

MODEL OF STATE IN CIVILIZATION-DYNAMIC CONTEXT

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Abstract: The subject of the State becomes more and more topical in the context of building and development of the post-industrial civilization and the growing economic integration, resulting from the process of deepening economic globalization, on one hand, and the growing political fragmentation, on the other, in the post-bipolar world. In the same time there is a considerable cognitive deficit and there are a lot of unlit questions of theoretical, methodological and practical nature related to the cyclic civilizational dynamics and the relation Civilization (local and global) - State - Region (within State). The objective of the present article is the tracing of this interdependence.

Keywords: Civilization, State, Dynamic Context

1. INTRODUCTION

Today, in the beginning of the 21-st century, the question of the Civilizations and States, for their essence and their historical path, for their future and mutual relations constitutes one of the main problems both in the social and economic, and in the political life on our planet and in the social sciences.

Through the synthesis of the achievements of research-workers and scientists who has paved the long and controversial road of forming and developing the civilizational theory we are able to deduce the conceptions used in the course of the present research:

- Content of the concept of Civilization, manifestations of the Civilization in three dimensions - Global Civilization, World and Local Civilizations (Парашкевова, 2007: 23).
- The relations Civilization - State - Region and the factors determining them.
- Development of the states in time, changes of the States throughout the stages of their life cycle.

The nowadays existing tendencies in the world development give us grounds for speaking about transformation of the Local Civilizations towards the *Unified Global Civilization*. Such a setting of the problem is still not commonly adopted and as such has both its supporters and opponents.

The spirited debates are continuing to date and discussions engulf a number of matters of principle, which need to be defined. In particular, what does Civilization mean and how does this notion reflect the present realities?

The purpose of the present article is to create a model of the State in a dynamic-civilizational context.

2. STRUCTURE OF RELATION GOVERNMENT-MARKET-SOCIETY

2.1. Global civilizational matrix

The Civilization is a supreme form of organization of the human society. The Social Reality consists of a number hierarchy levels (Table 1). The analysis of the approaches configuring different schemes for understanding of civilization lets us come forward with the following general conclusions (Кузик-Яковец, 2006: 80):

- The civilization is a social organization at a certain level of development, configured by political, economic, cultural and social sub-systems between which are established forms of relations corresponding to the relevant type of society, and are formed mechanisms for their control and management.
- Presumably Civilization means that there is a certain level of development of the State.

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In the present research the Civilization is studied as an objective reality existing in three dimensions, interrelated in their substance, and in space and time: *Global, World and Local Civilizations*.

Local Civilization is an expression used to describe a certain social system examined in the context of its civilizational development, whenever the sizes of this system do not exceed the boundaries of a certain State, or limited territory, which is inhabited by different nationalities connected by common destiny, culture, economy, politics etc. World Civilization is a term which focuses on and stresses the fact that the Civilization has expanded to engulf the whole world in a certain historical moment.

The first dimension alludes to the universal, common to all mankind *Global Civilization*. This is a term and expression which represents the notion of the civilization as a phenomenon with global, planetary nature i. e. engulfing the whole Earth. The global objective laws of development of the human civilization and the universal stages of its evolution are being determined by the *Global Civilizational Matrix*.

Each country has its own local civilizational matrix which refracts the global objective laws through the prism of the separate civilizations and determines the specificity of their transition through the general and universal stages of development. The Local Civilizational Matrix represents the deep evolutionary processes, while the whole diversity of the forms of social life are being displayed within the boundaries of the State and are being reflected in the *Institutional Matrix* (Fig. 1).

The objective laws are seen as existence of an evolutionary programme for development opening wide range of possibilities for the local civilizations to accomplish it in a specific way, and as inevitable fact, regulating and specifying the social process and blocking the free will of the Society and the State. The Global Civilizational Matrix should be envisaged as self-organizing, self-regulating and self-reproducing system for development of mankind.

The Global Civilizational Matrix ensures the unity and integrity of the world (Fig. 2).

The central element of the Global Civilizational Matrix is the Institutional Archetype, which represents a set of universal methods for co-coordinating the human activity cleansed of the specificity of historical time and the peculiarities of local civilizations.

Table 1 Levels of covial reality

Object's level	Institutional configuration	Reality structura
Global civilization matrix	Institutional archetype	Global environment
Local civilization matrix	Institutional core	Local environment
State	Institutional matrix	Civilization system
Region	Institutional system	Regional subsystem

