

Strengthening social responsibility among students in New Uzbekistan through reforms and achievements

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Abstract

Purpose: This study examines the impact of education reforms under the New Uzbekistan initiative on university students' social responsibility, particularly emphasizing civic engagement and participation in community-oriented action. The main objective was to evaluate how effectively these reforms translate into socially responsible behavior and how they contribute to shaping students' civic identity, moral awareness, and long-term commitment to national development.

Research Methodology: A qualitative interpretive phenomenological approach was employed to explore how students internalize social responsibility through moral education, career decision making, and cultural values. Data were gathered through in-depth interviews and focus group discussions with students, educators, and parents to capture their perspectives. This method makes it possible to analyze the influence of family upbringing, institutional mentorship, and cultural traditions while also highlighting the interaction between educational reforms, social expectations, and individual decision-making processes.

Results: The findings show that youth social responsibility in New Uzbekistan is rooted in knowledge, moral integrity, and ethical values, and is strengthened by family support, school learning, state initiatives, and cultural–religious heritage.

Conclusions: Social responsibility enhances personal development, leadership, and societal participation. It also encourages collaboration, innovation, and global competitiveness, while strengthening community welfare.

Limitations: The qualitative focus on sociocultural narratives may not represent the diversity of youth across all regions or socioeconomic groups, and interpretive reliance restricts generalizability of the findings.

Contribution: This study provides a culturally rooted framework for understanding how education, family, and institutional support collectively shape youth responsibility in the context of national reforms in Uzbekistan.

Keywords: *Civic Engagement, Education, New Uzbekistan, Reforms, Practical Outcomes*

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1. Introduction

The leading role of Jadid scholars in Uzbekistan in laying the foundations of the Third Renaissance is significant, and they play an important role in the spiritual and educational revival processes of New Uzbekistan (Rakhimjonovich & Umidaxon, 2024; Sobirovich, 2025). Through their reforms in science

and education, the Jadids laid the groundwork for building a new modern society in Uzbekistan. Their reforms in the education sector sparked a growing interest in science and knowledge within Uzbek society (O'g'li, 2025). By establishing new schools, they provided students with the opportunity to study Western sciences. This, in turn, contributed to the upbringing of enlightened citizens capable of independent thinking (Kudratullayevna, 2024). Globally, higher education institutions face challenges in cultivating active and socially responsible citizens (Aver, Fošner, & Alfirević, 2021). Across Europe and Asia, researchers have stressed the urgent need to integrate civic competence and social accountability into university curricula (Damiani & Fraillon, 2025).

For example, a recent study argues that teaching “History” through project-based learning significantly boosts students’ civic awareness, aligning with international trends in education for global citizenship (To’ynor, 2024). For instance, the works of the Jadid scholar Abdulla Avloni pay special attention to the education of youth. In his work *“Turkiy Guliston yoki Axloq” (Turkic Gulistan or Ethics)*, youth education and upbringing are treated as matters of great importance (Musurmon o'gli, 2021). This study emphasizes that young people must enrich their knowledge and experience to strengthen their role in society. This process has a profound impact on their personal and social development and prepares them to become active and responsible members of society. The book highlights the essential role of education in shaping the moral character of young people (Berei, 2020; G‘ayratovna, 2024).

Although national reform efforts in Uzbekistan aim to develop socially responsible students, most existing research focuses on curricular and philosophical dimensions rather than on empirical evaluations of student attitudes or behavior (To’ynor, 2024). However, studies assessing whether reform-driven educational approaches translate to measurable changes in students’ social initiatives, civic engagement, or ESG-aligned practices are notably absent. Moreover, most international studies on civic competence remain country-specific, leaving Uzbekistan’s unique context underexplored (Medne, Lastovska, Lāma, & Grava, 2024). To address the existing research gap, this study aims to evaluate the impact of education reforms under the “New Uzbekistan” initiative on university students’ social responsibility, with a specific focus on their civic engagement and participation in community-based actions, thereby assessing how well these reforms translate into actual socially responsible behavior among students (Omilovna, 2025).

