

The Historical And Pedagogical Development Of The Idea Of Social Responsibility: Periodization And A Modern Interpretation

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Abstract: The article analyses, from a historical-pedagogical standpoint, the path of the idea of social responsibility from the primitive community to the present. It shows that the idea was expressed not by the term “social responsibility” but through related notions such as duty, conscience, benefit to others, trust (omonat) and justice. On the basis of three criteria — to whom responsibility is owed, its source and the means of upbringing — the analysis is divided into five stages: the primitive and ancient period; the 9th–15th centuries; Jadidism; the Soviet period; and the period of independence. At each stage the key thinkers, educators and normative documents are analysed (the Avesta, Farabi, Yusuf Khos Hojib, Yassaviy, Navoiy, Avloniy, Makarenko, Sukhomlinsky and the documents of the independence period). The historical experience yields conclusions on fostering responsibility through practical activity, the unity of knowledge and action, inner self-control, collective cooperation, and collecting and safeguarding heritage; these conclusions are related to the preparation of folk art students.

Keywords: social responsibility, historical-pedagogical development, periodization, Alisher Navoiy, Abdulla Avloniy, Jadidism, cultural heritage, higher education.

Introduction

Today’s students often perceive “social responsibility” as a new concept that has arrived from abroad. In fact, the problem of fostering responsibility has existed since people began to live in communities; what has changed is its name, its foundation and the ways of nurturing it. Without understanding this change, it is hard to say precisely what contemporary pedagogical approaches rely on and what they are inventing anew [1].

A historical view is particularly important for the field of folk art. A graduate of this programme becomes one link in the heritage created and preserved by earlier generations. In seeking an answer to the question of how to relate to that heritage, it is natural to learn how teachers and thinkers before them answered it [2]. The aim of the article is therefore to show, by comparing historical periods, how the idea of social responsibility developed from the historical-pedagogical point of view, and to draw conclusions from it for present-day education [3].

Research methods

The study used historical-pedagogical analysis, source study and comparative methods. The periodization is based not on rulers or political systems but on three pedagogical criteria: to whom responsibility was understood to be owed (the clan, God, the ruler, the nation, the community, civil society); what its source was (custom, religion, enlightenment, ideology, law and values); and by what means it was fostered (ritual and example, teacher–pupil relations, exhortation and written works, collective labour, the curriculum). These criteria make it possible to compare views from different centuries on a single scale.

Two precautions should be mentioned. First, ancient thinkers did not use the term “social responsibility”; their views are therefore examined as ideas that form the core of this concept, and the modern expression is not forced upon them. Second, the analysis is limited to the principal sources chosen by the author; the period of the khanates from the 16th to the mid-19th

century requires a separate study and is not covered in detail here.

Results and discussion

The primitive and ancient period: responsibility as a rule of the community. There are no written sources on the primitive community, so conclusions about this period are cautious and general. At this stage an individual's life was inseparable from the community; in hunting, labour and protection from danger the common result therefore stood above the interest of a single person. Rules were passed from generation to generation through custom and ritual, and young people learned them by following adults and taking part in joint work. Responsibility thus existed as an obligation to the community, but it rested on habit rather than on conscious choice. Pedagogically, the most important point is that responsibility was fostered not by exhortation but within practical work [4], [5].

With the emergence of written culture, responsibility acquired a moral and religious content. The Zoroastrian principle of "good thought, good word, good deed" requires consistency between thought, speech and action. Here responsibility is for the first time connected with a person's inner world as well: a person answers not only for what they have done but also for what they have thought and said [6].

The 9th–15th centuries: knowledge, free will and duty to society. In the period of the Eastern Renaissance, the question of responsibility deepened philosophically and pedagogically. It can be shown that the thinkers of this period understood responsibility not as a self-arising virtue but as a result of upbringing and learning. In "The Virtuous City", Farabi does not separate human perfection and happiness from cooperation in society. Beruniy stresses the need to combine knowledge with good manners and ethics. In "Tadbiri al-manozil", Ibn Sina shows that conduct is formed through consistent upbringing and everyday habits. In Maturidi's teaching, a person has the capacity to choose and is answerable for the consequences. In this way responsibility at this stage becomes linked with free will, knowledge and upbringing; that is, the obligation based on habit in the earlier period is supplemented by conscious choice [7].

