

Non-Governmental Non-Profit Organizations History of Development

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ABSTRACT

It is known from the experience of the world that in the conditions of civil society, the mutual cooperation of people, their free and active participation in the management of the society is carried out mainly by means of existing non-state structures. Commenting on non-governmental non-profit organizations, which are the main institutions of the civil society forming in our country, he emphasizes the incomparable role and importance of these organizations in strengthening democratic values in the minds of people, increasing their political and civil activity, expanding and deepening the scale of democratic changes taking place in the country.

It is known from the history of mankind that society has been created based on the desire of people to live as a community since time immemorial. Together, they easily overcome life's difficulties and became close helpers and reliable protectors in difficult situations. Today's non-governmental, non-commercial organizations, which are part of modern interest groups, are the product of gradual development with long historical roots and socio-economic basis. As a result of the rapid development of human thinking and social relations, various public organizations, associations, parties, movements have emerged.

Members of civil society are free to work in state and public affairs through these organizations. Therefore, it is difficult to imagine non-governmental non-profit organizations without civil society, they are separated from each other, and the stages of development of these organizations are realized in an integral connection with the historical formation of civil society.

First, with the development of family, tribe, community, group, economic associations, which are the structural basis of civil society, charitable, professional and other types of associations, public organizations have their historical development stage.

Secondly, civil society is reflected as a set of non-state, non-political relations, including economic-social, family, national-spiritual, spiritual-ethical, religious relations. Mutual relations formed in the way of production and personal life, the national-racial customs and traditions formed on the basis of this played an important role as the core of its development.

Thirdly, civil society has been formed until today based on the rules of self-expression as free individual organizations. The priority aspect of this process is that the arbitrary intervention of

the state power and direct oppression of the citizen's freedom is not allowed on the basis of the law.

Society is a complex dynamic system consisting of interactions between family, social group and strata. In other words, society is not biological laws, but social laws are a commonality, unity of individuals¹.

In the civil society, it is a priority to study the interests of each person in social and political processes, to ensure that they are reflected in state reforms. In such a society, fundamental interests are realized on the basis of the balance of goals and aspirations of individuals and socio-political institutions and their cooperative activities.

Ensuring the formation and viability of civil society in the country is related to the state institution's creation of sufficient conditions to meet the needs and demands of the population.

It is known from history that Eastern thinkers created valuable teachings about the development of society and social relations in it. In the essence of these teachings, the unification of people and the development stages of this process are recognized as a priority idea. Based on this, it can be noted that in the East, the principle of being kind and generous to people has always been a priority.

Today, the ideas corresponding to the goals and objectives of non-governmental non-commercial organizations: good words, good thoughts, good deeds are expressed in our ancient sacred treasure "Avesta"².

The noble ideas of human kindness and generosity, formed in the 7th-9th centuries on the basis of Islamic teachings, have been keeping their vitality since seventeen centuries. The great scholars of the East are Imam Bukhari, Imam Tirmidhi, Musa Khorezmi, Muhammad Farghani, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Yusuf Khos Hajib, Mahmud Kashghari, Ahmad Yugnaki, Mahmud Zamakhshari, Khoja Bahauddin Naqshband, Amir Temur, Alisher Navai. , Zahiriddin Muhammad Babur, thinkers such as the idea of a just society and people always needing each other, the ideas of equality, peace and harmony among them are analyzed with strong scientific potential.

According to the thinker Abu Nasr Farabi, who made a great contribution to the development of world science, human communities were formed as a result of the natural desire of the members of society to satisfy the material and spiritual needs necessary for living and reaching maturity: he needs many things to achieve, he cannot get these things alone, to get them, he needs a community of people... Therefore, it is only through the union of many people who supply and help each other that are necessary for living, that man can achieve his nature. can achieve the desired maturity. The activities of the members of such a community as a whole provide each of them with what is necessary for living and reaching maturity³.

Abu Ali ibn Sina describes free citizens as the pillars of an ideal society and emphasizes that they should always cooperate in order to live peacefully and prosperously. According to him, in the process of interdependence and exchange, people relieve each other of some kind of need. Due to the mutual cooperation and solidarity between them, the principles of justice will be the priority in the society⁴.

of the great thinker Abu Ali Hasan ibn Ali Tusi - Nizamulmulk, justice and generosity consist of

¹ Sharifhojaev M. Formation of open civil society in Uzbekistan. - T.: Sharq, 2003. - B.8.

