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## COMPARATIVE ANALYSES OF JUDICIAL ELEMENT WITH A NORMS OF WELFARE STATE. CONCEPCION

The prevailing premise, and at the same time, the basis for the creation of a state with its inherent rights, shows and, above all, indicates the existence of a civil society. The creation of such a society in our country is and remains the basic idea and goal of transformation and the introduction of modernized reforms in Kazakhstan. In order to consider and try to reveal the concepts of the relationship between the legal state and the civil society, there is an acute and extreme need for a preliminary analysis and definition of the proposed concepts. That is, it is necessary to define these concepts.

In the Kazakh legal science and literature. It is often defined that a legal entity, namely a state – is a state in which the rule of law is practically determined, a state in which power is based on law, is limited by it and is implemented through it.

Our attention is drawn to all the distinctive and at the same time significant factors that characterize exactly and only the state with the preservation of all norms and rights. In the current situation, the Kazakh society, namely the state with the preservation of all rights, passes the stage of the most active and at the same time steadily and actively developing establishment. The basis for its comprehensive growth was precisely the fact that the society is based and focused on the rule of law and the law, on the preservation and revival of the basic values of people and citizens of the world.

**Key words:** Social state, Constitution, welfare of the population, civil society, Macroeconomics, citizens' rights, democracy, social norms, social protection.

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### Сот элементін Әлеуметтік мемлекет нормаларымен талдау. Концепция

Бұл мақалада әлеуметтік мемлекетте нормалардың негіздерін дамытатын сот элементтерінің құқықтық аспектілері талданады. Үстем алғышарт және сонымен бірге өзіне тән құқықтары бар мемлекет құрудың негізі, ең алдымен, азаматтық қоғамның бар екенін көрсетеді. Біздің елімізде осындай қоғам құру Қазақстанда жаңғыртылған реформаларды қайта құру мен енгізудің негізгі идеясы және мақсаты болып табылады және болып қала береді. Құқықтық мемлекет пен азаматтық қоғамның өзара байланысы туралы түсініктерді қарастыру және ашуға тырысу үшін ұсынылған ұғымдарды алдын ала талдау мен анықтауда өткір және төтенше қажеттілік туындайды. Яғни, бұл ұғымдарды анықтау қажет.

Қазақ заң ғылымы мен әдебиетінде көбінесе заңды тұлға, атап айтқанда, мемлекет – бұл заңның үстемдігі іс жүзінде анықталатын мемлекет, билік заңға негізделген мемлекет онымен шектеліп, ол арқылы жүзеге асырылатындығы анықталады.

Біздің назарымыз барлық нормалар мен құқықтарды сақтай отырып, мемлекетті ғана сипаттайтын барлық ерекше және сонымен бірге маңызды факторларға аударылады. Қалыптасқан жағдайда қазақстандық қоғам, атап айтқанда, мемлекет барлық құқықтарын сақтай отырып, барынша белсенді, сонымен қатар тұрақты дамып келе жатқан қалыптасу кезеңінен өтеді. Оның жан-жақты өсуінің негізі қоғамның заң мен заңдылықтың үстемдігіне, әлемнің адамдары мен азаматтарының негізгі құндылықтарын сақтауға және жаңғыртуға негізделіп, бағдарланғаны болды.

**Түйін сөздер:** әлеуметтік мемлекет, Конституция, халықтың әл-ауқаты, азаматтық қоғам, макроэкономика, азаматтардың құқықтары, демократия, әлеуметтік нормалар, әлеуметтік қорғау.

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### Сравнительный анализ судебного элемента с нормами Социального государства. Концепция

В данной статье рассматривается развитие основы норм в социальном государстве. Господствующая предпосылка и в то же время основа создания государства с присущими ему правами свидетельствует и, прежде всего, указывает на существование гражданского общества. Создание такого общества в нашей стране является и остается основной идеей и целью преобразований и внедрения модернизированных реформ в Казахстане. Для раскрытия понятия взаимосвязи правового государства и гражданского общества, необходим предварительный анализ и определение предлагаемых понятий. То есть проанализировать определения этих понятий с различных точек зрения на основе современных источников.

