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**METHODS AND TOOLS FOR PREPARING FUTURE TEACHERS FOR PROFESSIONAL  
ACTIVITY BASED ON A HERMENEUTIC APPROACH**

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**ABOUT ARTICLE**

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**Abstract:** This view was selected since there were rare cases in the whole literature related to teacher education. On the other hand, defining a hermeneutic model could be expected to provide a more objective and tangible of teacher education nature and its configuration in the minds of those who directly deal with or discuss it. The main question for which this study tried to find an answer was whether it was possible to present a hermeneutic model for giving an operational definition to teacher education. To answer the question, the study followed a survey-qualitative methodology: first the concept of teacher education was investigated through archival scrutiny and its definition deficiencies were determined.

**INTRODUCTION**

Teacher education is a field of study that has increasingly come under scrutiny in recent times as the expectations for the teaching workforce and the hopes for advancement in school learning are so often tied to the perceived 'quality' of initial teacher education. It could reasonably be argued that such attribution is as a consequence of a particular conception of teaching and learning that ostensibly portrays them as existing in a direct 'cause and effect' short-term, immediately measureable, and linear relationship. As a consequence, although perhaps not always stated as such, telling as teaching and listening as learning (Loughran, 2010) persist. As a consequence, school teaching and learning is simplistically portrayed as a 'banking model' (Freire, 1972), through which 'rate of return' and 'substantive interest' are linked to curriculum certainty delivered through transmissive teaching

approaches (Barnes, 1976) designed to mitigate variability. Not only does such a situation cloud the reality of the nature of schooling but it also leads to confusion about that which is reasonable to expect of pre-service teacher education. According to Mehrvarz Bahambari and Rahimy (2016), quoting from Bransford et al. (2000), many people who had difficulty in school might have prospered in their learning, and had the new ideas about effective instructional practices been available at the time. Hoban (2005) described two purposes of teacher education that he considered needed to be recognized, and appropriately responded to, in structuring a meaningful teacher education program; they were to (i) help pre-service teachers to learn about teaching because a connected program enables them to engage in building their own knowledge; and, (ii) promote a point of view that teaching is a complex profession influenced by many interconnected factors (Hoban, 2005, p.2). In addition, teacher education should be held such that it is purposefully designed to create a pedagogic environment in which students of teaching can experience the challenge, and are supported in further developing understandings of, and approaches to, teaching that challenge: 'telling as teaching' and 'listening as learning' (ibid: Hoban, 2005).

Hermeneutics has a long history, yet remains relevant. Prior to the Protestant Reformation, textual interpretation, including early Christian and Talmudic traditions, was primarily directed to biblical exegesis. Reformation-era hermeneuticians countered the widespread belief that a central authority, Church or State, governed meaning. This shift to regarding interpretation as democratic and heterogeneous has had lasting impact on education. For the first time individuals themselves were understood to be capable of deriving textual meanings, an idea that formed the basis of reader response theories in the twentieth century (Rosenblatt, 1938, 1978). The word Hermeneutics is originated from the Latinized version of Greek word "hermeneutice." It becomes a part of language in 17th century, but its base is philosophical. It is said that even Plato used this term in his famous and ever green "Dialogues." He treated it as knowledge of Sophia. According to Stanford Encyclopedia of Education, "the term hermeneutics covers both the first order art and the second order theory of understanding and interpretation of linguistic and non-linguistic expressions." This is not a new theory. It is dated back to Greek Mythology and further in the Middle Ages and the era of Renaissance. It is basically treated as a part of Biblical studies. A complete transformation of the discipline of hermeneutics was made by Martin Heidegger the 1920s. In Heidegger's view, "hermeneutics is not a matter of understanding linguistic communication, nor is it about providing a methodological basis for the human sciences." Hermeneutics is about the most fundamental conditions of man's being in the world. Yet Heidegger's turn to ontology is not completely separated from earlier hermeneutic philosophies. Such a philosopher saw hermeneutics as one of the bases for interpretation (Schleiermacher, 1938). The epistemological

stance of the sociocultural turn defines human learning as a dynamic social activity that is situated in physical and social contexts, and distributed across persons, tools, and activities (Rogoff, 2003; Salomon, 1993; Vygotsky, 1978; Wertsch, 1991). Although rooted in divergent intellectual traditions, several compatible theories have helped explicate this turn. Theories of situated cognition argue that knowledge entails lived practices, not just accumulated information, and the processes of learning are negotiated with people in what they do, through experiences in the social practices associated with particular activities (Chaiklin & Lave, 1996; Lave & Wenger, 1991; Wenger, 1998). Moreover, social activities are regulated by normative ways of reasoning and using tasks and other resources in collective activity, or what Lave and Wenger (1991) have termed a community of practice. Thus, the knowledge of the individual is constructed through the knowledge of the communities of practice within which the individual participates. Sociocultural theories also argue that the way in which human consciousness develops depends on the specific social activities in which people engage. However, in order to understand human learning, or higher cognitive development, one must look at the social activities that the individual engages in and see how they reappear as mental activities in the individual (Lantolf, 2000; Lantolf & Appel, 1994; Leont'ev, 1981; Vygotsky, 1978, 1986; Wertsch, 1985, 1991). Learning, therefore, is not the straightforward appropriation of skills or knowledge from the outside in, but the progressive movement from external, socially mediated activity to internal mediational control by individual learners, which results in the transformation of both the self and the activity. And because social activities and the language used to regulate them are structured and gain meaning in historically and culturally situated ways, both the physical tools and the language practices used by communities of practice gain their meaning from those who have come before. Critical social theories support the notion that social activities simultaneously reflect, create, and recreate historically situated ways of knowing, social relations, and material conditions (Bourdieu & Passeron, 1977; Foucault, 1980; Habermas, 1998).

Teacher Education is now passing through the age of changing (Ambe, 2006). There is a big paradigm shift from traditional teachers training to online teachers training and developing strategies for e-learning. Beside these advances, there is another debate of addressing culture issues in teacher education (Bannick & Dam, 2007). Major educational reforms are unable to address the issues of multiculturalism and multicultural needs of future teachers. The review suggests that teacher education is problematic and that it is not possible to de contextualized multicultural teacher education from other problems of teacher education that arise in actual field (Boyle, 2005). While reviewing the work of previous multicultural teacher educators raises questions about the growth of the field and the quality of that growth. Current multicultural teacher education scholarship is beginning to balance the

experimental and quasi-experimental and casual comparative research that has been prominent with a more qualitative case literature that uncovers the wisdom of practice. The increased use of autobiography, restructuring of field experiences, examination of situated and culturally specific pedagogies, and the return of the researcher to the classrooms of experts are resulting in the development of a critical multicultural teacher education (Bruna, 2007).

The overlap between the main issues in hermeneutics and teacher education can bring us to a model by which the “hermeneutics of teacher education” seems to be definable. Figure (1) illustrates how the “hermeneutics of teacher education” includes its inner components arranged in a top-down manner. Accordingly, a team work of “knowledge” and “skill” can result in the production of “curriculum” in which all aspects have been included and taken into account. Provided that a comprehensive curriculum exists as a result of expert team works regarding teacher education, the necessary condition will emerge named “cognition” which seems to be the very foundation of Teacher Education Hermeneutics. Here, the term “cognition” may not be directly attributed to human ability to distinguish various phenomena; however, it refers, here, to a collection of all those necessary elements of knowledge and skillfulness that are needed to provide a well-fit background of teacher education. This background seems to be lacked in many teacher training systems round the world about which scholars have written a lot.

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