Uzbekistan’s educational system transformation cannot be understood without considering its historical roots. The Jadid movement, which emerged in the late 19th and early 20th centuries, represented not only a cultural awakening but also a systematic attempt to modernize education in ways that would empower the youth (Kaldybekovich Bazarbayev, Tursun, & Sadykova, 2012). The Jadids emphasized literacy, exposure to global knowledge, and moral responsibility as integral to civic identity. These priorities remain deeply relevant today as Uzbekistan seeks to construct its Third Renaissance (Auanasova, Auanassova, Nurpeissoy, & Ibrayeva, 2025). Reformers such as Mahmudhoja Behbudi and Abdulla Avloni envisioned education as the foundation for both personal development and national revival, advocating a synthesis of scientific learning with ethical upbringing. Their ideas provide continuity with the present reform agenda, which similarly frames education as a strategic instrument for societal progress (Kanat Bazarbayev, Assel, & Muhabbat, 2013). In the current context of New Uzbekistan, the emphasis on student social responsibility aligns with international discourse surrounding education for sustainable development (ESD) and global citizenship education (GCED).

The United Nations Educational, Scientific and Cultural Organization (UNESCO) identifies these frameworks as essential for preparing students for 21st-century challenges. Social responsibility is no longer limited to volunteerism; it encompasses environmental awareness, digital citizenship, and economic accountability. Higher education institutions worldwide are being urged to foster competencies that encourage students to act ethically and responsibly in local and global contexts. Thus, situating Uzbekistan’s reforms within these broader frameworks underscores their significance, both nationally and internationally. Simultaneously, civic education and moral development in Uzbekistan reflect unique cultural dimensions rooted in Islamic ethics and Central Asian traditions. Unlike purely Western frameworks, where civic responsibility is often anchored in liberal democratic ideals, the Uzbek model emphasizes harmony between personal morality, communal solidarity, and respect for

national heritage. For example, principles drawn from Islamic teachings—such as justice (adl), compassion (rahm), and collective responsibility (mas’uliyat)—inform educational discourse.

These values resonate with Avloni’s vision in *Turkiy Guliston yoki Axloq*, which frames youth education as a moral duty. By integrating these traditions with modern pedagogical innovations, reforms in New Uzbekistan offer a hybrid model of social responsibility education that bridges heritage and modernity. Research in comparative contexts highlights the importance of such integration. In Europe, civic competence frameworks often emphasize participatory democracy, whereas in East Asia, social responsibility is linked to community harmony and collective achievement. Uzbekistan’s approach incorporates elements of both, while retaining distinct national priorities. For instance, recent government initiatives have encouraged youth to participate in environmental campaigns, digital innovation competitions, and entrepreneurship incubators. These programs simultaneously advance economic modernization and reinforce social values, thereby demonstrating the interdependence between civic responsibility and national development.

Another key dimension of youth social responsibility in Uzbekistan is the role of digital platforms in promoting social responsibility. Today’s students are not only consumers of information but also active participants in digital community. Their engagement in social media, academic forums, and online collaborations allows them to connect with peers globally and exchange ideas. However, this connectivity raises questions about how effectively educational reforms prepare students to navigate digital spaces responsibly. Challenges such as misinformation, online radicalization, and digital inequality necessitate incorporating digital literacy into civic education as a critical component of social responsibility. Thus, evaluating the reforms in New Uzbekistan requires attention to both traditional civic engagement and digital citizenship.

Empirical research is essential to determine whether these reforms produce tangible outcomes. While philosophical and historical analyses highlight the ideals of Jadid scholars and policymakers, studies measuring student attitudes, behaviors, and competencies are still needed. For example, are students more likely to volunteer, participate in local governance initiatives, or engage in ESG (environmental, social, and governance) practices after being exposed to reformed curricula? Do family upbringing and institutional mentorship jointly reinforce or contradict the reform goals? These questions highlight the necessity of adopting a multi-method approach that combines qualitative insights with quantitative measures to enable a comprehensive assessment of reform outcomes.

The importance of this inquiry is magnified by broader societal changes in Uzbekistan. As the country positions itself as a hub of regional connectivity and global cooperation, the role of socially responsible youth becomes increasingly strategic. Students are expected to excel academically and embody the values of integrity, collaboration, and innovation. Their ability to bridge traditional values and modern competencies will determine Uzbekistan’s competitiveness in the global economy. This makes the study of youth social responsibility under educational reforms not only an academic exercise but also a national priority. Additionally, analyzing student social responsibility provides insights into the sustainability of the reforms themselves. Educational change is often evaluated in terms of institutional outputs, such as new curricula or teaching methods; however, the true measure lies in how students internalize and apply these changes. If reforms fail to foster social responsibility, their long-term effects may be limited. Conversely, if students embrace civic engagement and moral responsibility as integral to their identities, the reforms will succeed in creating a transformative legacy. This underscores the dual importance of theoretical frameworks and empirical evaluations in studying educational reforms.

