TEACHER PRESTIGE AS A SOCIAL-PEDAGOGICAL OUTCOME: A SOCIAL-INSTITUTIONAL COOPERATION MODEL FOR UZBEKISTAN

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https://doi.org/10.5281/zenodo.23040777

Abstract. *Teacher prestige is often treated either as a property of the individual teacher or as a by-product of salary, formal status, and occupational rank. That framing leaves a practical question unresolved: how does professional standing become visible and credible in the everyday relationships that surround schools? This theory-building study develops a social-pedagogical answer from Kamalov's (2026) DSc dissertation on strengthening teacher prestige through cooperation among social institutions in Uzbekistan. The analysis reconstructs the dissertation's institutional typology, five functional blocks, seven strategy families, three implementation stages, and evaluation criteria, then examines their conceptual fit with research on occupational status, relational trust, social and professional capital, school-family-community partnerships, professional identity, working conditions, and teacher retention. The model treats prestige as a socially conferred outcome produced when professional quality is supported by ethical credibility, relational trust, and institutional recognition. Responsibility is therefore distributed across schools, families, mahallas, media, civil-society organizations, professional associations, public institutions, and business or sponsorship structures. The model is organized as a feedback cycle rather than a one-off campaign: actors diagnose conditions, coordinate action, evaluate changes, and revise the next cycle. Its main contribution is to connect legal and professional status with the social settings in which teachers are interpreted, trusted, and valued. The framework is conceptually grounded but not yet a causal model; empirical testing is required to establish which mechanisms are most effective and under what conditions.*

Keywords: *teacher prestige; social pedagogy; social institutions; school-family-community partnership; mahalla; relational trust; professional status; Uzbekistan.*

1. Introduction

The standing of teachers matters because teaching is exercised through authority that must be recognized, not merely assigned. A teacher may possess subject knowledge and pedagogical skill, yet the effects of that expertise depend partly on whether pupils, parents, colleagues, school leaders, and community actors regard the teacher as a credible professional. Trust, respect, and recognition shape whether expectations are accepted as legitimate, whether families cooperate

with schools, and whether professional judgment is supported in difficult situations. This makes teacher prestige more than a question of image. It is part of the social environment in which teaching takes place.

Hoyle's (2001) distinction among status, prestige, and esteem provides a useful starting point. Status refers to a formal or institutional position, prestige to the relative social standing of an occupation, and esteem to judgments about the qualities of particular practitioners. The distinction matters because improvements in one domain do not automatically produce improvements in the others. A legal guarantee can strengthen status without immediately changing public attitudes; individual excellence can generate esteem without altering the standing of the profession as a whole. The underlying dissertation (Kamalov, 2026) develops this distinction in a social-pedagogical direction by treating teacher prestige as the combined product of professional performance, moral credibility, public trust, and institutional recognition.

International policy research supports a similarly broad view. The ILO/UNESCO Recommendation concerning the Status of Teachers links the regard accorded to teachers with the conditions required for professional work (International Labour Organization & United Nations Educational, Scientific and Cultural Organization [ILO & UNESCO], 1966). OECD work has repeatedly connected the attractiveness and sustainability of teaching with working conditions, development opportunities, professional agency, recognition, and career intentions (Organisation for Economic Co-operation and Development [OECD], 2005, 2020, 2025). UNESCO and the International Task Force on Teachers for Education 2030 (2024) likewise place professional status and support within the larger problem of attracting and retaining qualified teachers. Across these sources, social standing is not presented as a public-relations problem detached from the organization of work.

Uzbekistan offers a particularly relevant setting for examining the institutional side of prestige. The Law on the Status of the Teacher recognizes teachers' rights, dignity, professional guarantees, mentoring arrangements, and protection from assignments unrelated to professional duties (O'zbekiston Respublikasi, 2024). Education legislation and national policy decisions also emphasize teacher preparation, professional development, and quality improvement (O'zbekiston Respublikasi, 2020; O'zbekiston Respublikasi Prezidenti, 2020, 2022). Formal recognition, however, is only one layer of social standing. The everyday experience of prestige is produced at the points where legal protections, school leadership, family expectations, mahalla participation, professional communities, and public communication meet.

