

Chapter - 06

Scope of Functions of the State

“State is a union of families and villages, whose purpose is to establish a complete and self-sufficient life, through which we have a happy and respectable life.” - Aristotle

According to Giddings, “The purpose of the state is to maintain such an environment in which all the subjects can live the highest and self-dependent life.” According to Ritchie, “The purpose of the state is to get the best life by the person.” In modern times, Burges, Willowby and Garner have discussed this issue a lot. According to Garner, “The purpose of the state is the development of the person’s interest, the resources of the nation and the development of human civilization.” According to Adam Smith “The state has three major objectives - first, Rescue from foreign invasions or internal violence, second, protection of the person from injustice and the atrocities of others, third, to create and maintain the various works and institutions of the people.. “

There are many political views about the working of the state. Some political ideologies make the individual completely subordinate to it by giving all authority to the state. Some political thinkers favor the maximum freedom of the individual by restricting the work area of the state. Detailed explanation of the various approaches for the detailed knowledge of the work area of the state is necessary.

State is End in itself and Individual Only Means

Some of the scholars consider the state to be feasible. The thinkers like Plato, Aristotle, Hegel, Bosanke etc. consider the state to be the highest goal of human life and in itself a force. According to Plato and Aristotle, society and state are great ethical

institutions whose purpose is to make moral development of the individual. In Plato’s words, “states do not originate from trees or rocks. Aristotle is of the opinion that “the emergence of the state has been done to meet the needs of life and it exists for good life.”

According to idealists, the state is a symbol of the true desire of the people. The complete development of man is possible only under the state. The person against the state cannot have any right According to them, there is no existence of separate individuals from the state. Bosanke has written that “the state is not a part of the global moral organization but is the guardian of all the moral world.” According to the Joad- “State and society are symbols of all social feelings and wishes of humans as well as their social needs. Therefore, the person should be quick to meet the demands of the state. “

Hegel considers the state to be auspicious and considers the state to be God’s incarnation on earth. Tritshke is of the opinion that “the state is a person and it is our duty to worship him as a worshiper.” Those who believe in the state to be self-centered, have united the desire of the person with the will of the state. The result of this theory is fascism. The fascist believes that “everything is for the state, nothing against the state.” In essence, idealist and collectivist thinkers consider the state to be a force.

State is a means while Individual an End

Considering the state means, the think tank considers the state as a means of fulfilling the interests of human beings. Their perception is that all institutions are for the welfare and prosperity of the person, not the person is for those institutions. The only aim of the state is the welfare of the people.

Individualists, anarchists and pluralists consider the state as an instrument. Individual thinkers accept the existence of the state but do not consider the state to be achieved. J. S. Mill and Herbert Spencer regard the state as a necessary evil. They want to limit the work of the state to police functions. Anarchists believe that the welfare of the person lies in the end of the state's power. The state is unnecessary, undesirable and unnatural for them. Pluralist thinkers consider the state a community similar to other communities.

Both views are unilateral. According to Bluntschili, the state is also an instrument and achievable. On one hand it is an institution of the means of citizens' interest, on the other hand it is a means, because the happiness of the person depends on the existence of the state.

Functions of State

No definite rules can be set for the functions of the state. The nature of the affairs of the state varies according to time, circumstance, ideology and necessity. State's functions are dependent on economic resources, natural resources, awareness of people and the development of political consciousness. The functions of modern states can be broadly divided into two parts - (1) Mandatory Functions (2) Voluntary Functions

(1) Mandatory Functions- Mandatory functions are meant to be done by every government, that is, failing which the state's existence can be in danger. The mandatory functions of the state are mainly following -

- (i) Protection of the country from external attacks
- (ii) Establishment of internal peace and order
- (iii) Execution of rules for crime and punishment and proper management and administration of justice
- (iv) Revenue collection

- (v) Making laws, because through the statutes, the state turns sovereignty to reality.
- (vi) Establishing relations with other states

(2) Voluntary Functions- Voluntary functions are those functions which are not mandatory for the existence of the state and for the individual's independence and security. These functions change according to the country, time and circumstances. These functions are also known as public welfare activities of the state. With the spirit of social welfare these functions keep increasing automatically. These functions are as follows:

(i) Arranging education - In a good state, people should have proper education and political consciousness. Therefore, it is the duty of the state to make proper arrangements of education for general public.

