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A CONCEPTUAL LAYER THAT REPRESENTS THE PSYCHOLOGICAL NATURE WOMEN AND MEN

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ABSTRACT: From a linguistic perspective, phraseological units serve as particularly revealing manifestations of culturally embedded stereotypes and collective perceptions. Such expressions preserve and transmit culturally specific meanings, values, and patterns of thought, thereby providing valuable insights into the national mentality and the conceptual organization of ethnocultural consciousness. Within this framework, gender stereotypes associated with the notions of masculinity and femininity play an essential role in shaping socially accepted patterns of behavior. Consequently, these stereotypes constitute an integral component of both the conceptual worldview and its linguistic representation, reflecting the ways in which gender identities are understood, categorized, and reproduced within a particular linguistic and cultural community.

Keywords: essential, fraud valuable insights, creation, conceptual ethnocultural, consciousness, femininity, masculinity

Introduction

The social status of a person is determined not only by his/her demographic characteristics but also by his/her place in society, i.e. in a hierarchical world the interrelation of such characteristics as social activity, family and social status of an individual are considered.

The results of the analysis of phraseological units describing the social activity of men provided interesting information: brother in arms; gentleman at large.
A man as a brave, courageous person: a knight in shining armour; a man's man .
As the head: old man; man on horseback; strong man; lord of creation.

In addition to holding positions of responsibility, men are also prone to deal with crime, theft, fraud, and so on, and all this was considered a male-specific positions, for which a certain degree of intelligence is required: a confidence man; a broken man; knight of the pad; Mr. Big. Men were also involved in various types of occupations. Proverbs and parables were also used to describe the diversity of their profession and character. For example: a bad workman finds fault with his tools; what is a workman without his tools? the workman is known by his work.

The democratization of society, the emergence of the feminist movement, also had an impact on the existing phraseological units of language. As a result, phraseological units began to emerge that described women in the same category as men. For example: a man of letters - a woman of letters; a man Friday – a girl Friday; Mr. Right - Miss Right; a man of the world - a woman of the world; His Reverence - Her Reverence; Master of situation - Mistress of situation; Like father, like son / Like mother, like daughter.

In Uzbek phraseology, men's social activities are described in such professions as gardening, farming, animal husbandry, jewelry, hunting, handicrafts, butchery. In proverbs describing such activities, men are represented by words belonging to the category of noun, such as "gardener,

farmer, shepherd, jeweler, carpenter, hunter, butcher." For example: Bog'bon bog'ini tuzar, Dehqon dalasini suzar; Cho'ponning tayog'i – otlining oyog'i; Kosib tikkanini maqtar; Zar bo'lmasa, zargar xarob, Yer bo'lmasa dehqon xarob; Qassobga oq qo'y ham bir, qora qo'y ham bir.

Marriage is an important event for people of both languages: Marriage makes or mars the man. Proverbs in the Uzbek language describing the advantages and importance of marriage are mainly covered by the lexeme "wife":

Уйланган – ўғил-қизга қувонган; Хотинсизлик меҳнат; Хотин – умр йўлдоши; Хотин – уйнинг чироғи.While the examples given illustrate the advantages of marriage, the opposite can be observed in both languages: Umringdan uch kun qolsa eshak ol, bir kun qolsa xotin ol; If you would be happy for a week take a wife; if you would be happy for a month kill a pig; but if you would be happy all your life plant a garden; first thrive and then wife; Honest man merry soon but wise man never; Marry in haste and repent at leisure; Be sure before you marry the house wherein to tarry.

The above proverbs can be explained with one example: Umr savdosi – qiyin savdo. The are phraseological units that describe a woman's dependence on her husband, her weakness in front of him: a clinging vine; the cobbler's wife is the worst shod.

One of the social statuses of a woman in the family, the "bride" is given a positive and at the same time negative assessment in Uzbek.