В казахской юридической науке и литературе часто определяется, что юридическое лицо, а именно государство – это государство, в котором практически определяется верховенство права, государство, в котором власть основана на праве, ограничена им и осуществляется через него.

Наше внимание обращается на все отличительные и в то же время существенные факторы, характеризующие именно и только государство с сохранением всех норм и прав. В сложившейся ситуации казахстанское общество, а именно государство с сохранением всех прав, проходит этап наиболее активного и в то же время стабильно и активно развивающегося становления. Основой его всестороннего роста стало именно то, что общество базируется и ориентировано на верховенство закона и законности, на сохранение и возрождение основных ценностей людей и граждан мира.

**Ключевые слова:** социальное государство, Конституция, благосостояние населения, гражданское общество, макроэкономика, права граждан, демократия, социальные нормы, социальная защита.

#### Introduction

Not to mention the frequent application and use of the original concept and definition as “civil society” in scientific publications, in various kinds of literature, and also in the mass media and media, it does not appear in the methodology of science. According to representatives of the legal and law-making industry, a civil society or a civil society is a free and democratic society that supports the principles of democracy, a legal society that is oriented or directed at the individual person or individual citizen, provides freedom of creative (entrepreneurial) work, and creates the possibility of realizing human and civil rights (Kerimov, 2012: 7). In other sources or relevant literature, it is characterized as “... civil society or a civil society is a sphere or area of personal socio-economic, spiritual, cultural, moral, religious relations based on the principles of justice, humanism, equality, so to speak, of all citizens, without exception, before the law and contributing to the development of their initiative and enterprise (State and Law, 2002: 12).

In fact or in essence, “... a civil society or a society of the civil type is, so to speak, a democratic, self-developing society, in which the so-called

person, citizen, or individual occupies a central place. Apparently, only in a civilized, developed and democratic state or legal entity can a full-fledged, so to speak, civil society be formed. This is certainly facilitated by democratic institutions of power, namely elections, referendums and, so to speak, political and ideological pluralism. It should also be noted that the relations existing in this case and the existing ambiguities that have arisen between the state or a legal entity and a civil society are as complex as their content and structure. They must necessarily, so to speak, be found, first of all, in order, so to speak, to understand and realize the solidarity between a state or a legal entity and a civil society; secondly, it is their differences and differences, including their characteristics and characteristic features; thirdly, to determine its relations, so to speak. So what is its unity? first, it explains that the establishment of the rule of law and civil society has a common goal; the creation of social institutions that promote human prosperity and development and protect their legitimate rights and interests. The aspect of interrelation, interaction and correlation of research is reflected in the so-called organization and research work of the most important social, financial and social associations in

accordance with the Basic Law of the state, namely the Constitution of the Republic of Kazakhstan and the applicable laws regulating or governing the equality and unity of laws. In the national legislative literature, great and global significance and meaning is attached to the fact that the fundamental character and basic basis of a civil society is the legal or legal equality of people, since they have so-called rights and freedoms.

### **Relevance of the study**

Special attention was also paid to “the degree of realization and exercise of personal human rights and citizenship as an indicator of the maturity of a civil society”, and the independence of individuals and organizations in the creation of a so-called civil society, contributed, so to speak, to the creation of mechanisms for so-called self-regulation and self-realization in the field of non-governmental relations. The obvious fact of this society or community is that the people of this country have the opportunity and the real opportunity to exercise the freedom of political choice of their citizens.

Thus, the right of citizens to unite, enshrined in Article 23 of the Constitution of the Republic of Kazakhstan, in fact, is the right to free and independent choice by citizens of any forms of non-state activity that do not go against the requirements of the law. These associations are an immutable component that indicates that this is civil society. In this case, we will highlight the fact that civil society can be provided that the financial component is built on the basis of legal norms, which in turn are formed and provided by the state.