² See: Tahir Karim. On the footsteps of the sacred "Avesta" / Scientific and artistic story. - T.: Cholpon, 2000. - 176 b; Boboev H., Khasanov S. "Avesta" is a reflection of our spirituality. - T.: Adolat, 2001. - B. 52-55.; Otamurodov S. "Avesto" is our priceless heritage // Society and management. - Tashkent, 2001. - #3. - B. 34-36.

³ Farabi Abu Nasr. City of virtuous people. - T.: People's Heritage Publishing House named after Abdulla Qadiri, 1993. - B.186.

⁴ Irisov A. The life and creative heritage of Abu Ali Ibn Sina. - T.: Science, 1980. - B.162,194,195.

giving charity, helping the poor and needy, allocating benefits from the treasury to the widows, disabled and disabled, and respecting the rights of people ⁵.

In contrast to the East, the idea of individualism and the principles of personal interest prevail over collectivism. That is why in the scientific-theoretical concepts formed in the Western countries about social relations, which are of great importance in the development of the society, personal rights and freedoms of a person are emphasized.

By the Middle Ages, in European countries, charitable associations, professional organizations, mutual aid councils, religious and political associations of merchants providing material and moral support began to be protected by legislation. In particular, in England at the beginning of the 17th century, the Law "On Charity" ("*The Status of Charitable Uses*", 1601) was adopted. At the same time, along with this law, Queen Elizabeth of England also signed ⁶"*The Elizabethan Poor Law of, 1601*" which encouraged the development of charitable activities in America. Until now, US charities benefit from the tax-exempt principle of this law.

This method of supporting charitable organizations has yielded useful results in time. For example, New England's first charitable organization, the Poor Children's School at Harvard Monastery, was exempted from taxes by the Queen of England. This non-governmental, non-profit educational institution has now become the world-famous Harvard University.

In this regard, the French representative Helveti, the great German thinker G.F. Hegel's scientific heritage is of particular importance. They express an opinion on the interrelationship between people, and give special emphasis to interests and needs. They say that need and interest are the basis of all human relations. Based on these, people unite with each other. The influence of their union should always be proportional to the strength of needs and interests. Kindness between people is formed by helping each other and meeting needs, through which they feel the need of others ⁷.

As the role and importance of political life in the society increased, as an alternative to it, the development of advanced ideas on the formation of a civil society and a legal state began to accelerate. This situation became evident in the ideological and political development of pluralism, in particular, in the activation of political parties and mass media, different interest groups that form the basis of one or another policy and their electorate, and non-partisan social movements that have entered the stage of formation.

Alexis de Tocqueville associates the formation of civil society with the development of civil institutions, which reflect public organizations independent of the state. According to him, public structures are the primary basis of civil society, but not the only element. Based on them, a large number of citizen associations and associations covering religious, family, professional and all other social activities are established. These civil institutions are not only a structure of civil society, but also a means of interaction of people independent of the state apparatus.

Associations perform other functions in addition to their independent activities. First of all, they are independent institutions that solve their tasks based on moral values and ideas of freedom, without the intervention of the state. Secondly, they act as a community that protects people from external political coercive forces, as well as egoistic (selfish) interests in social life. In such cases, two priority processes are important. These are: the special science of associations and the development of a free press, Tocqueville notes ⁸.

The most important aspect of Tocqueville's work is the concept of "three spheres" or "three sectors" of society. While studying the buds of democracy emerging in the USA, he mentions the following

⁵ Nizamulmulk. Policy or siyar ul-muluk. - T.: Adolat, 1997. - B.11.

⁶Berman G.Dj. Zapadnaya traditsiya prava: epoch formation. - M.: Izd-vo MGU, 1994. - P.365-367.

⁷ The philosophy of the world : reading for the book. Chelovek. Obschestvo. Culture. V 2-x t. - M.: Politizdat, 1991. - T.2. - S. 21-23.

⁸Panarin I.N. Grajdanskoe obshchestvo - cherez veka i novym realiyam.// <http://www.Panarin.com/doc/67>.

structure of society: 1. State ("first sector"); 2. The sphere of economic activity and private interests (economic or "secondary sector"); 3. Freely functioning non-economic sector (or "Third Sector"), which includes various parties and socio-political associations, as well as scientific, professional and religious "civil associations" ⁹. This concept of Tocqueville served as the basis for the further development of the research of the theory of the "Third Sector".

