various interests and values operating in the triangular space between the family, state and the market (Marinetto, 2003; Habib &Kotze, 2003:3; Habib, 2005). This conception of civil society preoccupied many scholars from the preconception of civil society as an "arena of spontaneous collective action around shared interests, purpose and values. In theory, its institutional forms are distinct from those of the state, family and market, though in practice, the boundaries between state, civil society, family and market are often complex, blurred and negotiated. Civil society commonly embraces a diversity of spaces, actors and institutional forms, varying in their degree of formality, autonomy and power" (LSE, 2015). While thisdefinition is a very recent version by the London School of Economics Centre for Civil Society, it is a very useful tool, for a revised conception of the state-society relations(Greenwell, 2001;Waisman, 2003; Ghaus-Pasha, 2004;Jaysawal, 2013:2013).The idea of a fragmented relation

between family, state, market and civil society has a long standing history that transcend the 17th to the 21st century (Carothers, 1999; Allen, 1997; Hearn, 2001; Pollard & Court, 2005; Jaysawal, 2013). The author turned to draw a picture on the basis of this normative conception of civil society.
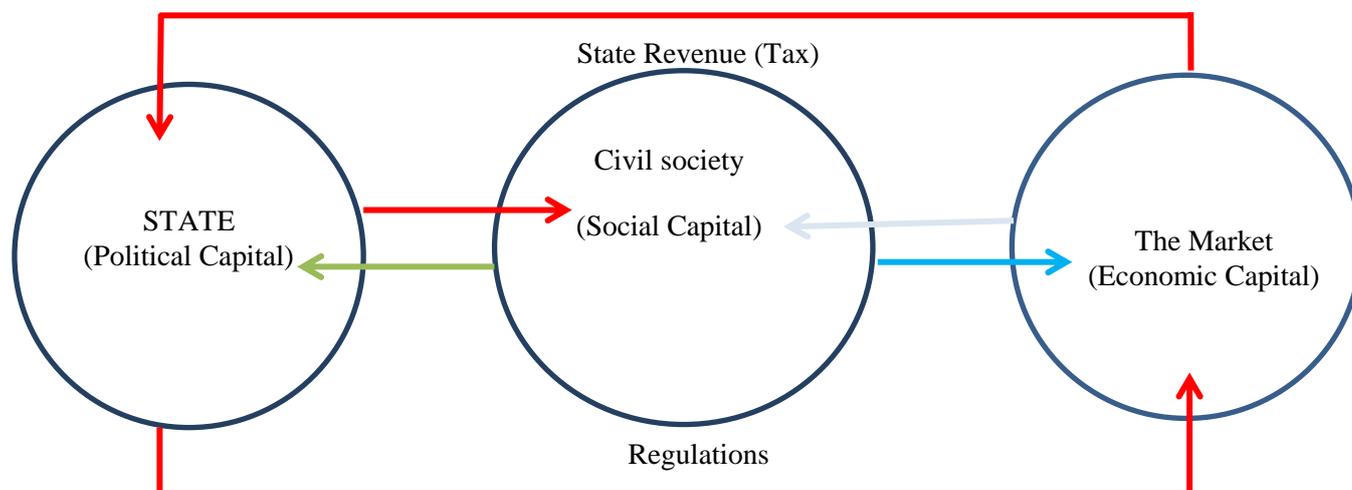

Figure 1: A description of the basic understanding of state-civil society relation

Figure 1 illustrates the basic meaning of how state, civil society and the market relates. The contents of each sector uncovers that for the state to exist it needs a strong political capital. An interactive relationship between the state and civil society exit though there is a chancy element of inequality in the power and control between the two sectors (Cox, 1999; Stokke & Mohan, 2001; Geyer, 2003). The demonstration here also show that there are interdependencies between the state and market. Thus the regulation and tax transactions that exist between the two sectors. The market relate to civil society, where civil society seeks to change markets for the benefit of their members, while the market strives to maximise profit. Increase in market growth enables a potential for better profits and employment growth. This in turn enables government to collect revenues from both the working class and business. Therefore, government is expected to be able to purchase a good and orderly life for the society (Hadenius &Uggula, 1996; Ku, 2002; Ghosh, 2009).This complex network makes civil society not a space for groups outside the state and the market, but a complex negotiating space where members of civil society negotiate the good for their members, with the state and the market. Civil society is viewed to be distinguished from the state based on their patterns of normative integration and open-ended communication characteristics. This is merely because the state was viewed as a closed entity that is dictating the implementation of the will of a particular elite. In this context the state cannot be associated with civil society, because civil society is a space where people seek cooperation to, better the lives of all (Carothers, 1999). Habib (2005: 672), departs from a point of state-civil society relation that celebrates plurality. Recognising that the set of organisms that exist in the "ideological market place", will reflect diverse and even contradictory political and social agendas. Therefore the relations between state and civil society become pluralistic (Hearn, 2001; Rosenblum & Post, 2001; Ghaus-Pasha, 2004). Thus some of the relations will be adversarial and conflicting, while others will become more collaborative and collegiate. This is to detain the uncivility

(hostilities) between the actors in the social systems. Diamond (1994: 5) points out that there is a need for a more complex approach to the conception of state-society relation. How complexity assist in the understanding of state-civil society relations, is attended to in the following discussion.

