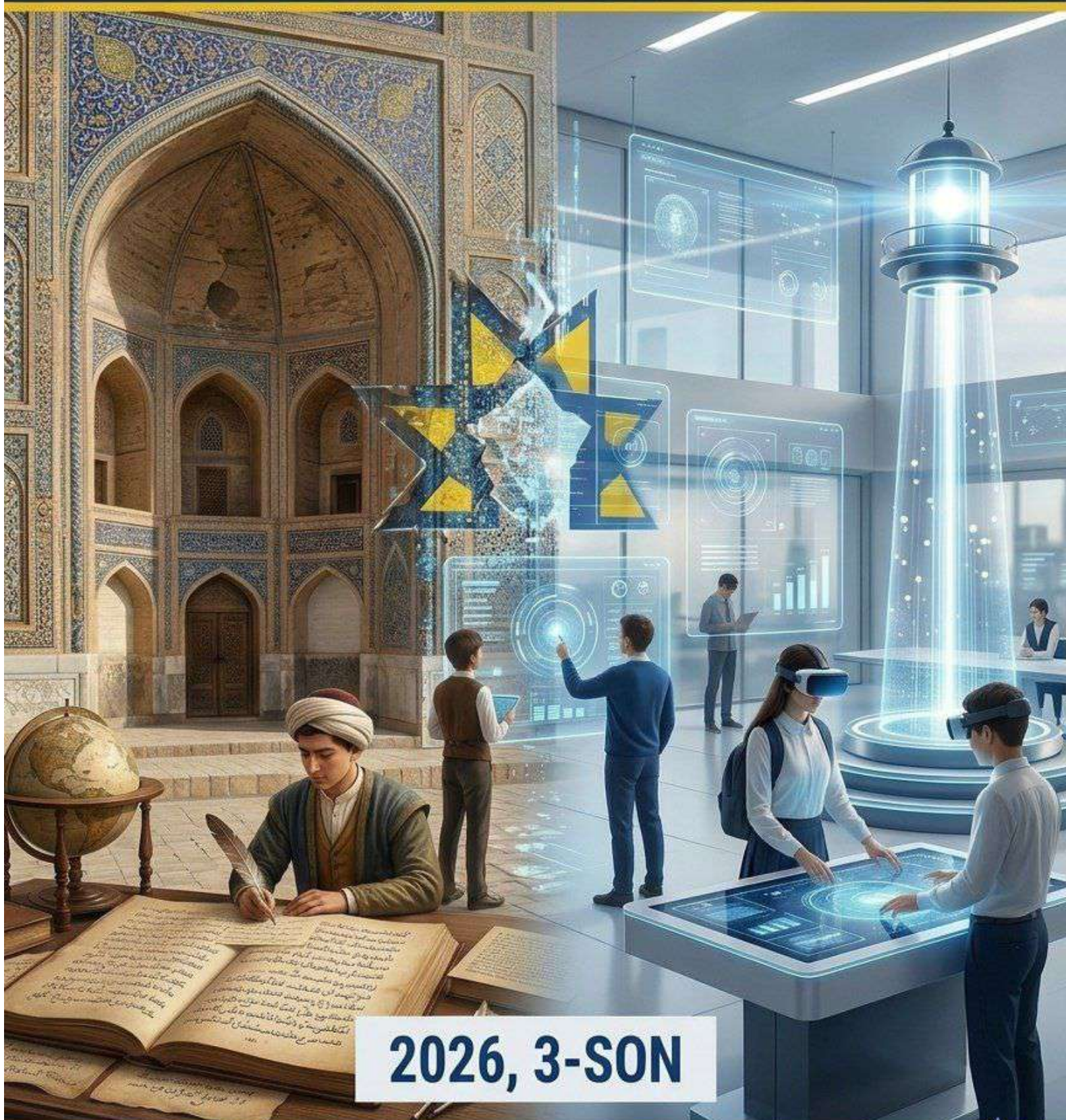




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METHODOLOGY FOR DEVELOPING LINGUOCULTURAL COMPETENCE OF FUTURE ENGLISH LANGUAGE TEACHERS THROUGH FAIRY TALES

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Abstract. The article examines methodological opportunities for using fairy tales to develop linguocultural competence in future English language teachers. Fairy-tale texts are viewed as linguocultural resources that represent language units, cultural symbols, values, behavioral norms and moral ideas. The study substantiates the use of comparative analysis of English and Uzbek tales, digital storytelling and a system of methodological tasks in professional teacher education.