Each of the subjects of economic relations should have protection and guarantees from the onslaught of the state and be protected from the dictates of the supplier. It is in this that a kind of unity and connection between a civil society and a state or legal entity that implements the legal regulation of public relations is manifested. Of course, the state provides guarantees and provides appropriate circumstances for the freedom of a person and his self-expression, his initiative, entrepreneurship, etc., which shows the creation of new socio-economic and political realities in modern Kazakhstan.

### **Theoretical-methodological bases of the article**

The interaction of civil society and the rule of law is also evident in the fact that they are created at the same time. A society of civil content, multi-

faceted and not unambiguous. The number of people corresponds to the number of interests in the community. The rule of law is inseparable and reflects, so to speak, the fundamental foundations of society. The moment when the common interests of the country or citizens arise does not matter. Without the rule of law, society can be divided, and public organizations can be divided. A social structure without the rule of law is an element of civil society that can use its energy to resolve relationships, endless disputes and conflicts. At the same time, such fragmentation can have fatal consequences. This unification is possible only with full democracy. The content of such a regime includes a civilized method, the method of exercising state power and the freedom that it, so to speak, provides to citizens, active participation in politics, the economy, social culture and other social spheres. In addition to these similarities, even authoritarian and undemocratic countries are complex organizations based on hierarchy and subordination to State institutions. Public relations, which determine the structure and algorithm of a country, are always connected. Subordination and vertical relations are inherent in public – power relations, they also determine the structure and algorithm of the state’s actions. Given this, the State of law is a public institution that “serves” civil society. In this sense, we can say from the point of view of distinction that the state is a form of civil society. In addition, we note that the state with rules of law and civil society have so-called non-random structures, and, consequently, specific functions. The distinct differences between the public entities under consideration are shown in the following: a civil society is a kind of so-called system of fairly independent and independent states. Social institutions and relations that, so to speak, contribute to the so-called realization of the interests of individuals and collectives. These interests and their kind of needs are determined by all sorts of institutions, industries, and civil-type societies.

### **Discussion**

Such as, the family, the church, the training system, science, professional associations, organizations that carry out their work on the basis of a specific autonomous government, sales (after the territorial product, a simple percentage). There are “bottom-up” alliances that do not operate in the leadership of the highest authorities, such as political parties that coordinate and control their activities on the basis of charters and program documents, with any

with other institutions, civil-type societies. In all cases, they are structures based on unity of interests and operating in a horizontal relationship. “The totality, so to speak, of the relations that bind civil society together is, in our opinion, a complex system of horizontal, single-level ties, in which there is practically no place for the order of subordination. At the same time, it is also the sphere of realization by people of their particular (individual, group) interests” (Popov, 2001: 24). We also tend to pay attention to other factors of all kinds of differences, within the state or legal entity and civil society. Let us remember that the relations between citizens and people, their associations and their unions are based on the principles of equality, freedom and coordination. Their contacts and relationships are based mainly on agreements and contracts officials and authorities are linked by a relationship of subordination; they are directly subordinate to a higher authority (body, institution).

According to the current legislation, citizens, people are allowed everything that is not prohibited by law. Officials, so to speak, are allowed only what is predetermined by their competence or prescribed by an order. Citizens can be brought to legal or legal responsibility, only for, so to speak, an offense, that is, a guilty illegal act. Officials are responsible not only for offenses, but also for official omissions caused not so much by fault as by insufficient qualifications (Leist, 1999: 231).

Interdependence, the interaction of a state or a legal entity and at the same time a civil society. The formation of a state with the presence of legal norms and a civil society does not mean a merger or mutual absorption. Accordingly, it is necessary to see certain lines of interaction of the phenomena we are considering. In this connection, the following judgment is of interest: a state that does not rely on civil society and is not restrained by it is just as dangerous as a civil society that is not regulated by the state, is not united by it into a new generally significant integrity. It means, in particular, that “an undeveloped civil society leads to an excessive strengthening of the state, which absorbs the former” (Masyukevich, 2002: 22). This conclusion and the material discussed above indicate that the state and civil society interact with each other, form a certain unity. The interdependence and interaction of civil society with the state can also be considered in relation to more specific organizational and legal forms. From the point of view of the state’s potential, this is:

