



LIVING IN THE STATE IS A NATURAL NECESSITY FOR HUMANITY

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Annotation

In this article, the existence of a person, society and state, the existence of state, its necessity, the objective legitimacy of nations, peoples and nations to go to statehood, in spite of various, even anarchist views on it, there is no other form of communal life. The problems of statehood preservation until the beginning of human history have been scientifically studied and the subject analyzed from a philosophical point of view.

Keywords: globalization, political institution, state, liberal democracy, political elites, political doctrines, social stability, human ontology, individual self-knowledge, sociocultural code, unrestricted freedom, legal norms.

Introduction

An analysis of previously published literature on the subject shows that in most of them the state has the right to legislate, develop socio-political, legal norms and rules of social life, to control, to be responsible for a certain territorial and administrative space. and is interpreted in the form of a responsible political institution. Although such an approach is permissible and important, it is clear that other important aspects of a multifaceted institution such as the state are not reflected in them [1].

In today's globalization, in particular, in the process of liberal democracy's clear departure from the aspirations of ordinary people, from their daily work, there is a growing diversity of views on the state. In this process, it is unfortunate that the wrong ideas about the state take place in the minds of the country, the political elite, which is directly responsible for the fate of its citizens, and even some scientists. In some regions, a very sharp anarchist attitude towards the state and its great role in human development continues to take shape.

Naturally, this globalization is the result of a narrow understanding of the general political aspirations associated with the need to gradually limit the influence of the state on the economic sphere. Just as such a one-sided understanding of the issue does not justify itself, it should not mean conducting any experiment against the state. After all, such views are likely to have a negative impact on the perception of the state by citizens. In short, there is no doubt that it is harmful to imagine the world without a state in the context of growing chaos and fragmentation in all segments of the social strata that are taking place in the world today. However, the problems that occur in





all social, interstate, interstate relations, in general, are directly related to the development and future of humanity and governance of the state. Otherwise, the great scholars would not have been so busy with the state.

This immanent state has been central to the great human thought and political doctrines throughout history, both in the West and in the East. In particular, one of the great exponents of Confucianism, which first developed in China about 2500-2000 years ago, Xun Ji said, "Everything on Earth is created by harmony between yin and yang, and, in general, by social life." The role of the king is unique. The kingdom is the state." [2] According to the French philosopher Montesquieu, who lived during the period of medieval absolutism, "Wise states, wise leaders should never dare to work on the game of fate. The only good that is expected of them is my determination to strengthen the state." [3]

Because it is necessary to understand that the state is one of the existing institutions, or not, as a tool responsible for social stability, in particular, it is unfounded in today's rich world. This means that science must help the political elite if it proves it in detail. Each branch of science should study the state within its own discourse, within its "possession" space, and come to the appropriate conclusions. Each branch of science has its place in clarifying this great problem, and in this way our vision and thinking about the state expands. As for the approach of philosophy to this subject, unlike others, philosophy once again enters into the problem of the state, knowing that it is, first of all, an "idea" on the basis of a special law.

In fact, the desire to live as a state, the image of the state in the minds of people (group, tribe, society), the values associated with it and the ways to achieve it are common to all peoples and nations. Because they came to this idea at different times. Thus, it can be said that there is no nation without the idea of statehood. If there is, they are neither a people nor a nation, but they are a bunch of people who have not been able to achieve such a level of social and spiritual growth and live alone. If the creative idea of statehood is the product of the thinking of the people themselves, the progressive people of that place, then such an idea will not only make the people a nation, and if there is such a people in the world, it will always be with them and be a part of their body. Because, "the ontological aspect of a social group, which is worthy of establishing its statehood and occupying a place in the community of states that have statehood, is its essence - a unique partnership, which is a unique intellectual and spiritual harmony of human beings. In this way, private, individual self-awareness and personal aspirations become the sole common goal as a result of the unequivocal sharing of the interests of society as a whole." [4]





It is obvious that the understanding of the commonality of a group of individuals, the pursuit of this common noble goal, later appeared in the form of the idea of statehood, in the mind and thinking, and was applied to a particular piece of history. Living as a state and preserving one's own state is not an external element, but it is based on the ontology of man, the main feature of human nature. The idea led to the state, and the idea descended from the semiosphere, that is, from the world of meanings, to the material level. It has risen from contemplation to reality, to action. The state, through all its distinctive attributes and relying on them, became the second "I" for the people-social group. The state and the people have become one, while maintaining the fact that each of them is an individual element. The consciousness, thinking and aspirations of the people have become the consciousness, thinking and ultimate goal of the state. The pursuit of ontological community, which is characteristic of individuals, has found its ultimate expression in the image of the state and in its activities. The idea of living as a state has left the world of ideas and become an objective law.

