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THE EXPRESSION OF GENDER EQUALITY IN "HUSBAND-WIFE" RELATIONSHIPS IN THE GERMAN AND UZBEK LANGUAGES

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Abstract: This article analyzes the linguistic and lingucultural expression of gender equality in "husband-wife" relationships in the German and Uzbek languages. The study examines fixed expressions such as proverbs, sayings and phraseological units as well as comparative expressions related to gender in everydat speech. The results show that historical patriarpatriarchal stereotyps still exist in both languages, however, the principle of gender equality are becoming increasingly active in modern discourse. The obtained scientific findings contribute to a deeper understanding of the relationship between language and thought.

Keywords: gender equality, husband–wife relationships, linguistics, linguoculturology, phraseological units, stereotype, German language, Uzbek language.

INTRODUCTION

In the development of society, the issue of gender equality has an important social and cultural significance. And language is one of the main tools that reflect gender relations in society. Especially in the case of language units related to male-female relationships, they represent the distribution of roles in the family, social expectations, and cultural values. Since the historical, religious, and cultural development of the German and Uzbek peoples is different, the expression of gender equality in language in marital relationships also differs. While the traditional family hierarchy is more pronounced in Uzbek, the modern democratic and egalitarian principles are more pronounced in German. The problems of gender equality regarding male and female rights have undergone a long historical transformation. This transformation is reflected in the development trend, scientific-cognitive, socio-philosophical thinking of Western and Eastern Tamaddun. The gender problem has been a subject of heated debate since ancient times. The idea that nature makes everyone equal was expressed in the works of the ancient Greek philosopher Antiphon. The Greek philosopher and mathematician Pythagoras argued in his scientific views that men and women were created equal. Socrates was sentenced to death for poisoning the minds of young people with ideas about personal freedom and liberty, human and civil rights.The difference between the nature of men and women is relative and applies only to the reproductive sphere, according to the idea of Plato, the father of philosophy. A woman can choose her profession according to her own will: music, philosophy, or any other profession, including military affairs. In Plato's work: "Can a woman be considered capable of performing this difficult and responsible task?" Will the female part of humanity be able to participate in all issues along with men?"questions [1]. Plato reveals the

social roots of the problem by describing this reality of the role of women in society who were doomed to "cook soup" and "engage" as a result of the strong and long-term influence of tradition, customs in their day. The great philosopher emphasizes the need to change the approach to the upbringing and education of women, so that the artificially created asymmetry opens the way for the full development of not only men, but all members of society [2].

MATERIALS AND METHODS

Stable expressions: Phraseologisms, proverbs, and sayings, embodying the centuries-old experience, observations, and life conclusions of the people, express gender roles in a figurative and generalized form. It is through these types of units that stereotypical ideas about the roles of men and women in society, their relationships, and their roles in the family are formed. Therefore, stable compounds are considered an important empirical source for the study of gender stereotypes.The main objective of this study is to conduct a comparative analysis of how gender equality is expressed in the "husband-wife" relationship in German and Uzbek. Comparative-analytical, linguocultural, discursive and semantic methods were used in the research process. With these techniques, commonalities and differences between the materials of the two languages are identified and their cultural foundations are revealed. Proverbs, sayings, and phraseological units, as well as stereotypes used in everyday speech, were selected as the material for analysis.Analysis shows that in Uzbek, traditionally a man is more often interpreted as the head of a family (“husband is the pillar of a house, wife is the fairy of a house”), while a woman is expressed in an image that provides housing stability and an interior environment (“wife is the decoration of a House”) [3]. This situation shows that the patriarchal social structure is reflected in the language units. The idea of gender equality is also more clearly expressed in the German language. Equal partnership is reflected in: (“Partnerschaft auf Augenhöhe” equal partnership, “Gleichberechtigung in der Ehe” equal rights in marriage)[4].

At the same time, the historical formation and development of these stereotypes are closely related to the socio-cultural development of both peoples. In particular, traditional stereotypes are gradually being transformed and new social roles are being formed as a result of the growing ideas of gender equality in modern German society. While some traditional stereotypes are still actively used in the Uzbek language, globalization and social.Under the influence of changes, certain updates are observed in their semantic content. In general, the study of gender stereotypes based on phraseological units allows for a deeper understanding of the relationship between language and society. This is of significant scientific importance not only for linguistic but also for social and cultural studies.The results of a comparative study of stable compounds in German and Uzbek show that gender stereotypes formed on the basis of the concept of "husband-wife" in both linguoculturological spaces have certain commonalities. In particular, in phraseological units, the male image is interpreted as a leading, controlling, and responsible subject, while the female image is mainly associated with the family environment, home, and internal social relations. Such images show the reflection of the patriarchal social model in language units. When these stereotypes are analyzed semantically, it is observed that men are associated with concepts such as activity, the outside world, and social responsibility, while women are associated with concepts such as stability, care, and maintaining order within the home. This means that the traditional distribution of gender roles has been reinforced through language. At the same time, in both languages, the female image is interpreted as secondary or supportive in relation to the male, which indicates the stability of stereotypes in social consciousness [5].

