

LINGUOCULTURAL MODEL AND EDUCATIONAL FUNCTION OF THE CATEGORY OF "RESPECT" IN ENGLISH AND UZBEKISTAN FAIRY TALES

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Abstract

This scientific article examines the linguistic and cultural model of the category of “respect” in English and Uzbek fairy tales and its educational function based on a comparative analysis. In the study, the concept of respect is interpreted not only as a linguistic phenomenon, but also as a mechanism that shapes cultural experience and social behavior. By analyzing fairy tale texts, the author pays attention to the issues of how respect is transformed into a value through language, how it is naturalized as a social norm, and how it forms an educational model in the reader’s mind. The article reveals the transmission of the category of respect in English and Uzbek fairy tales through cultural codes, symbolic signs, and speech forms, and discusses the pedagogical significance of this process. The results of the study show that the category of respect in fairy tale discourse reflects the inextricable link between language, culture, and education.

Keywords: Category of respect, linguistic and cultural, fairy tale discourse, educational function, values, English fairy tales, Uzbek fairy tales.

Introduction

Fairy tales are texts that preserve the moral and cultural memory of society, through which values are transmitted not directly in the form of commands or teachings, but through the symbolic and figurative mechanisms of language. The category of “respect” is one of such values, which is not an explicit rule in fairy



tales, but is instilled in the reader's mind through the speech, attitude and behavior of the characters. From an authorial point of view, the category of respect in English and Uzbek fairy tales is not only a linguistic phenomenon, but also a code that expresses the culture itself. While in Uzbek fairy tales, respect is often associated with traditional values and social hierarchy, in English fairy tales it is closely associated with individual responsibility and moral choice. Therefore, this article aims to analyze the category of respect not only within the framework of linguistics, but also from a linguocultural and pedagogical perspective, since the model of respect transmitted through fairy tale discourse plays an important role in shaping the future generation of society.

Literature analysis and method

A review of the literature on the study of the category of respect in English and Uzbek fairy tales from a linguocultural and educational perspective shows that existing studies often consider the issues of language, culture and education separately and do not sufficiently problematize their interconnectedness. Although fairy tales are interpreted in linguocultural sources as texts reflecting the national mentality, the question of exactly what linguistic and symbolic mechanisms the category of respect is transformed into a cultural code often remains at the level of general considerations. In pedagogical literature, although fairy tales are highly valued as an educational tool, their educational impact is more associated with content, and language itself is less analyzed as an educational mechanism. According to the author's observations, in works on English fairy tales, respect is often associated with individual morality and personal responsibility, while in studies on Uzbek fairy tales it is explained by collective values and social traditions, but these differences are rarely systematically compared as a linguocultural model. Also, in the existing literature, the category of respect is interpreted more as a declarative value, and the process of how it is "taught" in fairy tale discourse, that is, how it is formed as a natural behavioral model in the reader's mind, is not sufficiently covered. Therefore, this article views the literature not as a ready-made theoretical source, but as a scientific field that needs to be supplemented and reinterpreted, and aims to re-study the category of respect as a linguocultural and pedagogical mechanism.



In this study, an integrative methodological approach was chosen to determine the linguocultural model and educational function of the category of respect, that is, linguistic analysis was carried out in close connection with pedagogical interpretation. As a methodological basis, comparative-linguocultural and pedagogical interpretation approaches were combined, in which English and Uzbek fairy tales were read not as a set of language units, but as a communicative system that transmits cultural experience and educational meaning. In the process of research, lexical, speech and symbolic expressions of the category of respect were identified, and what educational model they create in the reader's mind was interpreted by the author. An important aspect of the method is that the fairy tale texts were analyzed not only from the point of view of “what is said”, but also based on the question of “how is it taught”, that is, it was taken into account that respect is instilled not through open advice, but through the behavior and speech of the characters. From a pedagogical point of view, the functioning of the category of respect in fairy tale discourse as a hidden educational mechanism was considered important, since it is through this mechanism that fairy tales direct the reader to behavior consistent with social norms. Thus, the chosen method served to reveal the category of respect as a complex phenomenon located at the intersection of language, culture, and upbringing.

