



THE NEED TO USE THE EXPERIENCE OF FOREIGN COUNTRIES REGARDING THE IMPROVEMENT OF THE PEDAGOGICAL CONCEPTUAL MECHANISM OF VOLUNTEER ACTIVITIES

Khushnazarova Mamura Nodirovna

Kokand State Pedagogical Institute, Doctor of Philosophical Pedagogical Sciences (PhD)

Article History Received: 08 Aug 2023 Revised: 28 Sept 2023 Accepted: 29 Oct 2023 CCLicense CC-BY-NC-SA 4.0	Annotation. This article analyzes the need to use the experience of foreign countries regarding the improvement of the pedagogical conceptual mechanism of volunteer activities. Proposals and conclusions were also developed in foreign countries, analyzing the development trends, features of legal regulation of activities and aspects important to Uzbekistan. Keywords: volunteerism, laws on volunteerism, human rights, ecology protection, helping people, the essence of volunteerial activity.
---	---

INTRODUCTION

The East has long been recognized as the place where the cornerstone of human civilization was laid. Statehood and the culture of peoples in these countries go back to their ancient historical roots. The fact that people help each other in the development of social relations in the peoples of the East, the place for performing common tasks on the basis of volunteerism is considered one of the habits that are highly valued.

In the Asian countries, voluntarism developed with an extremely colorful and distinctive culture. Asian volunteerism laws are distinguished from other parts of the widespread world, such as Europe, because the high oriental culture on this continent and the pace of rapid development in the new century ensured a high level of volunteerism.

Volunteerism in Asia has a long and strong history - the opposite of indigenous practices, including community self-government, religious encouragement practices, and state support. Due to the high level of centralization and control over civil society and volunteerism initiatives in Asia, volunteerism laws are widely separated from other parts of the world, such as Europe.

Volunteering is becoming one of the areas of increasing importance in the world community according to its essence. The intense dissemination of information about the various global problems taking place in the world causes people to approach each other, volunteer to help, and react quickly. As a result of this, international voluntarism has become the rule of etiquette of people, and now it is a special process for these relations to have their legal nature in themselves and to improve.

The relevance of the issue under study is that the political and legal aspects of volunteer activities, in particular its progress on the Asian continent, have been poorly analyzed as a scientific research work.

One of the important features of the current social development is the self-government of people, the active participation of active persons in society in the management of society and the

achievement of the full observance of democratic principles in the relations of people with the state. These goals can be achieved more easily by monitoring, controlling public activities, providing voluntary human support, and promoting volunteerism widely. In this regard, it is required to develop volatility, to form in people the skills to satisfy their interests through it, to improve the legal mechanism related to activity.

RESEARCH OBJECTIVE

Research on the development process of volunteer activities on the example of Asian countries and Uzbekistan. It also consists in promoting proposals and considerations regarding the prospects for the development of the industry in Uzbekistan.

RESEARCH METHOD AND OBJECT

In this research work, systematic analysis, comparison methods were used.

The object of the study is issues related to the prospects for the development of volunteer activities in Asian countries and Uzbekistan.

DISCUSSION AND RESULTS

Volunteerism is considered a tradition that has developed as a spiritual value in the peoples of the East, and by now, due to the diversity of social relations, it is strengthened by certain legislation. While this is not regulated at the level of pan-European laws like Europe, many norms governing volunteerism can be extinguished in the legislation of nation-states.

In particular, in order to protect the rights of volunteers in China and to make people more involved in this activity, in 2005 he drafted the law "on voluntary activities". Through this law, some disagreements regarding the rights and obligations of volunteers in China are eliminated. Zhang Xiuechen, an employee of the Central Committee of the Communist Youth Union in China, claimed that 13.8 million people were registered as volunteers in China.

It is clear that the Chinese government is one of the most centralized and authoritarian in the region. In China, as in other communist and former communist regimes, "volunteerism" activities have long been encouraged (and sometimes committed) by both the Communist Party and the state itself. As a result, volunteerism had a certain negative connotation for a large mass of people and prevented the emergence of real voluntary (i.e. non-binding) activities for many years. Voluntary volunteerism in China emerged after the end of the Cultural Revolution in 1976. From that moment on, the level of volunteerism gradually increased, and the first normative document on volunteerism was published in 1999 on the topic of youth volunteerism.

In China, volunteers can carry out many types of activities dedicated to providing legal advice, developing legal documents, offering judicial and extrajudicial services in civil, administrative and state compensation cases, and other services.