The next stage in the development of human thought - in the most recent period (from the first quarter of the 20th century to the present), views on civil society ceased to be a theoretical structure and became a product of everyday consciousness. As a result, the civil society began to take the role of the people, which ensures the connection of interests in the private and public spheres between the individual and the state. By this time, a system of opinions with a clear scientific basis will emerge in Western countries, precisely regarding the institutions of civil society.

G. Wilson, unlike other researchers, gave a more precise definition of interest groups. According to him, "these groups **are** organizations that have a certain alternative to the government and political parties, and at the same time do not seek a way to directly participate in the governing power." These organizations try to represent and protect their interests in a wide range of areas, first of all, by forming government bodies and participating in elections. Second, they influence and cooperate with the authorities using limited or "specific powers" ¹⁰.

In the political theory of Western countries, the concept of "non-governmental non-profit organization" began to be used relatively widely in the 90s of the last century. By this time, many scientific literature began to write about non-governmental organizations organized by the initiative of citizens as "interest groups" or simply as social interest organizations that protect human rights.

In particular, the initial stage of development of these organizations in the USA is mainly characterized by the development of organizations that protect human rights. By the mid-1990s, American political science began to pay special attention to non-state structures as a strong institution of civil society, and the views of representatives of the social sphere began to appear in this regard.

During the period of the former Union, all issues related to public organizations ¹¹were decided on the basis of the Decision of the Central Executive Committee of May 9, 1924. After that, state bodies and public organizations gradually came under the pressure of the administrative apparatus and became the simple executor of the party's decisions.

After that, the number of public organizations that were forced to "cooperate" with state bodies and serve the interests of the ruling party began to increase in all Soviet countries under the dictatorship.

Trade unions, considered the most mass organization of workers, also became completely dependent on party committees. At the beginning of 1925, the trade unions of Uzbekistan united more than 90,000 people, and by 1940, more than 600,000 people, that is, in 15 years, the number of members of trade unions in Uzbekistan increased 6.5 times.

Although it is a public organization, the Communist Youth Union (Komsomol), which is actually subordinated to the ruling party and its structures, played an important role in poisoning the young generation with communist ideology and turning them into "soldiers of communism".

Over the years, regulations have created bureaucratic procedures that serve the oppressive interests of

⁹ Tocqueville Alexis. O role obedineniy v obshchestvennoy jizni amerikantsev. // Democracy v America: Pierre. S frvnts. / Pod.ed. Dj Lasky in Harold. - M.: Progress, 1992. - 378

¹⁰Wilson G. Interest Crops. - Oxford: Blackwell, 1990, - P.125.

¹¹Postanovlenie TsIK and SNK USSR on May 09 1924 г. The order of approval of the constitution and registration of the society of the Soviet Union, and the promotion of private research and development of the territory of the Soviet Union, and the supervision of the Soviet Union. V.9-ti tomax. - T.9. - M. : Yuridicheskaya literatura, 1994. - S. 1 38

the new state. Naturally, this situation severely limited the organization and operation of non-governmental organizations. The existing associations and organizations also turned into single public associations under the Soviet government, serving the Communist Party's policy in the interest of a single political platform.

By the 1930s, many community organizations were forced to close. This was caused by the rise of class antagonisms in Soviet countries, the demand for strengthening military discipline and mobilization, and the prohibition of activities "harmful to the Soviet people" (related to nationalism) in literature and art. In particular, by the Resolution of the Central Committee of the Communist Party of Ukraine (b) of April 23, 1932 "On the Reconstruction of Literary and Artistic Organizations", all creative groups of writers, composers, architects, and artists were terminated¹².

By the 1960s, the idea of transferring public administration functions to public organizations appeared in the Soviet country. However, this process did not affect the leadership of the ruling party. On the contrary, in 1977 acceptance Constitution of the USSR communist of the party the role of the head __ more expanded. The congregation organizations and official _ color to give the climax take them _ constitutional procedure " strengthened " more. For example, ex 1936 of the USSR in the Constitution public organizations 5 articles on is available if it is 1977 In the Constitution this content the number of items is 30 reached was¹³ _

The oppressive "reconstruction" policy that began in the mid-1980s covered the entire industry. The political leadership of the country's "reconstruction" of the cultural sphere, like all spheres, was actually a sign that the administrative-command system and the extensive way of development had become unusable on the spiritual front. Nevertheless, in recent years, the restoration of national-cultural heritage, protection and preservation of historical-cultural monuments, and the return of such monuments taken out of Uzbekistan have become one of the important issues with the efforts of Uzbek intellectuals.

