Research Article

GENDER CHARACTERISTICS IN THE EMERGENCE OF CONCEPTS AND THEIR LINGUOCOGNITIVE ESSENCE SCENARIO

Linguistics

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Abstract

This article reveals the gender differences of some concepts within the English and Uzbek languages and the essence of their linguocognitive scenario.

The definition of a concept and its place in the system of cognitive linguistic terms is not yet sufficient to say that it has been absolutely described. Each concept is unique in its emergence with national, cultural and other, including gender differences.

World science has long been based on gender differences not only from a biological point of view. Gender studies in linguistics provide very rich material to prove this view. There is no doubt that the linguistic landscape in the minds of people living in different cultural fields is different. It is impossible not to reflect these differences in their communication framework. "Happiness," the most important phenomenon for humankind, is interpreted differently by different cultures. This diversity is reflected in their native language. At the same time, members of both sexes who recognize one language as their mother tongue also create a unique picture in this regard. Concepts, essentially, can have universal, regional, national, ethnic types or features. For example, the concepts of 'war', 'peace', 'universe', 'nature', 'air' are characterized by universal significance and character. The concepts of 'bread' and 'water' are unique in that they have regional and geographical features. The concepts of 'love', 'fidelity', 'betrayal', 'happiness' differ from other concepts by their national character.[3, p.97].The concept is actually scattered over the whole frame as a content particle, while it also takes certain parts into its sphere:The concept consists of an ensemble of components as a whole. Just as any commonality consists of features that are gradually branched or merged, so a concept also consists of a combination of its parts. Together, these parts form the conceptosphere that makes up the concept. For example, the concept of 'happiness' consists of the internal components of 'health', 'well-being', 'peace' and 'tranquility'. These organizers form independent concepts in their place. But the concept of 'happiness' has the status of a conceptosphere in its content. The conceptosphere serves as the basis and support for the frame structure that reveals the essence of the concept. For example, such as happiness - health, happiness - peace, happiness –well-being, happiness - tranquility" [3, pp.97-98].

This distribution may be more specific. In particular, the concept of happiness can be interpreted by any language owner on the basis of a new cognitive scenario, based on gender, social, spiritual, material and even physical criteria.

But there is a definite cognitive field that exists for certain language speakers, which is known to all of these language speakers. Because of this, the study of specific concepts is associated with the study of large cognitive systems: "The method of semantic-cognitive analysis suggests that in the process of linguistic-cognitive research, we move from the content of meanings to the content of concepts during a special stage of description - cognitive interpretation. Cognitive interpretation is an obligatory stage of semantic-cognitive analysis, without it, research remains within the framework of linguistic semantics " [1, p.9].

Our observations on cognitive interpretation have shown that the description of a concept does, of course, take place within a specific cognitive scenario. Concepts can be interpreted separately for theoretical analysis, but the concept emerges in a system of relationships with other concepts. D. Rustamov was able to consistently show such a connection in the description of the concepts of "discretion" and "patience": The chracteristics of the national concept of "discretion" assessed in Uzbek nation as "a feeling of keeping to the shame, conscientious thinking of consequrnces is peculiar to all the verbs of the fisrt group mentioned above (*calm down, quiet down, settle down, become quiet, get quiet, suffer, cease to love, stop caring (for); like no longer, cease to like, endure, be worry, be embarrassed,control/restrain oneself*). A discreet person can restrain themselves, control themselves with patience even when they are angry.

Discretion is the base of quality of restraining oneself. This condition is not a characteristic of the individual and is not formed only in him/her. At the same time, the environment, the worldview formed in this environment, the tolerance that has the ability to curb the internal reaction, depends on the extent to which both national upbringing and religious beliefs are formed.

