



PAPER

## HERMENEUTIC REALIZATION OF GENDER IN LINGUISTIC INTERPRETATION

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### Abstract

The study explores the gender features in linguistics as an emerging interdisciplinary field that connects language studies with sociology and psychology. It examines the linguistic expressions of femininity and masculinity, highlighting how gender is reflected in speech behavior and discourse. The research emphasizes that both spoken and written texts can serve as valuable materials for analyzing gendered communication. The paper also discusses the relationship between discourse and text, arguing that discourse encompasses broader communicative and cognitive processes, while text represents one of its manifestations. By focusing on the interaction between language, gender, and discourse, the study provides insights into how male and female speech differs in structure, content, and stylistic choice.

**Key words:** gender linguistics, discourse, text, femininity, masculinity, communication, language studies, gendered speech

### Introduction

In general terms, hermeneutics can be understood as a human or collective activity aimed at interpreting and comprehending texts or any phenomena that can be regarded as “texts.” The process of generating and expressing thought is not detached from social and historical contexts; rather, the purpose of hermeneutics is to demonstrate the correlation between spoken discourse and various social norms and practices. Among these, social norms—particularly gender-related ones—serve as

pragmatic presuppositions without which adequate interpretation becomes impossible. These norms may be viewed as an “additional modeling system” in language, indicating that what is expressed in linguistic form is often encoded multiple times within the communicative process. The term hermeneutics (from the Greek *hermeneutike*, derived from *hermeneuo* – “to explain”) refers to both the art and the theory of understanding and interpreting texts, as well as the principles underlying such interpretation. Its primary method is known as the hermeneutic method, and its central

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concept is understanding.

## Materials and Methods

According to F. Schleiermacher, who developed the idea of the hermeneutic circle, every whole (for instance, a text) possesses a spirit that manifests in each of its parts, and vice versa. The whole is understood through the interrelation of its internal parts, while each part gains meaning from its relation to the whole. H.-G. Gadamer further emphasizes that understanding primarily takes place through language; hence, comprehension is actualized in interpersonal communication. The task of hermeneutics, therefore, is to ensure that the listener or reader correctly grasps the speaker's or author's intended meaning conveyed through discourse. Over the centuries, hermeneutics has incorporated three essential components: *subtilitas intelligendi* (understanding), *subtilitas explicandi* (interpretation), and *subtilitas applicandi* (application). Gadamer convincingly argued that these aspects are interdependent: understanding is always a form of interpretation, interpretation represents the external form of understanding, and understanding itself becomes meaningful through practical application in speech situations. This interconnection, however, does not exclude the predominance of one aspect over another, nor does it deny that every hermeneutic act may incline toward either interpretation or application.

Before addressing linguistic theories that clarify the application of these aspects to the study of language and gender, it is essential to view them from a logical-philosophical perspective. Fundamentally, the act of understanding seeks to answer the question, "What and how should one understand?" Schleiermacher explained this from a teleological perspective, stating: "If I cannot foresee or construct what is necessary, I cannot understand it." In other words, understanding implies the mental representation of the object toward which cognition is directed. This process begins when one encounters problematic linguistic forms that require interpretation. The foundation of understanding lies in context, which determines the semantic potential and conditions of reasoning. Every act of understanding starts with anticipation or projection of meaning (Gadamer) and the formulation of hypotheses verified through imagination and

reasoning. The conclusion arises through the correlation of existing knowledge with cognitive-semantic models—where a word corresponds to a prototype, and utterances and texts align with conceptual structures such as scripts and frames.

The structured nature of the understanding process links hermeneutics not only to philosophy but also to psychology, linguistics, and related fields. Its complexity has inspired diverse interpretive approaches, resulting in various theoretical frameworks that seek to explain the phenomenon of understanding, though they do not always converge into a unified interpretation. In modern linguistics, traditional methods of analysis continue to play a significant role; however, there is a growing interest in new analytical approaches that connect linguistics with other disciplines such as sociology, psychology, and cultural studies. These interdisciplinary tendencies have given rise to several contemporary branches of linguistic science, one of which is linguogenderology. The research focus of linguogenderology lies in examining the gender-specific features of language. Within this field, two primary aspects are studied: first, the differences and distinctive characteristics of male and female speech; and second, linguistic units that represent concepts associated with masculinity and femininity within the language system.

When investigating gender issues in linguistics, both written and spoken forms of discourse can serve as valuable objects of analysis. Globally, numerous studies have been devoted to exploring the relationship between language and gender. A particular emphasis is placed on discourse, since in actual communication many phenomena conditioned by gender—such as linguistic patterns, communicative strategies, and stylistic preferences—become evident. Consequently, analyzing the gender characteristics of discourse provides valuable insights into how gender identity is linguistically realized. The term discourse originates from the French word *discours*, which refers to spoken language, dialogue, or a coherent sequence of utterances connected by meaning. In Uzbek linguistic studies, this term is often used in the sense of spoken text. Regardless of interpretation, discourse remains closely related to the notion of text. However, the relationship between these two concepts—discourse and text—

has long been a subject of scholarly debate.