Keywords: linguocultural competence, fairy tales, future English language teachers, intercultural communication, Uzbek folklore, English folklore, digital storytelling, comparative analysis, methodological tasks, teacher education.

ERTAKLAR VOSITASIDA BO‘LAJAK INGLIZ TILI O‘QITUVCHILARINING LINGVOMADANIY KOMPETENSIYASINI RIVOJLANTIRISH METODIKASI

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Annotatsiya. Maqolada bo‘lajak ingliz tili o‘qituvchilarida lingvomadaniy kompetensiyani rivojlantirishda ertaklardan foydalanishning metodik imkoniyatlari yoritiladi. Ertak matnlari til birliklari, madaniy ramzlar, qadriyatlar, xulq-atvor me‘yorlari va axloqiy g‘oyalarni mujassam etuvchi lingvomadaniy manba sifatida talqin qilinadi. Tadqiqotda ingliz va o‘zbek ertaklarini qiyosiy tahlil qilish, raqamli hikoyalash va metodik topshiriqlar tizimini qo‘llash asoslanadi.

Tayanch so‘zlar: lingvomadaniy kompetensiya, ertaklar, bo‘lajak ingliz tili o‘qituvchilari, madaniyatlararo muloqot, o‘zbek folklori, ingliz folklori, raqamli hikoyalash, qiyosiy tahlil, metodik topshiriqlar, kasbiy tayyorgarlik.

МЕТОДИКА РАЗВИТИЯ ЛИНГВОКУЛЬТУРНОЙ КОМПЕТЕНЦИИ БУДУЩИХ УЧИТЕЛЕЙ АНГЛИЙСКОГО ЯЗЫКА ПОСРЕДСТВОМ СКАЗОК

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Аннотация. В статье рассматриваются методические возможности использования сказок для развития лингвокультурной компетенции будущих учителей английского языка. Сказочные тексты интерпретируются как лингвокультурный ресурс, отражающий языковые единицы, культурные символы, ценности, нормы поведения и нравственные идеи. Обосновывается применение сравнительного анализа английских и узбекских сказок, цифрового повествования и системы методических заданий в профессиональной подготовке студентов.

Ключевые слова: лингвокультурная компетенция, сказки, будущие учителя английского языка, межкультурная коммуникация, узбекский фольклор, английский

фольклор, цифровое повествование, сравнительный анализ, методические задания, профессиональная подготовка.

Introduction:

Modern foreign language education requires the teacher not only to explain grammatical rules or expand vocabulary, but also to explain the cultural meaning, values, speech etiquette and norms of communication behind the language. Therefore, the formation of linguocultural competence is of particular importance in the process of training future English teachers. Byram (1997) indicates intercultural communication as an important component of foreign language teaching, while Kramsch (1993) emphasizes that language and culture cannot be taught separately. These approaches indicate the need to analyze the text in English teaching not only as a set of lexical-grammatical units, but also as a means of expressing cultural experience.

For this reason, fairy tales are a valuable pedagogic tool because, despite their straightforward plot, they convey people's worldview, moral principles, interpersonal relationships, and symbolic thinking. In their own unique way, Uzbek fairy tales mirror English folktale motifs including a magical assistant, trial, reward, punishment, courage, honesty, and justice. As a result, using fairy tales encourages kids to learn the language, comprehend the cultural content, and employ comparative analysis all at once.