(ii) Cleanliness and public health - the state should prevent disease and the hospitalization. In terms of health, It should also try to keep the food items clean.

(iii) Control over trade and industry - The state should exercise reasonable control over trade and industries, which will lead to better prosperity of the traders and the progress of the country. When making laws in relation to industries, the State should also bear in mind that there is no injustice to workers.

(iv) Operation of large industries - Large industries and businesses should be operated by the state in terms of social interest.

(v) Recreational facilities- The state should arrange parks, aircrafts, movies, reading rooms etc. for the entertainment of the citizens.

(vi) Social reform- It is the duty of the State to provide opportunities of all round development to the citizens by eradicating social evils. It is the duty of the State to make proper arrangements for the treatment

and protection of physically and mentally disabled people.

(vii) Management of traffic - Arranging the transport links is also the duty of the state. The state should arrange all the means of road, rail, air, water, because civilization and culture are developed by accessible means of transport.

In conclusion, this classification of state functions is very old. Generally the following functions are expected from the state -

1. Maintenance of law and order - Protecting the lives and property of the people from the thieves and establishing law and order has been the purpose of the state in India and many other countries of the world. In Kautilya's Economics and in the Mahabharata, it has been clearly written that chaos was spread in India in the ancient times, hence the foundation of the state was laid to overcome this situation. So, from the very beginning, the establishment of law and order in the state has been the main concern. It is written in the Mahabharata that in the place where there is no king (or government), the person should not reside there, because his life and property are always there in danger. Individualist and socialist writers all put a lot of emphasis on this.

2. Social and Public welfare - The aim of the state is not limited to the establishment of law and order, but also social and economic welfare. The state now removes all social evils and progresses through good education system so that the people of the society can become good citizens and become the most useful part of the society. Ideal citizens can be built by good education system and all the states are making special efforts in this direction. In India, the State has made laws specifically to overcome social evils like child marriage, dowry practice, sati practice, untouchability etc. An attempt is also being made to remove illiteracy.

3. Establishment of justice - Establishment of justice is also very important, otherwise the powerful

will torture the poor unnecessarily and put their lives and property in danger. States make laws to protect people's lives, property and independence. Judges punish those who violate the law and protect those who lose their property, life and liberty.

4. Economic welfare - Modern plans create policies for poverty alleviation. Five year plans and community development schemes have been launched in India for this. This has increased the national income and the economic level is high.

5. Political welfare - People are given some fundamental rights for political welfare and democracy is established. This has been done in India. All adults in India have been given the right to vote and every 25-year-old Indian can contest for the Legislative Assembly and the Lok Sabha elections.

Theories related to the state's Functions

Many assumptions are relevant in relation to the work area of the state. In this regard, the state's non-interlocutor, philanthropic and Gandhian ideologies are the main, the details of which are as follows:

Laissez faire ideology

The aim of non-postmodernism is to limit the scope of the state. Neutralism means that a person is allowed to work according to his wish because he is the best mentor of his personal interests. It accepts the person's primacy and favors giving maximum freedom to the person. This theory has also been called 'the policy of non-interference' or Laissez faire. This theory gives more importance to the person. The fundamental of this principle is that 'the person is not for the state but for the persons of the state'. The aim of the state and other institutions is to develop the person, not the purpose of the person to serve the State. The state should give maximum freedom to the person and least intervene in his work.

Development of laissez faire

In the form of political philosophy, laissez faire is a 19th century document. It was first introduced by

Bentham and James Mill and its complete expression was seen in the writings of John Stuart Mill and Herbert Spencer in the mid-19th century.

Nonprofitism is also found in the seeds of individualism in the Sophist thinkers of Greece. Sophist thinkers considered the individual better than the state. Epicurean thinkers of Greece did not give any importance to the separate state from personal interests. Modern individualism is the result of industrial revolution. As a result of the Dharma-amendment movement, it was prevalent that a person should impart the meaning to the scriptures and the divine commandments with his intellect. Political manuscript appeared in the philosophy of contractual thinkers, Hobbs, Lock etc. Individualism developed in the economic field as a result of the Industrial Revolution in the 18th century. Economists have asserted that the state should not interfere in the economic field. The initial goal of individualism was to oppose interference in the economic life of the state. Adam Smith, Ricardo, and Malthus support economic Individualism. Bentham, Mill and Spencer established individualism in the form of political ideology by giving it an important place in their political thought.

