

The formation of social responsibility among student youth through fiction as a factor of social progress in the context of the Uzbekistan–2030 Strategy

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Abstract: From a socio-philosophical perspective, this article examines the role of fiction in improving the social responsibility of student youth in New Uzbekistan. It substantiates the position that social responsibility is not limited to external compliance with social norms, but is also an internal value-based personal quality associated with awareness of the consequences of one's actions, readiness to consider the interests of others, and willingness to participate in solving socially significant problems. Particular attention is paid to fiction as a form of spiritual and cultural understanding of social reality. The article reveals the mechanisms through which fiction influences value consciousness, moral choice, empathy, critical thinking, and students' civic activity. It also considers the possibilities of using literary heritage in the context of implementing the Uzbekistan–2030 Strategy and forming the younger generation of New Uzbekistan.

Keywords: fiction, social responsibility, student youth, New Uzbekistan, Uzbekistan–2030 Strategy, values, socialization, moral choice, empathy, civic activity, socio-philosophical analysis.

Формирование Социальной Ответственности Студенческой Молодёжи Средствами Художественной Литературы Как Фактор Социального Прогресса В Контексте Стратегии «Узбекистан – 2030»

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Аннотация: В статье с позиций социально-философского анализа рассматривается роль художественной литературы в совершенствовании социальной ответственности студенческой молодёжи Нового Узбекистана. Обосновывается положение о том, что социальная ответственность представляет собой не только внешнее соблюдение социальных норм, но и внутреннее ценностное качество личности, связанное с осознанием последствий собственных поступков, готовностью учитывать интересы других людей и участвовать в решении общественно значимых проблем. Особое внимание уделяется художественной литературе как форме духовно-культурного освоения социальной действительности. Раскрываются механизмы её влияния на ценностное сознание, нравственный выбор, эмпатию, критическое мышление и гражданскую активность студентов. Рассматриваются возможности использования литературного наследия в условиях реализации Стратегии «Узбекистан – 2030» и формирования молодёжи Нового Узбекистана.

Ключевые слова: художественная литература, социальная ответственность, студенческая молодёжь, Новый Узбекистан, Стратегия «Узбекистан – 2030», ценности, социализация, нравственный выбор, эмпатия, гражданская активность, социально-философский анализ.

Modern society places demands on the younger generation that go far beyond the traditional understanding of professional training. A university graduate should possess not only specialized knowledge

but also the ability to understand the social significance of their activities, make independent decisions, and take responsibility for their consequences. In the context of digitalization, accelerating social change, and the expansion of the information environment, social responsibility becomes especially important as a personal quality that contributes to the stability of social relations.

Student youth occupy a special place in this process. The university period is a time of intensive formation of worldview, value orientations, professional identity, and civic position. During this period, a young person gradually moves from predominantly educational activity to independent participation in professional, cultural, and public life. Therefore, student socialization is directly connected with the values a student accepts as internal guidelines and with the way personal interests are correlated with the interests of society.

For New Uzbekistan, this issue is of particular importance. The consistent implementation of state youth policy is aimed at developing an educated, proactive, intellectually developed, and socially active younger generation. The Law of September 14, 2016, "On State Youth Policy," created an important legal basis for this work. Within this system, student youth should be regarded not only as an object of social policy but also as an active subject of social development [1].

The Uzbekistan–2030 Strategy links the country's further development with creating conditions for realizing the potential of every individual, improving the quality of education, developing science, and training highly qualified specialists [2]. However, the realization of human potential cannot be reduced to the accumulation of knowledge and professional competencies alone. Society needs a person who is able to use their abilities in a socially responsible manner. This raises the research problem: how can fiction contribute to transforming social norms and values into an internal position of the student?

Social responsibility should be understood as an integrated personal quality that includes awareness of social norms, the ability to anticipate the consequences of one's actions, readiness to take responsibility for decisions made, and consideration of the interests of others. It involves the integration of freedom and duty, individual choice and social consequences. Therefore, responsibility cannot be reduced to external control: its stability depends on the extent to which values become internal convictions of the individual.

Fiction is of particular interest in this context because it enables people to comprehend social reality through artistic images. A literary work not only conveys information about people and society but also creates a space for emotional experience, comparison of perspectives, and moral reflection. Through the destinies of characters, readers encounter problems of choice, duty, justice, dignity, mutual assistance, and responsibility.