Patience is one of the basic concepts of Islam. It teaches that it is not easy to be patient, to have good morals, to be gentle, and to be a good person. How much strength and willpower is required for this. Avoiding hard work is a sign of impatience. Therefore, it is the wish of every believer to ask Allah for patience in every matter and concern. A person is always accompanied by happy days, unpleasantness and disappointments, successes and failures. After all, there is no such thing as a completely happy or unhappy life, there are happy and unfortunate moments in life."Self-control" applies to both of these states of life. Not knowing what to do when you are full of happiness, and not being able to find a place to put yourself in the face of adversity, requires self-control. Behavior is determined by the level of anxiety." [2, p.39]

We believe that focusing on gender differences in the concepts of happiness and unhappiness, which have always been and will continue to be relevant for all peoples around the world, will also yield great results for the interpretation of general issues of cognitive linguistics in

general. Since happiness is an integral part of the human spirituality, its study can provide unparalleled resources not only in covering almost all national-mental-cultural aspects of a particular society, but also in assessing the different cognitive systems of nations.The scenario of happiness of the Uzbek nation is wide-ranging, in the mentality of Uzbeks there is a consistent difference between personal happiness and social happiness, and it is personal happiness that is at the heart of this system.Although attitudes towards happiness has consistent gender differences under the influence of the eastern mentality of the Uzbek people and Islamic traditions, personal happiness is central to both the cognitive scenario of men and the cognitive scenario of women.But there are bright gender differences in the interpretation of other members of the concepts of happiness / unhappiness. There is no doubt that the verbal expressions directed for the representation of this cognitive scenario and their nonverbal alternatives are much more common in the Uzbek language. "The concept, if it is named, includes as its component a psychologically real and lexicographic meaning, but in terms of its content remains immeasurably more than both of the above meanings...the concept is not necessarily associated with a word or other language means of verbalization. A concept may or may not be verbalized by language means"[1, p. 8].However, nonverbal means can also be the object of study of cognitive linguistics, as their comprehension is based on the general systematic relationship that arises from the conditional sign nature of both with language units.D. Rustamova gave a very accurate assessment to the place of nonverbal means in conceptual expression: "...some frames can be represented by nonverbal means. Suppose that the frame "so-and-so is a courageousperson" can be given by picking up the other fingers and pointing the thumb upwards, and so on.Linguistics can look at both situations as its own subject of study. Indeed, nonverbal means also have the ability to express judgment, opinion, and in this respect can be an alternative to linguistic expressions.Linguistics focuses on verbal expressions. Because linguistic possibilities are so vast, and because nonverbal means are often associated with a pragmatic situation, linguistics specializes in the study of stable and socialized situations, so verbal expressions are considered to be its main object of study.Nor can nonverbal means be completely disconnected from the linguistic essence. Because at the heart of any nonverbal verdict lies an internal speech made up of linguistic units." [3, pp. 95-96].

There are many nonverbal expressions of the concept of happiness in Uzbek culture that interest us: кулиш, табассум (smiling), кўзларнинг чақнаши(gleam, sparkle, shine), қадамларнинг енгиллиги (prompt stepping), овознинг жарангдорлиги (reonant voice) allude to happiness, қовоқ уйили (flowning), бўйиннинг эгилиши (despair), судраб қадам босиш (drag oneself along; trudge along) express unhappiness. If we compare this phenomenon with the English culture, a good sleep, travelling, and a certain career form a formula for happiness, while unhappiness is manifested in thoughtfulness, irritability, stress, and arguing.Alongside with this, these nonverbal means also have lexical, paremiological, structural-segmental expressions.The comparative analysis of the domestic / personal, social, material, spiritual, physical, etc. slots in the English and Uzbek languages of the concept of happiness / unhappiness represented by them not only helps these speakers to understand the linguistic landscape of the world, but also serves to open the human nature of speaking other languages.

The desire to know the world is what distinguishes man from other living beings. Cognitive linguistics explores the place of language in this process.The commonalities in the field of the concept of happiness / unhappiness, which is common to all mankind, reflect the proportionate actions of the speaker in the way of understanding the world, and the differences reflect the national-cultural-mental peculiarities.

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