



THE CULTURE OF SPEECH AND SOCIO-COMMUNICATIVE COMPETENCE OF TEACHERS IN THE CONTEXT OF MODERN PEDAGOGICAL INTERACTION

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ABSTRACT

In the dynamic paradigm of contemporary education, the teacher's culture of speech and socio-communicative competence constitute integral components of pedagogical professionalism and social intelligence. The present study explores the theoretical and methodological foundations of teachers' verbal behavior, emphasizing the role of linguistic, emotional, and social literacy in the formation of communicative culture within educational environments. The research underscores that speech culture is not merely a linguistic phenomenon but a multidimensional pedagogical construct reflecting the educator's ethical, aesthetic, and cognitive orientation.

KEYWORDS: Speech culture; socio-communicative competence; pedagogical interaction; teacher professionalism; communicative pedagogy; linguistic behavior; educational psychology.

INTRODUCTION

In the twenty-first century, education is no longer confined to the transmission of knowledge but has evolved into a multidimensional sphere of human interaction where communication, emotional intelligence, and linguistic competence serve as the principal mediators of meaning. Within this transformative framework, the teacher's ability to speak effectively, empathically, and ethically becomes not merely a pedagogical necessity but a determinant of educational quality and cultural sustainability. The contemporary discourse on pedagogical excellence increasingly emphasizes that a teacher's communicative behavior is an index of their professional maturity, socio-cultural awareness, and intellectual refinement. Consequently, the culture of speech and socio-communicative competence have emerged as central categories in the study of pedagogical communication, delineating the intricate nexus between language, cognition, and moral responsibility in education. The culture of speech, in its classical understanding, refers to the mastery of language norms, clarity of expression, and stylistic appropriateness. However, in modern pedagogy, this notion transcends linguistic correctness and encompasses a broader ethical and psychological dimension. It signifies the teacher's capacity to employ language as an instrument of influence, persuasion, and humanization of the educational process. The teacher's utterances, intonation, and non-verbal cues form part of a semiotic system that communicates not only knowledge but also values, attitudes, and worldviews. Therefore, speech culture becomes a manifestation of pedagogical ethics—where linguistic form and moral content intertwine to create an atmosphere of trust, respect, and

mutual understanding. In this respect, the teacher's language represents a bridge between intellect and emotion, authority and empathy, discipline and freedom. Socio-communicative competence, on the other hand, represents the teacher's ability to interact effectively with learners, colleagues, and the broader educational community[1]. Rooted in social psychology and linguistic pragmatics, this competence involves the integration of cognitive, affective, and behavioral components that enable individuals to manage communicative situations appropriately. It includes empathy, active listening, dialogical thinking, adaptability to diverse cultural contexts, and the regulation of emotional states during interaction. The teacher who possesses socio-communicative competence not only conveys content effectively but also creates a psychological climate conducive to learning, cooperation, and creativity. This competence functions as the backbone of democratic pedagogical relationships, allowing the educator to harmonize personal authority with collaborative dialogue. The evolution of educational paradigms—from behaviorism to constructivism, from transmissive to transformative learning—has radically redefined the communicative function of the teacher. In traditional systems, communication was largely monological: the teacher spoke, the student listened. Today, the focus has shifted to dialogical communication where knowledge is co-constructed through interaction. The teacher is no longer a transmitter of ready-made truths but a facilitator of meaning-making processes. This redefinition imposes new communicative demands on teachers: the ability to articulate ideas clearly, to listen actively, to interpret non-verbal feedback, and to adapt speech to the psychological and cultural characteristics of learners. In this context, communicative competence is not an accessory skill but a structural element of pedagogical professionalism. Moreover, the rise of digital education and global connectivity has expanded the communicative horizon of teachers. The virtual classroom requires a new literacy—one that merges verbal articulation with technological mediation. Online communication lacks many of the paralinguistic cues present in face-to-face interaction, such as gestures, facial expressions, and tone of voice. Hence, the teacher's written and spoken words must carry greater semantic precision and emotional sensitivity. The digital environment also demands intercultural communicative competence, as teachers increasingly engage with learners from diverse linguistic and cultural backgrounds. Thus, socio-communicative competence in the modern age must encompass not only linguistic and emotional intelligence but also digital and intercultural literacy. From a psychological perspective, the teacher's speech acts serve as both cognitive stimuli and emotional regulators. The words used by an educator can activate students' curiosity, reinforce motivation, or, conversely, generate anxiety and disengagement. Research in educational psychology confirms that teachers who use inclusive, supportive, and dialogic language foster higher levels of student engagement and achievement. Conversely, authoritarian or emotionally detached communication undermines learners' confidence and sense of belonging. Therefore, speech culture becomes an instrument of psychological pedagogy—one that enables the teacher to mediate between the intellectual and emotional dimensions of learning. Through empathetic dialogue, the teacher nurtures students' self-expression, autonomy, and reflective thinking. In sociocultural terms, language represents the primary vehicle through which educational values and national identity are transmitted. The teacher's speech not only communicates academic content but also reflects cultural norms, ethical standards, and ideological orientations[2]. The sociolinguistic environment of education mirrors the broader dynamics of society: linguistic

