



THE CONCEPT OF "STATE ADMINISTRATION SYSTEM" AND ITS SOCIAL-PHILOSOPHICAL ESSENCE, CONTENT

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Annotation: Social existence as a reflection of the conscious activity of people consists of dialectically interdependent subject and object relations. The social entity, its component, even the core, the state, its institutions and management system are not the product of chance, they were formed as a result of the rational activity of people. Therefore, the state management system first of all requires the analysis of subject and object relations as a rational socio-political activity.

Key word: Social existence, socio-political activity, political life, institutional, exogamous relations

State administration is a type of socio-political activity. Every subject involved in the management process, responsible for the organization of people's behavior - person, individual, group - is engaged in a task related to social and political life. So, the entity engaged in public administration is the organizer, organizer and manager of concrete socio-political life and processes.

Management of socio-political life and processes is one of the complex, diverse and contradictory manifestations of human activity. Therefore, the fundamental questions of who governs (or can govern), who governs (or can govern) and how to govern (or can govern) have been of interest to political philosophy for a long time. The creation of a subject model that meets the requirements of socio-political existence and expresses all its aspects has not yet been completed. Today, humanity sees this subject model in democracy and democratic governance, but their epistemological essence is interpreted differently by researchers, politicians, and states, which prompts us to look at the genesis, functional characteristics, and cratological essence of the governing subject.

Systematic and institutional conduct of state administration is an objective necessity. No country or society can live without creating its own system and institutions and ensuring their full functioning. The functional characteristics of the state and society, their activities in accordance with the requirements of the time depend on their (society and state) systems and institutions. That is why A. I. Prigozhin, every organization, system is "a small society with its own population and territory, economy and hierarchy, purpose and leadership." It has its own "micro-civilization: history, culture, technology," he writes. Without improving this "organizational base" and developing it in accordance with the requirements of the time, it is impossible to preserve and develop the social and political existence. But the core of this "organizational base" is the subject and the object, the relations between them. So, the subject of management is a person, people. According to the purpose of our research, one of these subjects is women.

The appearance of women in the socio-political existence as a subject of management requires a retrospective look at the "women's issue".

Scientific and historical sources show that during the "savage period" there were no social differences between people and genders, living in groups was the way of life of primitive people. According to the well-known historian and ethnographer M. O. Kosven, during this period "every man belonged to every woman, every woman belonged to every man." Such an order existed among the Egyptians, Cretans, Etruscans, Athenians, and even the Massagetae. For example, the "father of history" Herodotus reported that in the Massagetae "each man married one woman, but other men also used her." In such a way of life, there were no concepts of "yours and mine", children, women and men were shared and belonged to everyone. This arrangement was a necessary condition for man to survive as a species, to live together and to resist wild nature and animal attacks. Therefore, it is impossible to evaluate polygamous relationships as an absolutely immoral habit, to look at them from the point of view of today's social and moral values and norms.

Gradually, people began to understand that polygamous relationships do not produce healthy offspring, and as a result, exogamous relationships appeared. Although exogamous relations between different tribes and clans are not yet a full-fledged socio-political phenomenon, they have accelerated the formation of the family institution, which is considered the basis of society and the state. This process was accompanied by the formation of clan and tribal institutions, and they were named matriarchy in scientific literature.

In matriarchy, the clan, the tribe was ruled by a woman. The name of the seed, the tribe, the origin is determined by the name of the woman. According to the famous anthropologist and historian G. Ploss, women on Pelas Island (African coast) were ruled by women, and men by men. The oldest woman was the leader of the clan, tribe. "Women's government ensured that order was observed among women, that men were not allowed to punish women unjustly... No one could beat or even insult a woman." If such a man was found, he was severely punished, fined, even executed. In such a clan, a tribe, a woman was the main subject of social life, and not only women, but also men obeyed her command and will.

G. Ploss notes that in ancient India, before the establishment of Brahminism, women and men had equal status. Thus, the status of a woman in the era of matriarchy, the social role she held in the life of the clan and tribe was higher than that of men. It was this factor that later led to the emergence of family, society, state institutions, management systems, legal and customary norms, "authority", "state", "violence", "justice", "freedom", right, "law". , the concepts of "management" were formed.

In the next stages of socio-historical development, there will be changes in the attitude towards women as a subject of social life, and even doctrines that oppose women and men as antagonists to each other. There are still views that question the fact that a woman has the power and ability to create a socio-political existence, therefore, the "women's issue" attracts the attention of progressive and democratic forces.

We can also find views that reject the social subjectivity of women and ignore their humanity in the work of thinkers, creators, and philosophers who have made a great contribution to human thinking. When Homer says, "There is nothing more fatal than a woman," Thales, one of the seven sages and the founder of philosophy, praises that he was not born a woman. Socrates says, "You should fear a woman's love more than a man's anger." And Aristophanes describes the women who want to take over the management with funny

expressions. We can find such thoughts in the works of Buddha, Confucius, Plato, Aristotle, Schopenhauer, Nietzsche. The most surprising thing is that, in accordance with the increase in the role and position of men in the political life, negative attitude towards the role of women in social life has expanded. When a man appeared on the stage of socio-historical development as the main subject of property relations, it became common to limit the rights and freedoms of a woman. Solon's order that "a woman thinks nothing of ruling, for her to play the role of wife, servant and helper" became widespread in the following centuries. It was only in the 19th century that an organized public movement began to restore women's human rights, free them from various forms of violence, discrimination and inhuman customs, and the necessary norms were adopted at the international level. In this regard, J.A. Condorcet ("On the Introduction of Women to Civil Rights"), Olympia de Gouges and Louise Lacolibe ("Women's Right", Codex), T.G. von Gippel ("On the Improvement of the Civil Status of Women") we can recall the socio-political performances of Later, feminist movements in North America, New Zealand, Australia, Finland, Norway, Sweden, England, Germany, and Austria ensured that women had full political rights in the 20th century.

The functioning of women as a subject in the system of public administration is closely related to the functions before social and political institutions. When women participate in the state management system, they must first of all be well aware of the functional features of this management system and the technology of their implementation.

Since the main principle of a democratic state is to serve people, it is undoubtedly obliged to take into account the needs and requirements of all objects. Therefore, women, both as objects and as people, put their demands and needs before the management, and want their satisfaction. This creates the basis for them to set certain tasks to the public administration system as an object, that is, they bring their functions to the management system. In our opinion, these tasks consist of the functions arising from the following social and demographic status of women.

1. Ensuring the socio-political, economic and cultural rights of women.
2. Establishing gender equality in the family, fight against discrimination.
3. Greater involvement of women in the management of state and community affairs.
4. Help to improve the management system.
5. To achieve the development of civil institutions.
6. Contribute to the education of the young generation by organizing spiritual and educational events.

It can be seen that with these functions, women help the public administration system to fully fulfill social tasks, and even take over some of its functions

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