1. state-legal regulation of the functioning of civil society entities that have established their constitutional and legal status;

2. providing the subjects of civil society-participants in political life with a legal opportunity to realize their interests in various parts of the political system, in a society with the presence of the organization and activities of state authorities;

3. the establishment of legal prohibitions on the total and petty interference of all authorized bodies exercising authority and their officials, without exception, in the personal life and in the private life of each and every person and citizen;

4. legislative consolidation of the state’s obligation to ensure economic, financial, political and public security and the protection of human rights and freedoms, which together constitute the content of the constitutional status of the individual (Shchekochikhin, 1998: 91).

On the one hand, a civil society, in many respects and in most cases, determines the functioning of a democratic, people-dominated state and its institutions. For example, State legislative activity is closely linked to the structural elements of civil society, such as political parties, socio-political movements and civil organizations.

We see that civil society and its elements contribute not only to a form of dictatorial rule, but also to an exclusively democratic political regime. This is clear because a democratic regime encourages local autonomy, improves forms of direct and representative democracy, and creates conditions for the intervention of political parties representing different views of social groups. In a democratic regime, thus, the best conditions are created, so to speak, in order to create, build a civil society and interact with the state. In this context,

If a result or outcome is made about the developing state of a civil society, it will be more successful if the state creates favorable conditions. Therefore, civil society requires a strong State power based on democracy, democracy and the recognition of the rule of law and other principles of the rule of law. In reality, there are many factors that do not in any way affect the evolving status and flourishing of civil society or the rule of law. Among them are the lack of an optimal combination of the executive power necessary for today’s Kazakhstan (i.e., the presidential power) with the corresponding authorized power, whose powers correspond to the division of power and the importance of legal status; competition between the actions of the President of Kazakhstan and the laws, and internal contradiction with the non-state concept of local self-government. Excessive rigidity, so to speak, of constitutional amendments, etc. In this regard, we should characterize the so-called weakening of the

guarantees of legal rights and freedoms of all citizens in modern Kazakhstan for economic and social reasons (rising prices, bureaucracy, corruption). Much earlier than now, ordinary citizens are usually forced to pass through the “corridors of power” and even claim if it comes to the content of their legitimate rights and interests. Therefore, it is no accident that many resources, so to speak, scientific and popular literature, even some official documents, pay special attention to this. In the plan under discussion, it should also be noted that the practical application of the principle of mutual responsibility of the citizen is burdensome in relation to the citizen and the state. In the state, they prevail over the legal advantages in names over its various bodies and many state servants, and the responsibility for this lies with the general urban residents. In this process, in addition to subjective factors, certain objective conditions are used (developed economy, national goals, culture of society, legal nihilism, etc.). Finally, everything will be what is the largest civil society, the largest, the democracy of the state. They can't live separately, because they have two sides of the same coin.

The social state has its own contradictions, it goes through certain stages of formation and development. These contradictions and problems were reflected in the widespread discussion of the crisis of the welfare state and its future, which entered the foreign scientific and political literature in the 1980s and 1990s. The process of aggravating the problems of the welfare state is based on the cyclical nature of economic development and the sensitivity of the economic and social spheres to inequality and the impact of the development of foreign and domestic policies. The global economic crisis has destroyed the illusion of harmony between economic development and the practice of centralized distribution of socio-economic interests, highlighting the existence of serious financial problems and the impossibility of endless exploitation of cheap imported raw materials. The intensity of a new discussion about the crisis and prospects of the welfare state in Eastern Europe after the collapse (Kerimov, 2002: 52).

Economic difficulties of Germany in connection with the development of the lands of the united East Germany, the further expansion of the European Union. These global geopolitical and economic changes have demonstrated the complexity of the interaction between society and the state and their failure as a simple model of failure based on the separation of state and state territory and further restrictions on the legal status of the state (as defined by neoliberal Robert Nozick), a “minimal state”, it

provides only the function of ensuring the security of the state, and the status of a simple social model based on the passive and secondary status of society and active interventionist policies.