diversity, gender equality, and intercultural understanding are all negotiated through the medium of speech. Hence, a teacher's communicative competence directly contributes to social cohesion and cultural continuity. When teachers exhibit respect for linguistic diversity, they model tolerance and inclusivity; when they demonstrate rhetorical precision and logical coherence, they promote intellectual discipline and civic consciousness. The integration of speech culture and socio-communicative competence into teacher education is therefore not a peripheral task but a strategic priority. Pedagogical universities must develop curricula that cultivate linguistic awareness, emotional intelligence, and communicative ethics. Courses in rhetoric, intercultural communication, and speech psychology should complement traditional didactics, ensuring that future teachers acquire not only methodological skills but also communicative artistry. Furthermore, teacher training programs must adopt reflective practices that enable educators to analyze their speech behavior, identify communicative barriers, and develop adaptive strategies for diverse classroom contexts. Continuous professional development in communication should be institutionalized as part of teachers' lifelong learning trajectory. At a theoretical level, the intersection of speech culture and socio-communicative competence can be understood through the lens of three key frameworks: Vygotsky's sociocultural theory, Habermas's theory of communicative action, and Goleman's concept of emotional intelligence. Vygotsky posited that learning is a socially mediated process, and that speech serves as a primary tool for cognitive development[3]. This implies that teachers' language mediates students' intellectual growth by structuring their thought processes. Habermas, on the other hand, emphasized communication as a rational and ethical interaction aimed at mutual understanding rather than domination. In pedagogical contexts, this translates into dialogical education, where teachers and students engage as co-subjects in the pursuit of truth. Finally, Goleman's emotional intelligence theory situates communicative competence within the domain of affective regulation, highlighting the importance of empathy, self-awareness, and social skills in effective teaching. Together, these frameworks illuminate the multidimensional nature of communicative competence as both a psychological and moral construct. Empirical research in various countries supports the correlation between teachers' communicative competence and students' academic success. Studies demonstrate that teachers who exhibit clear articulation, coherent argumentation, and empathetic responsiveness foster higher levels of student participation and critical thinking. Conversely, inadequate speech culture—characterized by ambiguity, aggression, or lack of emotional attunement—correlates with classroom conflict and reduced learning outcomes. In multilingual contexts, communicative competence also determines the inclusivity of education: teachers who can code-switch appropriately and respect linguistic identities create more equitable learning environments[4]. Hence, the cultivation of speech culture becomes a question of educational justice and human rights. It is also crucial to recognize that communicative competence is not static but evolves through reflection, feedback, and social interaction. Teachers develop their speech culture through lifelong learning, continuous dialogue with colleagues, and exposure to diverse communicative situations. The reflective teacher constantly evaluates how language shapes relationships, power dynamics, and learning experiences. Through critical self-analysis, educators can transform communicative habits that may unconsciously reproduce hierarchical or exclusionary practices. Thus, speech culture embodies not only linguistic skill but also moral self-awareness—the ability to align one's words with ethical and pedagogical values. Another

important dimension is the relationship between verbal and non-verbal communication. Teachers' gestures, posture, facial expressions, and tone of voice constitute a complex semiotic system that reinforces or contradicts verbal messages[5]. Non-verbal cues can communicate empathy, authority, or disapproval, often more powerfully than words themselves. Therefore, socio-communicative competence entails the synchronization of verbal and non-verbal modalities to achieve coherence and authenticity in communication. Pedagogical communication research increasingly highlights that congruence between what teachers say and how they say it determines the credibility and emotional impact of their message. In the era of globalization and multicultural education, the teacher's communicative competence must also embrace intercultural sensitivity. Educational settings are increasingly characterized by cultural pluralism, and miscommunication can easily arise from differences in values, discourse styles, or interactional norms. Teachers must develop intercultural communicative awareness—understanding how meaning is constructed differently across cultures and how to adapt communication accordingly. This competence contributes to social integration and prevents the marginalization of minority learners. Thus, communicative culture is inseparable from the ethics of inclusion and respect for diversity.