This study asks how those points of contact can be organized as a coherent pedagogical system. Its research question is: How can cooperation among social institutions be structured so that teacher prestige is produced and sustained as a social-pedagogical outcome rather than left to individual reputation or episodic recognition? The purpose is not to estimate the causal effect of any single intervention. It is to clarify the architecture, mechanisms, actors, feedback processes, and testable propositions contained in the dissertation-derived model.

2. Conceptual framing: from personal reputation to institutional prestige

Individual qualities remain indispensable to professional standing. Uzbek pedagogical scholarship has emphasized pedagogical mastery, values, professional competence, reflective practice, educational culture, and the design of effective learning processes (Erkaboyeva, 2020; Ma'murov, 2017; Mardonov, 2006; Safarova, 2024; Tolipov & Usmonboyeva, 2006).

Competence, ethical conduct, communication, and professional self-presentation all influence how teachers are perceived. Yet an individual account is incomplete because these qualities are interpreted inside organizations and relationships. A capable teacher working under opaque evaluation, weak leadership support, persistent parent-school conflict, or demeaning public narratives may receive less social recognition than professional performance alone would predict.

Relational theory helps explain why. Bryk and Schneider (2002) describe relational trust in schools through respect, competence, personal regard, and integrity. Coleman (1988) shows how social capital embedded in networks and norms can make coordinated action possible. Epstein et al. (2018) demonstrate that school-family-community partnerships can be designed and maintained through institutional routines rather than left to goodwill. Read together, these perspectives suggest that professional standing emerges from repeated judgments within a network: people observe competence, interpret intentions, test reliability, and update their expectations through continuing interaction.

Professional-capital and professional-identity research adds a second mechanism. Hargreaves and Fullan (2012) locate teaching quality in the interaction of human, social, and decisional capital. Vescio et al. (2008) show that well-developed professional learning communities can reshape teaching practice and, in some settings, student learning. Beijaard et al. (2004) describe teacher identity as dynamic and relational, while Fuller et al. (2013) illustrate how credible recognition of expertise can reinforce professional identity and status. These traditions make it difficult to treat prestige as a stable cultural possession. The institutional environment can amplify or erode both teachers' professional self-understanding and the external recognition attached to their work.

On this basis, the present analysis defines teacher prestige as socially conferred professional standing generated through four linked foundations: professional quality, ethical credibility, relational trust, and institutional-social recognition. Professional quality concerns competence and the quality of practice; ethical credibility concerns consistency, responsibility, and moral conduct; relational trust concerns the quality of interactions among teachers and stakeholders; institutional-social recognition concerns the legal, organizational, community, and public signals that mark teaching as valued work. These foundations correspond to the dissertation's professional, social, and moral dimensions while making explicit the relational mechanism that connects them.

3. Method

The study uses structured conceptual analysis and qualitative framework synthesis. Its primary source is Kamalov's (2026) DSc dissertation manuscript, with attention to the definition of teacher prestige, the typology of social institutions, the proposed pedagogical conditions, the seven strategy families, the five-block cooperation model, the three implementation stages, and the evaluation criteria. The unit of analysis was the proposition or mechanism rather than the paragraph. Each proposition was read against four questions: Which actor is assigned responsibility? Through what mechanism is influence expected to occur? Which dimension of prestige is addressed? How is feedback, monitoring, or correction built into the process?

The reconstructed framework was then compared with international literature on teacher status and professionalism (Hoyle, 2001; OECD, 2005, 2020, 2025), relational trust (Bryk & Schneider, 2002), social capital (Coleman, 1988), school-family-community partnerships (Epstein et al., 2018), professional capital (Hargreaves & Fullan, 2012), professional identity (Beijaard et al., 2004), teacher retention (Borman & Dowling, 2008), and autonomy and occupational well-

being (Skaalvik & Skaalvik, 2014). The comparison was interpretive, not meta-analytic. External research was used to assess conceptual coherence and identify convergent mechanisms; it was not used to calculate pooled effects or to claim empirical validation of the proposed model.

A descriptive content count was retained for the institutional-coverage chart. Distinct operational mechanisms explicitly assigned to seven institutional groups in the dissertation's typology and cooperation discussion were counted once for each actor. The count indicates breadth of assigned responsibility within the model. It does not measure the real-world influence, effectiveness, or causal importance of any institution, and differences of one mechanism should not be interpreted as substantive effect-size differences.

