

THE FAMILY UNIT AS THE PRIMARY FOUNDATION FOR DEVELOPING SOCIO-CULTURAL COMPETENCIES IN CHILDREN

Atamuxamedova Ra'no Fazildjanovna
Senior Lecturer at the Department of Applied English,
Tashkent State Technical University named after I. Karimov

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Abstract

This article examines factors such as socio-economic status, parents' level of education, cultural values, and family involvement, which influence the process of developing socio-cultural competence of Uzbek learners.

Keywords: cultural values, parents, family, factors, interconnectedness, learning, communicate, develop.

INTRODUCTION

In a globalized world, modern Uzbekistan has a significant need for proactive youth capable of communicating effectively and working under stress in a changing environment. In the global community, developing the social skills of young people is no longer just a "good quality" but a strategic necessity. Influential organizations such as the UN, UNESCO, and the OECD identify this as one of the most critical skills of the 21st century.

Labor Market and Soft Skills: In the modern economy, technical knowledge (hard skills) becomes obsolete quickly. According to World Economic Forum (WEF) reports, social competencies will rank among the most in-demand skills for 2025–2030.

Global Citizenship and Peace: According to UNESCO's "Global Citizenship Education" concept, developing social competencies prevents radicalism and violence. The ability to communicate with representatives of different cultures is the basis of tolerance. A sense of social responsibility teaches young people not to be indifferent to global issues (ecology, poverty).

The Digital Age: In the era of digital technology, youth are shifting toward "online communication," leading to the weakening of live social skills (social phobia, loneliness). According to WHO data, young people with developed social competencies have a significantly lower risk of depression. Communication skills help them resist online bullying and manipulation.

Components of Social Competencies: | Competence | Why is it important? | Critical Thinking | For data analysis and making correct decisions. | Collaboration | For solving complex problems as a team. | Leadership | For taking responsibility and inspiring others. Empathy | For maintaining solidarity and mutual respect in society. |

The global community considers the development of youth social competencies an integral part of sustainable development (SDG 4). A generation that is knowledgeable but unable to communicate cannot solve societal problems.

LITERATURE REVIEW

In the Republic of Uzbekistan, the family is recognized as the fundamental unit of society. A child first learns worldviews, ethical standards, and cultural norms within the family. Therefore, the role of the family in forming socio-cultural competencies is incomparable.

One of the priorities of Uzbekistan's state policy is the upbringing of a healthy and harmoniously developed generation. The "Development Strategy of New Uzbekistan for 2022–2026," the "Family" concept, and the "Laws on Children's Rights" define the comprehensive development of children—especially culturally and socially—as a primary task.

In the era of globalization, the influx of foreign cultures poses a risk of distancing the younger generation from national values. Therefore, strengthening "cultural immunity" by instilling national culture, history, and traditions is the foundation of socio-cultural competence.

Scholarly Context:

Foreign Scholars: Researchers such as P. Bourdieu, J. Dewey, E. Erikson, L. Vygotsky, and A. Bandura analyzed the socialization of children and the acquisition of cultural heritage within the family.

Uzbek Scholars: Researchers including A. Muxsiyeva, M. Jo‘rayev, H. To‘raqulov, and N. Egamberdiyeva have focused on the role of the "Mahalla" and family institutions in forming moral consciousness and national identity.

While existing research focuses on general upbringing, the systematic mechanisms for forming socio-cultural competencies based on a model-driven approach require further scientific investigation.

RESEARCH METHODOLOGY

The study utilizes the following methods:

Theoretical Methods: Analysis and synthesis of scientific sources, legal documents, and comparative analysis of pedagogical approaches.

Empirical Methods: Questionnaires and tests among parents and educators, direct observation of socio-cultural activities, and pedagogical experiments.

Statistical Methods: Statistical analysis of empirical data presented through graphs and tables.

Approaches: Systematic, competency-based, cultural, and interactive approaches to foster cooperation between parent and child.

ANALYSIS AND RESULTS

Socio-cultural competence is viewed as an integration of knowledge, skills, and values. The family serves as the most realistic environment for forming these through daily life experience.

Key findings of the analysis:

The concept of "socio-cultural competence" was clarified from a pedagogical perspective, categorizing its components into knowledge, skills, values, attitudes, and experience.

Factors influencing development (psychological, cultural, communicative) were analyzed.

Traditional and modern models of socio-cultural upbringing in Uzbek families were compared.

A complex "Family–School–Mahalla" cooperation model was developed to provide a systematic approach to child development.

CONCLUSION AND PROPOSALS

The study analyzed the concepts of competence and social responsibility, considering the psychological characteristics of adolescents. Social competence is defined as an educational construct that integrates a person's knowledge of society and self, behavioral skills, and internal value orientations, allowing for the integration of external resources to achieve social goals.

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