

# Psychological Approaches to The Concept of Social Responsibility in Eastern Thinkers and Local Studies

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**Abstract:** This article analyzes the psychological essence of the concept of social responsibility based on the legacy of Eastern thinkers and local (Uzbek) psychological and pedagogical research. It is scientifically substantiated that Eastern philosophical thought places a special emphasis on issues of human duty to society, moral responsibility, social behavior, and spiritual maturity. It also analyzes the approaches of contemporary Uzbek researchers to social responsibility from the perspective of psychological components (cognitive, motivational, emotional-volitional, and behavioral). The article serves as a theoretical and methodological basis for research at the PhD level.

**Keywords:** Social responsibility, Eastern thinkers, psychological approach, personal development, moral education, local history.

**Introduction:** In the context of the development of modern society, the development of a socially responsible individual is becoming an important socio-psychological issue. In the context of globalization, accelerated information flow, and the complexity of social relations, questions of an individual's duty to society, social activity, and moral responsibility are particularly relevant. In this regard, it is important to study the theoretical foundations of the concept of social responsibility, particularly in national and cultural contexts. The ideas of Eastern thinkers interpret social responsibility as an internal spiritual and moral support for the individual. These views are consistent with concepts of social responsibility developed in modern psychology.

In Eastern philosophy, the concept of social responsibility is interpreted as inextricably linked with the individual's duty to society, the people, and the state. Abu Nasr al-Farabi considers social responsibility an important component of the concept of the perfect man. According to him, a person achieves true maturity only when they are able to put the well-being of society above their own interests (Farabi, 1993, p. 112).

In the works of Abu Ali ibn Sina, social responsibility is

also interpreted in connection with moral consciousness and willpower. The thinker demonstrates the harmony of reason and morality as the primary factor governing human behavior. This corresponds to the cognitive and emotional-volitional components of responsibility in modern psychology (Ibn Sina, 1980, p. 87).

In the works of Alisher Navoi, social responsibility is illuminated through the ideas of humanity, justice, and service to the interests of the people. For Navoi, responsibility is not only an individual virtue but also a norm of social behavior (Navoi, 2001, p. 54).

In the history of Eastern philosophical thought, the concept of social responsibility has emerged as an important psychological and ethical category defining the relationship between the individual and society. Eastern thinkers interpreted humans not only as biological or individual beings, but also as subjects inextricably linked to the social environment and accountable to society for their actions. These approaches explain social responsibility through moral convictions, conscience, and a sense of duty, all of which are formed within the individual's inner consciousness. Thus, the legacy of Eastern thinkers

serves as an important theoretical source for understanding the psychological essence of social responsibility. This article analyzes the psychological mechanisms through which social responsibility is explained in the works of Eastern thinkers and identifies aspects of these views that are consistent with concepts in modern psychology. In Eastern philosophy, the relationship between the individual and society is based on the principle of interdependence. A person cannot fully develop outside of society, and society cannot be stable without the activities of responsible individuals. From this perspective, social responsibility is interpreted as an important psychological quality formed during the process of individual socialization.

Eastern thinkers point to the development of human consciousness, the internalization of moral values, and mechanisms of volitional control as the psychological foundations of social responsibility. These views allow us to understand social responsibility not as a set of external obligations, but as an internal need and spiritual position of the individual.

In Eastern philosophical and psychological thought, the relationship between the individual and society is considered an important condition for human development, social stability, and moral maturity. Eastern thinkers view the individual not as isolated from society, but as a subject who develops and evolves within a system of social relations. This approach is based on the principle of the sociality of individual psychology.

In Eastern thought, the relationship between the individual and society is explained through the concepts of interdependence, responsibility, and moral duty. Since humans live in society, their psychological development is shaped by the social environment, social norms, and values. These views are deeply rooted in the works of Al-Farabi, Ibn Sina, Al-Biruni, Yusuf Khos-Hajib, and Alisher Navoi.

Abu Nasr Al-Farabi, viewing the individual as an active member of society, emphasizes that human development is realized only within a social environment. According to him, an individual's psychological maturity is manifested through an understanding of society's interests and conscious service to them (Al-Farabi, 2004, pp. 98–105). In this approach, the relationship between the individual and society is explained by mechanisms of social responsibility, interaction, and cooperation.

In the views of Eastern thinkers, the psychological basis of the relationship between the individual and society is linked to moral consciousness. In Yusuf Khos Hajib's work "Kutadgu Bilig," the individual's place in society is

determined by their level of understanding of justice, duty, and

## METHODOLOGY

Avicenna views humans as social beings and interprets the individual's psychological development in a holistic relationship with society. He believes that human mental and moral development is shaped by communication, cooperation, and interaction with others (Avicenna, 1980, pp. 56–62). This perspective is similar to views on the communicative factors of personality development in social psychology.