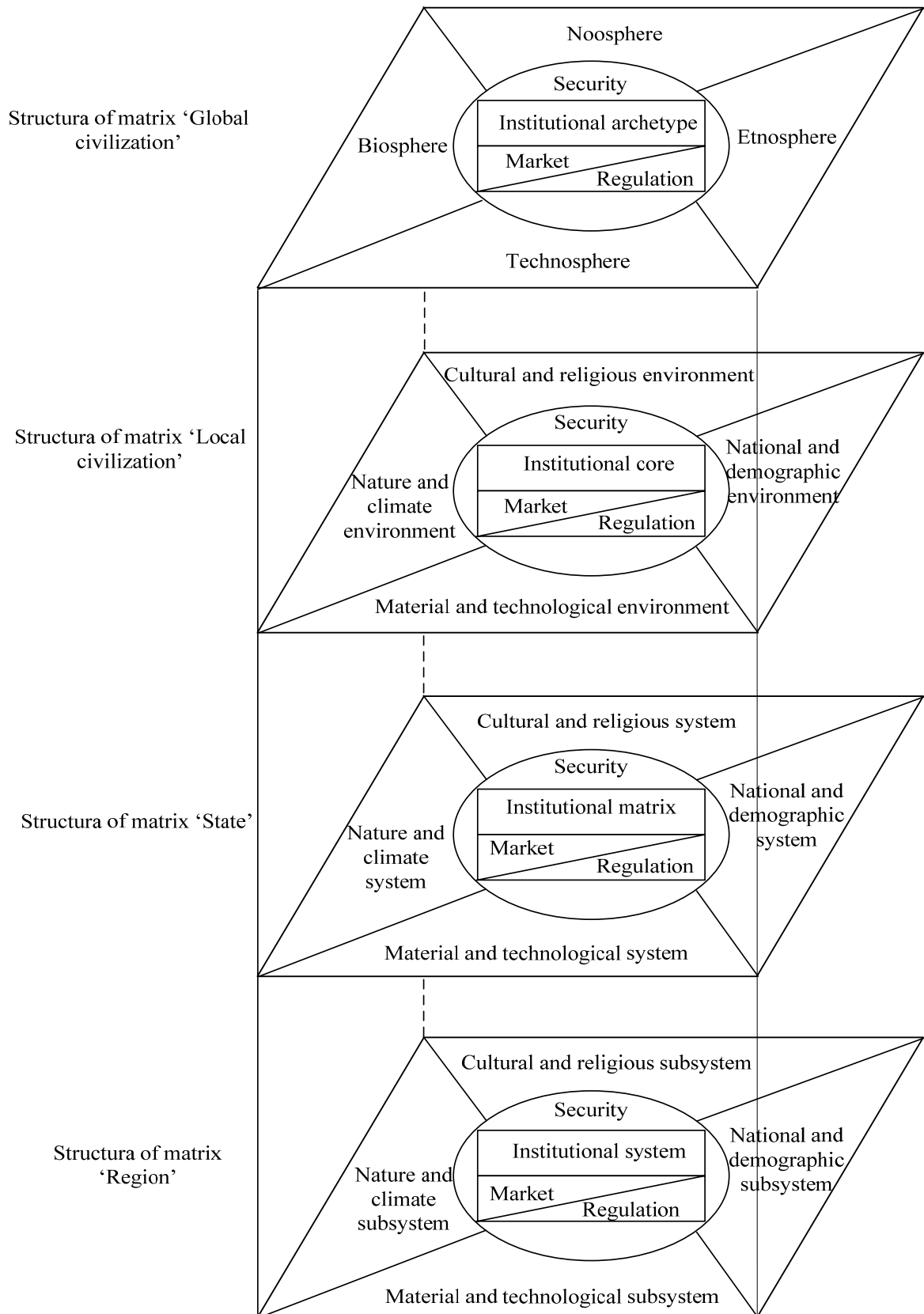
The Institutional Archetype (from Greek *Arch* = beginning, and *Typos* = model) has a dual nature and consist of two types of coordination - of the market, on one hand, and of the regulations, on the other hand.

This means that the coordination of the activity (e.g. economic-political) might be constructed along the type of the market (*parity, partnership*), or along the type of regulating (*hierarchy, mutual subordination*). These two aspects of the Institutional Archetype define the universal models of interaction - the market and the regulation are not only equivalent and equal in value, but they never exist separately, one without the other, and they supplement each other organically. The dual nature of the Institutional Archetype is represented by the fact that the parties taking part in it are defining the political-economic relations in the continuum dominance-compensation.

The principle of dominance-compensation suggests that whenever one of the parties is dominant, the other party plays only a compensatory, subsidiary, accessory role.

Notwithstanding the inseparable coexistence and the trend towards harmonization of the civilization system, the market and the regulation are opposed to each other as competitors in the coordination of every kind of activity.

Fig. 1 Structura of covial reality



The Market and the Regulation are the two sides of the integrated Institutional Archetype, equipotent and equivalent, interrelated and mutually contingent (Парашкевова, 2001:76). They are not attributes to a specific historical period and their meaning is detached from the course of time. A State in the economy of which dominant is the private property, the market relations and the profit as a stimulus for development evolves based on the *Market Archetype*. If the economy of the state is dominated by state property, it develops along *another archetype*, notwithstanding the historical period.

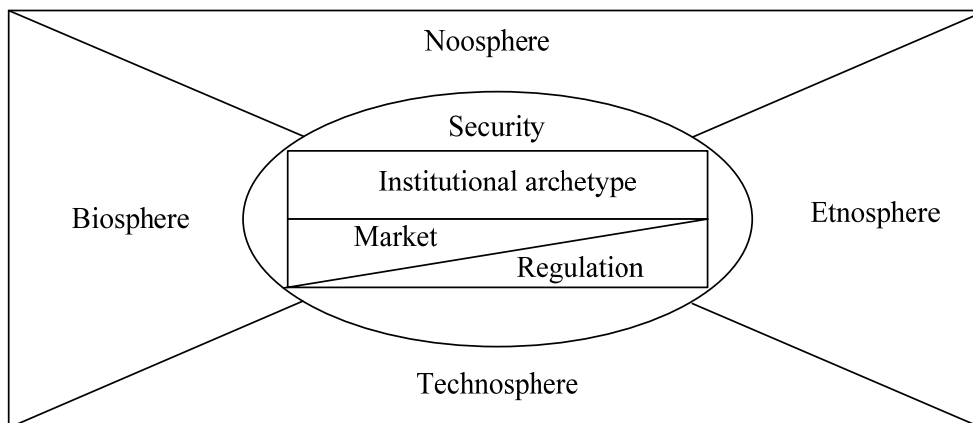
The Institutional Archetype unites in one whole the global spheres which are:

