

RESEARCH OF GENDER EQUALITY IN GERMAN AND UZBEK LANGUAGES

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Annotation:

This article is about scientists who have dealt with the problem of gender in the phraseology of the German and Uzbek languages, about the importance of the problem of gender in linguistics, about scientists who have worked on the problem of gender, and about their opinions. They give general conclusions.

Keywords: phrase, phraseologism, gender, linguistics, feminism, linguistic unity.

The problems of gender equality concerning the rights of men and women have undergone a long historical transformation. This transformation is reflected in the trends in the development of Western and Eastern culture, scientific and cognitive, socio-philosophical thought.

In his work "Man and Woman", German psychologist, sociologist, one of the founders of neo-Freudism, representative of humanistic psychoanalysis Erich Seligman Fromm comes to the following conclusions in his analysis of the nature and characteristics of representatives of the two sexes, the problem of gender equality: "Equality means selfhood. The demand for equality is polar in nature: despite various differences, no one should use each other as a means to achieve their goal, since each person is a goal for himself. And this means that every person, as a representative of his type and nationality, should have the freedom to develop his individual characteristics, uniqueness. Equality does not imply the denial of differences, but the possibility of their full realization. In German linguistics, gender linguistics is considered as part of sociolinguistics, and it deals with intersex

language problems. In German linguistics, early views on gender also existed at the time of the Brothers Grimm, storytellers, linguists. According to Jacob Grimm, the following characteristics will be present in three grammatical genera of the language. Masculinum (m.g) - primitive, large, hard, fragile, fast, working, mobile; Femininum (f.g) - next, small, soft, calm, painful, receptive; Neutrum (n.g) - manufacturer, assembled, impenetrable, undeveloped.

Academician A.N. Kononov for his research, however, he also points out that in the language of sources of the 19th century, which differs from the modern Uzbek language, the category of gender is added to certain nouns denoting the names of things, along with individual nouns. In this regard, we can say the following: some horses adapt by gender and number with a determinant attached to them. With this in mind, although in the Uzbek language of the XIX century there was a grammatical category of gender: = maksulin (male): this ambassador, this raven. = femin (female): sanam mazkura, mazkura qizlar, mazkura, qala. In the modern Uzbek language, there are certain situations that distinguish gender, such as poet-poetess, waiter-waitress, which are added only to individual horses, and the biological sex of people differs. It follows that gender classification can be evaluated from two points of view: biological gender and grammatical gender. The reason why we call the meaning of grammatical gender an abstract grammatical meaning is that it has nothing to do with biological gender. It is known that the natural, biological gender is equal to two, and the grammatical gender is up to three in most languages. In nature, there is no gender corresponding to the neutral gender in grammar. In addition, in nature, gender is something characteristic of living organisms, but in grammar, the category of gender is divided into an inanimate object and a phenomenon. The category of grammatical gender is characteristic of most Indo-European languages, including German, French, and Russian. The same word may also have a different grammatical gender in some different languages, for example, the Russian word лошадь refers to the feminine gender, while in German Pferd of this meaning refers to the neutral gender, and the French word Cheval refers to the masculine gender.

A person differs by gender not only physiologically, but also in his treatment of others, in his speech and even in his worldview, distinctive, dissimilar or common aspects of gender are manifested. Sofya Babayan said about this: "Gender is a social concept. An impeccable image of a woman or a man is given, the chronological and

geographical environment, national traditions, ethnopsychology, religion, history and national mentality are expressed in colorfulness, etc. " Gender is the difference between men and women in general content. The chief specialist in the colloquial speech of representatives of both sexes in world linguistics, the German scientist Joule Oates, in his work "Woman, man and language", also reveals mutually distinctive aspects in the speech of women and men. She proceeds from an intergender perspective, accepting more negative and positive associations in women and men. Gender is the sum of the characteristics that social phenomena are endowed with, and not defined by nature. The cultural mask of gender is our views on gender within the framework of our own socio-cultural ideas. In addition, gender means only gender, that is, what constitutes gender as a result of its socialization. Gender does not belong to a human being, but to the human sex, which has power and language. Gender in works of art consists in preserving national identity in the original text during the translation process and emphasizing the role and importance of frequently asked questions on gender in order to correctly and vividly demonstrate this even in the translated language. The term "Gender" was introduced into scientific circulation in 1968 by the American scientist Stoller. There are several interpretations of the concept of gender in the scientific literature. Gender – derived from the English word "gender" - "breed" - defines the concept of gender as a social device with a superstructure over physiological reality.

An early understanding of the feminine language and its role in Germany began with a lecture by the German linguist Ingrid Gunterodt at the University of Trier in 1974. Scientists M.Key and R. Lakoff have outlined her views under the influence of her theory of female language. The Tromel-Plotz Center, F. Push and Deborah Tannen conducted a study of the female language in Germany. F.Push and Tromel Plotz are considered the founders of German feminist linguistics. Scientists give a lecture on **"Linguistics and the language of women" (Linguistik und Frauensprache)** to students of the University of Constance on February 5, 1979. Later they formed a working group to research feminist linguistics. They hold meetings in Regensburg and Passau, Germany to gather people from German society who support and sympathize with Feminist linguistics. This meeting is attended not only by linguists, but also by representatives of other spheres of society: journalists, writers, teachers, theologians, politicians and lawyers. Representatives of feminist linguistics in oral and written texts ask whether women can be recognized as an independent and equal



person. And in this regard, they offer a number of recommendations: completely exclude the word "**Fräulein**" from circulation; replace the word "**Tennisdamen**" with the word "**Tennisspielerinnen**". Feminist linguistics is not only about language systems and language norms the goal is to describe and criticize, but also to promote social change. In the early 1980s, feminist linguists for the first time developed recommendations for the use of language based on gender characteristics common in educational and other institutions. The recommendations contained therein include:

- a) the grammatical gender of people's names should be formed in accordance with the gender of the person. For example, the word "**Lehrkraft**", which is gender neutral, or horses made up of crossed adjectives and common epithets. An example is the word "**Studierende**", which is a plural.
- b) women should be used primarily wherever they are used, and words representing the two sexes should be written and pronounced separately.
- c) feminist suffixes (Feminine Endungen) should also be applied if this leads to the creation of a new word.
- d) the words "**Dame**" and "**Fräulein**" should be excluded without replacement in the references.
- e) transmitted through men, in fact, it is necessary to exclude expressions in which women are quoted. M: "**Herr Müller und Gattin**", "**Familie Hans Müller**".
- f) in 1980, it was proposed to separate words representing both sexes from each other using the symbol "I". M: the word **LeherInen** should be used instead of **Lehrerinnen und Lehrer** or plural **Lehrer**.

Thus, the problem of equality of women and men has always been in the focus of attention of people with strong minds. However, it was Pythagoras, the thinker who recognized that a woman has equal rights with a man, who was the scientist of the ancient Greek philosopher. He developed the idea that people's marriage should be reformed, as well as brought into line with the conclusions of philosophy about rights and freedom. From this point of view, he promotes in his philosophical views the idea that a woman and a man are created equal. People close to the direction of Pythagoras continued this idea. They emphasize that human life should be based on justice and a certain limit, that is, on knowledge and a sense of one's place. The idea of this content was developed by another Greek thinker, Socrates, in his philosophical teaching about the objective moral nature of laws. In particular,

although he also recognizes the equality of natural human rights, he puts forward the idea that the police should obey only logical and just canons and that only in such a State can human freedom be ensured.

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