The main principle of mill is that if the state intervenes in matters of individuals, then it can give more pleasure to the person. According to Spencer, every person should be given full freedom to that extent, unless he is obstructing the freedom of others.

Fundamental Principles of Laissez faire State

(1) State is a necessary evil - state is necessary for establishing the security, peace and order in a person's life, but the interference in the person's freedom stops the overall development of the person. So the non-interlocutors consider the state a necessary evil.

(2) That government which governs the least is the best - According to the supporters of the non interfering theory, the more limited area of the state is,

the better it is. The state should do only prohibitive work, no welfare work should be done by it. It is not advisable to do the work of education, public health and public interest by the state. According to Freeman, "the same government is the best that governs least."

(3) Individual is an end while state is the means- According to the non interfering ideology, the State's existence is to serve the person. State is for the person and not the person for state. State is only a group of individuals and the progress of the state is possible only in the development of the individuals.

(4) Full liberty to the individual - this principle proposes to provide maximum freedom to the person. The non-interlocutors believe in the principle of "Laissez Fair" meaning "leave the people on their place". State should not interfere in the person's independence.

(5) Limited scope of the state - the state only acts on protective grounds. Therefore, its work area is limited.

Arguments in support of the laissez-faire state

(1) Economic Logic: According to economists like Adam Smith, Malthus, Recardo and Mill, each person understands loss and profit well. For economic development the state's economic field should not be controlled. When the state intervenes, the enthusiasm and inspiration of the person's work becomes loose. Therefore, the government should follow the policy of non-laissez-faire in the field of business - trade.

(2) Moral logic - The moral argument in support of individualism is that each person has its own individuality and different characteristics, so the responsibility of the state is to allow each person to develop his own personality in his own way.

(3) Practical logic- The efficiency of the state is not better than personal skills and competencies, so advantage of the person's proficiency should be taken by developing it.

(4) Scientific logic - Herbert Spencer has supported laissez-faire with new ideas from zoology. According to him, the people who are qualified in life struggle, go ahead and disqualified and weak people are destroyed. This is the law of nature which should be applied in society as well, and in society it can only be applied when we leave individuals free. According to this principle, the state should provide an opportunity to every person to develop independently.

Arguments against the laissez-faire state

This perception is criticized on the basis of the following arguments -

(1) Individual is not always the best judge of his interests - Every person does not consider his own interests well and does not have the full potential of his own means. Therefore, the state has to pay special attention to their well-being.

(2) The state is a welfare institution - Progress and development in all the countries has occurred only through the state. Various works are being done in different areas for the welfare of the person by the State. In such a situation, the state is seen as a welfare institution, not an evil.

(3) State and independence are not contradictory - Supporter of laissez-faire beliefs consider state and independence as conflicting, but today it has been accepted in theoretical form that the purpose of the state is to reconcile the interests of different persons and sections by which society can move towards prosperity. Today it is believed that the state is not a hindrance but a seeker in freedom.

(4) Freedom is not negative, it is positive- In the non interfering state, the negative interpretation of freedom is interpreted, namely the non-liberation is freedom, but at present the state is doing many public welfare activities. In the freedom of the people, other people do not become a hindrance and the state's intervention becomes mandatory for the creation of the conditions necessary to ensure freedom.

(5) Defective notions of zoology - The logical individualistic notion of zoology cannot be applied to human beings. Humans are not animals, but beings with understanding of moral duties. It is his duty to serve and assist the poor and helpless.

(6) Improvement of the state is possible- With the increase in the work area of the state, it grows incompatible, inexpensive, corrupt and bureaucratic, but these evils can be prevented and necessary improvements can be made. Many times the state does not work for profit, but also does the work of public service.

Importance of the laissez-faire state

Communist and socialist ideologies have flourished as a reaction against the state's laissez-faire belief, and today individualism has become the heritage of history, but it has an important contribution in reducing the state's unnecessary interference. The concept of liberalization, privatization and globalization developed in the modern era is a refined form of state's laissez-faire nature. "The person is end and the state is the means." This ideology will continue to pave the way for all democratic countries.

