

Considerations On Some Problems Characteristic To The Hermeneutic Approach

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Abstract: This article focuses on the role and importance of the hermeneutic approach in the development of speech culture in the process of continuous professional development of teachers. The problems that are evident in this process are noted and considerations are made about ways to overcome them.

Keywords: Quality education, hermeneutics, speech culture, rhetoric, competence, pedagogical skills, process, activity, contextual interpretation, text, educational model, national content, oratory.

Introduction: The issue of developing speech culture in the process of continuous professional development of teachers based on a hermeneutic approach is a complex scientific and practical process. It is directly related to the issue of improving the quality and effectiveness of education. A number of problems are observed in the implementation of this process. It is appropriate to make some comments about them as a result of our observations.

In modern pedagogical and philosophical thought, hermeneutics occupies a special place as the art and methodology of interpreting meaning through human thought, language, and culture. It allows for a new interpretation of cultural heritage, language, speech, and spiritual values by analyzing human processes of cognition, understanding, and perception. However, there are a number of theoretical and methodological problems in applying the hermeneutic approach to practice. This article discusses some of these problems.

METHOD

The level of communication, competence, and hermeneutic abilities of teachers are not at a high enough level. They are manifested in the following:

First, the lack of active comprehension skills: hermeneutics is related to the understanding and interpretation of meaning and content. Teachers' ability to correctly understand, interpret, and re-express meaning in speech is not sufficiently developed, which is especially noticeable in teachers of natural and applied sciences, while we can see that

teachers working in the social and humanities have relatively good speech skills.

Secondly, lack of deep understanding of the theoretical foundations of speech culture: some teachers do not have sufficient knowledge about speech culture, its structure, methodological features, and role in the pedagogical process.

Third, the lack of an environment that supports teachers' speech activity: without it, there is little practical space for developing speech culture in the process of professional development, that is, trainings, classes, and communication spaces.

Fourth, lack of experience in using hermeneutic interpretation techniques in professional discourse: teachers find it difficult to effectively use hermeneutic elements such as metaphor, interpretation, symbolic meanings, and cultural contexts in their discourse.

Fifth, the lack of humanistic and cultural communication competencies: the hermeneutic approach requires understanding and interpreting a person and their thoughts. This requires a high level of cultural communication and empathy skills in the teacher.

Sixth, the lack or insufficiency of educational and methodological resources aimed at developing speech culture: there are not enough special programs, manuals and methodological recommendations aimed at developing speech culture based on a hermeneutic approach.

Seventh, low personal reflection and critical analysis

skills: teachers have difficulty conducting independent analysis of their own speech, understanding shortcomings, and eliminating them.

Based on the above considerations, it is appropriate to address these issues in the form of an appendix.

Although hermeneutics was originally conceived as a theory of textual understanding, it later evolved into a general philosophical direction focused on understanding human experience, culture, and communication.

Thinkers such as F. Schleiermacher, GP Ricker, and XG Gadamer emphasized that the human being is at the center of the interpretative process. Hermeneutics is not just about understanding, but also about recreating what is understood in a meaningful way, perceiving it anew in a new context.

However, the subjectivity of this process, its dependence on the worldview of the interpreter, makes scientific accuracy difficult. In this respect, hermeneutics stands in contrast to the traditional "objective" paradigm of science.

In the hermeneutic approach, the worldview of the subject of interpretation—the teacher, scholar, or listener—is central. But it is precisely this factor that introduces the risk of subjectivity.

Different people interpret the same text differently, making it difficult to establish uniform scientific criteria. For example, when interpreting ancient texts, religious sources, or works of art, there is a discrepancy between the author's intention and the interpreter's position.

Therefore, today's hermeneutic research seeks an answer to the question "Are there limits to interpretation?" Some thinkers (P. Ricoeur, XG Gadamer) see this process as an unlimited dialogue, while others emphasize the need to define it with methodological boundaries.

One of the main principles of the hermeneutic approach is the historicity of understanding. That is, each text must be interpreted within the spiritual, political, and cultural context of its time.

But in the modern scientific and practical process, it is precisely this principle that is often violated: texts are evaluated by the standards of the present era, as a result of which their original meaning is lost.

In the pedagogical sphere, this problem is clearly visible, for example, when comparing the views of classical pedagogues (A. Avloni, Abdulla Qodiri, Mahmudkhodja Behbudi) with modern educational concepts. If their ideas are separated from the context of the time, the deep layers of spiritual heritage are lost.

In the hermeneutic approach, language is considered the main means of understanding. Through language, a person expresses and understands existence. However, meanings in language are multi-layered, and each interpretation reveals a new semantic possibility.

Therefore, although hermeneutic analysis methods are necessary for teachers, speakers, and linguists, their application to the practical learning process is not always easy, since students' language and cultural competence, worldview, and communicative readiness vary.

In many pedagogical studies, the hermeneutic approach is seen only as a theoretical basis, while in practice the processes of interpretation, understanding, and interaction are not sufficiently taught.

This is an obstacle to the formation of a dialogue-based model of education. If the communication between teacher and student is not established as a hermeneutic dialogue, knowledge is transmitted but not understood.

Therefore, when applying the hermeneutic approach in the educational process:

developing interpretation competence,
to form a culture of working with text,

It is necessary to create an educational environment based on spiritual dialogue.

CONCLUSION

Therefore, the study of the possibilities of developing speech culture and speech techniques in professional activities on the basis of a hermeneutic approach does not lose its relevance and is of great importance as a socially necessary pedagogical phenomenon. Naturally, this requires, first of all, a broad analysis of foreign scientific research on this issue and the development of effective methods for eliminating existing problems in the conditions of Uzbekistan based on the theoretical and practical solutions proposed in them. When analyzing the importance of the hermeneutic approach in the process of communication and its role in the formation of speech culture, it is necessary to determine the ability to interpret intercultural communication, individual psychological characteristics and meanings in the teacher's professional speech, and on this basis, develop scientifically and theoretically based recommendations on improving practices related to language and speech in Uzbekistan by integrating the hermeneutic approach into the system of education and professional training. Only then will the problems of the hermeneutic approach in the field of pedagogy be solved.

The hermeneutic approach remains an important

philosophical and methodological basis for understanding human thought, culture, and speech today. However, the following problems remain in this direction:

Scientific criteria for the subjectivity of interpretation have not been established;

The practical application of the principle of historicity is difficult;

The relationship between language and meaning has not yet been fully explained;

Hermeneutic principles are not being sufficiently applied in pedagogical practice.

Overcoming these problems is necessary to form a new educational paradigm based on the unity of language, thought, and communication. Hermeneutic thinking should serve to lead a person not only to knowledge, but also to spiritual maturity through understanding.

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