RESULTS AND DISCUSSIONS

However, the results of the comparative analysis show that there are also significant differences between the two languages. In German, traditional stereotypes are undergoing significant transformation as a result of modern social changes, particularly the widespread adoption of gender equality ideas. This process is also reflected in linguistic units, leading to the portrayal of women not only as family members, but also as active subjects in social, economic, and professional spheres. As a result, new phraseological units and speech expressions have emerged, reflecting the principles of equality and mutual cooperation of gender roles.

In Uzbek, traditional gender stereotypes are relatively more stable. In language units, the main role of a woman is expressed as being more limited to the family circle, while a man is interpreted as the head of the family and its provider. This situation is closely linked to national culture, historical social structure, and value systems, which contribute to the long-term persistence of stereotypes. Further analysis suggests that reinterpretation of gender roles in German-language phraseological units is more contextual and pragmatic in that the same unit may reinforce the stereotype in different speech situations or, conversely, neutralize it. This shows that language is a flexible and dynamic system. In the Uzbek language, most phraseological units have a stable semantic load, and their meaning is characterized by less variability [6].

Another important aspect is that a new discourse on gender is emerging in German, leading to changes not only at the lexical level, but also at the stylistic level. In the Uzbek language, such discourse is only beginning to form, and it is more often observed in scientific and journalistic texts, while traditional expressions predominate in everyday speech. The comparative approach also shows that in both languages, gender stereotypes are not just a linguistic phenomenon, but also a component of a broader socio-cultural system. Therefore, when studying them, it is necessary to take into account sociocultural factors along with linguistic analysis.

Thus, the analysis of phraseological units in German and Uzbek reveals not only general, but also aspects of gender stereotypes that depend on national and cultural characteristics. Formed as a result of the interaction between language and society, these stereotypes are dynamic in nature and exhibit different developmental tendencies, especially in the context of globalization and social transformations. In modern linguistics, the issue of gender equality is gaining widespread attention not only as a social but also as a linguistic phenomenon. Since language is a sensitive system to social changes in society, new views and principles regarding gender are reflected in its lexical and grammatical layers. In particular, in the current era, there is a movement towards gender neutrality in many languages, reducing discriminatory or stereotypical expressions, and creating inclusive speech.These trends are particularly evident in German, where the use of gender-neutral and inclusive forms is widespread. For example, instead of traditional gender-specific forms, variants such as "Student/in", "Partner/in" are used, striving to equally represent male and female gender. In addition, in modern German, forms are also actively used that serve to encompass all gender identities, such as the “Gendersternchen” (asterisk) or other graphic means. This situation shows that ideas of gender equality are becoming more entrenched in society and that language is adapting to this process [7].

In the Uzbek language, linguistic transformations related to gender are occurring relatively slowly. Although many units are neutral in nature due to the absence of the grammatical gender

category in the language system, traditional gender stereotypes are preserved at the semantic and pragmatic levels. In particular, set phrases, proverbs, and the traditional interpretation of male and female roles still prevail in everyday speech. At the same time, as a result of modern social processes, global cultural influences, and the introduction of ideas of gender equality, new means of expression are gradually emerging in the Uzbek language. A comparative analysis of German and Uzbek shows that while German has a more developed inclusive language policy and gender-sensitive speech practices, traditional linguistic units are still actively used in Uzbek. This difference is primarily explained by the level of social development, gender policies, and cultural values of societies. Nevertheless, both languages are undergoing a process of developing new approaches to gender issues as dynamic systems evolving under the influence of social change. Modern linguistic trends show that the principles of gender equality are being deeply embedded in language. This process clearly demonstrates not only the communicative, but also the social and ideological functions of the language.

Conclusion

Gender equality in a couple's relationship is an important issue in both Uzbek and German society. In Uzbek, the issue of gender equality is still expressed in connection with traditional values and a patriarchal worldview. There is a tendency for more men to stand out through language as the head of the family or the main decision-maker. The role of women is more often expressed through phrases related to household chores and child-rearing.In German, gender equality is much more visible in the field. The desire for gender neutrality in the structure of the language is also manifested in the emphasis on the principle of equality between couples. For example, official documents and conversations often use phrases that emphasize the equality of rights and responsibilities of couples. This situation is also contributing to the strengthening of equal treatment of both sexes in society. In conclusion, the theme of gender equality is reflected in both languages in its own way: in Uzbek, traditional customs are more pronounced, while in German, a modern, equality-based approach is more common. This once again demonstrates the direct connection between language and society.

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