Complexity in the State-Civil Society Relations

Complexity theory is a perspective for reflecting practice and identifying challenges in human endeavour. This is to say in the complexity theory people are expected to learn through reflecting on their practice in relation to dealing with their problems, and seeking to understand what they are missing when they do nothing about and for change. North (2014:1) outlines that complex adaptive systems are collections of interacting, autonomous and learning decision makers embedded in an interactive environment. Wolfram (1985:1) argues that the basic components of many systems are quite simple, however a large number of such simple components, acting together can produce behaviour of a greater complexity to be observed. Phelps & Hase, (2002:1) write that complexity theory is essentially a formal attempt to question how coherent and purposive wholes emerge from the interactions of simple and sometimes non-purposive components. In this context they say it attempts to explain the big consequence of little things. Cohen, Manion &Marrison (2007) suggest that complexity is a truism to the state that society is changing, and that the paradigms for understanding society, themselves, are changing. Change in its nature is ubiquitous and stability and certainty are non-concepts in complexity. Complexity relates to the edge of chaos (see: Waldrop, 1992), which Waner (2001:8) arguing that it is a state in which a system combines both stability and instability to generate patterns of behaviour that are irregular and unpredictable, but yet have structure. Civil society is strong when the web of voluntary associations is dense, the associations in question are highly autonomous from the state, and the web has a high capacity for self-regulation through bargaining among its units (Waisman, 2003). The space between the market and the state is negotiated between the state, market, family and societal organisation. While Cohen &Arato, (1992) say civil society refers to all things to all people, while Walzer, (1995:7; McIlwaine, 1998; Yeung, 2006) argues that it is the space of uncoerced human association and also the set of relational networks that fill the space. That is to say civil society is not a fixed structure; it is a space of interaction by actors in the space to shape its contents.

First is to advance that, social groups should not necessarily be characterised as implicating what civil society is. The attention here is drawn on the concern that when a state (political entity), wishes to promote a particular action in the society, is required in democratic principles to consult with the public. The question to be addressed then is where the actual job of consultation is done (Hoffman & Graham, 2006; Heywood, 2013; Riemer, Simon & Romance, 2014). Public participation scholars would emphasise that state requires having continuous (open ended) consultation with the public. These consultations take place in deferent shapes and sizes, others brand them forums, and others could even talk of *imbizo* (referring to invitation). The contest in here is that civil society cannot be limited to one sphere of a social system, because one cannot argue that the state, the market and

family are non-civil and are not social organisations (Weigle & Butterfield, 1992; Sardamove, 2005; Tusalem, 2007; Ranchod, 2007; Laine, 2014). The issue here is that members of each sphere in social system are collectives of actors (agents) who act together to influence each other hoping for a better change for everyone. Honestly none of the actors can guaranty the good of their action to the other sphere as each sphere is self-interested and self-organising, their components turn to learn in the process that their action actually is harmful to others and sometimes to themselves. To this extent civil society, refers to a self-conscious about one's ability to join other to negotiate and sometimes do well for shared benefits. Therefore one may argue that civil society is a space between all the actors and spheres of a social system, made available for negotiating power balance, for a habitable public. It is a shifting battle zone, where social system are stuck between disorder and order, thus where it is most, unpredictable, innovative and creative. This is the place where actors of the social system learn to relate themselves with the changing dynamics of human adequacies and inadequacies, to the sustenance of their life.

Conclusion

Indeed the world is a rapidly changing place, as such nations, business, governments authorities and social groups, all straggly to adapt to the pressures and opportunities presented by the changing human values. Civil society in the complex nature of human organisation, requires an understanding that it is not those groups the ends the concepts debate, not a structure that can be tangible, however it is an ongoing process that is negotiating a good life between the state, market, family and peoples organisations. Any point of intersection outside their spherical boundaries, complete an open-ended space for interrelations, and has a potential to attract other actors and that influences the shape and behaviour of the social system, and therefore that civil society stand for. The study in this concept cannot be ended; one may need to address, more deeply into the relationship between nations, state, government, society. The issues of isolation and inclusion of citizenship in social organisms integrate communities that are found within other communities into their social system. The author is convinced that through the use of complexity theory there is much to be benefited, and that truly society is complex and is ever changing and reinforcing itself. In conclusion, a dynamic reflection by actors of social systems, could lead to an informed action that can possible culminate the question of how everyone's actions influence the life of others?

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