Finally, this study contributes to filling the gap in the international literature. Much scholarship on civic competence and social responsibility has been dominated by Western or East Asian contexts. Uzbekistan’s experience, with its distinct historical legacies, cultural traditions, and reform trajectories, remains underrepresented. By situating the study within the discourse of New Uzbekistan, this study highlights the potential of post-Soviet societies to contribute unique perspectives to global debates on civic education. It also opens pathways for comparative analysis, enabling scholars to examine how

national histories and cultural values shape educational outcomes differently across regions. In summary, this study emerges at the intersection of history, culture and reform. It builds upon the intellectual heritage of Jadid scholars, aligns with global discourses on social responsibility, and responds to urgent national priorities in Uzbekistan. By evaluating the impact of educational reforms on students' social responsibility, this study seeks to provide both theoretical insights and practical recommendations for policymakers, educators, and community leaders. Ultimately, its goal is to ensure that education imparts knowledge and nurtures citizens who are morally grounded, socially engaged, and globally competent.

2. Literature review

2.1 Literature Review

Education not only imparts knowledge to youth but also broadens their worldview and shapes their attitudes toward various social issues (Salsabila & Ahkam, 2024). For instance, it emphasizes that qualities such as justice and honesty should be instilled in young people so they can positively influence those around them. Furthermore, the text underscores the importance of upbringing in enabling youth to make sound decisions in various situations. The type of moral guidance young people receive is a key factor in determining their future role in society (Zarrett, Liu, Vandell, & Simpkins, 2021; Zhu, 2023). They must deeply internalize both their personal and social responsibilities and be capable of applying them in practice (Akhmedjanova & Kerimova, 2024). The text also stresses the importance of developing young people's scientific and artistic abilities, highlighting how these contribute to meaningful participation in society. Youth should be encouraged to apply their knowledge and skills in the service of the public good, thereby fully understanding and embracing their social responsibilities. In essence, Turkiy Guliston yoki Axloq views education, upbringing, and a sense of social responsibility among youth as essential conditions for societal stability and progress. This, in turn, helps to strengthen the position and role of young people in society (Corney, Marion, Baird, Welsh, & Gorman, 2024).

From the perspective of personal development and active societal participation, it is extremely important to examine the philosophical and sociological foundations of instilling a sense of responsibility in youth (Walker, 2024; Wray-Lake & Syvertsen, 2011). This process enhances individuals' self-awareness and their ability to realize their potential, while also accelerating the development of society. In our analysis, we seek to explore these issues by drawing on the educational and moral principles of the Jadid scholars and the ongoing reforms in New Uzbekistan (Manzano-Sánchez & Gómez-López, 2023). In Uzbekistan's ongoing renewal process, the relationship between society and individuals is being re-evaluated in a new context. Jadid scholars such as Usmon Nosir and Abdulla Avloni focused on reforming the education system, emphasizing nurturing students as active members of society. According to them, every individual bears responsibility for the development of society, which requires them to be knowledgeable and ethical. During the Jadid movement, the ideas of self-awareness and personal development were strongly emphasized, and these principles remain relevant today. The education system is responsible for providing students with opportunities to develop their skills and talents. This process enables students to gain a deeper understanding of themselves and the culture around them, thereby improving their capacity to make responsible decisions. In New Uzbekistan, the importance of ethical and moral education is growing steadily (Alfirević, Arslanagić-Kalajdžić, & Lep, 2023).

2.2 Hypothesis

H₁: Higher levels of moral and ethical education, as reflected in upbringing, career decision-making, and university community engagement, will be positively correlated with stronger social responsibility values and prosocial behaviors among Uzbek university students. This hypothesis builds on the understanding that moral and ethical education is not confined to formal instruction but extends into everyday practices within the family, academic, and social settings. In the context of New Uzbekistan, moral values are often instilled early in the family through traditions, cultural expectations and religious teachings. These formative influences provide a foundation that guides students when they face critical decisions in their academic and professional lives.

For instance, students taught to prioritize fairness, honesty, and respect are more likely to demonstrate

responsibility when engaging in community-based initiatives or collaborative projects. Moreover, universities play a central role in reinforcing these values. Through extracurricular activities, civic engagement programs, and faculty mentorship, students are provided with structured opportunities to practice prosocial behavior. By encouraging participation in volunteer projects, debate clubs, or social innovation competitions, universities create platforms where the theoretical values of responsibility can be transformed into concrete actions. These experiences also enhance leadership skills, empathy, and collective problem-solving abilities, which are vital for national development.