In the Turkic literary and pedagogical tradition, the idea was enriched by another dimension. In "Qutadg'u bilig", Yusuf Khos Hojib presents the images of justice, the state, intellect and contentment, and names as a mark of the perfect person the ability to go beyond one's own interests and live with concern for the many. Mahmud Qoshg'ariy collected folk words, expressions and proverbs, arranged them and created the "Devon" [8]. In modern terms, this activity can be regarded as one of the first large-scale examples of a responsible attitude to documenting heritage. In Ahmad Yassaviy's hikmats it is emphasised that acquiring knowledge alone is not enough, that one must act on it, and that one must control one's own self; the ideas of the unity of knowledge and action and of inner control are clearly visible here. Marg'inoniy's "Al-Hidayah" likewise records the criterion of justice and the principle of not acting against the community [9].

In the Timurid period, responsibility was discussed at the level of the state and society. In the "Temur tuzuklari" justice, counsel, order and attitude to the people are presented as the main criteria of government. This stage reveals the aspect of responsibility before the state, that is, the ruler's accountability to the land and its people [10].

The work of Alisher Navoiy is the culmination and the greatest synthesis of this stage. In Navoiy, responsibility is measured first of all by the benefit one brings: in the section "On people who bring benefit like a cloud" in "Hayrat ul-abror", a person's worth is determined by the good done to others. The same work criticises turning knowledge into a means of rank and prestige and demands that one act on one's knowledge. In "Mahbub ul-qulub" the general idea takes concrete form through professions. The mudarris (teacher) is required to show sincerity towards knowledge rather than careerism; the physician, compassion in addition to skill; the scribe, fidelity to the trust (omonat) of the word; and the farmer, awareness that his labour feeds the whole community. What is new here is that responsibility is no longer a general moral virtue but a specific requirement of each profession. This aspect links Navoiy directly with the questions of present-day professional preparation: when a student understands the effect of their profession on society, responsibility becomes a professional quality [11].

Jadidism: responsibility through enlightenment and conscience. At the end of the 19th and the beginning of the 20th century, the national awakening movement linked education with the fate of the nation. In this period responsibility was interpreted as a duty not only for one's own conduct but also for the future of the people. Abdulla Avloniy's "Turkiy guliston yoxud axloq" expresses this view in systematic pedagogical form. Avloniy defines ethics as the science that calls people to good and turns them away from evil, and at the same time shows that this science is meant not merely to be known but to be applied in practice [12].

In Avloniy, the inner basis of responsibility is conscience: he compares conscience to a clear mirror that shows a person's actions. The pedagogical conclusion is that responsibility is strengthened not by external control or fear of punishment but by knowing one's own faults and striving to correct them. The notions of reflection and self-assessment in modern pedagogy are close in meaning to this idea. The outward side of responsibility is revealed through attitude to the homeland: Avloniy explains patriotism not as mere feeling but as involvement in the fate of the land and the people. Avloniy's social pedagogy is also being studied in foreign research, which shows that his views remain relevant today [13].

Comparing Avloniy with the previous stage shows how the idea of responsibility changed. If in Farabi and Yusuf Khos Hojib it was measured by cooperation in society and the common good, and in Navoiy by benefit and professional honesty, in Avloniy it becomes the task of bringing up the young generation: responsibility now appears as a pedagogical category that has to be fostered and whose content, method and aim are defined.

The Soviet period: responsibility through the collective and labour. In Soviet pedagogy, responsibility was developed mainly in connection with collectivism, labour education, discipline and public assignments. In A.S. Makarenko's experience, the collective is the main environment of upbringing; he described how to organise the collective on the production principle, how to cultivate in older pupils care for younger ones by uniting different ages, and how to form the personal responsibility of each person given an assignment. V.A. Sukhomlinsky elucidated the role of productive labour in forming moral maturity, the questions of upbringing in the collective, and the formation of the notions of duty and responsibility through collective labour [14].

