

Stages of Development of the State Social Function

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Annotation

The article focuses on the emergence of the state social function, historical development, components of the state social function, the current relevance of social protection, social protection of citizens, forms of social protection, as well as improving the social function of the state.

Keywords: *state, social function, stages of historical development, social policy, social sphere.*

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In the process of human development, under the influence of the division of labor, the general essence of man is deformed, exposed to clearly historically limited forms. The development of human nature is a historical process. There are sufficient grounds to assume that an understanding of the social function of the state is closely related to a clear historical understanding of human nature. Understanding the essence of man occurs because of his constant, objective development. The ability of the state to influence all spheres of social life in order to preserve and develop the general essence of the individual can be explained through the dialectic of economic basis and political structure. The economic foundations of a society are the sum of the production relations, and most importantly, the property relations, which prevail in that society.

In this sense, the history of mankind is also a history of the increasingly alienation of the common essence. The alienation of the common essence occurs as a result of contradictions in the essence of man, the division of social labor, private property, the emergence of the class.

Problems related to the philosophical understanding of the state, its functions and social purpose are almost undeveloped. The debate on the state of social welfare and its prospects is supported by the predominance of representatives of private disciplines such as the theory of state and law, political science and other disciplines. In modern philosophical concepts, the social purpose of the state stems from general views about society and the state.

The need for social assistance and protection has always existed among all peoples and is inherent in various forms in all faiths and religions and is reflected in the prevailing worldviews and ideologies. The historical process can be described as a life activity of society (humanity) developed in space and time. Society is an integral organism with only the objective laws of development peculiar to it. Social development is, on the one hand, the process of producing human essence and, on the other hand, the process by which an individual penetrates deeply into his or her own social material.

The modern scientific theory of the historical process understands man as a form of universal existence - a social material capable of infinite development due to human activity. Man is a universal being because he contains an infinite variety of objective truths in a generalized, aggregated form, in general, in practical contact with the infinite universe. In general, the individual in a generalized form is inherent in the ability to follow the specific characteristics of humanity, society, the whole diversity of people. Activity serves as the highest form of man's active relationship with the world around him. Man's creative, transformative activity embodies the common essence of man, changes the world around him, he manifests himself as a common being.

In our opinion, Ancient China can be recognized as a typical representative of Eastern civilization, which reflects the important features of the Ancient East. In ancient China, social function was manifested in the following forms:

- to provide the necessary amount of livelihood throughout the state by transporting grain by grain to hard-to-reach areas to prevent mass famine;
- charitable activities of the imperial court, where important state events are usually held;
- distribution of meat and wine to the lower echelons when appointed to a public office, as well as the granting of public honor to an official at a funeral;
- financial assistance (compensation) by the state to family members whose father or

grandfather died in the line of duty, and in rare cases, a form of gratitude, such as exemption of the family from taxes and duties. In ancient China, the basis of social function was the family and peasant communities.

In ancient China, special attention was paid to health, and the culture of health and longevity was associated with the emergence of Buddhism. In particular, the medical practice involved citizens with very different social status - magicians, monks, doctors, folk healers and others. This way of life of the ancient Chinese left a bright mark on their mentality, formed the peculiarities of the people's thinking and worldview, and they manifested themselves as follows:

- the lack of a religious system and mythology was replaced by Chinese customs, ancestral worship, and universal aspirations;
- the practicality of thinking, which consists in the development of practical ethical norms that strengthen social ties between citizens and, as a result, became the theoretical basis of extraordinary social discipline;
- the pursuit of social justice and solidarity, as well as the difficult natural conditions of the Chinese, taught them not to demand much from life, but to achieve maximum results from the existing conditions;
- The idea of strict adherence to the approved standards of the ancient Chinese, the interpretation of their history and the accumulation of all positive experiences in the minds of the younger generation was born. Chinese civilization has demonstrated high achievements in the field of social legislation. Social function has always been one of the most important means of ensuring social justice.

In China, the social function of the state will begin to spread to socially vulnerable segments of the population, the institution of pensions for officials and scientists will be strengthened, which will attract public service. The development of vital human forces in China is based on the active participation of the state and the collective principle. The peasant community delegates many of its social functions to the state, but nevertheless the family remains the most important social institution and retains some of its social functions.

In our opinion, the most important component of the social function of the state is health. The medical art of Greece developed under the influence of Babylonian and Egyptian medicine. Greek physicians visited Eastern countries, but nonetheless, medicine in Greece developed independently at a high level. The emergence of professional medicine dates back to the classical period of ancient Greece. During this period, the foundations of the health care system emerged in cities, medical hospitals, and with them the first medical schools. At the same time, according to Greek custom, the ancient Romans developed forms of charity, such as organizing public catering, distributing money to the needy, and distributing private donations.