Uzbek folklore has extensively examined the artistic, pedagogical, and cultural aspects of the fairy tale genre. G'. Jalolov concentrated on fairy tale poetics, K. Imamov, T. Mirzayev, B. Garlic, and O. Safarovs shed light on the genre system of folk oral poetic creativity, and M. Afzalov examined Uzbek folktales as an autonomous and content-rich form of folk oral creativity. Madayev and Sobitova link folklore examples with the spiritual growth of the younger generation and discuss the educational and upbringing value of folk oral art. As a result, studying fairy tales in English classes gives you the opportunity to learn about a foreign culture while also making a comparison with your own cultural memory.

Abdulla Avloni's opinions also demonstrate the continuity between artistic expression and moral teaching in Uzbek pedagogical theory. According to Avloniy (1913/1992), a person's spiritual image is shaped by their schooling. Fairy tales' depictions of virtue, diligence, tenacity, integrity, and fairness align with this educational tradition. In this sense, fairy tales give aspiring English teachers the chance to impart cultural substance through language, help students develop a conscious attitude toward values, and structure the lesson in an instructive manner.

Practical observations show that fairy tales are often used in English lessons for translation, retelling, or general question-and-answer sessions. While such tasks are useful, they are not enough to fully develop linguistic and cultural competence. The student should be able to identify cultural symbols in the story, compare them to the Uzbek cultural experience, analyze them without stereotypes, and transform them into a suitable methodological assignment for future students. The purpose of this article is to justify a consistent methodological approach to fairy tales in the form of a paragraph, based on this need.

RESEARCH OBJECT

The object of the study is the process of developing linguocultural competence in the course of professional training of future English teachers. The subject of the study is the selection, analysis, comparison of English and Uzbek fairy tales as linguocultural material, and the methods of using them for methodological purposes in the classroom. The main focus is on linking the content of the fairy tale text, the cultural symbols, symbols, moral conclusions, and communicative tasks with teaching activities.

The target group envisaged in the article is undergraduate students studying English language and methodology. A future English teacher should not only be able to understand the text, but also adapt it to the educational situation, simplify it according to the age of the students, enrich it with cultural commentary, and direct it to assimilation through interactive exercises. Therefore, in the study, linguocultural competence is interpreted as a unity of the ability to understand linguistic units, interpret cultural meaning, compare two cultures, and create methodological products for the lesson.

Several aspects are distinguished as components of linguistic and cultural competence. The first is linguistic sensitivity, which means distinguishing formulaic expressions, forms of address, symbolic words, and national realities in fairy tales. The second is the ability to interpret culture, which involves explaining the values, traditions, social roles, and moral criteria behind a linguistic unit. The third is the skill of cross-cultural comparison, which requires a respectful analysis of the similarities and differences between English and Uzbek fairy tales. The fourth is methodological reflection, which manifests itself in the student's ability to transform the learned material into a suitable assignment for a future lesson.

APPLIED METHODS

The study was conducted using methods of theoretical analysis, comparative-cultural interpretation, pedagogical modeling, and task design. The theoretical analysis process summarized views on intercultural communicative competence, linguocultural approach, language teaching through literary texts, and the use of folklore materials. The work of researchers such as Byram, Kramsch, Liddicoat and Scarino was taken as a methodological support to substantiate the intercultural content of foreign language education, and the work of Uzbek scientists such as Afzalov, Jalolov, Imomov, Mirzayev, Sarilakov, Safarov, Madayev and Sotidova to show the national folklore and educational significance of fairy tales.

The comparative-cultural interpretation method helped to identify common and national features in English and Uzbek fairy tales. For example, when the fairy tale “Cinderella” is compared to “Emerald and the Precious,” it is observed that ideas such as hard work, justice, patience, kindness, and well-deserved reward are expressed in different cultural forms. The tale of “Jack and the Beanstalk” can be compared to the motifs of courage, risk-taking, magical objects, and trials in Uzbek fairy tales. Such comparisons are not intended to put one culture above another, but rather to help students develop the skills to understand and carefully interpret cultural differences.