- The *Biosphere* - the ecological system of the whole Earth, being in itself a united natural complex consisting of the living organisms and their natural environment interconnected by the exchange of matter and energy flows' distribution.
- The *Ethno-sphere* - community of people united by language, culture and self-consciousness, co-existing and living in specific territorial scenery and forming unique stereotype of behaviour and subjective adherence to their community. The ability of the national community to actively develop itself and to give a timely and adequate response to the challenges of the surrounding environment forms the *human potential* of the nationality.
- The *Techno-sphere* - the aggregate of material products, meeting the needs of a certain type of social consumption already built-up, created from the material resources by way of human labour for the purpose of protection from the factors of the natural environment. The basis of the Techno-sphere is the *Technological Order*, within the boundaries of which is accomplished the production cycle based on the historically set up technics, professional craftsmanship and labour ethics.
- The *Noosphere* (from Greek Nous = Intelligence, Mind) - the sphere of the global intellect and the social super-consciousness which accumulates the creative energy and accompanied by "passionate" overshoots, saturating the collective unconscious with images and archetypes; within the scope of the Noosphere take place the spiritual quest and the intellectual development of humanity which form the scientific and religious pictorial and imagery of the world.

2.2. Local civilizational matrix

The *Local Civilizational Matrixes* are being built up by the image and resemblance of the Global Civilizational Matrix; they are being formed through local media - differentiated and self-sufficient (Fig. 3).

Fig. 2 Structura of matrix 'Global civilization'

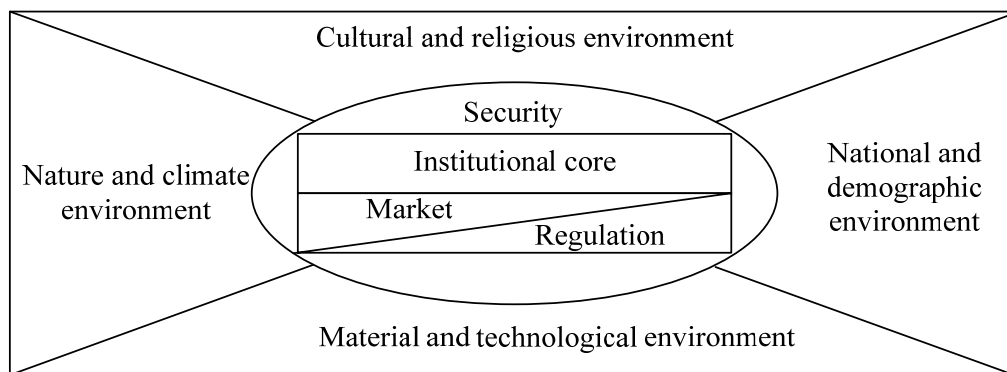


Central element of each Local Civilizational Matrix is the Institutional Nucleus connecting in integrated sphere four local media (each medium of the Global Civilizational Matrix is projected onto the local matrix as respective medium):

- *Natural and Climatic Medium* - part of the biosphere localized within the territorial boundaries of a certain State whose natural and climatic peculiarities take form in the existence of differences throughout the spatial area of natural resources reserves, geographical vicinity to the world centers of economic growth and ecological pressures on the economy.
- *National and Demographic Medium* - aggregate of different nationalities united by common language forming the super-ethnos of a specific local civilization.
- *Material and Technological Medium* - combination of elements of the Techno-sphere at a certain level of development reached by a specific local civilization in particular historical moment.
- *Cultural and Religious Medium* - dominant religion, combination of unique cultural features configuring the spiritual and intellectual world of a given local civilization.

The Institutional Archetype of the Global Civilizational Matrix is materialized on local level by the *Institutional Nuclei*, which on their turn consist of *Basic*, and *Compensational institutions*, as well as of a *Civilizational Element*.

Fig. 3 Structura of matrix ‘Local civilization’



Basic Institutions - are the initial institutional elements which embed and fix the essence of each of the parties to the Institutional Archetype, when they appear on the surface of the Local Civilizational Matrix. The set of Basic Institutions is strictly defined. It is an indispensable condition for the adequate accomplishing of the Market, or Regulatory Archetype in concrete social technologies, through which is accomplished in their turn the interaction and coordination of the human activity.

Among the Basic Institutions are the institutions of interchange, ownership, the institution of the back-to-back connections between citizens and the State. The Basic Institutions never exist in pure form, they manifest themselves in the concrete forms of the parties within the Institutional Nucleus (Market- Regulation, but at the level of Local Civilization) (Table 2).

Table 2 Structura of institutional core

Element of institutional core	Market	Regulation
Basic institution	Purchase - sale;	Funds (social and other)
Property	Private	State, public property
Indicator	Profit	Quality of live
Compensatory institution	Government regulation and insurance	Trade and entrepreneurship
Civilization element	Private labor	Official labor for government

If the Regulatory Institutes are dominant the Market Institutes are compensatory and are represented by the institute of market trade and private entrepreneurship, and if the Market Institutes are dominant, the compensatory role is taken over by the State Regulatory Institute and the Social Insurance.

