

Social-Philosophical Aspects of The Influence of Classical Fiction on The Development of Social Responsibility Among Students of New Uzbekistan

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Abstract: The article presents a social-philosophical analysis of the role of classical fiction in developing social responsibility among students of New Uzbekistan. The relevance of the study is determined by the need to identify effective means of developing a student personality capable of understanding the relationship between personal actions and their social consequences, making responsible decisions, and participating in solving social problems. Fiction is considered not only as a cultural and aesthetic phenomenon, but also as a socio-moral and axiological resource that contributes to the development of worldview, self-awareness, empathy, moral choice, and readiness for socially significant activity. The article reveals the interrelationship of social axiology, social epistemology, and social ethics in the process of reading classical works. Particular attention is paid to the motivational-value component of reading, which includes knowledge, interests, motives, and beliefs and directs students' cognitive and practical activity. The necessity of interaction among the state, higher educational institutions, information and resource centers, and youth organizations in using the educational potential of classical literature is substantiated. Propositions are formulated that can be used to optimize the process of developing students' social responsibility.

Keywords: Fiction, classical literature, social responsibility, students, New Uzbekistan, social philosophy, social axiology, social epistemology, social ethics, values, motivational-value component, social activity.

Introduction: The problem of developing young people's social responsibility is becoming particularly important amid the social and cultural transformations of New Uzbekistan. Modern higher education is oriented not only toward professional training, but also toward the development of an independent, morally mature, and socially active individual. In this regard, there is a need to view the educational environment as a space in which a person's attitude toward society, understanding of the public good, readiness to make decisions, and ability to assume responsibility for their consequences are formed.

One of the significant resources for such development is fiction. Its social significance is not limited to transmitting knowledge about the literary process or producing an aesthetic effect. In the process of reading, a student enters into a dialogue with the author, the

characters, and the value-semantic world of the work. The student encounters moral conflicts, social contradictions, and problems of choice, duty, justice, freedom, and responsibility. As a result, a literary text can create a space for reflecting on an individual's position in society.

For a social-philosophical study, it is particularly important to establish how a literary text influences a person's value orientations and social behavior. In this study, social responsibility is understood not as formal compliance with prescriptions, but as a person's conscious attitude toward their duties, toward other people, and toward social processes, expressed in the readiness to relate their own actions to their consequences and to participate in solving social problems.

The purpose of the study is to provide a social-

philosophical analysis of the role of fiction in developing social responsibility among students of New Uzbekistan. To achieve this purpose, it is necessary to reveal fiction as a factor of socio-moral education; clarify the categorical foundations of the study of social responsibility; identify the significance of the value-motivational component of reading; determine the mechanisms through which classical literature influences students' worldview and social activity; and formulate directions for optimizing this process.

1. Fiction as a Factor of Socio-Moral Education of Youth

Fiction has a distinctive way of influencing the individual: it does not simply communicate values, but allows readers to see them in a concrete life situation. A literary character acts, chooses, makes mistakes, bears the consequences of decisions, and enters into relationships with other people and society. By interpreting these situations, the reader has an opportunity to correlate them with their own understanding of justice, duty, dignity, mutual assistance, and responsibility.

The socio-moral impact of literature is connected with the mechanism of identification. Empathy with a character and mental participation in their fate allow a student temporarily to go beyond their immediate experience and consider a social situation from a different perspective. Such experience broadens understanding of the diversity of human destinies and contributes to the ability to take into account the interests and condition of another person. Studies of reading fiction also associate literary experience with the development of empathy and understanding of other people's mental states [8].

At the same time, a literary work should not be viewed as a direct instrument of moralizing. Its educational potential is realized primarily through problematization and ambiguity. A work may not provide a ready-made answer to the question of how one should act. On the contrary, it places the reader before the need for independent evaluation. This is the fundamental difference between active literary reading and the mechanical assimilation of moral declarations.

Social responsibility is formed when a value becomes an internally accepted orientation and gains the possibility of being manifested in action. Therefore, the relationship between reading and responsible behavior is not automatic but mediated. Its important links are understanding, emotional experience, value evaluation, reflection, the adoption of a personal position, and readiness for practical action.

2. Social-Philosophical Content of the Category of Social Responsibility

Social responsibility is a complex socio-philosophical concept that includes normative, value-based, motivational, and activity-related levels. For students, it is manifested in awareness of their duties toward other people and society, the ability to foresee the consequences of decisions, compliance with ethical norms, readiness to participate in socially significant activities, and a responsible attitude toward the environment.

From the perspective of social axiology, responsibility is connected with the system of values through which an individual evaluates their own actions and social phenomena. Fiction provides material for such value-based choice. Different positions and behavioral models collide within a literary work; therefore, the reader can not only assimilate a particular value but also compare it with alternative positions.

