

THE STRATEGIC DIRECTIONS FOR THE DEVELOPMENT OF SOCIAL SCIENCES, EDUCATION, SCIENCE, HISTORY AND CULTURE IN THE CONTEXT OF COMMUNICATIVE SKILLS: SOCIO-PEDAGOGICAL FOUNDATIONS OF YOUTH FORMATION

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Abstract

This article analyzes the scientific-theoretical essence of the concept of communicative skills in the educational system and the socio-pedagogical foundations of youth formation. The relevance of the research is substantiated by the necessity to enhance the social competence of youth in the context of globalization, digital transformation, and the Development Strategy of New Uzbekistan. The article reveals the structural components of communicative competence and the strategic directions of its integration with social sciences, history, and culture. The interaction of family upbringing, the educational environment, and social institutions is presented as a leading factor in the formation of youth communicative culture. [The attached file was not provided in the request, therefore specific theses from it should be additionally integrated by the author - indicate the source].

Keywords

communicative skill, communicative competence, social pedagogy, youth formation, educational system, socialization, strategic development, culture.

INTRODUCTION

The modern transformation of the global educational space is characterized by a fundamental shift from the paradigm of knowledge transmission to the paradigm of competence formation. In the 21st century, the quality of education is no longer measured solely by the volume of acquired information, but by an individual's ability to effectively function in a rapidly changing social environment, to establish productive interpersonal relationships, and to participate in intercultural dialogue [8].

In this context, the problem of forming communicative skills among the younger generation acquires strategic significance. According to UNESCO,

communicative competence is one of the key transversal competencies necessary for sustainable development, active citizenship, and employability [14].

For the Republic of Uzbekistan, this problem has special relevance. The Development Strategy of New Uzbekistan for 2022-2026 defines the development of human capital, the upbringing of a harmoniously developed, highly cultured, and socially active young generation as a priority national goal. The reform of the social sciences and humanities, history, and cultural education system is considered not as an isolated sectoral task, but as a crucial condition for ensuring national identity, social stability, and integration into the world community.

The research problem lies in the existing contradiction between the objective societal demand for youth with a high level of communicative culture and the insufficient theoretical and methodological elaboration of the socio-pedagogical foundations that ensure its systemic formation within the educational system. Traditional didactic approaches often reduce communicative skills to linguistic proficiency, ignoring their deep socio-psychological and cultural determinants.

The purpose of this article is to substantiate the theoretical content of the concept of communicative skills in the educational system and to identify strategic directions for the development of social sciences, education, science, history, and culture through the prism of this concept, as well as to reveal the socio-pedagogical bases of youth formation.

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

The scientific understanding of communication as a pedagogical phenomenon has a rich historical tradition. The fundamental psychological basis for studying communication was laid by L.S. Vygotsky, who considered communication as a primary condition for the development of higher mental functions and personality formation. According to his cultural-historical theory, any function in a child's cultural development appears twice: first on the social plane, in communication, and then on the psychological plane [15].

In Russian and Soviet social psychology and pedagogy, the works of A.A. Leontiev are of paramount importance. He interpreted communication not merely as an exchange of information, but as a purposeful activity, a necessary condition for any other joint activity [6]. This activity-based approach allows us to consider communicative skills as mastered ways of performing communicative activities.

In Western science, the transition from the purely linguistic concept of "language competence" introduced by N. Chomsky to the concept of "communicative competence" was a turning point. D. Hymes argued that a person needs not only grammatical knowledge but also knowledge about the appropriateness of language use in a social context [4]. This idea was further

developed by M. Canale and M. Swain, who proposed a four-component model of communicative competence, including grammatical, sociolinguistic, discourse, and strategic competencies [2].

J. Habermas, from the standpoint of the theory of communicative action, emphasized that communication is aimed at achieving mutual understanding and consensus, which is the basis of a democratic public sphere and social integration [3].

In Uzbek pedagogy, the problems of general pedagogical competence and personality formation have been studied by R. Ishmukhamedov, N. Azizkhodjaeva, M. Makhmudov and others. R. Ishmukhamedov emphasizes the role of innovative pedagogical technologies in activating learners' interactive skills [5]. N. Azizkhodjaeva considers pedagogical communicative skills as a core element of the teacher's professional mastery, determining the effectiveness of the entire educational process [1].

Analysis of the literature allows us to formulate a working definition. Communicative skills in the educational system are understood as a complex, integrative personal formation that includes a system of knowledge, value orientations, and operational abilities ensuring effective, culturally appropriate, and constructive interaction of the subject with other subjects in various social contexts, achieved through interiorization of social experience.

RESEARCH METHODOLOGY

This study is theoretical in nature and is based on a systematic literature analysis, comparative analysis, and synthesis. The methodological foundation is comprised of:

1. Systemic approach, which allows considering communicative skills not as a set of isolated techniques, but as an element of the larger system of socialization of the individual.
2. Socio-pedagogical approach, which focuses on the influence of the social environment, social institutions, and socio-cultural factors on the pedagogical process.
3. Competency-based approach, which orients education towards measurable and practically significant results.

The source base includes fundamental works in psychology, social pedagogy, philosophy of education, as well as normative-legal documents of the Republic of Uzbekistan in the field of education and youth policy [indicate additional sources from the attached file].

RESULTS AND DISCUSSION

1. The Structure of Communicative Skills as an Object of Social Pedagogy.

Based on the theoretical analysis, we have identified a three-level structure of communicative skills relevant for the educational system.

First, the cognitive component includes knowledge about the laws of interpersonal communication, social roles, norms of verbal and non-verbal behavior in different cultures, conflictology, and rhetorical techniques. Without this knowledge base, skills remain intuitive and ineffective [2].