The pedagogical value of this period is clear: responsibility was fostered through real assignments, collective work and accountability for the result. There was, however, a limitation: the source of responsibility was mainly ideology and the demands of the collective, while the aspects connected with an individual's free choice, cultural heritage and national values remained secondary. Soviet experience can therefore be used as a method, but its ideological foundation cannot be transferred to the present [15].

The period of independence: responsibility as a value and a legal duty

During the years of independence, responsibility acquired a new content in connection with national values, spiritual and moral education and civic activity. The National Programme for Personnel Training of 1997 set the task of bringing up citizens who feel responsible to society and the state. The attitude to cultural heritage was consolidated legally: the Law of 2001 defined mechanisms for keeping a list of cultural heritage objects, including intangible heritage, for safeguarding them and passing them on to future generations. The 2019 Concept of Continuous Spiritual Education linked the upbringing of young people as active citizens with the continuity of education and upbringing. In 2023, Article 61 of the new edition of the Constitution established that a citizen is obliged to take care of the historical, spiritual, cultural, scientific and natural heritage of the people. In this way, responsibility for heritage turned from a moral recommendation into a legal duty.

For the field of folk art today this is supplemented by specific practical requirements. Decree No. PF-21 of 16 February 2026 names the protection, scholarly study and popularisation of cultural heritage as a priority direction, and Resolution No. PQ-405 of 25 December 2023 sets out specific measures for studying, documenting and promoting examples of intangible heritage. At this stage, therefore, responsibility has at one and the same time the meaning of a value, a professional quality and a legal duty [16].

Comparison of the periods

A generalised description of the periods is given in Table 1. The table shows that the “addressee” of responsibility has gradually expanded: from the clan to God and the ruler, then to the nation and the community, and finally to civil society and cultural heritage. The source has also changed: from custom to religion, enlightenment, ideology, and finally law and values.

Figure 1. Historical stages of the development of the idea of social responsibility



From historical experience to a modern interpretation

Although the stages differ, they contain recurring regularities. The first is that responsibility is fostered within practical activity: joint labour in the primitive community, habit-forming upbringing in Ibn Sina and the collective assignment in Makarenko lead to one idea. The second is that knowledge and action are inseparable: in Yassaviy, Navoiy and Avloniy the value of knowledge is seen in acting on it. The third is inner control: self-restraint in Yassaviy and the mirror of conscience in Avloniy mean that a person must see their own work for themselves. The fourth is community and benefit: Yusuf Khos Hojib, Navoiy and Sukhomlinsky link responsibility with being useful to others. The fifth is collecting and safeguarding heritage: Qoshg‘ariy’s experience shows that, alongside knowing heritage, documenting it is also a responsibility[17].

These regularities correspond in substance to the components distinguished in developing social responsibility among present-day students: practical activity and the unity of knowledge and action are connected with the creative-project component, inner control with the reflective-monitoring component, community and benefit with the social-communicative component, and collecting and preserving heritage with the ethno-cultural cognitive component; the roots of the value-motivational component are visible in the ideas of benefit and conscience [18]. This correspondence is not a direct copy of historical experience but a logical link built on it. In the modern interpretation, project activity is used as the means of fostering responsibility: under new educational conditions it unites the joint work of the primitive community, Makarenko’s assignment and Avloniy’s assessment of one’s own work by conscience. What matters here is that responsibility is the result to be achieved, while heritage and the project are the means leading to it. The results of practical testing in this direction are described in a separate article [19].

Conclusion

The idea of social responsibility has existed since ancient times, but its “addressee”, source and means of fostering have changed over the historical stages: from a rule of the community to a moral and religious duty, then to a professional and national task, to the demand of the collective and ideology, and finally to a value and a legal duty. On this path, the ideas of cooperation and the common good in Farabi and Yusuf Khos Hojib, the unity of knowledge and action in

Yassaviy, benefit and professional honesty in Navoiy, conscience, enlightenment and attachment to the homeland in Avloniy, and upbringing through the collective and labour in Makarenko and Sukhomlinsky have been of particular importance.

The historical analysis showed that practical activity, the unity of knowledge and action, inner control, cooperation and the safeguarding of heritage are factors of lasting importance in fostering responsibility. In preparing folk art students today they can be realised through project activity. It would be advisable for further research on the periodization to cover the period from the 16th to the mid-19th century as well.

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