The social-epistemological aspect is manifested in the fact that literature expands a person's cognitive experience. The reader becomes acquainted with historical periods, social groups, cultural models, and different ways of understanding social relations. At the same time, literary cognition is not reduced to the accumulation of facts. It requires interpretation, comparison, identification of causes and consequences, understanding of context, and a critical attitude toward the author's position.

The socio-ethical aspect is directly related to the question of how a person should act toward others. A literary character becomes a kind of model for analyzing moral choice. The reader can assess the consequences of irresponsibility, indifference, and selfishness or, conversely, see the social significance of solidarity, assistance, honesty, and readiness to take responsibility for one's decisions.

Thus, in the context of this study, social responsibility can be presented as the unity of awareness, value-based attitude, and readiness for socially significant action. Fiction primarily influences the prerequisites for such unity —knowledge, beliefs, emotional-value orientations, reflection, and motivation.

3. Motivational-Value Component of Reading Classical Fiction

A special place in the study is occupied by the motivational-value component of the reading process. It includes a system of knowledge, interests, motives, and beliefs that organize and direct students' volitional efforts, cognitive activity, and practical activity. This component makes it possible to move from an external requirement to read toward an internal interest in meaningful and conscious reading.

The motive for turning to fiction may be educational,

cognitive, aesthetic, communicative, worldview-related, or personal-reflective. For developing social responsibility, motives associated with understanding the person, society, and one's own life position are especially significant. When reading becomes a means of self-understanding and seeking answers to socio-moral questions, its educational potential increases.

At the same time, the modern information environment competes with traditional reading. Rapid access to fragmented information does not always imply prolonged concentration, comparison of positions, and deep interpretation. A literary book, by contrast, requires time, attention, and intellectual effort. Therefore, supporting a culture of thoughtful reading becomes an important task of the educational environment.

The motivational-value component is closely connected with the formation of independent judgment. A reader may agree or disagree with the author, but an argued position requires reference to the text, analysis of the characters' actions, and establishment of internal connections within the work. Such practice develops the ability to substantiate one's own position —a quality necessary for responsible participation in public life.

4. Mechanisms of the Influence of Classical Literature on Social Responsibility

The first mechanism is identification. By comparing themselves with literary characters, students analyze the motives behind their actions and the consequences of their choices. This process makes it possible to view responsibility not as an abstract concept, but as a concrete characteristic of human behavior.

The second mechanism is reflection. A literary text creates a situation in which the reader can ask questions about their own beliefs, goals, and attitudes toward others. Reflective reading facilitates the transition from an immediate emotional reaction to a conscious evaluation.

The third mechanism is the comparison of social positions. In a literary work, one conflict may be presented from different points of view. Taking multiple positions into account develops intellectual flexibility and prevents a simplified perception of social problems.

The fourth mechanism is emotional-value experience. Social responsibility implies not only knowledge of a norm, but also the ability to perceive another person as a significant subject. Empathy with literary characters helps concretize abstract concepts of justice, duty, dignity, and solidarity.

The fifth mechanism is modeling possible social action.

The reader mentally evaluates alternative patterns of behavior of the characters and their consequences. Such intellectual rehearsal may create prerequisites for more conscious choices in real social situations.

5. Classical Literature and the Formation of a Responsible Attitude toward Society

Classical literature is particularly significant because it contains a rich accumulated experience of reflecting on the human being and society. Classical works make it possible to consider responsibility in a broad historical and cultural context. They reveal relationships between the individual and society, the problem of moral choice, clashes between personal interests and social norms, and issues of justice, duty, and human dignity.

For students, turning to classical works is especially productive when reading is organized as analytical activity. Discussing characters' actions, identifying the causes of conflicts, comparing the author's and the reader's evaluations, writing argumentative essays, and holding discussions make it possible to transform literary material into a means of socio-philosophical reflection.

At the same time, it is necessary to recognize that a literary text is not a neutral source of information. It presents an authorial model of reality and may contain historically conditioned views, stereotypes, or value orientations. Therefore, intellectually productive reading presupposes a critical attitude toward the text. This is especially important for developing social responsibility, since a responsible individual must be able not only to accept values, but also to evaluate them in an argued manner.

In the conditions of New Uzbekistan, the educational potential of literature can be related to the tasks of developing a harmoniously developed personality, preserving cultural memory, strengthening moral guidelines, and developing young people's social activity. Supporting reading and promoting the best examples of national and world literature acquire significance as part of the broader process of intellectual and spiritual-moral development.