According to the Uzbek linguist Sh. Safarov, “It is reasonable to consider these two phenomena in a hyperonym–hyponym relationship. If discourse is regarded as a particular form of conscious human activity, then the text represents one of its manifestations.” He further notes that such a broad and integrative interpretation of discourse has already been recognized in other disciplines that study human communication and cognition, including philosophy, sociology, psychology, and cybernetics. Thus, discourse serves not only as a linguistic category but also as a key element linking human cognition, communication, and social behavior, making it a crucial component in gender-related linguistic studies. Like all other languages of the world, the Uzbek language conveys meaning not only through linguistic means but also through non-linguistic (extralinguistic or paralinguistic) devices such as gestures, facial expressions, and inarticulate sounds. In spontaneous spoken interaction, speakers often employ such nonverbal cues to express emotions, intensify the impact of their speech, or make communication more concise and contextually appropriate.

Nonverbal communication reflects noticeable gender-based differences, which makes it an important subject of study within gender linguistics. Since men and women differ in their mimic and gestural behavior, the analysis of these paralinguistic elements from a gender perspective helps reveal deeper psychological and sociocultural distinctions. Professor S. Mo‘minov offers a classification of nonverbal behaviors that are uncharacteristic for Uzbek male and female communicants, highlighting typical norms of gendered communication behavior: For Uzbek men, nonverbal gestures such as raising or arching eyebrows while speaking, coquettish glances, covering the mouth unnecessarily, curling the lips in contempt or surprise, biting the tongue while nodding in pity, kissing persons of the same sex in greeting, touching the lips with a finger while looking down shyly, or standing too close (within 50–60 cm) during conversation are considered culturally atypical.

## Results and discussion

Conversely, for Uzbek women, it is considered inappropriate to maintain direct eye contact while talking, use wide hand gestures, tap the throat to signify drinking alcohol, slap hands forcefully during conversation, laugh loudly, point to oneself with the thumb, or beat the chest in emotional expression of affection. Emotional states and inner feelings manifest differently in men and women. Women tend to be more emotionally expressive and react quickly to feelings, while men usually demonstrate restraint and composure. These distinctions naturally appear in nonverbal communication through gestures and facial expressions. For example, lip movements—pouting, biting, or twitching—as well as eyebrow gestures are more commonly associated with female emotional expression: “—Who do you think you are? Why did you insult the old man? Go and apologize!

—Oh my... — the young woman pouted.” (G. Khotamov)

Similarly, expressions of anger and resentment, such as clenching the jaw or frowning, are more typical of men: “Sufi stood by the door, his face pale and trembling with rage.” (Chulpan) When studying nonverbal gender distinctions, it is also necessary to consider nationally specific gestures and mimics, which reflect a people’s cultural norms and traditional behavior. These national paralinguistic features have a limited range of use and are closely tied to customs, rituals, and etiquette. An illustrative example comes from the famous Orientalist Hermann Vambéry, who, despite his deep knowledge of Arabic, Persian, and Uzbek languages and cultures, once revealed his European identity unintentionally. During a social gathering, he began to tap his foot rhythmically in response to pleasant music—an action that, among Eastern peoples, was considered inappropriate. In the Eastern cultural context, emotional enjoyment of music is expressed not by foot movement but by the gentle horizontal nodding of the head.

Indeed, gestures such as nodding or foot-tapping carry different meanings across cultures. For instance: “Write to me, – said my father. I nodded and went outside.” (U. Umarbekov) In Uzbek culture, nodding the head expresses agreement or approval, whereas in Bulgarian culture, the same

gesture can indicate disagreement. This example demonstrates that nonverbal cues are deeply embedded in the cultural and national worldview, and their meanings cannot always be directly translated across languages. Gender is considered a multifaceted concept. Therefore, gender-related issues are the subject of research in many fields, including sociology, psychology, cognitology, and linguistics. As a social construct, gender occupies a special place in linguistic studies. For this reason, linguistics is among the fields where gender is most extensively explored.

Linguistic genderology, like any new discipline, possesses distinctive features and remains in the process of defining its conceptual apparatus. It is a relatively new branch of linguistics in which specific methods and approaches are still being developed. At the same time, researchers in the linguistic field draw on methodologies from sociolinguistics, psycholinguistics, and other branches of the humanities such as history, literary studies, and cultural linguistics. In the study of gender issues within linguistics, all forms of speech activity—both written and spoken texts—can serve as research material. Numerous works worldwide have been devoted to the interrelation of language and gender. Particular attention has been paid to discourse, as it reflects many gender-related phenomena that emerge in communication, including features typical of male and female speech. From this perspective, the study of gender aspects in discourse provides valuable insights into the nature of linguistic interaction. In the Uzbek language, as in many other languages, thought is expressed not only through linguistic means but also through extralinguistic or paralinguistic devices such as gestures and implicit (non-segmented) sounds. Nonverbal components that accompany speech also demonstrate gender differences. Therefore, it is important to analyze extralinguistic means from the perspective of gender linguistics, since men and women possess distinct gestures, facial expressions, and other forms of nonverbal communication that convey gender-specific meanings.

## Conclusion

To sum up, gender linguistics represents one of the most dynamic and interdisciplinary areas of modern linguistic science. It integrates

methods and theories from linguistics, sociology, psychology, and cognitive studies to explore how gender identity and social roles are reflected in language use. Both verbal and nonverbal means of communication, including gestures, facial expressions, and intonation, reveal gender-specific features that influence the way individuals express thoughts and emotions. The analysis of gendered discourse provides valuable insights into cultural, psychological, and linguistic mechanisms shaping human communication. Thus, the study of linguistic genderology not only enhances our understanding of language as a social phenomenon but also contributes to developing gender-sensitive communication strategies in modern society.

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