The heyday of the welfare state in the twentieth century coincides with the improvement of the structural division between society and the state, so the scientific debate moves from the problem of “what” to the problem of “how”, that is, “how or to what extent the state should and can act in order to obtain effective final results, without causing serious unstable phenomena in the global functioning of the system for a long period. Or, in other words: how should the inter-communal relations between society and the state develop in order to implement an effective public policy with sufficient financial support over time and which are invulnerable to the effects of colonization in the social sphere.

Thus, the main sphere of regulation of interaction between the state and society is the establishment of an optimal balance between production and distribution, and the main contradiction of the social state is the contradiction between expanding social policy and economic growth, economic difficulties and the need to finance social costs. It is these issues that are the subject of theoretical disputes between supporters of economic freedom and defenders of state intervention in the economy.

The difficulty is that there is a real conflict between the individual and the state. This is due, on the one hand, to the fact that citizens want the state to take responsibility for their problems, so that they have the opportunity to adopt an effective social assistance policy, on the other hand, they try to avoid this situation. Information about this is available in the country. In this context, the development of the welfare state can be defined as a process of adaptation to individual needs, in which economic resources, health, housing needs, human ability to work and willingness to work are not independent, but are scales. . Social problems.

Other important reasons for considering the social crisis are the spread and rehabilitation, especially the regional structure and the state bureaucracy and administrative apparatus. This increases the cost of public services, reduces the effectiveness of social assistance and, as a result, reduces the effectiveness of public assistance. It is important to systematically analyze the nature of the crisis in order to understand the scale and depth of the crisis of the welfare state and to cope with the existing problems. It is necessary to decide whether the existing social model will be able to overcome the crisis by traditional methods or whether it is

necessary to apply radically different management in addition to this model. Thus, you provide a new balance of the system. In this context, the experience of solving acute socio-economic problems in France and Spain in the 80s shows that the state model of well-being that developed in the 60s and 70s requires serious adjustments. An attempt to implement an ambitious program that includes the basic principles of traditional social ideas: comprehensive state ownership, active participation of the state in the management of the economy, the expansion of workers' rights in the field of production, etc. With the reduction of the social program, the right-wing government again came to the fore after the next parliamentary elections. Following the example of France, the Spanish government, the government of F. Gonzalez, chose neoliberal reforms from the very beginning.

At the same time, the examples given above are not a historical exhaustion of the welfare State model, since it has not been fully implemented in any country. In theory, welfare States are often contrasted with liberal States, but in practice these categories cannot always be considered as alternatives. As in the United States, "liberal" countries usually have strong government support programs. As M. rightly points out, Aragon, the modern welfare state cannot directly engage in polemics with the "non-social", but is forced to do so in relation to itself. Its crisis is presented not as a problem of "to be or not to be", but as a need for reform, modification and improvement (State and Law, 2002: 24).

At the same time, this seems to be a clear explanation for the identification of the social model of the state as a left-wing political force and as a liberal or neoliberal right. Because, on the one hand, it does not accurately reflect the origin and history of development, a scientific analysis of the most important issues of efficiency with conceptual clicks. Foreign scientists have proposed, among other things, new theories about the relationship between economics and politics, and have discovered new methods that combine the laws of a market economy with the growing demand for wealth. To deny the spiritual understanding of the principle of equality as an example of social activity and to increase the individual contribution of social producers and consumers to production.

The welfare State also has an important role to play in overcoming the crisis in terms of continuous control over the activities of State institutions, their effectiveness and legitimacy. At the same time, it is not enough to be limited to internal control of the administration or external

(accounting, financial) control. Whether this is done directly by the Administration or indirectly by the agencies and bodies it has created, it is imperative that Congress strengthen its control over all State activities. Representatives of the people have the right to investigate the activities of public funds and public services that they manage. Democratic principles should guide not only important policy decisions, but also the day-to-day operations of the administration. In general, the welfare state needs a significant renewal of congressional oversight, which is not yet effective enough.