6. The Role of the State, Universities, Information and Resource Centers, and Youth Organizations

Developing social responsibility through fiction cannot be reduced exclusively to individual reading practices. Sustainable results require social reading infrastructure. Within the framework of the concept under study, a leading role belongs to the state, higher educational institutions, information and resource centers, and youth organizations.

Higher educational institutions can integrate socio-

philosophical interpretation of literature into the content of humanities disciplines. This involves moving from checking the fact of reading to analyzing the socio-moral problems of a work. Information and resource centers can create thematic collections, discussion platforms, reading clubs, and digital resources aimed at maintaining sustained interest in classical literature.

Youth organizations can connect literary reading with practical forms of social activity: volunteering, environmental initiatives, community projects, charitable activities, and educational outreach. In this case, a consistent chain emerges: literary plot — value reflection — personal position — social action.

Coordination of educational and developmental mechanisms is particularly important. If the values discussed in classes do not receive an opportunity to be manifested in real activity, the impact of literature remains predominantly intellectual. Therefore, optimization implies combining reading, discussion, reflection, and practical participation.

7. Criteria for the Formation of Social Responsibility among Students

For a social-philosophical analysis, it is necessary to determine the indicators by which the degree of social responsibility can be assessed. Within this study, it is appropriate to identify four interrelated criteria.

The first is the cognitive criterion. It reflects students' knowledge of social norms, rights and duties, social problems, as well as understanding of causal relationships between personal actions and their social consequences.

The second is the value-motivational criterion. It is characterized by sustained interest in socially significant issues, acceptance of the values of responsibility, justice, mutual assistance, and respect for the dignity of another person, as well as the presence of internal motivation for responsible behavior.

The third is the reflective criterion. It is expressed in the ability to evaluate one's own actions, recognize mistakes, correlate personal attitudes with social consequences, and revise one's position when there are sound arguments for doing so.

The fourth is the activity-related criterion. It is manifested in the willingness and ability to participate in socially useful activities, volunteer and environmental initiatives, observe ethical norms in everyday life, and contribute to solving social problems.

These criteria make it possible to view social responsibility as a dynamic process rather than a

permanently formed quality. The influence of literature may manifest itself differently at each level; therefore, educational work should take their interrelationship into account.

8. Recommendations for Optimizing the Process of Developing Social Responsibility

Optimization of the process implies the systematic use of classical literature not only in literature classes, but also within an interdisciplinary humanities environment. It is important to select works and excerpts in which socio-moral problems are clearly represented and to accompany reading with questions aimed at identifying values and the consequences of actions.

Effective forms of work may include problem-based discussions, comparative analysis of characters, situational tasks, written reflection, debates, reading clubs, and social-action projects. For example, after analyzing a literary situation, students can be asked to determine what forms of social responsibility are manifested in the characters' behavior, what alternatives existed, and how a similar problem might arise in contemporary public life.

A promising direction is the creation of a "reading — reflection — action" system, in which a literary work becomes a starting point for a socially significant initiative. This approach makes it possible to combine social axiology, social epistemology, and social ethics within a single educational process.

An important condition is taking into account the reading interests of students themselves. Analysis of reading preferences makes it possible to identify the most demanded genres, themes, and ways of working with a text. This makes literary reading more motivating without reducing the requirements for depth of analysis.

Ultimately, the task is not to increase the number of works read, but to change the quality of the student's interaction with the literary text. Responsible reading presupposes the ability to ask questions, doubt, compare positions, substantiate an evaluation, and transfer meaningful values into one's own social practice.

CONCLUSION

The social-philosophical analysis shows that classical fiction has considerable potential for developing social responsibility among the students of New Uzbekistan. Its influence is realized through a set of interconnected mechanisms: identification with characters, emotional-value experience, reflection, comparison of different social positions, and modeling of possible behavior.

Unlike the direct transmission of normative attitudes,

fiction creates a space for independent reflection. The reader is confronted with moral and social problems and must independently determine their attitude toward them. It is precisely this active position that makes literary reading a significant resource for the development of responsible thinking.

Within the study, the motivational-value component of reading is particularly important, including knowledge, interests, motives, and beliefs. Its development contributes to a transition from an external requirement to read toward an internal need to reflect on socially significant issues and correlate them with one's own life position.

Developing social responsibility cannot be achieved solely through literary education. It requires systematic interaction among the state, universities, information and resource centers, and youth organizations. The effectiveness of such interaction increases when reading is combined with discussion, reflection, and practical social activity.

Thus, fiction can be viewed as a special socio-philosophical space in which an individual's value orientations are formed and refined, social and cognitive experience is expanded, the ability to make independent judgments develops, and prerequisites for responsible social action are created.

The practical orientation of this approach is connected with potential areas in which students' social responsibility can be manifested: participation in public life, volunteering, care for the environment, protection of human rights, and ethical choice in everyday life.

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