The *Civilizational Element* is the basis of the Institutional Nucleus, which gives the Basic Institutes their defined form at each concrete historical stage. The Civilizational Element is in fact a model of the labour relations: for the market institutional nuclei it is a *model of the private labour* (the work of a private person or private organization), while for the Regulatory Institutes it is *model of the (public) service labour*, as work for the society (the State) in one form, or the other. So if in the case of private labour the worker is directed by the manager in the private company, or its owner, both in accordance with his/her scale of values, or that of the organization, in the case of service labour the governing is accomplished by the state authorities / bodies in concordance with rules uniform for the whole state economy.

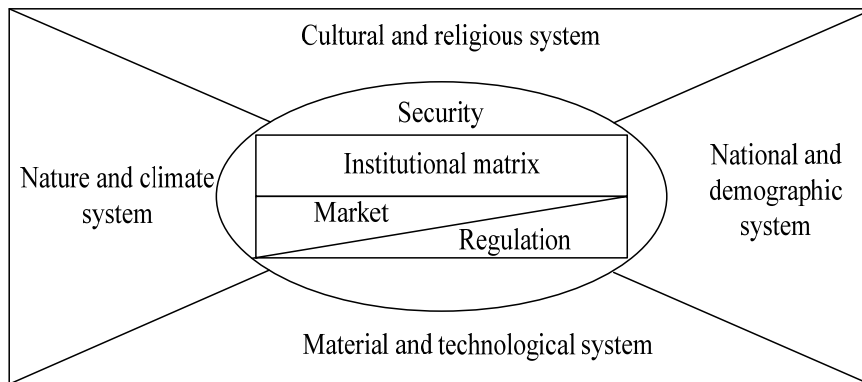
2.3. Matrix 'State'

The State is: 1.) Practical realization of the Local Civilizational Matrix in the territorial space of existing of a determined human community, and 2.) Social system regulated by the Institutional Matrix (Fig. 4). The State as a social system consists of four systems, each one of which is the holder / performer of an internal systematic task:

- *Nature and Climate System* - a system for taking and putting in practice of decisions by the state bodies for ensuring resources and for the protection of the environment;
- *National and Demographic System* - family matters, social insurance, social partnership, social and group interactions, stratification. Possibilities for regulating from the State;
- *Material and Technological System* - state, or market economy (economy branches, technologies);
- *Cultural and Religious System* - intellectual development (education, science); spiritual quest (religion, philosophy, culture, arts). One should bear in mind also the method of decision making and its implementation in the spheres of power, governing, politics and ideology.

The defense and security systems (army, judiciary, law enforcement organs, penitentiary system, and the structure of the national security) guarantee the existence of the State, while the manners of accomplishing of the interstate contacts (foreign policy, foreign trade, migration) ensure its presence in the sub-regional (local) and global environments.

Fig. 4 Structura of matrix 'State'



Within the Institutional Matrix the totality of the forms in which the basic and compensatory institutes are demonstrated takes the shape of legislative norms and rules acting and enforced in a specific time period (Table 3).

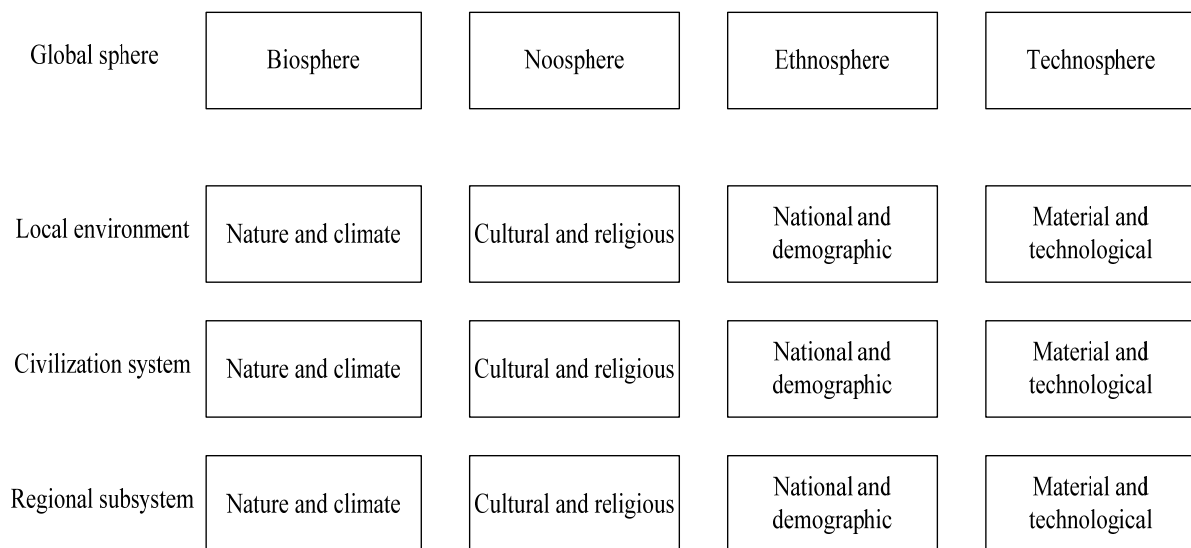
Table 3 Institutional matrix

Pules	Forms of activities	Mechanism for control
Formal	legislative legalize of basic and compensatory mechanisms	Admirative and low responsibility, prosecutor's office and vessel
Unformal	Standard of solidarity, traditions and manners	Reputation, professional and religional ethics, friendly and marital relations

In the case when the Local Civilizational Matrix is of a latent nature the institutional matrixes are an orderly and structurally adapted complex of laws acting in a certain time period, which enable the assessment of the level and stage of development of the civilizational matrix.