Complex theoretical and practical problems also arise due to the need to adapt existing models of the welfare state to current trends in global development.

First, the implementation of the principles of freedom of international trade leads to freedom of competition. At the same time, the high social value of developed countries leads to a decrease in the competitiveness of these national products on the world market and uniformity of production costs. Thus, there is an unavoidable link between the need for protectionist policies and their incompatibility with the principles of free trade (Popov, 2001: 26).

Secondly, the principle of relocation or freedom of movement, relocation, gives developed countries a choice. To impose social support on the citizens of less developed countries or strictly to them.

Third, the process of integration of all new countries in the world goes hand in hand with the development of issues of social equality at the international and European level. Solutions to these issues are implemented with the help of the European Community and the implementation of special social programs within the framework of the development and implementation of the concept of social space defined by organizations.

It should be noted that at the international and national level, the problem of the welfare state is not a search for an alternative, but a reference to its reform to meet the new challenges of the time. When drafting the Constitution of the Republic of Kazakhstan in 1993, its developers faced the difficult task of defining a new social system in Kazakhstan. The Constitution declared the country a democratic, secular, legal and social state, the highest values of which are the person, his life, rights and freedoms (Leist, 1999: 235).

The economic basis of the welfare state should be a highly developed, socially oriented mixed economy that reflects the physical and spiritual needs of the population, the preservation of living space, and the harmony between nature and society. This approach inevitably raises the

question of a significant strengthening of the role and responsibility of the State in the economic sphere, as defined in the Constitution. It will be necessary to develop and reform certain types of collective property in order to return the idea of ending the reorganization and increase the amount of property. Only economic freedom and a high level of well-being will truly liberate those who were completely forgotten during perestroika and bureaucratic capitalism. The state supports the further development of knowledge-intensive and high-tech industries, the modernization of industrial and agricultural production by attracting its own resources and creating the necessary conditions for private domestic and foreign capital. The design and exact location of the cars are extremely useless from a technical and moral point of view.

With the possible and proper reflection of the world experience in the social sphere of the welfare state, Kazakhstan needs to restore truly guaranteed social security of citizens of the Soviet era. Among other things, it is the restoration of employment and job security, timely receipt of wages and pensions. States should promote productive and socially useful work, fair wages, and the legitimate desire of citizens to increase their well-being (Masyukevich, 2002: 26)..

At the same time, the goal of the purposeful policy of the state was the artificial creation of a large class of owners before the formation of supreme states, consensus on favorable laws, orders, decrees, and the lack of real action in case of serious violations. Such norms. The action is completely hostile. Instead, the state should strictly control the social level and the level of well-being of the society. The regulation of socio-economic differences between social groups not only increases social and political stability, but also increases the effective demand of the population and creates additional conditions for economic development. At the same time, it is necessary to achieve a gradual gradation of the physical well-being of various social groups, primarily through the fight against poverty, and not at the expense of well-being. The most important issue for the welfare of Kazakhstan is the integrity of the demographic problem. Serious adjustments in the political sphere are needed to reflect the social and active principles of the State of Kazakhstan. First, it is necessary to amend the Constitution in order to effectively strengthen the equality of powers and significantly improve the status and role of the Constitution. An accredited organization where you can identify and link all

your interests in different social areas. Removing the right to dissolve parliament from the President's Constitution will improve the state of the legislature while ensuring political stability.

### Conclusion

Numerous studies, different from each other, always remain unchanged only the historical prerequisites for the emergence, so to speak, of the nature of these concepts. It is also safe to say that they are multidimensional and multidimensional, because they attract and attract everyone's attention. It is not defined, today the subject itself is analyzed, a lot is written about it, while finally not imagining what it is. Russian legal knowledge, at certain historical intervals, excluded this very concept from circulation or simply did not scrupulously consider it, for various reasons, so to speak. Despite the fact that in scientific circulation the so-called term "civil society" is actively working, functioning and developing, nevertheless, as a phenomenon it is not thoroughly disclosed, and so to speak, there is a historical excursion on the study of this concept, but they are ambiguous. I think it is assumed that the interest in what is happening is quite obvious. The most important political ideas of modern times were connected precisely with the idea of a society of civil content, the latter is always considered in comparison with the so-called concept of "state" (Dvigalova, 2002: 22).