Concept of public welfare state

Nowadays the principle of public welfare state is very popular. Many countries of the world, that were liberated some years ago by the claw of British and French imperialism, are now eager to adopt the concept of democracy and welfare state. The concept of welfare state has become so popular that many scholars have attempted to define it.

(1) Dr. Abraham said, "The welfare state is a state which operates its financial system with the aim of maximizing equitable distribution of income."

(2) Dr. According to Garner- "The purpose of the welfare state is to expand the physical, intellectual and ethical standards of national life, national wealth and life."

(3) **MacIver** has said that “the state’s positive and negative work is to keep governance in the right condition and to develop human personality.

(4) **Hobsan** has said that “Today the state has become a doctor, nurse, teacher, businessman, producer, insurance company’s agent, house builder, town planning developer and railway controller etc.”

(5) **Kant** has said that “the meaning of the welfare state is that the state provides maximum social facilities for its citizens.”

(6) Defining the welfare state Jawaharlal Nehru in his speech said, “Providing equal opportunities for all, erasing the gap between the rich and the poor and raising the standard of living is the fundamental element of the philanthropic states. “

GDH.Cole, while defining the welfare state, said, “Welfare state is the state in which every citizen should get the lowest level of living and opportunities.” Arthur Schlesinger, giving the definition of a welfare state said that the welfare state is a system in which the government will provide employment to all citizens to the level of employment, income, education, medical facilities, social security and housing. In the words of Herbert H. Layman,” The welfare state is one in which people have the opportunity to develop their individual abilities. He got proper prizes for his talents and could be happy being free from hunger, homelessness and fear of caste, religion or color and discrimination.”

The concept of public welfare state is a modern theory of the working area of the state. This term is generally adopted for the state which does not satisfy itself only through justice, security and internal arrangements for its citizens, but emphasizes on the growth of their welfare and development of all aspects of life.

The perception of public welfare state is a blend of individualism and socialism. It does not take away the person’s freedom like individualism and performs

more and more functions like socialism. The objective behind the concept of public welfare state is to make the person happy and prosperous and for this, the state needs to perform the necessary service functions.

The contribution of the United Kingdom in the development of the concept of public welfare state has been significant. Bentham and J. S. Mill’s utilitarian mindset include the philosophy of the welfare state. During the time of Queen Elizabeth I, the creation of ‘poor law’ was made to relieve the poor and physically inadequate people, the sense of public interest contained in it. Fabian social philosophers of England have indirectly contributed in the progress of the concept of welfare state. The Labor Government of England adopted many progressive policies by nationalization of industries. In the modern era, Prof. Herald Laski is considered to be the head of the thinkers who are thinking of the concept of a welfare state.

Causes of the rise of the concept of welfare state

The main causes of the rise of the concept of welfare state are the following:

(1) **Reaction against individualism-** The welfare state is a reaction against ideal personality. According to this principle the scope of the state was limited and the state adopted the policy of non-laissez-faire. By this, the condition of laborers in the era of industrial revolution became pathetic. The capitalists of the factories used to exploit workers by not paying their salary according to labor. State capitalists and workers did not interfere in these relations. Therefore, there is a reaction against such individualistic ideology. It was felt that the state should be actively intervened by abandoning the non- laissez-faire policy to improve the condition of the workers. First of all, the state made laws for the interests of workers in England and thus the state’s public welfare concept was inaugurated.

(2) **Fear of the influence of Marxist Communism -** Karl Marx and Angel published

'Communist Manifesto' in 1848. Communist revolution in Soviet Russia under Lenin's leadership in 1917 and the ideology of Marx gained solid ground. Due to the fear of communism, Western countries began to change radically the capitalist democratic system and started adopting the principles of public welfare state.

(3) The prevalence of the concept of democratic socialism - Marxist communism wanted social change through the measures of violence and revolution. As a result, the notion of democratic socialism emerged. This impression seeks to make social changes through peaceful and legitimate measures. The supporters of this ideology consider the state as a public welfare institution. This belief wants to establish socialism with the help of the state.