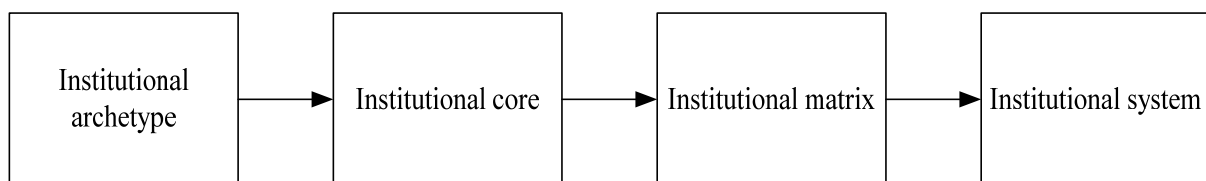
The *Global Reality* is a multilevel structure: At the global level - global spheres; At the local civilization level - the local environments as projections of the global spheres; At the level of State - the civilization systems, as transformed in the social context of the local environments; At the level of a region (within the State) - the regional sub-systems inserted and integrated in the social context of the civilizational environment. The changes taking place in the global spheres and local environments are challenges in front of the civilizational matrixes (Fig. 5).

Fig. 5 Structura of global reality



The *Institutional Structure* which can be presented as the following configuration: *Institutional Archetype* - *Institutional Nucleus* - *Institutional Matrix* manifests the genetic nature of the civilizational matrixes and contains evolution programme in the form of limitations of the choices for the trajectory of civilizational development (Fig. 6).

Fig. 6 Institutional configuration



The institutional nature of the market and state economy - At the level of the Global Civilizational Matrix the market and the regulation are represented as the two sides of the

Institutional Archetype in the form of universal principles of coordination, while at the level of Local Civilizational Matrix, they are represented as Basic and Compensatory Institutes of the Institutional Nucleus. At the level of the State, they are represented as forms of economic relations legislatively formulated through the Institutional Matrix. At the level of the region (within the State), they are represented through the local economic relations taking place through the institutional system, with the assumption for the unity in the actions of the local businesses (mostly small and medium sized enterprises) and the local authorities (Fig. 7).

2.3. Matrix ‘Region’

The term Region may have different definitions. The region might be defined as:

- Geographically localized territory with a range determined by the objectives of a specific study.
- Geo-political zone where the politics have competitive nature.
- A system of actions within the framework of which the decisions are accepted by the market, the State and the civil society.
- An acting force able to project on international level the regional interests defined on the basis of coalitions. In the present study the Region is taken as defined in above item 3.) and further defined more precisely as being part of the State.

Fig. 7 Institutional nature of market economy and regulation

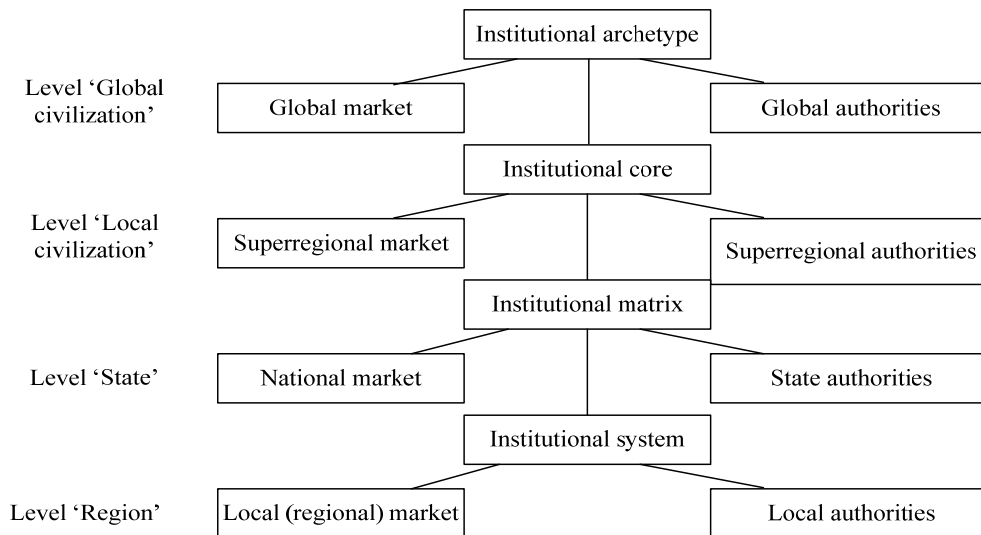
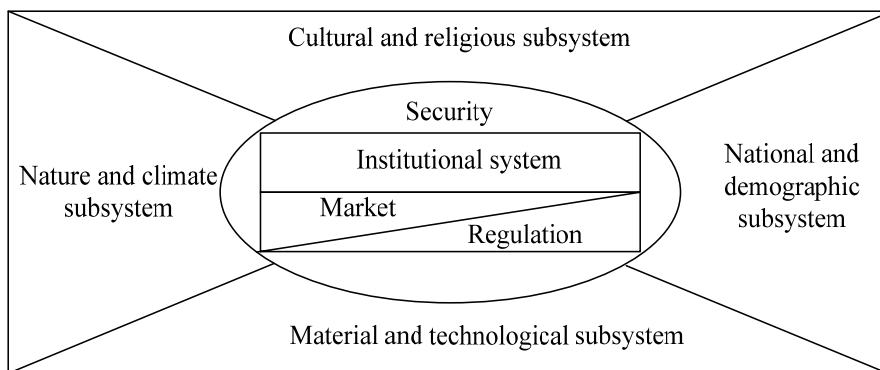


Fig. 8 Structura of matrix ‘Region’



3. GLOBAL OBJECTIVE LAWS OF THE CIVILIZATIONAL DEVELOPMENT

The *Civilizational Development* is a social historical process of accomplishing of the evolutionary programme in the course of which the civilizational matrixes undergo transitions from one level of development to another along a trajectory defined by three axes: *civilizational*, *institutional* and the *axis of statehood*, all of them mutually interrelated following certain logic (Fig. 9, Table 4).