Results

The results of the analysis of English and Uzbek fairy tales from a linguocultural and pedagogical point of view show that the category of “respect” actively functions in fairy tale discourse not only as a spiritual value, but also as a mechanism that forms a certain behavioral model in the reader’s mind. In Uzbek fairy tales, respect is often manifested in connection with social hierarchy, age superiority, and traditional values, and the concept of “what kind of relationship is correct” is directly demonstrated through the speech and behavior of the characters; in this case, respect is transmitted as an open normative model, and the reader perceives it as a natural social order. In English fairy tales, the linguocultural model of respect is more indirect in nature, it is formed in connection with personal responsibility, choice and moral decisions, as a result of which the reader perceives respect not as an external obligation, but as an internal moral need. The results of the study show that both models are educationally effective, but they rely on different pedagogical mechanisms: in



Uzbek fairy tales, respect strengthens collective values, while in English fairy tales it activates individual consciousness. From a linguocultural point of view, the category of respect in fairy tales becomes a stable cultural code through certain symbolic signs, speech formulas and relationships between characters, and this code is transmitted from generation to generation through language. The results revealed another important aspect: since the category of respect in fairy tale discourse is instilled not through explicit exhortations, but through the behavior and speech choices of the characters, it is acquired by the reader not consciously, but naturally. Thus, the results clearly demonstrate the active functioning of the category of respect as a linguocultural and pedagogical mechanism in fairy tales and the inextricable connection between language, culture, and upbringing.

Discussion

The results obtained show that although the linguistic and cultural model of the category of “respect” in English and Uzbek fairy tales has the same moral content, the mechanisms of its educational impact are fundamentally different, and it is this difference that requires taking the issue beyond the simplified “East-West” opposition. From an authorial point of view, the model of respect in Uzbek fairy tales is aimed at ensuring social stability and traditionalism, it teaches the child to adapt to a ready-made social role, while the model of respect in English fairy tales encourages the child to make choices and understand moral responsibility at a personal level. The controversial point is that, although both models are pedagogically effective, they form different social ideals: one educates a person adapted to the community, and the other an independent moral subject. From this point of view, it is scientifically ineffective to evaluate the representation of the category of respect in fairy tale discourse only as a “correct” or “incorrect” model. On the contrary, the linguocultural model of respect should be considered as an indicator of how society imagines itself and what it expects from the future generation. From a pedagogical point of view, the indirect, symbolic, and discursive instillation of respect in fairy tales is more effective than overt didactics, since such a mechanism forms not resistance in the reader, but internal acceptance. Therefore, this discussion justifies the need to reinterpret the category of respect in fairy tale discourse not only as a linguistic phenomenon, but also as a social and pedagogical strategy.

Conclusion

This article, by comparative analysis of the linguocultural model and educational function of the category of “respect” in English and Uzbek fairy tales, has shown the need to interpret respect not as a ready-made set of moral rules, but as a mechanism that is transmitted through language, strengthened in culture, and actively works in the process of upbringing. The results of the study mean that in fairy tale discourse, respect is naturally instilled not through open exhortations, but through the speech, behavior, and social relations of the characters, and it is this feature that makes it a powerful educational tool. While respect in Uzbek fairy tales is formed in connection with collective values and social hierarchy, in English fairy tales it is manifested in an inextricable connection with individual responsibility and moral choice. According to the author's conclusion, it is scientifically more reasonable to view these differences not as opposing models, but as alternative ways of organizing the educational process in different cultural conditions. This article shows that the linguocultural and pedagogical analysis of the category of respect is an important scientific direction located at the intersection of linguistics, cultural studies and educational theory, and identifies this issue as an open scientific area for further research, requiring deepening.

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2026

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**LINGUOCULTURAL MODEL AND EDUCATIONAL FUNCTION
OF THE CATEGORY OF "RESPECT" IN ENGLISH AND
UZBEKISTAN FAIRY TALES**


In Volume 2, Issue 2 February 2026.

Educator Insights: Journal of Teaching Theory and Practice

ISSN (E): 3061-6964

ResearchBib Impact Factor: 10.36




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