In English, the social status of women is less pronounced than that of men. Perhaps men imagined a woman as a person who was incapable to deal with a responsible work, science. In the Uzbek language, a woman's social status is mainly reflected in the symbols of a "housewife", "mother", "wife", "daughter", "bride". However, the lack of status as a "leader" or "scientist" does not diminish the dignity of women, as Uzbek men want to protect and respect women as the weaker sex. First of all, they need a well-groomed housewife, a counselor's wife, a loving mother: "Xotining yaxshi bo'lsa, bu dunyoning charog'i" - "If your wife is good, she is the light of the world."

A human being is born with a specific psychological character, and his behavior is formed and changed under the influence of psychological and social factors. According to the social-psychological analyzes the qualities that are characteristic of male beings: activism, aggression, competitiveness, courage, business acumen, self-confidence, honesty, toughness, assertiveness, logical thinking, and so on. The qualities that are more characteristic of women are curiosity, alertness, meekness, dreaminess, hesitation, gentleness, weakness, humility, obedience and so on.

The image of a man is depicted in situations such as a warrior, a hunter, a defender. The image of women is embodied as a housewife, a beloved lover, a goddess of beauty. But these figures do not always coincide with the results of the analysis of language material.

In both languages, it has been proven that courage and bravery are characteristic of men:

Courage and bravery: game as a cockerel; full of bush fire; a man of his hands; a man's man; play the man; like a Trojan.

Features of weakness, indecision can also be characteristic of men: have too much of his mother's blessing; a Miss Nancy; play the woman; a fall guy; faint heart never won fair lady. It is worth noting that mummy's boy; mother's darlings make but milk-sop heroes; a weak sister; be pinned to one's mother's apron strings are more peculiar to the English language. What is more interesting the negative aspects of men are expressed in words related to the semantic field of "woman": Nice Nelly; an old woman.

According to the O.A. Kolosova's research, based on English and American materials, the conceptual sphere for positive evaluations of men was significantly larger than that of women, and that the stereotypes attached to women were used to negatively evaluate the "male" reference[1].

Phraseological units describing the courage and bravery of men in the Uzbek language are more numerous than phraseological units describing their characteristics such as cowardice, indecision, weakness. In particular, the phraseological units describing the devotion of the Uzbek young man to his homeland and people does not seem to exist in any language as much as in the Uzbek language.

The subordination of a man to a woman is also one of the inferior and inappropriate qualities. This quality is not reflected in the Uzbek phraseology: petticoat government; the gray mare; the gray mare is better horse; be tied to one's wife's apron strings.

In English, a very small number of phraseological units describing the laborous person has been observed. In Uzbek, on the contrary, there are many: Mr. Fixit, a man of his hands; early to bed and early to rise, make a man healthy, wealthy and wise; Yigit degan er bo'lar, mehnat ko'rsa sher bo'lar; Yigit husni mehnatda; Yigitning baxtini mehnat ochar; Mardning mardi maydonda sinalar, Yigitning yigiti mehnatda.

Violence against women "raising the hand" is not common in English phraseology at all, may be due to the firmly established moral norms. The feature of "talkativeness" has long been unique to women and led to ridicule and jokes: talk Billingsgate, an old wife; an old cat; a chatter box; chatter like a magpie; wash one's dirty linen in public.

One of the woman's character is her stubbornness, transgression, or arbitrariness. For example: fling one's bonnet over the mill / throw one's cap over the windmill.

The abundance of examples in English and Uzbek phraseology describing the spiritual poverty of women suggests that such morality is an unacceptable norm in society. In Uzbek, such proverbs are less quantitative than in English: G'ar qarisa g'amzasi qolmas, ko'l qarisa qurbaqasi; O'g'ri kulib yengar g'ar yig'lab; Yomon xotinning o'ynashi ko'p; Xotining oltinga o'ch bo'lsa, zargarga o'ynash bo'lar; O'ynashga ishonib, ersiz qolma; a woman of pleasure; a woman of streets; scarlet whore; a high kicker; a light o 'love.