4. Results: architecture of the social-institutional model

4.1. Five functional blocks and four foundations

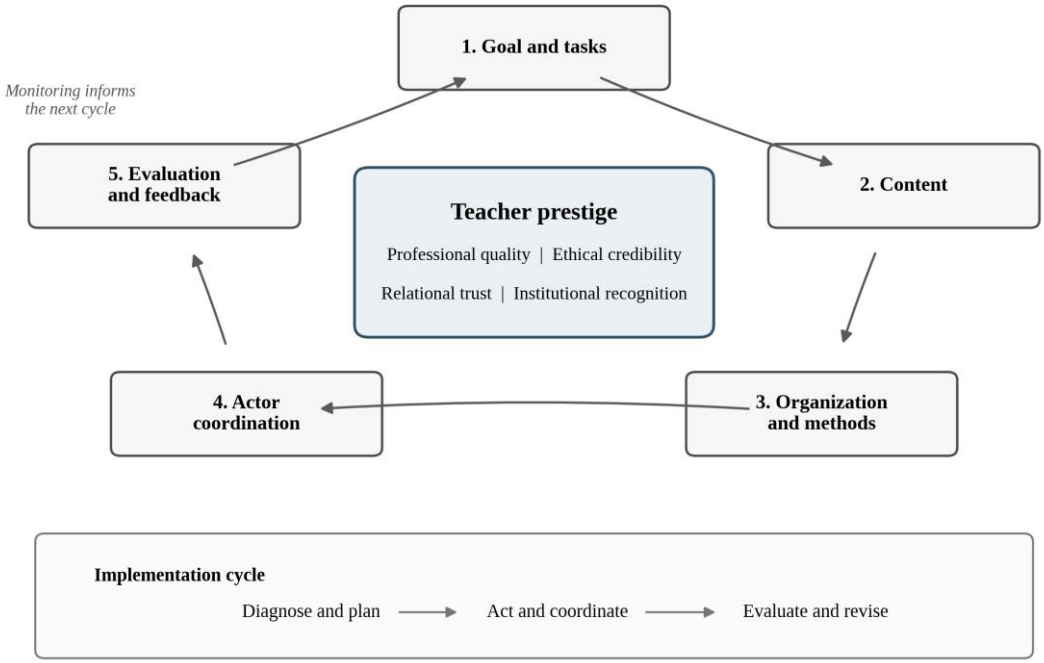
The model is organized around five functional blocks that convert a broad social goal into a repeatable process. The goal-task block defines the shared purpose and translates it into concrete objectives such as strengthening public trust, supporting professional development, protecting professional dignity, improving communication, and creating credible forms of recognition. The content block specifies what cooperation is about: professional-pedagogical development, socio-cultural recognition, information and communication, and legal-social protection. Keeping these strands together is important because a prestige initiative can become superficial if it concentrates on visibility while neglecting working conditions and professional quality.

The organizational-technological block addresses how cooperation is carried out. The dissertation identifies forums, open days, councils, community events, mentoring, project work, public communication, and digital platforms among the available forms. The inter-subject block identifies the actors and the quality of their relationships: teachers, school leaders, pupils, parents, mahalla bodies, non-governmental organizations, media, professional associations, and business or sponsorship structures. The result-evaluation block closes the loop through criteria, indicators, monitoring, and corrective feedback. In practical terms, this means that activity counts cannot substitute for evidence about trust, professional conditions, or the quality of cooperation.

The five blocks surround the four foundations of prestige identified in the conceptual synthesis: professional quality, ethical credibility, relational trust, and institutional recognition. These foundations describe the outcome that the blocks are intended to support; the blocks describe the governance architecture through which that outcome is pursued. Figure 1 presents the model as a feedback system and also shows the three-stage implementation cycle that carries the architecture into practice.

Figure 1

Social-institutional model of teacher prestige: structure, foundations, and feedback



Note. Author synthesis based on the five-block cooperation model, four conceptual foundations, and three implementation stages reported in Kamalov (2026). Arrows represent an iterative governance cycle rather than a claim of linear causation.