If human beings want to, excuses are always found to be united. It will depend more on the national character and mentality of the Peoples. Among these, the direct support of the state or the expansion of the possibility of volunteering through the passage of laws leads to the fact that the consequence of kindness among people becomes rich in content. We can see this on the example of Japan.

In Japan, the Non-Profit Organizations Act was introduced into force on December 1, 1998. After the passage of this law, the ideas of many Japanese citizens to act in the fall of the public interest began to spread widely.

Until the entry into force of the "non-profit organization Act", the government served the people, while ordinary people had to engage in activities that only benefit their own interests. The idea of "activities of citizens aimed at the public good" (at least institutionally) was not recognized. According to the system of the Corporation of public services in accordance with the Japanese civil code, which entered into force at the end of the 19th century, organizations that were not engaged in

the spheres of activity established by the state or did not meet the standards approved by the government could not have the status of a legal entity, and their activities were This has caused many problems for non-legal entities, such as the lack of social trust, inability to manage their assets as an organization, and the inability of those engaged in actions abroad to officially participate in international conferences. Some were required to have the status of a non-profit corporation despite being involved in non-profit activities.

It was during this period - in the 1980s-that civil society groups began to seriously discuss the need for a system that would facilitate unification. The Great Hanshin earthquake in January 1995 gave the final impetus to the issue. Many people who had not previously participated in volunteerism joined the relief efforts, and the understanding of the importance of volunteerism grew rapidly among government officials and commoners.

After the disaster, a group of government bodies interested in the issue of volunteerism attempted to introduce a corporation system to support volunteer activities. The social demands went beyond this and required a legal system that would support civil society activities on a broader scale. A number of civil society organizations called for the introduction of a new system for non-profit organizations, resulting in the formation of a communications committee in April 1995.

It also provides for tax exemptions for volunteerism activities in Japanese law. In particular, in relation to an individual, a tax deduction or deduction is issued, corresponding to the amount donated with certain restrictions. In the case of a corporation, it is established that it will be added to expenses corresponding to the amount donated with certain restrictions. If an individual donates an inheritance, the charity is exempt from the tax. If a certified NGO uses the income from the beneficiary activities for non-profit activities (considered a donation), it is calculated as a loss corresponding to the amount donated with certain restrictions.

South Korea is today considered one of the fastest growing countries. The standard of living of the population and the pace of economic growth are high, which is due to several factors in this country, such as the compliance of legislation with generally accepted requirements in international law, the protection of human rights and freedoms, the lack of genius of property rights, the good formation of public control. The strength of civil control over state civil services and economic processes, as well as the active support of volunteer activities, also had a significant impact on these processes.

In South Korea, the Volunteer Service Activities Act 2005 was passed on 4 August 2005, establishing that the primary purpose of the act in question was to “define key issues related to volunteer service activities to encourage voluntary service activities and thus contribute to building a happy society”.

Article 7 of this law defines the scope of volunteer service activities, according to which the following types of activities are regulated by this law: activities on social welfare and strengthening public health; activities aimed at the development of Societies; Environmental Protection and nature protection activities; activities to ensure the rights and interests of socially disadvantaged strata, education and protection of minors; activities; Activities for the protection of human rights and the implementation of strong peace; activities for the prevention and proper guidance of crimes; activities for the leadership of the traffic order and the main public order; activities for the management and assistance of natural disasters; activities for the development of Culture, Tourism, Art and sports; activities for the Prevention of corruption and protection of consumer rights; ; Activities for International Cooperation and volunteer service abroad; activities for administrative support in the public administration sector; activities for the implementation of projects of public interest or other activities necessary to improve the well - being of the population.

South Korea's Basic Law "on the promotion of voluntary services", enacted in 2006, can be seen to follow China's volunteerism policy model by defining a list of permitted volunteer activities. More precisely, this list is much broader than that reflected in Chinese law, including "the embodiment of human rights protection and democracy"; the development of culture, art, tourism, education and sports; and "international cooperation and volunteerism service in foreign countries".

The state of the Philippines is among the developing countries of Southeast Asia on the basis of new modern trends.

As with Chinese and South Korean approaches to volunteerism, The Philippines has taken measures to manage and direct volunteerism through Act 9418 of the enhanced volunteerism act of 2007. The Philippine National Volunteer Service Coordination Agency, originally established in 1964, establishes that the agency is required to initiate immediate volunteer coordination activities in the Philippines and establish a system that registers all local volunteers. The document seeks to provide "policy framework on volunteerism that emphasizes the basic principles necessary to engage and harmonize the broad and diverse efforts of the voluntary sector in integration and effective cooperation for local and national development".