Anything related to the people is inhabited by this people, runs to eternity, which in turn manifests itself in the form of a "sociocultural code" that creates the people and preserves their identity. Because neither the people nor the state can exist without ideological and spiritual support. We know from the history of mankind that both the people and the state, which did not respond in time to the threats and demands of time and space, fell from the stage of history. It is a question of self-awareness of the people [6].

In this regard, a problem arises. It is a matter of an instrumental approach to the state, now known as the "rational approach" to many issues related to the state. According to him, the state is imagined as a weapon that has been used by the people for a certain period of time, and then it is not necessary at all. So, the state is transitory, but the people, the generations are eternal. There are even some who think that the state is a symbol of violence, a factor that restricts freedom, so it is necessary to get rid of it as soon as possible. According to them, the state is perceived as a huge obstacle to the pursuit of true freedom and freedom of thought. But in today's rapidly changing world, a different direction is emerging. Influential scholars today are talking about the importance of "man's ability to limit his freedom" rather than unlimited freedom (its end is anarchy, chaos). Because all periods of history, the historical experience of nations, have proved that the observance of order from "unrestricted freedom" to the order of the masses is incomparable. Thus, one by one, the peoples of the world became a guarantee of statehood. Thus, the state is recognized at the level of passing





the test of history, connecting the ancestors and generations, preserving the ontological internal connection between them, its carrier.

Due to the difficulty of covering all aspects and parameters of the analyzed problem in one article, we draw attention to some aspects of this problem, which have not yet been fully expressed in the scientific literature. One of them is the "state-people-territorial chain", the study of which is a matter of the state's socio-spiritual and spiritual cooperation between the generations, its regularization as a result of its constant improvement. In our opinion, at its core, first of all, is a set of historical and cultural factors inherent in society (reflection of the image of the world in the minds of this people, society, its own way of thinking, perception of itself and others, perception of work, group arising from the needs of the present day, and a system of values. It is this socio-cultural system that provides the state not only with the opportunity to establish itself as a guarantee of intergenerational unity, but also to ensure its perpetuation.

In the scientific literature, this factor is classified by the concept of "layer of social skills" and in context. The state, whose roots go back to the deepest layers of social life, "feels" that its existence, among other necessary social factors, depends on it, if necessary, in a sustainable way. The idea once held by the Swedish Scholar R. Chellen that monarchist traditions and symbols are the decisive factor in Sweden's existence as a state reflects the fact that if they disappear, both the Swedish state and the Swedes themselves will disappear. Of course, this phenomenon is unique to the people and the state whose name is mentioned, that is, Sweden. However, the socio-spiritual basis of each individual society / state is different, which ensures that its past, present and future meet. As we can see, the state is invisible between man, society and space, but as another form of existence, the objective connection guarantees the state of cooperation between ancestors and generations, past, present and future.

In this regard, a thought written by Hegel draws attention. According to him, "in fact, the state is the starting point of all social processes, the expression of development. It is in his heart that the family thrives as an integral part of civil society." [9] The essence of this idea is to take a radically different approach to the problem of the family in relation to Marxist doctrine, and to ensure that all social relations and processes are primary of the state, and that it is always in harmony with social development.

The state as a historical process is a fundamental factor that ensures all social relations, processes, their continuity. In this regard, one of Aristotle's ideas is noteworthy. According to him, "by nature, no human being has the opportunity to live independently. It follows that the state of a person, an individual, in relation to the state is exactly the same as the attitude of any part to the whole." [10] It follows from





this generalization of the thinker that the first and foremost conclusion is that man is a real subject of the enlightened world, who knows what he really is and what others are, the purpose of seeing the world, the purpose of life, what he is capable of or unable to do. in unison. Here we envision man not alone, but as a fundamental part of human existence. It is only when such a height is reached that man is able to reconcile with humanity, to share his temporary life with eternity.

In short, the state, its unparalleled capabilities, competencies, if necessary, the people who use humanism on the basis of intelligence, are able to ensure its eternity, stability and vitality. Only a state that is spiritually united with its citizens, who have achieved vitality and inner unity, and which has become their second "I", "past-present-future", preserving the continuity of ancestors and generations, can be considered a worthy state.

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