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## Research Of State And Society Categories In The Field Of Social Sciences

***B.T. Kuyliev***

*doctoral student*

*assistant of the ToshPMI Department of Philosophy*

*Civil Society and Legal Education Faculty*

*National University of Uzbekistan*

The state is considered as a flexible function of society<sup>1</sup>, and has emerged as a means of engaging each individual in social integrity and as one of the mechanisms of social selection. Its emergence and transition from one stage of development to another is the product of the innovative activity of certain structural units of society<sup>2</sup>. The state is manifested in the process of making significant political decisions as a mechanism of reproduction of society. The stages of development of the state are determined in accordance with the stages of development of mankind.

Primitive society was based on kinship, joint labor activity, joint property ownership, and a common form of consumption. The development of the division of production and labor laid the ground for the emergence of the state, creating classes, tribes, strata in society, as well as various forms of ownership<sup>3</sup>.

Because community functions were performed by adults on a self-governing basis, there was no need for special authority during the primitive community period. The complexity of social life as a result of increasing differentiation required the existence of a separate body with the power to manage and regulate the performance of many social functions. The genetic conditions of the formation of the state existed in the form of distincted clans that performed managerial functions. However, in societies where economic differentiation underlies

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<sup>1</sup> Look: Drobyshevsky S.A. The historical place of the political organization of society and law: controversial issues // Jurisprudence. - 1991. - No. 4, - p. 18; He is. The political organization of society and law as a phenomenon of social evolution. - Krasnoyarsk, 1995. - p.8.

<sup>2</sup> Look: Cosven M.O. Essays on the history of primitive culture. - M., 1957. - p.143.

<sup>3</sup> Look: Efimenko P.P. Primitive society. - Kiev, 1953. - p. 78.

development, differences in the interests of groups of people are also considered natural. But society must function as a whole; more precisely, there was a need for a body with the function of governing a society that would develop forms and methods of interaction between different peoples in relation to war and peace. Implementing this, in turn, required the existence of certain structures as representatives of the state.

Apparently, the first foundations of statehood emerged in the form of ancient self-governing bodies at the same time as the emergence of human society. The attempt for survival in the natural selection of social communities later became a modern developed state based on the exchange of relations with society.

It is known that the state came into being as a product of the development of human society and the processes of formation of civilizations. Hence, the state requires the existence of society, which is necessary for its existence.

State is a multi-valued phenomenon that manifests itself in different forms depending on the circumstances<sup>1</sup>. Although the state does not have a certain reality, its existence is a multifaceted phenomenon that is always noticed, and at the same time the idea is manifested as both a fact and an abstract category as an organization<sup>2</sup>. The state is an absolutely mobile subject and can be described as an association of generations forming a single spiritual personality<sup>3</sup>.

M.N. Marchenko notes that, the fact that the concept of state is a theoretically multi-valued category is primarily explained by the time in which the state is formed and developed, and, accordingly, by the level of development of society, social consciousness and thinking. This concept is used in a very narrow special sense as a category that refers to any particular body or bodies of society, such as a governing body.

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<sup>1</sup> Look: Ardant Ph. Installations politiques et droit constitutionnel. - Paris, 1989 - p. 16.

<sup>2</sup> Look: Laku-Labart F., Nancy J.-L. Nazi myth. - SPb., 2002 - p. 20.

<sup>3</sup> Look: Chicherin B.N. Selected Works. - SPb., 1997 - p. 117.

Commonly, the term “state” is understood not as a particular nation or supreme authority, but as a system of bureaucracy that opposes all other social groups.

Friedrich Hegel equates the state to a living organism with a certain structure<sup>1</sup>. The state is a relatively perfect level of social organization of people with a single political conformity<sup>2</sup>. In this context, the personal interests of the people must be subject to the necessary conditions required for the existence of an integrated system.

According to G. Kelsen, the concept of state can be applied in several senses. In the legal sense, it is considered a legal entity as a specific phenomenon of a legal phenomenon<sup>3</sup>. In the sociological sense, the state is a sociological generalization that exists independently of legal reality. In this respect, it manifests itself as a sociological association that exists independently of legal reality. From a sociological point of view, the distribution of power between different bodies is a characteristic of the state since its emergence and functioning.

In addition, the state can also be described as a natural living organism<sup>4</sup>. G. Kelsen and his followers of the organic theory of the state supported this approach. According to this approach, the concept of society is fully integrated with the concept of organism, and the state is interpreted as the only institution that serves to ensure the well-being of its citizens.

What is more, some modern research examines the origin and development of state in terms of the concept of globalization. The rapid penetration of the process of globalization into the economic, political, technical, informational spheres of society, also leads to a change in approaches to understanding the content of the

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<sup>1</sup> Hegel G.V.F. Compositions. T. VII. - p. 277.

<sup>2</sup> Ilyin I.A. Hegel's philosophy as a doctrine of the concreteness of God and man. T. 2: The doctrine of man. - M., 1918. - p. 212-213.

<sup>3</sup> History of Nolithic and moral teachings (P.S. Graziansky, V.D. Zorkin, L.S. Mamut, B.C. Nersesyants) Ed. B.C. Nersesyantsa. - M., 1983. - p. 320.

<sup>4</sup> Spirkin A.G. Philosophy: Textbook. - M: Gardariki, 2003.-p. 513-519.

category of state. More precisely, such approaches focus on the phenomenon of weakening the sovereignty of the state in the context of globalization.

It is clear that the complex and multifaceted nature of state as a concept and phenomenon naturally leads to the emergence of different approaches to its interpretation.

Summarizing the analysis of the above considerations, we can say that the state is primary in relation to society. In today's modern world, it is inappropriate to equate a state phenomenon with its administrative apparatus and population. In this sense, it is recommended to consider the category of state in terms of a broad and narrow approaches.

The ideological and theoretical contradictions between society and the state are of an objective nature and are based on vital differences between the state and private interests. The modern state cannot effectively carry out its tasks without the active participation of the public, which must be constantly monitored.

In conclusion, the state mechanism is an acceptable system of interaction between society and the state, which ensures the inviolability of rights and freedoms in society, entering the sphere of activity of the state, participating in the formation and control of state institutions.

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