The pedagogical modeling method allowed us to develop a step-by-step teaching process based on fairy tales. The model covers the student's actions from reading a simple text to creating a cultural commentary, comparative analysis, digital storytelling, and a methodological product. This consistency is also consistent with the ideas of social interaction and development put forward by Vygotsky (1978), as the student does not receive knowledge in a ready-made form, but rather acquires it through discussion, collaboration, analysis, and creative activity.

The method of designing assignments was focused on the development of linguistic competence in practical activities. The exercise system focuses from simple understanding to complex interpretation and lesson design. Students compile a dictionary of cultural units in the fairy tale, interpret symbols, develop a map of images, compare English and Uzbek fairy tales, create role dialogues, prepare a short digital story, and offer a methodological solution in the form of a micro-lesson. This approach forms competence as a professional-practical activity that is performed, not as passive knowledge.

RESULTS AND ANALYSIS

The study proposed a four-stage methodological model for developing linguocultural competence through fairy tales. This model allows English fairy tales such as “Cinderella”, “Jack and

the Beanstalk”, “the Three Little Pigs”, “Snow White”, “Little Red Riding Hood” to be roughly compared in content with “emerald and expensive”, “three Oga-ini dippers”, “Susambil”, and other Uzbek folk tales. The main advantage of the model is that it uses fairy tales not as a simple reading material, but as a learning resource that combines language, culture, values, and methodological creativity.

The first stage is defined as cultural orientation. At this stage, the previous knowledge of the subject of students is activated, assumptions are expressed through the name of the fairy tale, heroes, pictures or short fragments. Importantly, the teacher directs the questions not only to identify the plot, but also to perceive the cultural content. For example, a student might wonder why a hero must pass a test, why a magical helper appears in a difficult situation, why good is ultimately rewarded, or why the blessing of adults is important. Thus, from the beginning of the lesson, the fairy tale is perceived as a cultural text.

The second stage is the process of reading or listening to linguomadani. Students define language units that carry a cultural load during reading text or listening in audio form. These can be formulas for the beginning and end of a fairy tale, kinship names, forms of address, household items, colors, animal images, magical objects, words denoting positive and negative behavior. For example, the phrase “once upon a time” in the English fairy tale tradition takes the story into an indefinite mythical time, while the formula “bor ekan-u yo‘q ekan” in Uzbek fairy tales creates a folkloric storytelling tone. The interpretation of the function of such units, rather than their simple translation, is an important condition for linguocultural analysis.

The third stage is based on comparative-cultural interpretation. Students compare the characters and situations in English fairy tales with Uzbek fairy tales. For example, the fairy tales “Cinderella” and “The Emerald and the Precious” have similar motifs, such as an unkind environment, the image of a patient and hardworking girl, the restoration of justice, and the punishment of evil. At the same time, the interpretation of family relationships, the image of a woman, the nature of the supporting force, and the form of reward in both tales require different cultural interpretations. This stage develops students’ ability to avoid simplistic conclusions, carefully use the concepts of “similarity” and “difference”, and integrate national values into dialogue with foreign cultures.

The fourth stage is the stage of creating a creative-methodological product. Students then develop a small lesson fragment, worksheet, cultural glossary, role-play, digital story, audio performance, visual storyboard, or online assignment project for students based on the fairy tale. Digital technologies are not an end in themselves in this process, but rather a means of expressing cultural content in a visual, audible, and interactive form. Kress (2010) argues that meaning in multimodal communication is created not only through words, but also through images, sounds, movement, and arrangement; Digital storytelling of fairy tales takes advantage of this opportunity.