Avicenna views the relationship between the individual and society as psychologically balanced. Society nurtures the individual, and the individual develops society. This interdependence creates the foundation for the development of social responsibility.

In the works of Alisher Navoi, the relationship between the individual and society is interpreted based on the ideas of humanism, justice, and social service. Navoi links the individual's responsibility to society with their spiritual maturity. In his view, the prosperity of society depends on the conscious and responsible behavior of each individual (Navoi, 2001, pp. 210–215).

This approach demonstrates that the psychological development of the individual is closely linked to altruism, empathy, and a sense of social duty. Navoi's views reveal the emotional and moral components of social responsibility.

The views on the relationship between the individual and society, present in Eastern thought today, serve as an important theoretical foundation in social psychology, personality psychology, and cross-cultural studies. These views provide a profound insight into the psychological mechanisms underlying the harmonious development of the individual in society, social responsibility, and moral consciousness.

Abu Nasr al-Farabi approaches the issue of social responsibility through the concept of a virtuous society. According to him, the happiness of the individual is directly linked to the well-being of society, and this connection is manifested through responsible social behavior. Al-Farabi emphasizes that mental maturity and moral perfection are the main psychological factors of social responsibility.

According to al-Farabi, social responsibility is formed in the individual's social consciousness. As a person becomes increasingly aware of the impact of their actions on society, their sense of responsibility grows. Psychologically, this process signifies the development of reflection, social thinking, and mechanisms of conscious control.

In Eastern philosophical and psychological thought, the

question of the relationship between the individual and society occupies a central place. In this regard, the scholarly legacy of Abu Nasr al-Farabi (870–950) is particularly significant. He interpreted social responsibility as inextricably linked to an individual's spiritual and psychological maturity, their moral maturity, and their active participation in society. According to al-Farabi, social responsibility manifests itself not only as an external social obligation but also as an individual's internal mental position, purposeful behavior, and conscious activity.

In Farabi's work, "The City of Virtuous Men," the concept of social responsibility occupies a central place. Comparing society to a living organism, the thinker emphasizes that society can develop sustainably only when each of its members consciously and responsibly fulfills their responsibilities. In this approach, social responsibility is defined by the degree to which an individual understands their duty to society, accepts social roles, and psychologically adapts to them (Farabi, 2004, pp. 112-115).

According to Farabi, a person living in a virtuous society does not separate their own interests from the common good. This requires the development of psychological mechanisms such as empathy, social consciousness, and moral reasoning. Thus, social responsibility manifests itself in Farabi's teachings as a unity of cognitive (understanding), emotional (empathy), and behavioral (implementation) components.

Farabi views human development as a gradual process. He argues that mental maturity and moral purity are the primary factors determining responsible human behavior in society. Through knowledge, a person learns to distinguish between good and evil, which creates the psychological foundation for making responsible decisions (Farabi, 1975, pp. 78-82).

This approach is close to concepts in modern psychology, which link responsibility to conscious human choice and internal control. In Farabi's theory, social responsibility is interpreted not as an external obligation, but as an internal need, a product of moral consciousness. This leads to the stable and enduring development of responsibility.

#### Compatibility of Farabi's Theory with Modern Psychology

Farabi's views on social responsibility are currently compatible with concepts such as personal socialization, civic responsibility, and social activism. In his theory, responsibility manifests itself as a complex psychological phenomenon linked to internal values, social motives, and spiritual needs.

#### CONCLUSION

In conclusion, according to the views of Eastern thinkers, the psychological essence of social responsibility is interpreted as inextricably linked to the individual's internal mental processes, moral values, and mechanisms of volitional control. These approaches allow us to evaluate social responsibility as an important indicator of personal development and create a solid theoretical and methodological foundation for doctoral research. In Eastern thought, the relationship between the individual and society is interpreted as a complex system, psychologically interconnected and formed on the basis of moral and social responsibility. Thinkers do not separate the development of the individual from society, but rather see it in harmony with the social environment, values, and moral norms. This approach is an important scientific source in the development of national psychological foundations for the development of social responsibility in students. In the teachings of Abu Nasr al-Farabi, social responsibility is interpreted as the main psychological factor ensuring harmony between the individual and society. The thinker substantiated social responsibility as a complex psychological phenomenon associated with the individual's conscious activity, moral maturity, and social activism. These views also have important scientific and theoretical significance for modern social and educational psychology.

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