Meaning and definition of welfare state

Public welfare state has been defined by scholars in many ways. According to Garner, "The aim of the public welfare state is to develop the physical, non-material and ethical elements of national life, nationality and life." According to Jawaharlal Nehru, the basic foundation of the public welfare state is to arrange equal opportunities, poor and rich to remove the distinction and raise the level of life high. "

Public welfare state is a state which caters people's welfare activities - such as unemployment, insurance plans, old age pension and other security - in addition to the ordinary work done by the state.

The following are the objectives of public welfare state:

1. The aim of the public welfare state is to provide the citizens possible access to true freedom.
2. To ensure the independence of the person.
3. Making plans for welfare of all sections of the public.
4. Providing basic services to all citizens.
5. Deploying social functions is also the purpose of public welfare state.

The welfare state creates situations in which all-round development of each person's personality becomes possible.

Characteristics of Welfare State

The following are the major characteristics of welfare state:

(1) Democratic governance - The welfare state is a democratic system and it flourishes in democracy. The goal of the welfare state is to expand the work area of the state so that unnecessary restrictions are not imposed on the individual's independence. The welfare state respects individual's liberties and rights and adopts democratic means for social change.

(2) Ensuring economic justice- The welfare state works on the ideal of economic justice. It Attempts to reduce existing social and economic inequalities in the society by putting more taxes on the income of the rich class.

(3) Social security- Welfare state provides maximum security to citizens. It creates employment opportunities for the unemployed; helps the weaker sections and provides the necessary protection in sickness and old age.

(4) Social justice – Welfare state attempts to root out social inequality and evil practices existing in the society and tries to bring the backward and the downtrodden sections of the society closer to the main stream by removing the superstitious beliefs. It also attempts to root out illiteracy and poverty, as well as arranges labor courts, reading rooms, parks, roads, housing, maternity homes, dalitwadi programs etc.

(5) The middle path of individualism and socialism - Public welfare state reconciles between two extremist ideologies - individualism and socialism. In this type of state there is an increase in the acts of the state, but the importance of the person is accepted and his independence retained.

(6) The spirit of international cooperation-

The idea of the welfare state is not only national but also international. To make the resources of national public welfare sustainable, it is necessary to take care of the international interest with a special interest of a particular state.

Functions of welfare state

The functions of public welfare state are divided into two categories – mandatory and voluntary

Mandatory functions - Under the mandatory tasks, those tasks fall that are related to the security of the state, such as maintaining internal peace system, immunity and justice etc.

Voluntary functions – Voluntary functions are those which are executed by the state for the betterment of the citizens.

The main functions of the welfare state are:

(1) Social reform- Welfare State attempts to eradicate social evils such as prohibition of liquor, prevention of child marriages, untouchability, caste system etc.

(2) Regulation of labor- The welfare state strives to improve the condition of the state workers. It manages the workers in the unpredictable conditions, such as the proper remuneration, pension, health, insurance.

(3) Regulation of agriculture, industry and trade - The state regulates agricultural, industry and trade in such a way that no one is exploited. It provides good seed, irrigation, etc. for the development of agriculture.

(4) Assistance to the Helpless and needy - Welfare State provides accommodation, old age pension, free medical and night shelters etc to the helpless and needy.

(5) Education- The responsibility of the welfare state is to make arrangements for education to its

citizens. From this point of view, it should arrange elementary education, women and adult education. The state should also provide library.

(6) Development of the means of moral progress - The state should also make arrangements for material advancement with moral advancement. For this, lectures, rallies, televisions, letter magazines, etc. can be supported.

(7) Healthcare - The state should make full efforts for the cleanliness and prevention of disease. Hospital and medical research centers should be opened for public health. Medical facilities should be provided for workers, women, children etc.

(8) Economic security- The state should do so in the financial system so that the conditions and features of dignified life are available for all citizens. Arrangement of employment for all the people should be made.

(9) Family planning work- The state should try to limit the population, thereby enhancing the living standard of the current population. To enhance the family planning program, facilities should be expanded.

In fact, the list of the state's voluntary functions can not be determined. The duty of the State is to make available all the facilities and arrangements to the citizens through which their welfare and progress can be made possible.

Criticism of the welfare state

The following arguments are given for its criticism -

(1) Infringement of the individual's liberty - the liberty of the individual is violated by the system of welfare state. The state does many tasks only under its control and under the auspices. Under such circumstances, the power of the state increases and the freedom of the person becomes limited. The use of binding power of the state increases and in the same way the freedom of the person is abated.