4.2. Differentiated institutional roles

The model does not assign identical functions to every institution. Families are positioned mainly as sites of value formation, communication, and parent-teacher trust. Schools carry the densest set of responsibilities because they organize working conditions, leadership support, professional learning, internal recognition, and formal interaction with other actors. The mahalla contributes territorial community recognition, mediation, and collective participation. Media and digital platforms shape the public representation of teachers and the transparency of school communication. Non-governmental organizations can contribute projects, advocacy, social support, or grants; professional associations can support standards, peer learning, and professional voice; business and sponsorship structures can supply resources when their involvement remains consistent with educational priorities and professional boundaries.

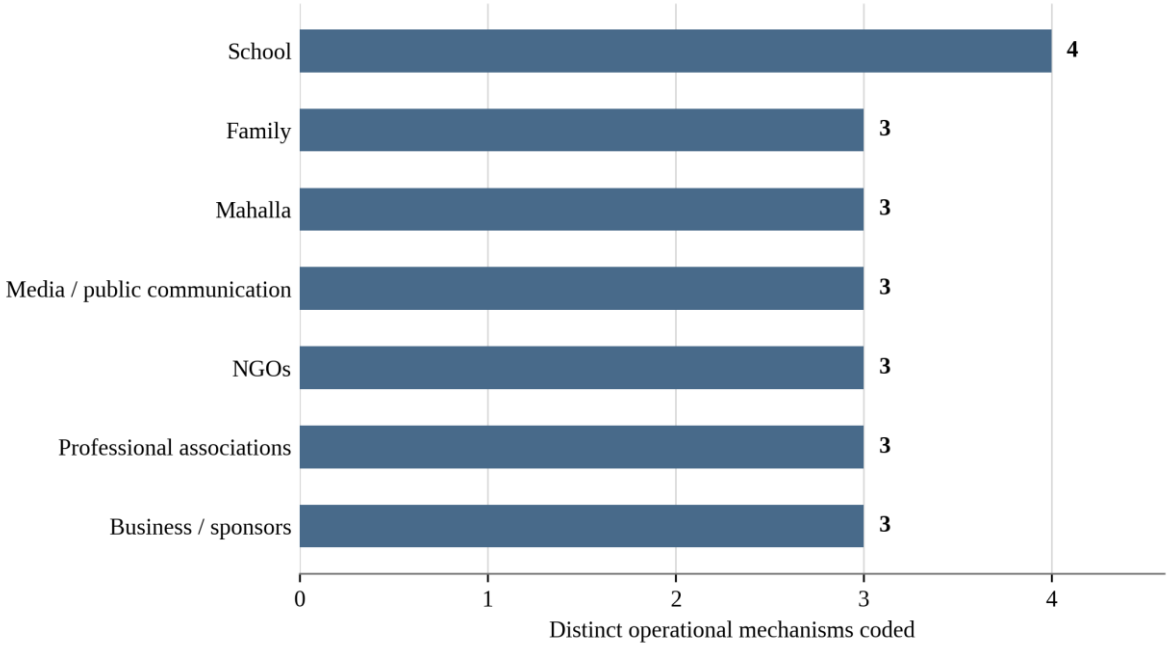
This differentiation matters because “community support” is otherwise too broad to guide implementation. The Uzbek mahalla is especially important in this respect. International partnership frameworks commonly group local actors under the general category of community, whereas the mahalla is a more structured territorial and social institution. Naming it separately preserves a locally specific mechanism without making the wider framework incommensurable with school-family-community research.

The descriptive coding confirms that implementation responsibility is broadly distributed rather than concentrated in one external actor. The school receives four distinct operational mechanisms in the source model, while the remaining six groups each receive three. Figure 2

visualizes this distribution. The narrow range is itself informative: the model assumes shared responsibility, although it gives the school a somewhat broader coordinating role.

Figure 2

Breadth of operational mechanisms assigned to institutional actors



Note. Author content analysis of institutional functions and mechanisms specified in Kamalov (2026). Each distinct mechanism was counted once within an institutional group. Counts represent model coverage, not measured influence or effectiveness.