The National Agency for the Coordination of volunteer service in the Philippines, just like the South Korean volunteer service promotion committee, has a commitment to work with public institutions – in this case, a multidisciplinary advisory body consisting of presidential representatives, corporate, academic and non-profit sectors, the national economy and Development Administration and the Departments of Foreign Affairs, Justice, internal affairs and Local Government, Social Security and development.

India, as one of the ancient States of Asia, is considered a state with a huge experience of statehood and community management. Over long periods, this state has developed in the Zamir of different views of different religious sects, different worldviews within the same state. It is one of the few states that developed at the same time influenced by Indian customs, Islamic views and Western worldview. Therefore, the relationship to society, man and nature in this state is also diverse.

Volunteer work in India has also been influenced by the above religious and secular views. The fact that the country has a large population and still a large number of disadvantaged people has created the need for the development of volatility in the country.

In India, volunteer activities are supported by the Fior di Loto India Foundation. The foundation is primarily concerned with the protection of women's rights. A girls ' school was established by the foundation, and this school was able to work and receive education in a voluntary manner. Any exceptional requirements are required by this fund from local authorities.

In addition there are many programs in India such as AIM, EduCARE, friends of IACC - "Integrated Animal Care Centre, Auroville", Heeals-"health education environment and Lifestyle Society", Indian Social Service Institute, Sadhana Forest, Sambhali Trust, SANKALP volunteer, Sara's compromise homes, Ladax students ' educational and cultural movement (SECMOL).

In Indonesia, the development and support of volatility measures is a very important factor. Because, the country is one of the 3rd largest countries in the world in terms of population, a large part of the country is made up of forests, with a large number of active volcanoes, and has experienced colonization in its recent past. At the same time, the country has a huge economic potential, regularly intriguing citizens of foreign countries.

Indonesia has a virtual volunteering program to support legal knowledge and is engaged in providing voluntary assistance to people who are exposed to physical violence, cyberbullying or traumatic events. Its purpose is to support victims based on legal knowledge, so victims will be

aware of what is protected by their rights and laws. It provides passion, commitment, openness, Hope, experience and understanding skills to people who need help according to this program.

Also in Indonesia, national and foreign volunteer activities are widely developed in the field of Environmental Protection, Protection of animal species, social assistance to citizens affected by natural phenomena.

One of the main features and adversely affecting the development of Oriental volatility is the fact that in these states there is a large influence of state structures formed in the former SSR, China and Japan in politics and Public Administration, the political system of socialization, which is largely formed and controlled by the state, has been decided.

Many Asian countries have been free from the political influence of major states in the last 20 years, and today, as a result of their integration with world States, new trends in development and a rapid development of new views on rights and obligations have been achieved.

The activity of volunteer, formed in Asian states, is also significant in that it is based on Oriental historical traditions and has developed with respect for the most important values of the Peoples. While there are states in which the culture of Western countries penetrated deeply during a certain period, a common worldview and mentality have been preserved.

It can be said that at the moment, the growing volunteer activity in Asia is moving beyond the sphere of influence of political structures based on a long-standing strict regime of government, positively affecting the processes of management, development of social infrastructures, protection of human rights, environmental preservation. In the legislation of eastern states, democratic principles and social norms aimed at supporting volunteerism are created to the extent that they fully meet the generally accepted requirements of democracy.

In the system of relations between the citizen and the state, the participation of subjects of voluntary activity, as well as non – profit organizations, as the main controlling, legal assistance entities between the state and the citizen in various social problems-discrimination of human rights, problems in the provision of social assistance, protection from accidents and many other processes is considered important. That is, although human rights are protected by law enforcement through state acts, this activity can logically be characterized in the sense of drying up state acts. In this regard, the protection of the rights and interests of citizens in legal relations with state organizations and responsible persons should be carried out by NGOs and volunteers. It is not the state, but many of the subjects (leaders) who conduct its activities that retain autocratic symptoms in management, and under the influence of this, the rights and interests of citizens can be violated.

The above analysis shows that the activity of volunteerism in Asian peoples has its own ancient history and modern trends. In Uzbekistan, this activity is also developing within the framework of high Islamic and national values. The habits of helping each other in humans, participating in the work of society in a voluntary way, are gaining traditionalism.

The development of this activity in our country combines Turkic and Islamic values and the traditions of the modern world.

CONCLUSION

1. The movements of voluntarism that are developing in Asian countries progress depending on the historical traditions, development procedures and social policies of the countries formed on this continent. Its main feature and difference from Western states is the fact that it embodies Oriental cultures and values.
2. Asia does not have a legislative system of voluntarism that applies on a continental scale or at the regional level. At the level of national laws, which are culturally close to each other and are based on different values, the activities of volunteer are legally regulated.