Plato's understanding of the essence of man is based on his teaching about the soul. He distinguishes three principles in the heart: knowledgeable, violent, and far-sighted. These three principles apply to the three classes of society (philosophers, warriors, peasants). The structure of Plato's spirit was predicted to the state. It has been found that a person's type, his or her profession and social status depend on his or her mental principle. Consequently, the main source of a strong, prosperous state was to be the solid moral foundations of humanity, classified according to the principles of the spirit of each class. The state is not indifferent to man and his activities, but fully controls and directs him, he must be morally and physically ready for it.

Thus, the idea of the need to govern the state by professional philosophers arises.

In European countries, the main condition for the participation of this or that person in political life was the existence of private ownership of the means of production.

The philosophy of the Stoics helped to understand the essence of man and to provide a theoretical basis for the activities of the state in the social sphere. Their socio-philosophical views were based on the doctrine of natural law, which was based on the equality of all human beings before God. They believed that every man had a part of God, and on this basis they recognized the brotherhood of men and their equality with slaves. According to B. Russell, the humanitarian philosophy of the Stoics influenced legislation to improve the condition of women and slaves.

According to the English scientist J. Locke, people should negotiate with a ruler who is limited by natural laws, not by himself. Everyone is subject to this law, creating the basis for everyone's rights, freedoms and opportunities to dispose of their property. Each person is distinguished from the other by their rights and personal interests, which are based on the right to private property. Natural law is binding on the state and its institutions. It argues that the formal expression of this restriction could be the constitution.

The French thinker Jean-Jacques Rousseau concludes that there is no inequality between people. He believed that the problem of property inequality between people would be solved by the state as a guarantee of justice. To do this, he argues, citizens should significantly restrict their rights, especially the right to private property in favor of society.

The disintegration of the tribal system determined the formation of civilization and statehood. In the process of developing the vital forces of man, mental labor was separated from physical labor, which led to the division of society into classes and the division of human nature into general and individual. This division was the emergence of classes of individuals with social stratification of society, their own needs, property status, legal status, level of participation in political processes, and so on. The division of the whole human essence led to the emergence of one-sided developed individuals. Man himself is divided by the division of labor, and this division is united in all spheres of society. At the same time, the division of labor has increased the diversity of relationships and human functions, creating conditions for human autonomy and individualization.

Most modern philosophers and jurists focus on the socio-philosophical concept of the state when studying the social functions of the state, the problems of the emergence and development of the welfare state.

The Russian philosopher L.A. Musaelyan argues that as the tribal organization of society has been replaced by politics, man is now bound by the free citizen, and society by the state, whose interests remain decisive in the interests of individual citizens. According to the philosopher, in ancient times the relationship between the citizen and the state was similar to the relationship between the individual and the family in the early stages of history.

Researcher NV Efremova draws attention to the similarity of Al-Farabi's and Plato's ideas about the ideal social hierarchy.

The attitude of society and the state to the problem of human intellectual development has gradually changed. The idea of universal education for all people, regardless of social status, was put forward. Emphasis was placed on teachers and the role of school in the progressive

development of society. Under the influence of the new socio-economic conditions, it was found that many aspects of society, such as criminal and domestic crimes, can be more effectively addressed rather than through the introduction of coercive measures through the introduction of mass education.

Naturally, the more democratic and free a society is, the stronger and more stable the state must be, ensuring its normal life and protection. But such a state cannot be social, democratic, legal. Many states have their own social character. This means that they see their care as an important task for all citizens who, for some reason, are unable to lead a normal life for themselves. The state takes measures to protect against unemployment, takes care of children and the disabled.

Thus, the historical process is an expression of the general and individual essence of the developing man. The state is a political form devoid of the general essence of man. The social function of the state is a way of preserving, multiplying, and developing the general essence of the individual in the context of the alienation of this essence. With the development of the essential forces of man, the disintegration of the primitive system and the formation of civilization take place. The general form of organization of a society based on state power and self-government is replaced by political power, the expression of which is the state. Now it is a historical association that, unlike gender, the people who represent humanity in a particular region, the interests of the state will never be fully in line with the interests of society.

The Renaissance, and especially the New Age, was characterized by a decline in the influence of the church on almost all spheres of public life. Public consciousness, faith gives way to knowledge and reason. This can be achieved due to the expansion of the scope of human impact on nature, the complexity of labor, major geographical discoveries, the discovery of new productive forces that lead to unprecedented progress in scientific knowledge. The teachings of the Church and its forefathers failed to answer the important questions of the European man and therefore paved the way for a new worldview. This, in turn, will lead to a gradual increase in state participation in the social sphere. This does not happen in the same way and stereotypically in all European countries.