The exercise system, which is based on the model, is also explained in paragraph form. Lexical-cultural exercises teach students to identify symbolic objects, kinship terms, social titles, and words that express value. Narrative analysis exercises help to break down the story into episodes, understand the hero’s trials, supporting characters, warnings, and punishment and reward mechanisms. Comparative exercises serve to compare English fairy tales with Uzbek fairy tales and distinguish common human ideas and national interpretations. Discussion and reflection exercises require students to answer questions such as whether the moral conclusion in a fairy tale is universal or dependent on specific cultural circumstances. Digital storytelling exercises allow you to recreate the text with sound, images, subtitles, and a brief cultural commentary. The methodological exercises involve the design of a lesson plan, assessment criteria, or micro-teaching assignment based on a fairy tale, thereby enhancing the professional training of the future teacher.

The analysis shows that working with fairy tales simultaneously develops several professional skills of future teachers. From a linguistic perspective, students actively acquire tense forms, narrative style, descriptive vocabulary, and formulaic expressions. Culturally, they identify symbols, values, etiquette, social roles, and moral decision-making. In terms of intercultural communication, they learn to compare English and Uzbek fairy tales and respectfully explain another culture. Methodologically, they gain experience in transforming a fairy tale into a lesson task, adapting it to the age of the student, and developing assessment criteria.

The assessment process should also be consistent with linguistic and cultural goals. The teacher should consider not only the grammatical correctness of the students, but also the accuracy of finding cultural signs, the validity of the interpretation, the objectivity of the comparative analysis, the fluency of the English expression, the creativity of the created digital or methodological product, and its relevance to the lesson task. Such criteria help to assess competence more broadly and clearly indicate the direction in which the student should work.

Using Uzbek sources is an important condition for the methodology. If a future teacher only studies English fairy tales, he may perceive culture as a ready-made foreign information. When comparing English fairy tales with Uzbek folklore, the student actively interprets his cultural heritage, connects national values with foreign language lessons, and more deeply understands his professional role as an intercultural mediator. This situation serves as one of the main tasks of an English teacher in Uzbekistan - to strengthen the student's national and cultural identity while teaching a foreign language.

SCIENTIFIC INNOVATION

The scientific novelty of the article lies in the interpretation of fairy tales as a special methodological resource that develops the linguocultural competence of future English teachers. In the proposed model, fairy tales are used not only as a literary text or example of children's literature, but also as a learning material that combines linguistic observation, cultural interpretation, comparative analysis, digital expression, and methodological design.

Another innovation is the balanced comparison of English and Uzbek fairy tale traditions. The concepts of intercultural education put forward by international researchers are combined with the views of Uzbek folklorists - Afzalov, Jalolov, Imomov, Mirzayev, Sarimsoqov, Safarov, Madayev and Sobitova. As a result, the study of foreign culture in the classroom is inextricably linked to the experience of national folklore, and the student is formed as a professional subject who can interpret both cultures.

The practical novelty of the proposed exercise system is that it complicates the student's activities step by step. First, cultural units are identified, then they are explained, then Uzbek and English fairy tales are compared, and at the end, the student creates a lesson fragment or a digital story based on this material. This sequence leads from reproductive repetition of knowledge to creative-methodological activity.

Conclusion

Fairy tales can be an effective tool in the development of linguistic competence of future English teachers. Their simplicity eases the understanding of the text, while their symbolism and moral content pave the way for in-depth cultural analysis. In the process of working with a fairy tale, the student learns language units, understands cultural symbols, compares values, and develops a suitable methodological solution for the future lesson.

The four-stage model proposed in the article includes the stages of cultural orientation, linguocultural reading or listening, comparative-cultural interpretation, and the creation of a creative-methodological product. This model takes the learning process from simple text analysis to

professional-practical activity. In particular, comparing English fairy tales with Uzbek folk tales allows students to understand and interpret foreign culture through their own national experience.

In conclusion, the use of fairy tales is an effective approach that combines language, culture, and methodology in English teacher training. Future research should experimentally test this model, diagnose changes in students' linguocultural competence, and create a set of digital assignments for English-Uzbek comparative fairy tales.

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