5. Seven strategy families: how the architecture is activated

The dissertation specifies seven strategy families that connect the institutional architecture with day-to-day action. The value-ethical strategy ties prestige to the teacher's role as a bearer of national and universal values and to the consistency of professional conduct. The institutional-legal strategy turns formal status into usable protections, professional boundaries, ethical standards, and rights. The professional-image strategy concerns visible competence, communication culture, pedagogical achievement, and responsible self-presentation. These strategies are related, but they are not interchangeable: moral credibility cannot replace competence, and favorable publicity cannot substitute for legal or organizational support.

The cooperative-partnership strategy organizes reciprocal relations among teachers, pupils, parents, schools, mahalla bodies, and other institutions. Its central principle is shared responsibility rather than one-sided demands on teachers. The incentive strategy links recognition to meaningful professional achievement and allows for material as well as non-material forms of acknowledgment. The information-communication strategy creates channels through which school practices can be explained, successful experience can be shared, and disputes can be addressed before they harden into reputational conflict. The preventive-psychological strategy addresses stress, conflict, emotional exhaustion, and access to psychological support.

These seven strategies make the model more plausible than an approach built around ceremonial recognition alone. Research on teacher attrition has shown that working conditions are associated with decisions to leave or remain in teaching (Borman & Dowling, 2008). Skaalvik and

Skaalvik (2014) link perceived autonomy and self-efficacy with engagement, job satisfaction, and lower emotional exhaustion. OECD analyses likewise connect teachers' professional experience with leadership, working conditions, autonomy, development, and career intentions (OECD, 2020, 2025). Such findings do not validate the dissertation model, but they support its core assumption that social standing is difficult to sustain when professional agency and institutional conditions are weak.

6. Implementation, monitoring, and governance

Implementation proceeds through three recurring stages. The organizational-diagnostic stage identifies relevant actors, examines the existing level of trust and cooperation, locates sources of friction, and produces a joint plan. The practical-activity stage carries out the agreed work across the school year: family communication, mentoring, professional learning, community projects, recognition practices, media engagement, legal support, and other collaborative activities. The control-evaluation stage reviews evidence, identifies what has and has not changed, documents useful practice, and revises the next cycle. A designated coordination group is advisable because a task assigned collectively to everyone can easily become owned by no one.

The evaluative logic should remain multidimensional. The dissertation identifies cognitive, emotional-evaluative, behavioral, institutional, and outcome criteria. Schools can therefore examine whether stakeholders understand teachers' professional work, whether trust and respect are present, whether participation is constructive, whether cooperation agreements are functioning, and whether teachers report professional satisfaction and stability. Surveys, interviews, participation records, document review, and professional indicators can be combined. A single popularity score would be both analytically weak and potentially damaging because it could reward visibility rather than professional quality.

The feedback structure also connects the model with quality-management traditions in Uzbek education, which emphasize diagnosis, planning, implementation, evaluation, and adjustment (Ahlidinov, 2002; Qurbonov & Seytxalilov, 2006). Here, however, the object of management is not only an instructional process. It is the network of relationships and institutional conditions that shape how professional work is recognized. The model is therefore best understood as an adaptive governance arrangement rather than a fixed program.

Uzbekistan's legal framework gives this arrangement a formal boundary. The Law on the Status of the Teacher recognizes teachers' dignity and rights, provides for mentoring, and prohibits forms of interference and non-professional assignment that can undermine professional work (O'zbekiston Respublikasi, 2024). Earlier education legislation and the 2020 decision on pedagogical education address preparation and system quality (O'zbekiston Respublikasi, 2020; O'zbekiston Respublikasi Prezidenti, 2020). Institutional cooperation should therefore be designed as support around professional practice, not as a mechanism for informal control over teachers' pedagogical judgment.

7. Discussion

7.1. Theoretical contribution

The model shifts the analytical location of prestige. Instead of asking only what teachers must do to become more respected, it asks what institutional conditions allow professional quality to be seen, trusted, and protected. This shift avoids two recurrent simplifications. The first is cultural determinism: the assumption that respect for teachers is inherited from tradition and therefore largely outside the reach of educational governance. Cultural expectations matter, but

they are continually reinforced or weakened by present-day working conditions, public narratives, leadership practices, and institutional behavior. The second simplification is individualism: the assumption that prestige can be secured through self-improvement and personal image alone. Professional development is necessary, but recognition remains relational.