Table 4 Axes of civilization transformations

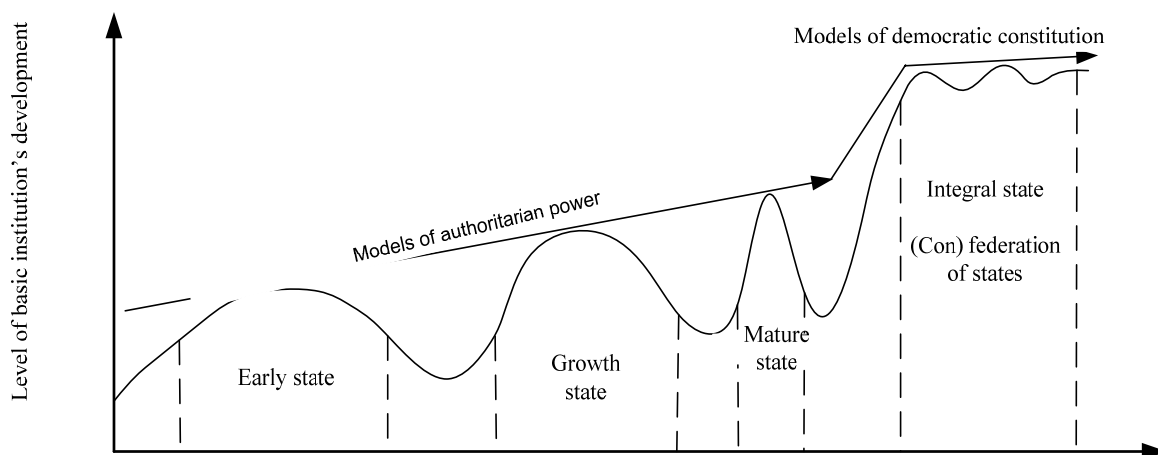
Axes of development	Objects of development
Civilization axis	Change of civilization and labor and market models
Institutional axis	Transformation of basic institution
Axis of state system	Relationships state-personality-organization

3.1. Civilizational axis of development

Civilizational axis of the evolution of models of labour relations, are the changes that appear while transitions take place in the civilizational element. The economic periods during which predominate a certain civilizational element and called civilizations are universal stages of development passed by each Local Civilizational Matrix, at its own pace and rhythm.

The change of the civilizational element and hence the change of civilizations takes place when such an element ceases to initiate effective forms of development of the institutes of the civilizational matrix. Such exhausted civilizational element is being overthrown and through the stage of active searching, the newly found element is integrated, thus giving new form and higher level of quality to the basic institutes. Throughout the whole history of their existence, the Local Civilizational Matrixes have passed through seven world civilizations (Neolithic, Early Class Society, Antiquity, Medieval, Early Industrial, Industrial and Postindustrial) and three times have changed their civilizational element, and some even presently transit to the fourth (Table 5).

Fig. 9 Trajectory of state development



The first Civilizational Element - Slave model of labour relations, when the slave is an instrument of production, does not have any rights over his labour force and no personal rights. The slave model was the basis of the *Early Class Society* and *Antiquity* World Civilizations (ван Кревелд, 2006: 67).

The second Civilizational Element - serf labour model of labour relations, when the principal producer - the serf was substantially limited in what concerns his / her rights over his / her labour force and had no personal rights, but in the same time owned small property related

with practicing his / her labour functions. The serf labour model served as basis of the *Medieval Civilization*.

The third Civilizational Element - wage labour model is when the worker fully disposes of his / her labour force, entertains the right of ownership of his /her belongings, but his/ her personal rights are poorly protected. Based on the wage labour model developed the *Early Industrial* and *Industrial Civilizations*.

The fourth Civilizational Element - contract-based model of labour relations, when the participant in the labour process enjoys the full scope of rights over his / her labour force and own property, as well as fixed set of civil rights with a complex of social protection and social guarantees. The contract-based model is the cornerstone of the *Postindustrial World Civilization* (Table 6).

Table 5 Dual civilization labor-economis models

World civilizations	Forms of labor models	Civilization element	
		Private labor	Official labor
Neolithic, earlyclass, antic civilization	Slavery	Private slavery	Official slavery
Medieval civilization	Serfdom	Private serfdom	Official serfdom
Earlyindustrial, industrial civilization	Rent	Private rent	Official rent
Postindustrial civilization	Contract	Private contract	Official contract

3.2. Institutional Axis of development

The *Institutional Axis* is the axis of development of the basic and compensatory institutions. The institutional development of the local civilizational matrixes is accomplished in double-natured form connected with the dual nature of the Institutional Archetype. The institutional nuclei consisting of basic institutions of one of the sides of the Institutional Archetype, or the other side of it, do not change their nature throughout the continuity of a certain world civilization. From the point of view of this side of theirs, they are constant, stable and invariable. In the same time they change the forms of their existence being connected with the Civilizational Element.