Within the framework of this study, several interrelated areas of the influence of fiction on students' social responsibility can be identified:

- formation of a value-based attitude toward people, society, and cultural heritage;
 - development of the ability to understand the motives and experiences of another person;
 - understanding the moral consequences of individual choice and behavior;
 - development of critical and independent thinking through comparison of different positions;
 - formation of a culture of dialogue, civic position, and readiness for socially significant activity;
 - strengthening the connection between personal development, professional ethics, and social responsibility.
- Thus, literature can be regarded not as an auxiliary element of upbringing but as one of the mechanisms for forming the value consciousness of a young person.

The "Youth of New Uzbekistan – 2030" Strategy is also aimed at expanding opportunities for young people and developing quality education, professional training, and cultural and intellectual potential [3]. In this context, the task of developing responsibility acquires a systemic character. Young people should be prepared not only to compete in the labor market but also to participate responsibly in the life of society.

In the contemporary understanding, social progress includes not only growth in material well-being but also qualitative changes in culture, education, social cohesion, and opportunities for self-realization. Therefore, one indicator of social development is an individual's ability to understand their interconnectedness with other people. Socially responsible youth are able to strengthen trust, cooperation, and solidarity and thus contribute to the formation of a sustainable social environment.

The student period is traditionally regarded as an important stage of personality socialization. As A. N. Rudenko notes, during this period a person gains opportunities for achievements in research, creative, public,

cultural, and other spheres of activity [4]. Therefore, the university is an important environment in which not only professional knowledge but also the value foundations of future behavior can be consolidated.

Fiction influences student socialization through several interconnected mechanisms:

First, through identification with a character. The reader mentally compares themselves with the protagonist, evaluates their actions, and imagines themselves in a similar situation. The question “What would I do?” transfers the literary plot into the sphere of personal experience and makes the problem of responsibility a matter of inner choice.

Second, through the development of empathy. A literary text makes it possible to see the world from another person’s perspective and understand their feelings and motives. This ability is directly relevant to social responsibility because responsible behavior presupposes consideration of the interests and dignity of others.

Third, through moral reflection. A literary conflict often does not offer an unambiguous solution. The reader must independently determine their attitude toward the characters’ actions, compare motives and consequences, and formulate their own position. In this way, literature promotes a transition from mechanical assimilation of a norm to its conscious understanding.

Fourth, through cultural and value-based influence. Familiarity with national and world literature broadens students’ understanding of forms of human experience, historical memory, and cultural diversity. This contributes to respect for national and universal human values, tolerance, and the ability to engage in intercultural dialogue.

In the context of the Uzbekistan–2030 Strategy, these mechanisms acquire particular significance. Educational and upbringing reforms presuppose the development of a person capable of acting effectively in a rapidly changing social and technological environment. The individual is at the center of this task; therefore, intellectual development should be combined with moral maturity and social responsibility. Support for science, the expansion of opportunities for young people, and integration into the global educational space create conditions that should be complemented by the development of reading culture and value reflection [5].

Despite the considerable potential of fiction, its influence is not automatic. There are problems that can reduce the effectiveness of literary influence, including declining interest in sustained reading, competition from digital content, the formal nature of some educational tasks, differences in students’ reading experience, and insufficient time for in-depth discussion of literary works.

- formalization of literary reading without sufficient space for independent reflection;
- unequal access of students to quality literary and educational resources;
- insufficient connection between the analysis of literary works and contemporary social problems;
- the need to develop mentoring and a culture of discussion within the university environment;
- the influence of fragmented digital consumption of information on sustained attention and depth of reading.

The issue of equal opportunities also deserves special attention. Students differ in reading experience, language preparation, and access to cultural resources. Therefore, the university’s task is not only to recommend a particular body of works but also to create conditions in which every student has the opportunity to enter the cultural and intellectual space. Digital libraries, e-books, audio formats, and reading clubs can expand access to literature while preserving the importance of deep and meaningful reading.

The value dimension of social responsibility should be emphasized. Knowing a norm does not yet mean being ready to act in accordance with it. A responsible person must understand the consequences of choices and accept responsibility even when external control is absent. Fiction creates situations in which values are manifested through action. Therefore, reading can facilitate a transition from declarative knowledge about good, justice, and duty to personal experience of these categories.

The connection between literature and social responsibility becomes especially clear when social conflicts are discussed. A literary work may portray a contradiction between personal gain and the public interest, indifference and compassion, freedom and duty. Analyzing such conflicts allows students to see that social life consists of interconnected decisions and that an individual action often has consequences for other people.