Career decision-making reflects the internalization of moral and ethical education. When students select career paths that align with personal ambition and social contribution, it indicates the effectiveness of moral grounding. Professions in education, healthcare, and public administration, for example, often attract individuals who value societal service. Thus, ethical education indirectly shapes broader patterns of civic and social engagement. In summary, the hypothesis assumes that the interplay of family upbringing, university mentorship, and career-related decision-making will significantly strengthen students' inclination toward socially responsible behavior. This aligns with global perspectives that moral and ethical education is a cornerstone for producing citizens capable of balancing personal growth with societal obligations.

3. Research methodology

This study adopts a qualitative research approach rooted in interpretive phenomenology to explore how students in Uzbekistan internalize and practice social responsibility, particularly concerning educational values, career selection, and moral upbringing. Data will be collected through in-depth interviews and focus group discussions with university students, educators and parents. This research is grounded in the belief that knowledge acquisition, intellectual development, and moral instruction are interrelated and central to shaping students' sense of duty to society. As highlighted in Uzbek cultural and religious traditions, including the sayings of Prophet Muhammad (peace be upon him), the pursuit of knowledge must be accompanied by ethical integrity and social awareness. The study also acknowledges the influence of cultural norms, such as familial expectations and traditional career inheritance (e.g., continuing the father's profession), on students' sense of individual and collective responsibility.

In examining these dynamics, the university setting serves as the primary field of observation, offering insights into how educational institutions foster social engagement through formal instruction and interpersonal interactions. This research explores how peer influence, faculty mentorship, and parental involvement contribute to students' understanding of civic duty and accountability. The analysis also investigates how career choices are made considering both personal ambition and societal impact. To ensure a comprehensive view, this study includes narrative reflections from students about their developmental journeys, how they interpret their roles in society, and what factors shape their decision-making. The overarching goal is to identify the educational and familial mechanisms that most effectively promote social responsibility among youth in the context of Uzbekistan. Beyond its descriptive scope, the methodology was designed to illuminate students lived experiences by giving voice to their narratives.

Phenomenology, as adopted here, emphasizes capturing the subjective meaning and essence of experiences rather than quantifying responses. The interpretive lens allows the researcher to uncover how cultural, institutional, and familial factors intersect to shape the social responsibilities of youth. This approach is particularly relevant to Uzbekistan, where traditional values coexist with modern reforms, making individual experiences diverse and contextually rich. The data collection process was conducted in multiple stages as follows. First, preliminary interviews with educators and parents will be conducted to contextualize institutional and familial expectations regarding students' responsibilities. These conversations helped refine the guiding questions for student interviews and focus groups. Second, in-depth interviews with students will explore personal narratives regarding education, moral upbringing, and career-related decisions.

Semi-structured formats will be used to allow flexibility in probing themes such as peer influence, aspirations and civic participation. Third, focus group discussions provide a collaborative platform for

students to share perspectives, challenge assumptions, and collectively reflect on social issues. This group setting was intended to capture the dynamics of peer-to-peer influence and shared cultural understanding. Thematic coding was employed for data analysis. The narratives will be transcribed and systematically reviewed to identify recurring patterns related to moral education, civic duty, and social responsibility. Emerging themes, such as the role of mentorship, generational expectations, and digital engagement, will be compared across participant groups. To ensure rigor, member checking was used, where participants reviewed preliminary findings to confirm the accuracy of the interpretations. Additionally, triangulation will be achieved by cross-referencing data from students, parents, and educators to ensure that multiple perspectives inform the conclusions.

Ethical considerations were central to this study. Informed consent will be obtained from all participants with assurances of confidentiality and anonymity. Given the sensitivity of discussing family expectations and cultural values, particular care will be taken to create a respectful environment in which participants feel comfortable sharing candid reflections. The researcher will remain attentive to power dynamics, especially in focus groups, ensuring that all voices are heard, including those of students who may feel hesitant to speak out against dominant cultural narratives. Another important methodological dimension is reflexivity. Researchers must recognize their own positionality when interpreting data, particularly in studies embedded in cultural and religious contexts. Reflexive journals and peer debriefing will be used to monitor potential biases, ensuring that interpretations remain faithful to participants' experiences rather than being shaped by preconceived assumptions.