The two type of Institutional Nuclei (market and regulatory) stipulate the twofold nature of the civilizations, which in their turn generate the specificity of labour relations and the organizational and legal structures of the States.

Table 6 Dual civilizations

World civilizations	Institutional archetype	
	Market	Regulation
Neolithic, earlyclass, antic civilization	Initial market archetype basic on private slavery	Initial regulatory archetype basic on official slavery
Medieval civilization	Medieval market archetype basic on private slavery	Medieval regulatory archetype basic on official slavery
Earlyindustrial, industrial civilization	Mature market economy basic on private rent	Mature regulatory basic on official rent
Postindustrial civilization	Global market economy basic on private contract	Global regulatory basic on official contract

The first world civilizations (the Neolithic - at its dawn, the Early Class Society and the Antiquity) are based on the slave labour model of labour organization.

In the market Neolithic, Early Class and Antiquity civilizations the slave labour has the nature of a private one, because the slaves belong to private persons, and slaves themselves are the object of private property; the state structures function in conformity with the laws of private property with all corresponding rights of disposing of and inheriting land.

In the regulatory Neolithic, Early Class and Antiquity civilizations the City / the State bears a public-serving character, the land is owned by their members and in many cases is subject to repartition and redistribution. In the initial *regulatory* civilizations the workers are subjects of the State and slaves of this same State i.e. the slavery has the character of service rendering. The *Service Slavery* is a model of labour relations when the workers do not belong to private persons and in such a sense they are free. On the other hand, they are not subject to fixed regulation towards the State, which is free to order them to take part in any kind of labour participation in accomplishing of the normative production assignments, the State is free to define the sphere of their activity, to attach them to certain place for living and to substantially restrict their property relations.

The Medieval Civilization is based on the serf labour model for organizing of labour relations. In the *market* medieval civilization the landed estate is private property i.e. it is subject to alienation (sale / purchase, grant) and inheriting by Last Will. At that the serfs are private property of the landlords (feudal lords). The manufactures are functioning based on the private property.

In the *regulatory* medieval civilization the land is an object of governing from the State bodies, because in fact it has the character of an instrument for rendering public / civil service. It can not be alienated without the consent of the responsible administration and is inherited in conformity with rules regulated by the State. The serfdom also has a nature of service rendering: the serfs are attached to the land, and not to the owner. The manufactures are object of public-service ownership even when they are managed by private persons. The administrations allocate land plots for building the manufactures, supply them with the necessary resources, and attach to them labour force in the form of serfdom dependency to the place of service, determine the prices of the produced goods and the volume of manufactured goods to be delivered to the State.

The Early Industrial and Industrial World Civilizations are based on the wage labour model. In their *market* modification, the factories and the agrarian companies function based on the private property rights and private wage labour.

The *regulatory* Early Industrial and Industrial World Civilizations are built upon the industrial technologies, in the same way as the market ones, but the factories and plants are state owned and the wage labour is of a service type. In the agricultural sector, the organizations also are functioning under the auspices and patronage of state governing bodies.

The organizations in the *market* early industrial and industrial world civilizations guide themselves as per the market juncture. The organizations in the *regulated* early industrial and industrial world civilizations work in conformity with plans under the guidance of ministries and administrations. The wage labour model of labour relations suggests using the labour of the workers as per the staff and manning schedules and job descriptions and instructions either in time-piece rate system, or piece rate system of labour remuneration.

The Postindustrial World Civilization will be implemented on the basis of the contract-based model of labour relations within which will be formed the mechanisms of coexistence of the market and regulatory forms. In the case of the *market* archetype, the contracts will have the nature of private agreements, while in the *regulated* - they will have the nature of service rendering agreements. The contract-based model presumes the concluding of individual contracts with the wage workers in which in detail are determined the obligations of the parties to the contract, alongside taking into consideration the peculiarities of the professional activity and the concrete work to be executed. This model ensures big extent of flexibility in the labour relations and corresponds to the new technological stage reached in the development of civilizations.

The life cycle of the Civilizational Element is set by the *cyclic character* of the institutional development of the Local Civilizational Matrixes. Each institutional cycle, depending on the condition of the Civilizational Element presumes the change through four stages (Table 6).

The institutional cycle begins with the perinatal phase (the stage of nascency/originating) during which is introduced a new Civilizational Element, compared to the preceding institutional cycle. During this phase the Institutional Nucleus is renovated and the Basic Institutes are formed anew thanks to the nascent Civilizational Element. The legislative documents are adopted (Constitutions, Declarations) and new rules and regulations are established, and alongside all these is formed the new Institutional Matrix. During the perinatal phase is accomplished the standard model of plot called *revolution*. This is a turbulent, sometimes prolonged period of reorganization of the property ownership, time of political revolutions, and building of new social relations for the whole next cycle of development.

Table 6 Characterization of institutional phases

Institutional stage	Standart historical plot
Introductory	Revolution
Growth	Formation
Maturity	Reformation
Decline	Transformation

In the stage of growth the corresponding labour and economic model becomes the foundation for the functioning of the economy on a certain historical stage. The Institutional Nucleus takes the shape of stable formations, which are capable of withstanding hundreds of years. They are codified and arranged in Institutional Matrix. The stage is determined in itself as *formation* of the institutional system.