In modern society men still consider women's mental abilities to be at least one step lower than their own. Probably for this reason, there were no phraseological units describing the concept of "stupidity" in relation to men. On the contrary, these qualities are given only to women: cousin Betty; dumb Dora; long hair and short wit; dumb Benny; a woman's reason; the girl next door. Men's intelligence (traditionally) is highly valued: the Admirable Crichton.

In the Uzbek language, a woman's wisdom, her devotion to her husband, and therefore the husband's trust in her, cannot be denied: Aqldor bo'lsa ham yigitning xotini, yaxshilikka chiqarar yigitning otini; Aqlli qizni yig'latish ham qiyin, kuldirish ham; Ayolning husni pardozda emas, aqlida; Aqlsiz xotin husnini ko'z-ko'z qilar, aqlli xotin – aqlini.

A conceptual layer of the physiological characteristics "Appearance" of women and men.

Sociological research, as well as the analysis of language material from a gender perspective, shows that appearance is less important factor for men, however women value the external beauty more than inner one. Gender analysis of the concept appearance confirms that appearance is not

[1] Колосова О.А. Когнитивные основания языковых категорий (на материале современного английского языка): Автореф. дисс. ... док-ра филолол. наук. – Москва, 1996. С. 26с.

important for men as such. "The attractive appearance of an English woman is an important attribute in finding her place in life"[2].

Obesity of men is one of the shortcomings of their appearance: fat as an olderman; baron of beef.

The opposite feature of obesity, thinness also indicates a negative and weak side in the appearance of a man: a slip of a boy. Somatic Phraseological Units used to describe the appearance of men: raise one's bristles ; a blue-eyed boy; a young shaver; old moustashe. In addition, men are highly valued as the ideal person in girls' dreams, because the ideal person must have a beautiful appearance: the answer to a maiden's prayer, a prince charming.

As for the phraseological units that describe the appearance of women, they are twice as many as the phraseological units that describe men. In English, the appearance of women is often expressed in their image as a sexual object: sex appeal; a hot mamma; there's a lot of a good tune played on an old fiddle.

The appearance of an English woman can be observed in the following cases:

Phraseological Units consisting of the facial part of the body part: her face is her fortune; fancy face, painted to the eyes; fair as a lily; blush like a rose; sweater girl; a slip of a girl; hair: Blush to the roots of one's hair, a bush-fire blonde; a peroxide blonde; a platinum blonde.

Most of the phraseological units describe the general appearance of women, i.e. they are not described by a single member. For example: a slick chick; a glamor girl; a teddy girl; a hot number; a dolly bird.

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Conclusion

In conclusion, the comparative examination of English and Uzbek phraseological units demonstrates the significant role of language in reflecting culturally established perceptions of gender and social identity. Phraseological expressions associated with masculinity and femininity reveal how traditional social roles, occupational activities, and behavioral expectations are represented within the linguistic worldview of each community. In both languages, gender-related

expressions reflect historically established social norms and cultural values, particularly those concerning the responsibilities, status, and characteristics attributed to men and women.

The English examples examined in this study illustrate the association of masculinity with leadership, courage, professional activity, and social authority. At the same time, the existence of corresponding expressions referring to women suggests that phraseological systems may reflect changes in social attitudes and gender roles. In Uzbek phraseology, the representation of male identity is closely connected with traditional occupations, agricultural activities, craftsmanship, and practical skills, highlighting the influence of historical and cultural experiences on linguistic expression. Thus, although English and Uzbek phraseological units share certain patterns in the conceptualization of gender, they also demonstrate culturally specific features shaped by their respective social traditions.

The analysis suggests that phraseology serves not only as a means of preserving collective cultural knowledge but also as a valuable source for understanding the relationship between language, gender stereotypes, and social identity. Further comparative research involving a broader range of expressions associated with both masculinity and femininity would provide a more comprehensive understanding of gender representation in the phraseological worldviews of the two languages.

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