(2) Use of the binding power of the state-

Critics believe that the binding power of the state is used by the rich class through the welfare state through taxation through money through tax and establishing equality in society, which is not a proper policy.

(3) Problems of bureaucracy -

Most of the work done under the welfare state is done by the bureaucracy. Due to the increase in the functions and responsibilities of the government, the structure of the administration becomes very elaborate, the power of governance becomes centered in the hands of government employees, thereby fearing the bureaucracy's autocracy. These bureaucrats make many important schemes unsuccessful due to their selfishness.

(4) Lack of motivation -

Services provided by the public welfare state are all available to those individuals who also have the capacity to solve their own problems. There are many people who do not understand the necessity of self-sufficiency and become dependent on the state.

(5) Fear of holistic rule-

In the welfare regime, virtually the development of holistic tendencies under the guise of democracy begins to occur. Such a state, by promoting 'imperialism', establishes the rule of autocratic state.

(6) Expensive governance-

The welfare state is sufficiently expensive, all the work is done by the state. As soon as the control of the state increases, then inflation and costs also increase.

(7) Decrease in production-

In the welfare state, the state has to do a lot of work for the betterment of the common man. For this, the government has to impose huge taxes on rich people. With this, the wealthy people become depressed towards production and development.

Conclusion

Arguments to protest against welfare state are not appropriate. In England there has been an increase

in public-welfare services as well as national production. Similarly, proper coordination has been established between personal freedom and the role of the state. Welfare state considers social justice as its goal, and its inspiration is derived from socialism. Therefore, the democratic system implemented by socialism is a welfare state.

Gandhian Notion of State

Gandhi was critical of the state. According to him, the state does not fulfill any moral purpose and is literally a symbol of organized violence. According to him, the state, by controlling the behavior of the person through suppressive power, forces the human soul to abduct it. Gandhi's views against the condemnation of the state is even more fierce than the moralistic ones. Mill considered the state as a mandatory evil, while Gandhi considered the state as 'evil' and 'unnecessary' too.

Gandhi also rejected these arguments that the state is a meaningful and capable medium of welfare. He believed that the state restricts its independent consciousness through binding controls. According to him, the control imposed on the person's inner self through the physical power cannot ensure his actual welfare.

Gandhi's belief is that the state's second name is the compulsion based on the sovereign power, virtually violence and animalism. Therefore, the implementation of the control of a state created by the state rather than the orders of his inner soul, is the biggest obstacle in the path of a person's self-realization. It is clear that support of the state's sovereignty, in fact, is a clear prohibition of man's moral authority to determine his own destiny. Gandhi believed that supporting the uncontrolled, unlimited and intact power of the state is actually an open attack on the moral elements of human civilization.

The goal of Gandhi's political philosophy is to ensure the fullness of man. Therefore, he does not consider the power of the state legal in any sense. He denotes the surrender to the state's power as sin. According to him, devising the government orders based on organized violence is to devalue the law, in reality love and the importance of non-violence is devalued. Gandhi urges that the person's control over his own awakened inner self is more sacred than the external control of the orders of the state. According to Gandhi, a person should be ruled by the divine orders of his own by searching for God's kingdom in his heart.

Though Gandhiji was originally opposed to the state, he used to admit that immediate eradication of the state is not feasible. He was virtually practical idealistic. He did not separate his idealistic expectations from the standard of behavior in relation to the political system. He imagined a stateless society as the last resort, but also acknowledged that the establishment of a stateless society is an ideal the achievement of which is extremely difficult. Therefore, he interpreted the sub-ideal of political system in the form of decentralized village-state. He believed that the ideal goal of decentralized Gram-Swarajya could also be attained by making radical changes in gradual reforms and people's approach. A timed program was required for its establishment. So, in the form of immediate reformist ideals, he envisioned a 'non-violent democracy'. Thus, in relation to the ideal political system, Gandhi's paradigm can be understood as a form of three levels.