Second, the axiological-emotional component consists of humanistic value orientations, empathy, tolerance for other opinions and cultures, respect for communication partners, emotional intelligence, and motivation for constructive dialogue. Social pedagogy especially emphasizes this component, as it is formed in the process of moral and cultural upbringing [7].

Third, the operational-behavioral component includes specific skills and abilities: active listening, clear expression of thoughts, argumentation and persuasion, negotiation, management of group dynamics, adaptation to the communicative context, self-regulation in stressful communicative situations, and productive use of digital communication tools.

It is precisely the unity of these three components that distinguishes genuine communicative competence from mere sociability.

2. Strategic Directions for the Development of Social Sciences, Education, Science, History and Culture in the Context of Communicative Skills.

The development of communicative skills cannot occur within a single academic discipline. It requires a strategic integration of various fields of knowledge.

2.1. In the field of social sciences. Social sciences - sociology, psychology, cultural studies - should become the theoretical workshop for communicative education. The strategy should be aimed at updating the content of curricula with modules on sociology of communication, intercultural communication, media literacy, and social conflictology. It is necessary to shift from descriptive teaching of society to teaching skills of living and acting in society. This implies widespread use of interactive methods: case studies, social project design, simulations.

2.2. In the educational sphere. The main strategic vector is the transition from a monologic to a dialogic educational model. The dialogic model implies subject-subject relations between teacher and student. Pedagogically, this is realized through technologies of problem-based learning, collaborative learning, debate technologies, and project-based activities [5]. The role of the teacher is transforming from a transmitter of knowledge to a facilitator of communicative interaction. Therefore, the development of communicative competence of teachers themselves is a prerequisite.

2.3. In the sphere of science. Science is inherently communicative. The ability of a young researcher to present results, conduct academic discussion, write scientific articles, and participate in international collaboration depends directly on communicative skills. The strategic direction here is the early involvement of students in scientific communities, scientific clubs, conferences, and the teaching of academic writing and academic ethics.

2.4. In the sphere of history and culture. History and culture provide the content and context for communication. Studying national and world history forms historical consciousness and the ability to conduct dialogue between past and present, between different cultural traditions. Cultural education forms the code of communicative appropriateness. In the context of Uzbekistan, where the ideas of tolerance and interethnic harmony are historically rooted, cultural heritage is a powerful resource for educating communicative culture based on respect, hospitality, and reverence for elders. The strategic task is to use this cultural capital in educational programs, not as museum exhibits, but as living models of behavior [10].

3. Socio-Pedagogical Foundations of Youth Formation.

Youth communicative formation is a process of socialization implemented through the interaction of several key socio-pedagogical institutions.

First foundation: Family as a primary communicative environment. In the family, basic models of communication, empathy, and emotional expression are laid down. Studies show that the style of family communication largely determines adolescents' self-esteem, level of anxiety in communication, and ability to trust [9].

Second foundation: Educational institution as an organized environment. School, lyceum, and university are specially organized communicative spaces. Their potential lies not only in curricular activities but also in extracurricular social life: student self-government, volunteer movements, clubs. These forms create situations of real social responsibility and require negotiation, leadership, and compromise.

Third foundation: Peer group and community (mahalla in the Uzbek context). The peer group is a natural laboratory for testing social roles. The mahalla, as a unique traditional community institution in Uzbekistan, plays a special socio-pedagogical role. It provides a mechanism of social control and social support, forms the skills of neighborhood communication, participation in collective decision-making (hashar, various ceremonies), and transmission of cultural norms.

Fourth foundation: Digital information environment. Modern youth are digital natives. Social networks, messengers, and online communities form a new type of communicative reality with its own norms - network etiquette. This creates both

opportunities, such as access to diverse communities, and risks, such as cyberbullying, communication simplification, and information manipulation. The socio-pedagogical task is not to prohibit, but to form digital communicative literacy and critical thinking [13].

The interaction of these four institutions can be presented as an integrative model. The effectiveness of formation is achieved when all institutions transmit consistent humanistic values and provide a coherent, mutually reinforcing experience of positive communication. Contradiction between them, for example, between authoritarian family communication and democratic expectations at school, leads to communicative maladaptation of youth.

CONCLUSION

The conducted theoretical analysis allows us to draw the following conclusions:

1. Communicative skills in the modern educational system should be considered not as a narrow linguistic category, but as a fundamental socio-pedagogical and socio-cultural competence. It is an integrative characteristic of a personality, comprising cognitive, axiological, and operational components, which ensures successful social integration and self-realization of youth.

2. The strategic development of social sciences, education, science, history, and culture in the context of communicative skills requires a paradigmatic shift towards a dialogic, interactive, and competency-based model. This implies content modernization, widespread introduction of interactive pedagogical technologies, and focus on forming interdisciplinary connections where culture and history serve as a value-based semantic foundation.

3. The formation of youth is conditioned by a complex of socio-pedagogical factors. Family, educational institutions, peer groups and traditional communities like mahalla, and the digital environment act as leading institutions of communicative socialization. Only their coordinated, systemic interaction on the principles of humanism, tolerance, and mutual respect can ensure sustainable positive results.

As practical recommendations, we propose: a) to develop and integrate an interdisciplinary course "Culture of Communication and Social Interaction" into the curricula of higher education; b) to include modules on communication psychology and conflict resolution into the professional development programs for teachers of social sciences and humanities; c) to strengthen the educational potential of the student self-government and volunteer movement as a practice of real communication; d) to develop methodological guidelines for parents and mahalla activists on forming a positive communicative environment.

Further empirical research should be aimed at diagnosing the current level of communicative competence among students of different age groups and developing criteria for its evaluation in the context of the national educational system of Uzbekistan. [Integration of specific empirical data from the attached file is required here].

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