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## THE GENERAL THEORETICAL CHARACTERISTIC OF THE INTEGRATIVE APPROACH TO THE TYPOLOGY OF THE STATE

Two approaches to the typology of the state – formational and civilizational – are dominated in modern legal science. The results of the analysis of their main principles showed that both approaches had shortcomings.

Thus, the criteria of the formational approach are not sufficient to reflect the peculiarities of the influence of cultural factors on the development of the state and law. Socio-cultural aspects of functions of the society can explain a number of differences among the states of the same socio-economic formation.

The main drawbacks of the civilizational approach are, first of all, the lack of uniform understanding of its basic category «civilization»; it causes polyvariance of civilizational concepts. As a result, there is a methodological problem, because the object of typology is not exactly defined. In addition, the analysis of the criteria of the civilizational approach showed that they did not reproduce the essence of typologized phenomenon – state.

Such negative points lead to the necessity of the formation of the integrative approach that would concentrate positive sides of formational and civilizational approaches.

Criteria of the formational approach reveal the peculiarities of state power, which is the essence of the state. Taking into account the requirements for typology criteria, the integrative approach must also reflect the essence of the state. The

formational approach provides a clear definition of the main features and components of its base category «socio-economic formation», which is system and logically determined.

The backgrounds of the formational approach reflect the peculiarities of the economic state of the country and reveal the natural relationships of economic relations and type of the state. Certainly, the economy has a significant influence on the state and law at nearly all stages of the social development. However, this is not the only factor of the state development, because the state is a system of interconnected elements (political, economic, social and cultural) that affect it.

The civilizational approach explores the state from the standpoint of the socio-cultural factor and gives more opportunities for the study of the nature of its influence on the formation and development of the state and law. Unlike the formational theory that substantiates the determination of the state by means of economic factors, the civilizational concept proves the existence of the same general determination by means of spiritual factors.

Therefore, the integrative approach should be built on the basis of the unity of the positive sides of the formational and civilizational approaches, where the position of the first is the main and the second is additional. The criteria of the integrative approach should reflect the

elements of the state: state power, economy and culture. The most optimal formation of such types of the state as eastern, slaveholding, feudal, capitalist, socialist is based on these grounds. Meanwhile,

you should carry out differentiation based on socio-cultural factors within each type; this will give an opportunity to reveal special features of states of the same type.

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## CULTURE AS AN OBJECT OF CULTURAL FUNCTION OF THE MODERN STATE

On the modern stage of a society development, culture is seen as a driving force for socio-economic progress; as a stimulant that determines and provides new standards of living; as a mean of forming and setting of a unique national cause; as a way of strengthening national spirit. One of the major challenges in modern national development is support and development of national culture.

Each function of the state, being purposive and particular, sets out activity in its certain sphere of public life, displays activities of state organs, issues they deal with, etc.

Overall, spiritual and moral sphere of community stands as an object of cultural function:

1) aggregation of material and spiritual valuables of society that by its constantly multiplication, appear as an object of support and a control agent of state;

2) artistic (folk) creation;

3) «**ethnic (national)** culture» as an object of state administration is aligned to inner-national and international functioning of the system of values and cul-

tural norms, their creation, selection, accumulation and retransmitting;

4) object that represents an outstanding unique valuable, and in respect of which the state obliged to protect, popularise and hand it down as a legacy to next generations;

5) aggregation of separate spheres: library, club, museum businesses, spheres of information, publishing business, television and broadcast, cinematography, cultural legacy preservation, etc., activity of theatrical and archived establishments;

6) spiritual and cultural values that represent cultural achievement of individual and society, securing their creation, preservation, distribution and adoption;

7) art, cultural services to population; tour activity, cinematograph, television and broadcast; publishing business, polygraphy and bookselling business; objects of history and culture, cultural tourism.

As an object of cultural function of state, culture is an integral complex process, the main orienting point of which is an individ-