3. Volunteerism laws and policies deal with a variety of considerations in each context, including economic impact, overcoming legal barriers, increasing number of volunteer initiatives, and responding to specific internal conditions. These factors determine the scope and effect of volunteerism rules. While laws and policies are passed by governments, they are often initiated by international organizations and local NGOs.

4. Laws and policies can achieve different goals and have different effects and outcomes. Therefore, there is no single way to regulate volunteerism, and laws and policies can be passed in tandem or in line with each other.

There are many aspects of volunteer activities developed in Asian countries that are unique to Uzbekistan, which means that the country is in harmony with the legislation of Asian countries and the presence of similar values. Based on the experience of developed and developing countries of Asia, Uzbekistan has a wide range of activities for the Prevention of corruption, protection of human rights and freedoms, prevention and proper guidance of crimes, activities for the leadership of the road order and the main public order, activities for the management and assistance of natural disasters, promotion of propaganda for transparent elections, it will be advisable to include powers and privileges for volunteers in certain legislation.

References

1. Умаров, А. А. (2023). ПРИНЦИПЫ ОРГАНИЗАЦИИ ЗАРУБЕЖНОЙ СИСТЕМЫ ТЕСТИРОВАНИЯ ПО ИНОСТРАННЫМ ЯЗЫКАМ. Finland International Scientific Journal of Education, Social Science & Humanities, 11(6), 1158-1162.
2. Умаров, А. А. (2023, May). ОЦЕНКА УРОВНЯ ВЛАДЕНИЯ РУССКИМ ЯЗЫКОМ В УЗБЕКСКИХ ШКОЛАХ. In INTERNATIONAL SCIENTIFIC RESEARCH CONFERENCE (Vol. 2, No. 14, pp. 130-134).
3. Умаров, А. А., & Вохобов, Т. Т. (2023). Инновационные подходы преподавания русского языка как иностранного в школах Узбекистана. PEDAGOGIK ISLOHOTLAR VA ULARNING YECHIMLARI, 2(2), 24-26.
4. Умаров, А. А. (2023). АНАЛИЗ ТЕСТИРОВАНИЯ ПО РУССКОМУ ЯЗЫКУ В СОВРЕМЕННОЙ УЗБЕКСКОЙ ШКОЛЕ: ПРОБЛЕМЫ И ПЕРСПЕКТИВЫ. Finland International Scientific Journal of Education, Social Science & Humanities, 11(5), 881-885.
5. УМАРОВ, А. (2022). ПРИНЦИПЫ ОРГАНИЗАЦИИ ЗАРУБЕЖНОЙ СИСТЕМЫ ТЕСТИРОВАНИЯ ПО ИНОСТРАННЫМ ЯЗЫКАМ И ЕЕ ИСПОЛЬЗОВАНИЕ В МЕТОДИКЕ РКИ. Евразийский журнал академических исследований, 2(12), 455-458.
6. Умаров, А. А. (2022). Интерактивные методы Тестирования По Русскому Языку Как Рки В Школах Узбекистана. Central Asian Journal of Literature, Philosophy and Culture, 3(4), 25-29.
7. Azamovna, A. G., & Nadjimitdinovich, Y. K. (2022). Description Of Historical And Geographical Places, Names Of Historical Persons In The Works Of Alisher Navoi.(On The Example Of" Majolis Un-Nafois"). Journal of Positive School Psychology, 110-117.
8. Alimova, G. (2022). The process of urbanization in the history of the countries of the world and the peculiarities of their development. ASIA PACIFIC JOURNAL OF MARKETING & MANAGEMENT REVIEW ISSN: 2319-2836 Impact Factor: 7.603, 11(12), 126-128.
9. Alimova, G. (2022). HUMAN AND HUMANITARIAN IDEAS IN THE PHILOSOPHY OF ALISHER NAVOI. ASIA PACIFIC JOURNAL OF MARKETING & MANAGEMENT REVIEW ISSN: 2319-2836 Impact Factor: 7.603, 11(11), 194-199.

10. Алимova, Г. А. (2022). АЛИШЕР НАВОИЙ АСАРЛАРИДА ТАРИХИЙ-ГЕОГРАФИК ЖОЙЛАР, ТАРИХИЙ ШАХСЛАР НОМЛАРИ БАЁНИ (“Мажолис ун-нафоис” асари мисолида). Исследование Ренессанса Центральной Азии, 3(2).