(1) Ideal system- Gandhiji clarified that this Ramrajya is not a synonym of 'Hindu State', rather it indicates to such a sacred arrangement in which external control over the person's inner space is completely abolished. Gandhi gave the name of 'enlightened chaos' to this arrangement. Gandhiji believes that when a person fully fulfills the ideal of non-violence in his life and dedicates selfishness to the ultimate truth, his excellent conscience and awakened conscience will

cover all his behavior with such moral effect that his conduct will no more require control. At such a stage, the person will become his ruler himself. Gandhiji accepts that the achievement of this political ideal is almost impossible because a person cannot fully adopt the non-violence model in his life while holding the human body.

(2) Subideals: decentralized village Swarajya- Gandhi described the centralization of the political condition as violence. He propounded that a decentralized political system can only be adopted as a model of non-violence. Gandhiji stressed to make the village a political unit. This system does not mean that the village will not have any relation with the other villages. These autonomous, self-governing and self-dependent villages will be able to fulfill their needs, which cannot be filled in villages, with the support of other villages and will always be ready to provide such assistance to other villages.

As a national state, there will be a union of such independent village republics in the nation. Gandhiji said, there are seven lakh grams in India. Each village will be organized according to the wishes of its residents. Will elect representatives of village, district administration Each village will have one vote in this election. Representatives of the districts will elect the provincial administration and the provincial representative will elect the President who will be the Chief Executive of the nation. Gandhiji realized that implementing the scheme of grammatical village is a time-consuming process. So he imagined 'non-violent democracy' as an immediate political ideal.

(3) Nonviolent democracy: Improved reformist paradigm - The concept of non-violent democracy of Gandhi emphasizes a situation in which state's existing structure will be transformed into a revolutionary change in its nature and objectives. Decentralization in non-violent democracy of Gandhiji, truthfulness and non-violence will be the guiding principles of governance.

Nonviolent democracy is not a goal in itself, but the first phase of achieving the last political goal. He acknowledges that in this system the state cannot imagine being completely non-violent. In nonviolent democracy, the state will strive to repel non-violence in the public life by promoting non-violence. The non-violent democracy will be used to minimize the experiment. At this stage, the police and the army will be necessary, but their role will be transformed. The police and the army will serve as a public servant and they themselves will have faith in the principles of non-violence. Army and police will be trained for non-violent conduct. In peace, the army and police will be engaged in creative works.

Limitations of the scope of the State

The state has been classified in many parts in terms of its scope. State functions are determined according to its nature. According to the nature of the state in the past, the work of the state has been discussed. Each state should accomplish its tasks to achieve its real purpose, but there are some tasks which the state should not do.

State has the following limitations -

Public Opinion - The state should not act against public opinion in any situation. The state has been built for the protection and welfare of the people. Individual is the basic component of the state. Laws are created and implemented to give expression to the wishes of the person. Therefore, the State should always bear in mind that while exercising the state power, the freedom of the people, in particular, prohibits the freedom of expression unnecessarily. If the state violates the individual's independence, then this resentment can take the form of rebellion, so that the state will not be able to discharge its activities smoothly.

Religion- Religion is a personal belief of a person and he is very sensitive towards it. It is unreasonable for the state to pressurize the individual what religion

he should follow and what religion he should not follow. Religious liberty should be given to every person, and it should also be ensured that no person and organization should force the person to believe in a particular religion against his will.

Morality- Ethics similar to religion is also an individual's personal subject. It should be taken care of by the State that it does not impose any of its ethical codes on individuals. The state must develop an environment in which the moral development of individuals is possible. In the words of Green, 'the state should only force the individual to do such work which the fear of falling into the moral level of society should not be done.' Morality is an emotional subject which the state cannot control. If the state curses the ethics, it will result into corruption and crime in the society.

Individual's personal day-to-day behavior - Let the person remain free to carry out his daily activities. If the state intervenes in the person's daily conduct then the feelings of the people are hurt and the mindset of the state arises.

Fashion-fashion methods, beliefs, costumes, music art and literature are determined. Fashions are related to personal interests and unwelcome. So the state may have to face difficulty in controlling it. If the fashion is promoting obscenity in the society, against the recognition of society, against the prestige and morality, the state can ban them. These restrictions should be discretionary. Unnecessary restrictions can be a hindrance to achieving the goal of the state.