The scope of this study also acknowledges the limitations inherent in qualitative research. While phenomenological inquiry provides deep insights into subjective meaning, its findings are not designed for broad generalizations. Instead, the aim was to provide a rich, contextualized understanding that can inform policymakers, educators, and future researchers. To enhance transferability, thick descriptions of the cultural settings, educational environments, and family contexts are provided, allowing readers to assess the relevance of the findings to other situations. Importantly, this methodology is not only diagnostic but also developmental in nature. By engaging students, educators, and parents in reflective dialogue, the research process itself becomes a form of civic education, encouraging participants to think critically about their social responsibilities. This interactive aspect is consistent with the spirit of New Uzbekistan emphasizes participatory reform and active citizenship. Thus, this study does not merely observe social responsibility in theory but actively contributes to fostering it in practice. Ultimately, the methodological design reflects a balance between cultural specificity and the universal principles of qualitative inquiry. This ensures that the voices of Uzbek youth are documented authentically while situating the findings within global discourses on civic education and moral development. By doing so, this research aspires to illuminate how educational reforms resonate in the everyday lives of students, bridging the gap between policy intentions and lived realities.

4. Results and discussions

The misuse of one's knowledge can lead to self-deception and misleading others. Such behavior contradicts the core principles of social responsibility, which include guiding others toward righteousness and promoting moral behaviors. Through moral education provided in educational institutions, students are taught to understand their social obligations and strive to fulfill their duties to society (Ajeng, 2024). Ethical norms do more than merely distinguish between good and bad; they define each individual's role and responsibility within a broader social structure. Both families and educational institutions serve as foundational pillars in the development of students' sense of responsibility. Within the context of New Uzbekistan, families instill essential moral and social values, while educational institutions deepen these values through comprehensive learning and intellectual development.

During their time in these institutions, students learn to act responsibly in various circumstances. In the society of New Uzbekistan, exemplary models of social responsibility are presented for students to emulate. Through these examples, youth observe how one can act ethically and responsibly, even in challenging situations. Moreover, they are taught to consider the public interest in their activities and decision-making. Developing the concept of social responsibility among students equips them to

succeed in their professions and contribute meaningfully to broader societal change. The following teachings from Imam Al-Zarnuji's *Ta'lim al-Muta'allim* (The Instruction of the Student) illuminate the essence of student life and demonstrate how such principles can be reflected in daily practice. Student youth who commit to expanding their knowledge and skills and treat them with respect and reverence can attain valuable and respected positions in society.

Respect and veneration toward teachers are of paramount importance and play a decisive role in students' academic and professional journeys. As our sages have said, "Respect surpasses even worship." When great scholars were asked whether knowledge or manners were more important, they answered, "Manners are superior." Indeed, good character and refined manners are the most distinguished adornments of any learned person. One of our esteemed scholars once remarked, "Whoever has attained virtue and status has done so by preserving respect and noble conduct. And whoever has lost their dignity has done so by neglecting manners and losing a sense of reverence" '. Through these insights, students must deeply understand how every decision and action they take can influence societal change. Therefore, it is essential that each of them becomes a responsible, respectful, and ethically grounded citizen contributing to the future of society. One of the primary duties of a scholar is to illuminate the truth through knowledge and contribute to the moral and intellectual development of society.

A scholar's knowledge must serve not only their personal goals but also the broader aims of the community itself. Scholars who cannot apply their knowledge in practice and those who act righteously without understanding often fail to benefit society, even if their intentions are sincere. Instead, they should utilize their skills and insights to improve others' lives. From this perspective, it is crucial that every student and scholar aims to use their knowledge for the betterment of society. Doing so not only fulfills their social responsibilities but also fosters personal growth and enhances the quality of life of those in their vicinity. Anatomically, humans and animals share many physical features, such as legs, arms, eyes, ears, and mouths. However, the true distinction between human beings lies in their intellectual and spiritual capacities. These faculties of reading, writing, speaking, and reasoning are unique blessings endowed by God to humankind and are not shared by other creatures.

Reflections drawn from Munavvarqori Abdurashidkhonov's *Adib-us-Soniy* help us to grasp the uniqueness of human beings and their social responsibilities. The human ability to read and write allows individuals to express their thoughts and emotions, which in turn enables them to engage in rational problem-solving. Although a dog may instinctively recognize and remain loyal to its owner, it cannot communicate its feelings through words. In contrast, human beings possess the capacity to articulate their thoughts clearly and to build relationships through communication. However, a person who lives merely to satisfy physical needs—eating, drinking, and sleeping—and who neither reads nor writes becomes difficult to distinguish from other animals. Such a lifestyle does not activate the full scientific and social potential of a human being, and thus, diminishes the essential distinction between humans and other creatures. Therefore, it is vital for every individual to strive to apply their knowledge for the betterment of society. As a method of fulfilling social responsibility, this contributes not only to personal development but also to improving others' quality of life. Educating our youth and supporting them in the pursuit of science not only ensures their individual growth but also brightens the future of our society as a whole.