The resulting account also clarifies the relationship between status and lived professional standing. Law can define rights and protections, but the social meaning of those rights is realized in schools, families, communities, and public communication. Conversely, community esteem without professional safeguards can become unstable or intrusive. The model therefore links top-down institutional recognition with horizontal relationships and bottom-up social acknowledgment. Its distinctive Uzbek element is the explicit incorporation of the mahalla as a structured community actor rather than an undifferentiated background context.

7.2. Practical and policy implications

For school leadership, the most useful implication is to treat teacher prestige as part of institutional quality rather than as a publicity target. Improvement planning can examine whether leadership decisions, professional learning, parent communication, recognition practices, conflict procedures, and community partnerships create conditions in which teachers can exercise credible professional authority. This is consistent with professional-capital theory, which treats human, social, and decisional capital as mutually dependent (Hargreaves & Fullan, 2012). It also aligns with evidence that professional learning is most consequential when it is embedded in collaborative organizational routines rather than isolated events (Vescio et al., 2008).

For families and community institutions, the framework supports participation while preserving role clarity. Families, mahallas, civil-society actors, media, and professional associations can contribute information, resources, social mediation, recognition, and accountability. They should not displace the professional responsibilities of teachers or the statutory responsibilities of school leaders. The 1966 ILO/UNESCO Recommendation links the social importance of teaching with the conditions needed for professional responsibility, and Uzbekistan's teacher-status law supplies a contemporary legal basis for protecting those boundaries (ILO & UNESCO, 1966; O'zbekiston Respublikasi, 2024).

Public communication also requires restraint. Positive representation can make teachers' work more visible, but communication that is detached from professional quality risks becoming ceremonial. Digital channels can improve transparency while also increasing reputational exposure and conflict. Recognition systems can strengthen professional identity when criteria are credible (Fuller et al., 2013), but poorly designed incentives can encourage competition for visibility rather than cooperation. The governance principles implied by the model are therefore fairness, evidence, professional autonomy, role clarity, reciprocity, and transparency.

7.3. Limitations and research agenda

This article is a conceptual reconstruction, and its claims should be read accordingly. First, the primary model is derived from one dissertation and remains dependent on the completeness and internal logic of that source. Second, the international literature was used for conceptual comparison rather than through a systematic-review protocol, so the study does not claim exhaustive coverage of teacher-status research. Third, the institutional count in Figure 2 measures only the breadth of mechanisms assigned in the model; it provides no evidence that one actor is more influential than another. Finally, the framework does not yet establish causal direction. Higher trust may strengthen prestige, for example, but prestige may also facilitate trust and cooperation.

Empirical work can now test the proposed pathways. At the teacher level, studies could measure perceived social esteem, professional identity, self-efficacy, job satisfaction, emotional exhaustion, and intentions to remain in the profession. At the school level, researchers could assess leadership support, collaboration, professional-learning structures, family engagement, conflict-resolution procedures, and communication practices. At the community level, parent and community trust, participation, and recognition could be measured separately from school-level conditions. Multilevel and longitudinal designs would be especially useful because prestige is relational, nested across institutions, and unlikely to change immediately.

Comparative research could also examine whether institutions analogous to the mahalla perform similar mediating and recognition functions in other community-oriented education systems. Such work would help distinguish context-specific components from mechanisms that travel across settings. The strongest next step is therefore not to search for a single “prestige intervention,” but to test which combinations of professional conditions, relational practices, and institutional signals produce durable changes in social standing.

8. Conclusion

Teacher prestige is not a personal asset that teachers can manufacture on their own, nor is it secured by formal status alone. It develops when professional quality is credible, ethical conduct is consistent, relationships are trustworthy, and institutions visibly support the work of teaching. The social-institutional model reconstructed here organizes those conditions through five functional blocks, seven strategy families, differentiated institutional roles, and a three-stage feedback cycle.

For Uzbekistan, the model provides a way to connect legal recognition of teachers with the social settings in which professional authority is actually experienced: schools, families, mahallas, civil society, professional networks, media, and other institutional partners. For wider teacher-status research, it offers a context-sensitive account of how community institutions can be incorporated into analyses of professional standing. Its value now depends on empirical testing. The model should be judged by whether coordinated institutional practice improves trust, professional recognition, working conditions, and teachers' experience of being socially valued - not by the number of ceremonies, campaigns, or public messages produced in its name.

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