During the phase of maturity the Civilizational Element passes through two sub-stages. The first of them defines the full unfolding of the potential of the Civilizational Element. The second sub-stage presupposes the aging of the Civilizational Element due to changes in the local environments and its inability to further secure effective functioning of the economic system. The compensatory institutes start to manifest themselves actively in irrepressible, illegal forms. The Institutional Matrix becomes separated from economic processes actually under way. In the second sub-stage of institutional depletion the *reformation* takes place. This is a period of reforms aimed at the elaboration and perfecting of the aging Civilizational Element. The numerous reformation attempts lead to realizing of its total inappropriateness for further use.

In the phase of downturn and decline take place the institutional transformations and then begins the search for a new Civilizational Element. During this phase the compensatory institutes become dominant, thus securing for the basic institutes the freedom to select an effective labour and economy model. The Institutional Matrix leads to developing of new rules. In such a way during this phase takes place a temporary change of the nature of the Institutional Nucleus: an institutional environment starts coming into existence, by archetype opposed to the previous phases, and within it starts developing the transformation of the Basic Institutes.

3.3. Axis of Statehood

The *Axis of Statehood* shows the character of the relations between the State and the individual, and between the State and the group of people. Along this axis, three big periods of evolution of the Civilizational Matrixes are defined:

Early State, in which the individuals are connected with kinship ties and obey to the elders (Белков, 2004:34). The early states are still insufficiently centralized states with underdeveloped social and class, and very often also administrative-political structure. The early states in the separate local civilizations often differ considerably from each other in numerous characteristics, and in particular in the level of centralization, stage of development of the state government, tax and judicial systems. Notwithstanding all differences between the States in the different local civilizations the similarity between them is defined by the fact that they have common characteristics, which distinguish them from the States on a higher level of evolution and in this sense the Early State is always “incomplete” State (from organizational and social point of view) (Claessen-Skalník, 1978:22).

Developed State, within which dominant are the principles of authoritarianism, monarchy, inheritance of throne, dictatorship of the power structures and authorities in relation to the subjects, the non-existence of civil rights and freedoms (monarchy, despotic state, imperia, autocracy, dictatorships) (Попов, 1995:178-182). These are centralized States from the late Antiquity, the Medieval and the first stage of the Early Industrial World Civilizations with vividly manifested estate and class division. The *Developed State* shows itself as State which on one hand is already built up, but on the other, as a State possessing all the above listed attributes of the centralized State. In this way, a lot of the characteristics which might be encountered, but might also be absent in the early states, turn out to be obligatory in the Developed States. This type of state is a result of the long civilizational development and genetic selection, which prove that the State is much more stable if its institutions are organically interconnected with the social structure of the society, if it is simultaneously based on the social order, and is maintaining it.

Mature State is the State built upon the principles of separation of powers, electivity of the political bodies and control of the ruled over the rulers, existing civil rights and liberties. These are States from the era of the developed capitalism (the Developed Industrial World Civilization), when estates vanish and the classes of the bourgeoisie and the proletariat come to life, the nations are formed, and the representative democracy starts spreading. Herein are included also the industrial socialist states. The Mature State is based also on the already created, or in the process of formation nation with all its peculiarities (Ножченко, 2008: 74). Due to this, such a State is more developed from organizational and juridical point of view and it is mandatory for it to have professional bureaucracy with certain characteristics (Vincent, 1987:57) and working mechanism for transition, or rotation of power. It is only natural for such a State to have a more developed state apparatus for enforcement and control, and as a whole a more developed specialized governing institutions

The State gradually transforms itself from state of the estates and classes to purely state of the classes, and during the last stages of this transition turns into what might be termed as Social State (Парашкевова, 2008: 147). Bearing in mind the aforesaid, the following conclusion might be drawn: Throughout the first three world civilizations (Early Class, Antiquity and Medieval World Civilizations) there are no mature states, but only Early and Developed ones. The main difference between the so described periods (Early, Developed and Mature State) and the nowadays State which starts forming (the Postindustrial Civilization) (Table 7) is that the sacral character of power begins to be replaced with an attitude towards the power as to a job and work of the high management personnel. It is highly probable that during the period of the Postindustrial Civilization there will start a process of forming of (con-) federation of states (Vlie, 2005: 92).

Table7 Comparative characteristic of authoritarian and demostaric state

Characteristic	Model of authoritarian state	Model of demostaric state
Mechanism for handing over the state power	By right of succession and without time limit (or usurp the power including through revolution)	Elected by the time fixed in constitution
Ideology as basis of state power	Religion or state ideology	Fulfil constitutional principles
Relationship government-church	Power is lighted up church or official Ideology	Secularization
Civil rights	No equality, in limited rights (formal and informal)	Universal suffrage, Equality in the eye of the law
Freedom	No freedom of speech and of the press, censorship (avtocensorship)	freedom of speech and of the press, freedom of demonstrations, freedom of religion
Relationship government-people	Nationals manage by from above	Freedom and equal citizens
Legal system	Dependent justice	Independent justice

CONCLUSIONS

The civilization is a supreme form of organization of the human society which is represented by: Global Civilization as part (or the whole) of the humanity; Local Civilizations as the most important parts of the global society differentiated between themselves by the system of civilizational values, conditions of life and work, historical experience; World Civilizations as stages of the development of the Global Civilization and the cycles of the generations of local civilizations.

The State is the main element of the civilization, and is situated on the highest level of the civilizational pyramid. The State is a social meta-system and part of the civilization. In the same time the State is a system incorporating systems like the national, political, juridical systems and other sub-systems.

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