Inspired by the work "The Contemporary Era and New Uzbekistan" by the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, one can reflect on the urgent need to provide today's youth with advanced knowledge and skills. As the President emphasizes, science and technology are rapidly evolving in the modern world, and therefore, it is essential to prepare the younger generation for these processes and to encourage their active participation in scientific and intellectual spheres. This serves to propel Uzbekistan forward along the path of science and progress, together with a generation of energetic and initiative-driven youth. To enhance the effectiveness of our reforms, we primarily support young people who have deeply mastered modern knowledge and skills, possess a broad worldview, and display tireless intellectual vigor. The New Uzbekistan that is being built alongside them can become a model not only for our nation but also for the world at large.

They must be intelligent, well educated, and insightful. This is vital not only for their personal development but also for the advancement of society. In every meeting I hold with young people, I emphasize the importance of valuing knowledge and engaging in deep learning to achieve this. Knowledge is an unparalleled force that enlightens the minds of youth and empowers them to change the world. The more educated our youth become, the brighter and more secure our future will be. Therefore, to cultivate a sharp and progressive generation, we must provide access to modern knowledge and digital technologies. Through this, they will be capable of not only improving themselves but also contributing positively to the world around them. To elevate youth social responsibility, various competitions, such as "*Kamalak Yulduzlari*" (*Stars of the Rainbow*), "*Leader of the Year*", and "*Best Youth Leader of the Year*", are regularly organized. These events aim to strengthen leadership potential among young people, energize their social engagement, and disseminate their experiences to a wider community.

5. Conclusion

In conclusion, youth social responsibility significantly influences their personal development, active participation in society, and future leadership potential. Each young person plays a crucial role in solving various social issues through collaboration and healthy competitions. These initiatives not only nurture youth into knowledgeable and skilled individuals but also envision them as bridges between different layers of society. The comprehensive development of youth greatly enhances their future opportunities. For instance, their ability to utilize modern knowledge and digital technologies makes them competitive in the global economy. Additionally, their active presence on social platforms enables them to engage in international collaborations and projects. This contributes not only to individual growth but also to the overall well-being and prosperity of society. Moreover, youth social responsibility should be viewed as a transformative force that strengthens both civic culture and national identity. By combining intellectual capacity with moral values, young people can become active contributors to sustainable development. Their involvement in environmental campaigns, social enterprises, and volunteer activities demonstrates that social responsibility is not merely theoretical but is directly applicable to real-world challenges. Such engagement fosters empathy, resilience, and a sense of solidarity, which are essential for maintaining social cohesion in an era of rapid change.

Equally important is the role of institutions in providing opportunities for youth to practice their responsibilities. For example, universities serve as laboratories for democratic participation by encouraging debate, teamwork, and innovative problem-solving. When these academic experiences are supported by policies that value inclusivity and collaboration, young people can smoothly transition into professional and civic roles with a strong ethical foundation. Furthermore, integrating digital literacy with social values allows youth to extend their influence beyond national boundaries. Through digital platforms, they can participate in global dialogues, advocate human rights, and contribute to international research and innovation networks. This enhances not only their competitiveness but also their ability to represent their countries as responsible global citizens. Ultimately, cultivating youth social responsibility is both morally imperative and strategically necessary. This ensures the emergence of a generation capable of leading with integrity, driving innovation, and sustaining societal well-being. Thus, empowering youth with social responsibility is an investment in a prosperous and harmonious future for all.

5.1 Limitations and Future Study

This study is limited by its qualitative focus on sociocultural narratives and philosophical foundations within the context of New Uzbekistan, which may not fully capture the diversity of youth experiences across different regions or socioeconomic backgrounds. This research also relies heavily on interpretive insights rather than measurable indicators, which restricts generalizability. Future studies should incorporate mixed-methods or longitudinal approaches to quantify the development of social responsibility among youth and examine the impact of specific educational reforms, digital programs, or civic initiatives across various demographics in Uzbekistan and comparable societies.

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