Student research activity is no less important. Work with a literary text can serve as the basis for small socio-philosophical studies: analyzing representations of responsibility, comparing literary models of civic behavior, and studying ideas of justice and duty in works from different periods. Participation in research

groups, conferences, and projects makes it possible to combine reading with independent problem formulation and reasoned conclusions.

An important aspect is the development of critical thinking. Modern students have access to a vast amount of information, yet information itself does not constitute knowledge. Literary analysis requires comparing positions, identifying motives, distinguishing the author's position from that of a character, and evaluating arguments and the consequences of decisions. Therefore, reading culture can support the development of the ability to critically interpret social information.

The university as a space of intellectual and social interaction is of particular importance. The educational process becomes more effective when the student is not a passive recipient of information but a participant in dialogue. Discussion of literary works, problem-based seminars, debates, reading clubs, and interdisciplinary projects create conditions for practical mastery of a culture of responsibility.

An essential condition for transforming the value potential of reading into a real social position is an appropriate social environment. Even a deep understanding of a literary work does not guarantee responsible behavior if a student lacks opportunities to implement their initiatives. Therefore, it is important for the university to connect literary and value-oriented work with volunteering, cultural projects, public initiatives, and professional practice.

From a socio-philosophical perspective, the multidimensional nature of responsibility must be taken into account. It includes the individual's relationship to themselves, to other people, to the professional community, to the state, to culture, and to the future of society. Fiction can connect these levels through the image of a person in a specific historical and social situation. This enables students to understand their own responsibility not as an abstract obligation but as part of their life position.

The prospects for improving social responsibility through fiction are connected with the consistent implementation of strategic tasks in education and youth policy. Priority areas include:

- development of university reading clubs, discussion platforms, and cultural and educational projects;
- inclusion of social responsibility issues in the analysis of literary works and interdisciplinary educational assignments;
- support for student research devoted to the social and value-related issues of literature;
- use of modern digital educational technologies to expand access to literature and organize discussions;
- strengthening the connection between literary and cultural initiatives and volunteer and socially useful activities;
- formation in students of an orientation toward responsibility, readiness for dialogue, and application of professional knowledge for the benefit of society. This combination of literary culture and social practice creates conditions for sustainable value development of the individual.

Examples from Uzbek Literature as Practical Material for the Formation of Social Responsibility

Turning to specific works of Uzbek literature makes it possible to show that social responsibility can be developed not only through direct educational influence but also through reflection on artistic images, conflicts, and moral decisions. National literature contains extensive material in which the relationship between the individual and society and the problems of duty, dignity, justice, family, and civic responsibilities are revealed in diverse forms. For student audiences, works that connect historical memory with contemporary questions of social choice are especially productive.

A representative example is Abdulla Qodiriy's novel "O'tkan Kunlar" ("Bygone Days"). The work centers on the lives of Otabek, Kumush, Zaynab, and other characters, through whom problems of love, fidelity, family relations, social expectations, and the contradictions of the period are revealed. Contemporary studies note that the novel reflects national values, moral norms, family relations, and social problems, including the position of women and the influence of traditional practices on individual destiny [7]. For the analysis of social responsibility, it is important to note that the characters' individual choices do not exist in isolation: they are connected with the system of social relations and have consequences for other people.

When discussing "O'tkan Kunlar" with students, it is possible to raise the question of the boundaries between personal and social responsibility. Otabek is perceived not only as the hero of a love story but also as a person who seeks to reconcile personal feelings with ideas of dignity, justice, and the future of society. The figures of Kumush and Zaynab make it possible to discuss how social norms, family expectations, and personal experiences intersect in human life. Thus, the work makes it possible to move from plot analysis to

a socio-philosophical question: to what extent is a person responsible for the consequences of decisions made under pressure from traditions and social expectations? Such questions are directly connected with the modern understanding of responsibility as conscious choice.

Another significant example is Abdulla Qodiriy's novel "Mehrobdan Chayon" ("Scorpion from the Altar"). Studies of the work draw attention to its portrayal of social structure, family relations, the social environment, and the problem of justice [8]. For the dissertation research, it is particularly valuable to consider the novel as material for analyzing the individual's relationship to an unjust social environment. The literary conflict shows that moral responsibility may require not only compliance with existing rules but also a critical assessment of social orders themselves. By discussing the characters' actions, students gain an opportunity to distinguish between law, custom, social expectation, and moral principle.