this sense, the second of the 80s from half " Heritage " program in Uzbekistan done increase started _ This movement throughout the republic wide spread _ Including Uzbekistan _ history and culture monuments storage Tashkent province council in the presence of made up new organization - " Babur society ", in 1989 the first public expedition as organize Babur __ way " scientific and educational association, at the same time In Ferghana activity showed " Fergana culture recovery ", Tashkent in the city to the body came " Cultural to inheritance "Ikhlos " centers in our people, especially in the youth national pride, pride, high spiritual and moral qualities in formation played¹⁴ an important role.

In 1990 acceptance done Ex "The Church "of the First Alliance organizations about". To the law of the state this organizations to the activity non-interference about the rule included although organizations _ in practice from the oppressive party come out they didn't get it. in Uzbekistan public organizations system socio-political from the situation come came out without change went _ Of them very political color those given – town associations and the Komsomol organization from the " stagnation " years right from the start population and young people from attention outside castle started _ Komsomol and of the party leadership influence, patronage and reputation more and more weakened went _

these times, the " old " community organizations – friendship courts, people friends, veterans councils with one in line, again to build years appear has been environment protection to do public organizations, Soviet cultural fund like organizations activity if they show - but this of

¹²New history of Uzbekistan. K.2. Uzbekistan during Soviet colonialism // Editors: M. Joraev, R. Nurullin, - T.: Sharq, 2000. - p. 397

¹³ Kukulshkin Yu.S., Chistyakov O.I. Essay and story Sovetskoj Constitution. M. : Politizdat, 1987.- S.319-320.

¹⁴New history of Uzbekistan. K.2. Uzbekistan during the period of Soviet colonialism // Editors: M. Joraev, R. Nurullin, - T.: Sharq, 2000.- B. 651.

organizations population between social activity ineffective late _

There were also public organizations that embodied traditional national values and were close and understandable to the population. One of such organizations is the Women's Councils, which have been enriching their activities in terms of content and quality. In 1990-1991 public organizations by means of national relationships to improve whole system is created started _ In places public systems – work teams , training countries and population residence in places different the nation from the representatives consists of " Friendship "Councils " are formed started _ of 1991 in January only Syr Darya of the region in itself 32 large enterprise , institution and 4 studies in the country such public structures organize done If so , Jizzakh of the region a lot nationality in regions such as Mirzachol , Gallaorol , Pakhtakor A total of 675 such "Friendship Councils" were established in ¹⁵the district . Importantly, these new community-based systems have played a major role in improving inter-ethnic relations, solving existing problems in this area, and resolving conflicts.

Year by year, the democratization and national self-realization process in Uzbekistan created a foundation for the emergence of public organizations or non-governmental structures of a new form, which were called "mass informal" organizations at that time.

In the early years of independence, non-governmental and public organizations, like all spheres of society, began to feel the need for fundamental changes. Comprehensive reforms initiated in the country created conditions for the development and institutionalization of this institution in a completely new form.

With the independence, the process of liberalization began to accelerate in the activities of non-governmental non-commercial organizations along with all civil institutions. The organizational and legal foundations of their activity were developed in a manner specific and suitable for civil society based on the new democratic principles in the spirit of national independence .

From the first years of independence, the democratization of public life and the liberalization of the management system in the country, thereby establishing the true sovereignty of Uzbekistan, and achieving the spiritual and material well-being of the multi-ethnic nation, became one of the main tasks of the political leadership under the leadership of I. Karimov. Later, with the emergence of the gradual formation and institutionalization process of the civil society in the young independent Republic of Uzbekistan, freed from the totalitarian system, the original nature and social importance of non-governmental non-commercial organizations increased.

From the first days of independence, Uzbekistan recognized the idea of building a civil society based on democratic principles as its national strategic goal. On the basis of this priority, the role of non-governmental non-profit organizations in human life and their importance in the socio-economic development of the country were correctly assessed, and important tasks were determined to further improve the activity of this sector and increase their position in society.

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¹⁵New history of Uzbekistan. K.2. Uzbekistan during the period of Soviet colonialism // Editors: M. Joraev, R. Nurullin, - T.: Sharq, 2000.- B. 673.

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