Among all European countries, the experience of the British state in the implementation of its social function is noteworthy. The British government begins to develop a charity system for the poor. The state carried out these actions in view of the widespread prevalence of begging across the country. The fight against poverty has been waged in various ways for many years, but the remnants of the middle Ages have hampered the implementation of state measures.

From 1563, the law "On the poor" began its history. In the same year, Queen Elizabeth established a mandatory collection of donations to help the poor under her statute. In 1597, a law was passed to help the poor. According to this law, all the needy are divided into three categories: the able-bodied, children and the unemployed. The able-bodied poor are required to be employed under the law. For the purpose of this law, stocks of linen, wool, iron, and other things were to be created.

Although the law on social security provided the basis for the formation of state social security, it was implemented in very limited forms and volumes. Social services were provided mainly in a natural form and the procedure for their provision was so degraded that they were used only as a last resort.

In our opinion, using the methods of historical-comparative analysis and periodicity, it became

possible to establish the following criteria as a basis for determining the stages of formation of the social function of the state:

- The level of existence and development of social legislation, the degree of its spread to different categories of the population;
- The nature of the understanding of the phenomenon of human socio-economic rights by higher authorities and society and the role of the state in ensuring them;
- The role of social functions in the system of state functions.

Based on these criteria, the stages of development of the social function of the state are divided into the following stages:

1. The first half of the 17th - 18th centuries. This period is characterized by the emergence of chaotic orders of higher state bodies aimed at solving certain social problems of certain categories of the population. Such orders have not always taken the form of legislation and have been implemented as a rule. During this period, caring for the population was not yet accepted by the state as an integral part of domestic policy, but attempts were made to “donate” to the most vulnerable members of society.
2. The second half of the 18th century is the first half of the 19th century. During this period, the emergence and gradual development of the social legislative system takes place. Special state bodies are established to regulate social issues, which together contribute to a certain continuity and consistency of state social activity. The social legislation of that time did not yet consolidate or regulate the social rights of the majority of the population. Nevertheless, relatively standardized state support measures have been developed for a number of categories (the most economically weakest). At this stage, the social function of the state was accepted by the supreme authority as one of the means of maintaining social stability and loyalty of the population to the ruling regime.
3. The second half of the 19th century - the beginning of the 20th century. During this period, the system of social legislation was significantly changed on the basis of the task of conveying the social activities of the state to a wide range of the population. Ensuring a number of social human rights (social security, health care, the right to education) has been recognized by higher authorities as an important component of the social function of the state.
4. The period of formation of the foundations of the social state in our country, which began in the 90s on the basis of democratic principles. This period continues to the present day, implying a global change in the social function of the state, the process of making it a priority of state activity.

The state is obliged to take special, historically determined measures to ensure the growth of its population. In the second case, by ensuring a certain standard of living of the population, it performs its social functions, creates conditions for social development, and as a result, alienates the tribal and individual nature of man.

Thus, the feudal mode of production, the corresponding religious worldview, and the understanding of the essence of man had an active influence on the social functions of European states. The social idea, directed to the realization of a social function, was transferred from earth to heaven. For the believer, the truth lies in God, in whom lies justice, mercy, love for all people,

and, as a result, a true being. In fact, the secret of the divine essence is that it is the essence of man, and God is something that is not peculiar to man. In other words, all the descriptions that make God a god are the descriptions of humanity. So God is the embodiment of all perfections, of all the qualities inherent in man as a relative.

It must be admitted that although considerable progress has been made so far in understanding the nature of man and the state, the best result has been achieved by Marxist thought. Realizing the imperfections of social reality, Marx and Engels proposed a study of the material conditions of human life, creating a new concept of the historical process. It presents history and the state as the result of the development of human nature. They defined the state as a force superior to society, far from the people. Marxists saw man as a social being. Because he cannot live outside society and cannot exercise his basic powers. In other words, a person can live only in social life, participate in the connections and relationships that unite individuals into a community, an integral social organism - society.

The American scholar F. Fukuyama in modern philosophical thinking highlights the main direction that affects the social purpose of the state and its role in the life of society. This trend is demonstrated by modern philosophers who have created their own theories based on the denial of the main achievements of modern philosophical thought. In this way, the scientist draws attention to the negative trend that exists in world practice to expand the impact of the market on social relations.

In his research, German scholar Jürgen Habermas argues that the development of the welfare state is limited by modern European democracies, and that the development of the social protection system is linked to the legitimacy of power and stability in a democratic society. At the same time, he thinks that the growth of the welfare of citizens in a social state will not only soften stratification, but also lead to the impoverishment of political life by reducing the political activity of citizens.

At present, the obligations of the state include the obligation to ensure a decent standard of living and education of the population (defined in national constitutions).

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