Important Points

There are various ideologies regarding the scope of the state. Some scholars like Plato, Aristotle, Heigl etc. consider the state to be the end and the individual to be the means. Thinkers like J. S. Mill and Herbert Spencer consider state means and the individual an end. The functions of state keep changing according to the situation and time. The functions of the modern state are divided into two parts.

1. Mandatory Functions

2. Voluntary Functions

There are many perceptions about the state's scope of work some of which are the following-

1. Laissez fairists

2. Public welfare

3. Gandhian

Support

Laissez-faire state

Laissez-faire supporters consider the state a necessary evil. Major exponents are Bentham Mill, Spencer, Adam Smith etc.

The chief exponent of the welfare state is Herald Lasky.

Causes of the rise of the Welfare State

1. Reaction against Individualism
2. Fear of the influence of Marxist communism
3. The rise of the democratic socialism
4. Upgradation of lower class

Characteristics of public welfare state

1. Democracy
2. Ensuring Social Economic Justice
3. Study of Individualism and Socialism
4. The spirit of international cooperation

Major characteristics

1. Social reform
2. Regulation of Labor
3. Regulation of agriculture industry and trade
4. Support to Helpless & Victim
5. Education, Health, Economic Security

Criticism

1. The loss of person's freedom

2. Using the state's binding power

3. Development of bureaucracy

4. Lack of motivation

5. Fear of holistic rule

6. Costly governance

Limitations of Public welfare state

1. Lack of financial resources
2. Problems of bureaucracy
3. The problem of ideological conflict

State's Gandhian perception

Gandhi regards the state as a symbol of organized violence. Gandhiji's paradigm can be interpreted as three levels in relation to the ideal political system.

1. Ideal system- Stateless society
2. Sub-ideal - decentralized village self rule
3. Nonviolent Democracy Improvising Improvisation Pattern

Important Questions

Objective questions

1. 'State is a necessary evil' This statement relates to what ideology –

- (A) Individualism (B) Capitalism
(C) Socialism (D) Public welfare

2. Gandhi has named the ideal state system –

- (A) Vikendrita Gram Swarajya
(B) Non-violent Democracy
(C) Ramrajya (D) Democracy

3. Which of the following is not the limitation of the state?

- (A) Morality (B) Tradition
(C) Customs (D) Relevance

4. Which of the following objectives is not the objective of the public welfare state?

- (A) Economic Security
- (B) Social Security
- (C) Political justice
- (D) Violation of public opinion

5. Which of the following characteristics is not related to the welfare state?

- (A) Democratic governance
- (B) Social justice
- (C) Social Security
- (D) Stateless system

6. Which of the following functions is the state's a mandatory function?

- (A) Protection from foreign invasions
- (B) Providing health facilities
- (C) Extension of education
- (D) Advancement in agriculture

7. Which of the following functions is the state's voluntary function?

- (A) Maintaining peace arrangements
- (B) Protection from foreign invasions
- (C) Administration of justice
- (D) Providing banking facilities

Very short answer type questions (word limit 20 words)

1. Name the ideology that has faith in the police state.
2. Write one action of the laissez-faire state.
3. Name any two thinkers who consider the state as means.
4. Name any two supporter thinkers of public welfare state.
5. Name the two supporting thinkers of the public welfare state.

6. Write two hurdles in the path of public welfare state.

7. Which ideology was preferred in the 19th century?

8. Which chapter of the Indian Constitution has mentioned public welfare provisions?

9. Describe any two limitations of the state.

10. What are the ideologies related to the work area of the state?

Short answer type questions (word limit 100 words)

1. Write two fundamental principles of laissez-faire state.
2. Write two arguments against the laissez-faire state.
3. Write the two objectives of the Public Welfare State.
4. Write two functions of Public welfare state.
5. Write two goals of the Gandhian state.
6. Define Ramrajya.
7. Describe the limitations of the state.
8. "State is end." Explain this statement.
9. "State is the means" Explain this statement.

Essay type questions-

1. Illustrate the traits of the laissez-faire state and highlight its characteristics.
2. Describe the necessary conditions for the characteristics and success of the public welfare form of the state.
3. Write an essay on the Gandhian form of the state.
4. What are the differences between mandatory and voluntary functions of the state?

Answers- Objective Questions

1. (A) 2. (C) 3. (D) 4. (D)
5. (D) 6. (A) 7. (D)