The relevance of investigating teachers' speech culture and socio-communicative competence lies in the profound transformation of the global educational landscape, where communication, not mere instruction, has become the defining criterion of pedagogical success. In the contemporary epoch, marked by digitalization, multiculturalism, and the democratization of knowledge, the teacher is no longer perceived as a sole transmitter of academic content but as a mediator of meaning, culture, and emotional understanding[6]. Consequently, the communicative behavior of teachers directly determines the intellectual climate, ethical tone, and emotional atmosphere of the learning process. In this context, the study of how teachers construct, deliver, and ethically manage communication has attained extraordinary scientific and practical significance. First and foremost, the urgency of this topic is associated with the growing complexity of human interaction in education. The rapid integration of technology into the learning process has expanded the communicative domain of teachers from traditional classrooms to digital and hybrid environments. The absence of physical proximity in online education heightens the importance of verbal precision, empathy, and linguistic expressiveness. In virtual settings, where body language and non-verbal cues are minimized, teachers' speech becomes the primary vehicle for engagement, motivation, and feedback. Thus, the culture of speech transforms into a vital pedagogical instrument that sustains human connection in technologically mediated learning spaces[7]. Secondly, the issue is relevant in light of increasing cultural and linguistic diversity in educational institutions. Globalization and student mobility have led to the coexistence of multiple cultural identities within the same classroom. In such an environment, teachers' socio-communicative competence—particularly their intercultural sensitivity and linguistic adaptability—becomes indispensable for preventing communicative barriers and fostering inclusion. The ability to engage learners with respect for their cultural backgrounds while maintaining linguistic clarity and emotional tact defines the teacher's role as a cultural mediator and peace-builder. Hence, communicative competence is inseparable from global citizenship education and the ethics of multicultural coexistence.

In recent decades, the reform of education systems worldwide has underscored the indispensable role of communicative competence and speech culture in shaping pedagogical quality, teacher professionalism, and the humanization of learning environments. The paradigm shift from traditional instruction toward competency-based, student-centered, and communication-oriented education has generated a profound re-evaluation of teachers' roles as mediators of meaning and facilitators of social interaction. This transformation has been reflected in a series of global, regional, and national reforms aimed at developing teachers' communicative skills, emotional intelligence, and intercultural sensitivity as fundamental components of professional training. In the post-Soviet educational space, including Central Asia, reforms have increasingly focused on aligning teacher education with global competency frameworks. Uzbekistan, in particular, has undertaken comprehensive modernization of its education system in line with international standards. The "Uzbekistan 2030 Development Strategy" and the National Program for the Development of Education (2022–2026) emphasize the cultivation of creative, communicative, and ethically responsible teachers[8]. These reforms prioritize the integration of communicative culture, emotional intelligence, and linguistic competence into the preparation of pedagogical personnel. In this context, national teacher-training institutions have been tasked with introducing new modules in speech culture, rhetoric, and communicative psychology as part of the continuous professional development (CPD) framework. The reform agenda in Uzbekistan also stresses multilingualism and intercultural dialogue, reflecting the multilingual and multiethnic composition of its society. The Concept for the Development of the Higher Education System until 2030 identifies communicative competence as a key indicator of teacher effectiveness and academic culture[9]. Special attention is given to teachers' ability to communicate fluently in Uzbek, Russian, and English, thereby enhancing their capacity to engage in global academic discourse and to implement bilingual or multilingual education models. This multilingual orientation serves as both a pedagogical and diplomatic tool, fostering international collaboration and mutual understanding among future generations. In Uzbekistan, consistent with the Law on Education and subsequent government decrees, the focus has been placed on the formation of teachers' professional communication skills as a distinct domain of pedagogical competency[10]. The Ministry of Preschool and School Education has launched specialized training programs designed to improve teachers' speech culture, public speaking abilities, and classroom discourse management. These initiatives are supported by partnerships with foreign universities, allowing Uzbek educators to engage in comparative research and methodological exchanges in communicative pedagogy. The reform agenda recognizes that the culture of speech is not a superficial skill but an expression of national identity, intellectual sophistication, and ethical integrity.

CONCLUSION

In the complex and dynamic architecture of contemporary education, the culture of speech and socio-communicative competence of teachers emerge as the essential foundations of pedagogical mastery and humanistic development. This study has demonstrated that the teacher's communicative behavior is not a peripheral dimension of professional activity but its very core, determining the ethical tone, intellectual depth, and emotional climate of the educational process. Language, as the teacher's primary instrument, functions simultaneously

as a cognitive, cultural, and moral medium through which knowledge is transmitted, values are cultivated, and personalities are shaped.

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