The concept of "civil society" or a society of civil content has gone through numerous changes, and even at the same time it is considered in conjunction with the concept of "state". The historical date of origin, origin, can be attributed to the mid-17th century of Western Europe. In turn, T. Hobbes and J. R. R. TolkienLocke, in an attempt to characterize civil society, resorted to the most common, so to speak, liberal interpretation. Attempts to characterize the concept of "civil society" have led to a reflection.

The historical formation, the development of human society and at the same time to the civilization itself. It is assumed that a civilization, or in other words, a developing system, and everything connected with it, is dictated by the very natural right and desire of a person to live in a society of similar people.

At the heart of the process of becoming, so to speak, an independent individual, according to J. R. R. Tolkien. Locke, lies the so-called, private property. It is an economic guarantee, its freedom of choice and political independence and self-regulation. The relationship between the state and

civil society, according to the ideas of T. Hobbes and D. Locke, was based on

on a contractual basis. Since the state and civil society together created the appropriate conditions to meet, so to speak, the basic needs of people and human society, as well as to ensure the life of individuals and all people in this community.

A completely different, different tradition or position is represented by the approach of G. Hegel, who considered, so to speak, a civil society as a certain sum of individuals who satisfy their daily needs with the help of labor. The basis of civil society is private property. However, according to Hegel, it was not civil society that was the driving force of progress, but the state. The state ensured, so to speak, justice and realized the universality of interests. The civil society association and the individual were, so to speak, subordinated to the state, because it is the state that integrates the so-called separate groups and individuals into an organic whole, setting the meaning of their life activity.

Civil public association was recognized as a condition for the realization of the most important, so to speak, human needs in food, clothing and housing. The civil public association emerged as a result of the processes of liberation and formation from all branches of social and social life, in which the daily needs and needs of people and people are met (Shchekochikhin, 1998: 95).

According to J. R. R. Tolkien. Locke, at the heart of the original process of formation and formation of the individual, regardless of the so-called private property. This is, so to speak, a financial guarantee of its so-called freedom from political power and independence. The relationship between the state and society of civil content, according to T. Hobbes and D. Locke, were mastered on, so to speak, the principles of the contract, because the civil content society and the state management system, together formed a requirement in order to meet the key needs of the individual also to provide the activity of the people. Another traditional feature is developed by the idea of G. Hegel, the assessment of a civilized

society as a complex of individuals who satisfy their own daily, everyday needs in work. Private property is, so to speak, the key foundation of civil society. However, according to G. According to Hegel, the advancing force of progress was not the so-called civilized public education, but the state itself. Universality and justice of interests were obtained and secured by the State. The individual and civil society were subordinated to the State. Since it unites individuals and individual groups into a single system, while focusing on the meaning of their existence. Without taking into account the words of G. Hegel that the state has the status of primacy in comparison with civil society. Hegel preferred to consider the society of civil content as the basis or basis for the construction of a global society, and he represented the activities and lives of people as a so-called factor of historical development.

This came from the realization of history from the point of view of materialism. The very evolutionary development of society is the result and indicator of material conditions and the standard of living. As a result, society is a set of material and economic relationships of people. Production and circulation are, according to Karl Marx, the key aspects that develop society and collectives in public organizations. Hence, the state, according to Karl Marx, is the so-called mechanism by which the ruling classes become the first and most protected. According to the method, a citizen is only the one who has property or property, so such relations are not equal and are not based on contractual, conditional relations.

Thus, as a logical conclusion to this article, it should be noted that within the framework of constitutional reform, the principles of social institutions should be widely disseminated and contrasted, taking into account the nature of the state system and the nature of the interaction of various authorities, positions and various institutions. All these events violate the principles of the social state, which should apply to the entire territory of the country and its citizens, regardless of nationality

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