Such analysis helps form a more mature understanding of civic responsibility. A responsible person should not remain indifferent to social injustice, yet their activity should be based on a considered position, respect for the dignity of others, and a striving for a constructive solution to the problem. A literary text allows these principles to be discussed without reducing the lesson to an abstract moral declaration.

The image of Alisher Navoi in Oybek's novel "Navoi" holds a special place in the formation of humanistic and civic orientations. Sources characterize the novel as a work in which Navoi's image is revealed through humanism, love for the people, patriotism, and active engagement with public life [9]. For the topic of social responsibility, this is fundamentally important: responsibility is presented not only as fulfillment of personal duty but also as service to society, protection of human dignity, and the use of intellectual abilities for the benefit of others. This example is especially consistent with the contemporary understanding of human potential, in which an educated person is regarded as a subject of social development.

Work with students based on Oybek's novel may include discussion of the relationship between intellectual ability and responsibility. An important question arises: is being educated enough to make a person socially responsible? The artistic image of Navoi enables students to conclude that knowledge acquires social value when it is combined with a humanistic orientation, a sense of duty, and readiness to participate in addressing public issues. In this way, fiction helps fill the concept of "human capital" with moral and social content.

Another significant work is Utkir Hoshimov's novella "Dunyoning Ishlari" ("The Affairs of the World"). Research literature emphasizes the importance of the work for revealing the image of the mother, family values, humanity, conscience, love, and self-sacrifice [10; 11]. Through everyday, seemingly simple situations, the author shows that socially significant personal qualities are formed in the sphere of immediate relationships: in the family, in one's attitude toward loved ones, and in the ability to see another person's pain and show care. For a young person, this creates an opportunity to understand that responsibility begins not only with public projects but also with everyday attitudes toward people.

A distinctive feature of "Dunyoning Ishlari" is that social responsibility is revealed through emotionally close experience. The image of the mother becomes not merely a symbol of family love but also a means of raising broader questions: what does it mean to be grateful, to be responsible for a loved one, to preserve human dignity, and to remember one's moral duties? Such material is especially effective for developing empathy. Students do not merely become acquainted with the concept of humanity; they also have an opportunity to emotionally compare the literary situation with their own life experience.

Utkir Hoshimov's works in general make it possible to connect personal moral responsibility with social issues. His prose addresses questions of honesty, justice, family and social values, making it relevant to the moral self-determination of young people [10]. In the university context, these texts can serve as a basis for discussions of how personal behavior affects the atmosphere of the family, the academic group, the professional community, and society as a whole.

Another promising area is the study of works that address historical memory and civic choice. Through national literature, students can see that social responsibility includes an attitude toward the past and the future: respect for cultural heritage, preservation of memory, and critical reflection on historical experience. In this context, the literary text serves as a cultural mediator between generations.

The practical value of the examples presented lies in their ability to support a step-by-step model of work: from a literary image to a moral problem, from the moral problem to a socio-philosophical concept, and then to the student's contemporary situation.

For example, discussion of the family conflict in “O‘tkan Kunlar” can be connected with responsibility for the consequences of a personal decision; analysis of the image of Navoi with the social mission of an educated person; and discussion of “Dunyoning Ishlari” with responsibility in family and interpersonal relations. This approach helps students see the unity of personal, professional, and civic responsibility.

Therefore, Uzbek literature provides rich national material for addressing the task posed in this study. Its works make it possible simultaneously to strengthen cultural identity, develop the ability for moral reflection, and reveal the social dimension of human actions. This is especially important for New Uzbekistan, where youth development involves combining education, spiritual and moral values, civic activity, and responsibility for the future of society.

Fiction can be regarded as a significant resource for improving the social responsibility of student youth in New Uzbekistan. Its influence is associated with the development of empathy, moral reflection, critical thinking, value consciousness, and civic position. Unlike direct normative influence, literature enables a person to comprehend a social problem through a concrete fate, action, and inner conflict.

Effective use of this potential requires a comprehensive approach: improving educational content, developing reading culture, creating a discussion-oriented university environment, supporting student initiatives, and connecting literary analysis with real social practices. Within the implementation of the Uzbekistan–2030 Strategy, the formation of responsible youth should be regarded as an important component of developing the country’s human potential.

Further research should focus on an empirical study of the relationship between the nature of literary reading and the level of students’ social responsibility, identifying the most effective forms of literary and discussion-based work, and developing a socio-philosophical model for improving the social responsibility of student youth through fiction.

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