anticipate a non-intrusive and analytically supportive visual system, whereas Uzbek audiences respond more positively to emotionally expressive visuals that reinforce collective interpretation patterns.

A further point of divergence lies in how the two media ecosystems handle intertextuality and hyperlinking. Western digital journalism has developed a practice of embedding hyperlinks to original documents, statistical reports, and previous news archives, thus enabling transparent fact-checking and fostering a culture of interpretive autonomy. Uzbek online news portals, in contrast, more frequently utilize hyperlinks internally (directing readers to related articles on the same platform), which strengthens thematic cohesion but can limit access to primary sources. This pragmatic difference ultimately shapes how audiences construct informational authority and credibility.

Additionally, cross-cultural differences are visible in the treatment of politically sensitive or socially charged topics. English-language media rely heavily on what researchers describe as mitigated framing—an approach that emphasizes structural causes, systemic implications, and multi-voiced representation. This style prioritizes institutional neutrality and diversity of perspective. Uzbek media, reflecting local cultural norms of collectivism and consensus-building, often foreground community impact, moral implications, and national unity. As a result, headlines and narrative structures tend to appeal to shared values and culturally salient symbolism. This aligns with comparative media studies indicating that Central Asian audiences respond more strongly to collectively framed representations, whereas Western audiences demonstrate higher receptivity to analytical and individual-centered framing strategies.

Finally, audience interaction–particularly in the form of comments, reactions, and social media sharing—reveals critical cultural distinctions in communicative behavior. In English-speaking contexts, comment sections frequently serve as arenas for argumentative reasoning, critical evaluation of facts, and ideological debate. In Uzbek media platforms, audience interaction often gravitates toward communal empathy, moral judgment, and expressions of shared cultural identity. Even the pragmalinguistic patterns of user comments differ substantially: English-language commenters tend to use hedging devices ("it seems," "perhaps," "I suppose"), whereas Uzbek commenters show a higher frequency of assertive or emotionally charged expressions. These differences underscore the culturally rooted communicative expectations that shape how audiences respond to news discourse.

Conclusion. The comparison of English and Uzbek media reveals that headline framing, multimodal cues, and audience interaction patterns are deeply influenced by cultural communication styles, journalistic traditions, and technological development. English-language media generally favor concise, low-context framing and understated visual design, reflecting Western norms of neutrality and individualistic engagement. Uzbek media, however, emphasize clarity, expressive imagery, and collectivist communicative features that support culturally embedded interpretive frameworks. As both media ecosystems continue to digitalize, cross-cultural influences become more visible, leading to hybrid models of news discourse. Understanding these dynamics is essential for improving multilingual journalism education, developing culturally adaptive media tools, and enhancing media literacy in both contexts.

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Juraeva Yulduz Ruzikulovna (Associate professor of the Karshi State Technical University)

A CROSS-LINGUISTIC INVESTIGATION OF COLOR COMPONENT PHRASEOLOGY IN THE GERMAN AND UZBEK LANGUAGES

Annotation. *The article is devoted to a comparative study of phraseological units containing a color component in the German and Uzbek languages. The research analyzes the structural-semantic, cognitive, and axiological features of color terms functioning within phraseological units. Special attention is paid to identifying universal and culture-specific models of color interpretation that reflect the national worldview. Based on comparative and cognitive-semantic analysis, both general patterns of color metaphorization and differences determined by the historical and cultural development of the two peoples are revealed. The*

results expand the understanding of the role of color symbolism in shaping national linguistic consciousness.

Keywords: *phraseology, color component, German language, Uzbek language, cognitive linguistics, linguoculturology, semantics, axiology, national worldview.*

Juraeva Yulduz Ro'zikulovna (Qarshi davlat Texnika universiteti dotsenti v.b.)

NEMIS VA O 'ZBEK TILLARIDA RANG KOMPONENTLI FRAZEOLOGIYANING QIYOSIY-LINGVISTIK TADQIQI

Annotatsiya. *Maqola nemis va o'zbek tillaridagi rang komponentli frazeologik birliklarning qiyosiy tadqiqiga bag'ishlangan. Tadqiqot rang atamalarining frazeologik birliklar tarkibida qo'llanilishining struktur-semantik, kognitiv va aksiologik xususiyatlarini tahlil qiladi. Milliy dunyoqarashni aks ettiruvchi rang talqinining universal va madaniy xususiy modellari aniqlashga alohida e'tibor qaratiladi. Qiyosiy hamda kognitiv-semantik tahlil asosida rangning metaforalashuviga oid umumiy qonuniyatlar va ikki xalqning tarixiy va madaniy rivojlanishi bilan bog'liq farqlar ochib beriladi. Tadqiqot natijalari rang ramziyligining milliy til ongini shakllantirishdagi rolini chuqurroq anglashga xizmat qiladi.*

Kalit so'zlar: *frazeologiya, rang komponenti, nemis tili, o'zbek tili, kognitiv lingvistika, lingvomadaniyatshunoslik, semantika, aksiologiya, milliy dunyoqarash.*

Жураева Юлдуз Рузикуловна (и.о. доцента Каршинского государственного технического университета)

СОПОСТАВИТЕЛЬНОЕ ИССЛЕДОВАНИЕ ФРАЗЕОЛОГИИ С ЦВЕТОВЫМ КОМПОНЕНТОМ. В НЕМЕЦКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация. *Статья посвящена сравнительному исследованию фразеологических единиц с цветовым компонентом в немецком и узбекском языках. В работе анализируются структурно-семантические, когнитивные и аксиологические особенности функционирования цветообозначений в составе фразеологических единиц. Особое внимание уделяется выявлению универсальных и культурно-специфических моделей интерпретации цвета, отражающих национальную картину мира. На основе сравнительного и когнитивно-семантического анализа выявляются общие закономерности метафоризации цвета, а также различия, обусловленные историческим и культурным развитием двух народов. Результаты исследования расширяют представления о роли цветовой символики в формировании национального языкового сознания.*

Ключевые слова: *фразеология, цветовой компонент, немецкий язык, узбекский язык, когнитивная лингвистика, лингвокультурология, семантика, аксиология, национальная картина мира.*

Introduction. Color is one of the fundamental categories of human perception; however, its linguistic representation is shaped by cultural, historical, and socio-cognitive factors. Phraseological units with a color component represent an important object of research because they concentrate symbolic and evaluative interpretations of reality.

Although color symbolism has been studied in European and Turkic languages, a systematic comparative analysis of German and Uzbek phraseological units remains insufficient. The axiological load of color terms and their role in shaping the national worldview have not been fully explored.

The aim of this study is to identify universal and specific features of the functioning of color components in the phraseological systems of the German and Uzbek languages.

Literature review. Research on color semantics has been actively developed within cognitive linguistics and linguoculturology.

Foreign scholars have examined the universality of basic color terms and their cognitive foundations. The theory of prototype semantics explains the presence of similar metaphorical models across different languages.

Within the linguocultural approach, color is analyzed as an element of the cultural code. Researchers emphasize that color symbolism is connected with religious beliefs, historical events, and ethnic traditions.

In Uzbek linguistics, color phraseology has mainly been studied descriptively, without systematic comparison with Germanic languages. In German linguistics, the color component has been analyzed in terms of metaphorization and semantic derivation, but comparative studies with Turkic languages remain limited.

Therefore, a comprehensive comparative study incorporating a cognitive-axiological perspective is necessary.

Methods. The material of the study includes 150 phraseological units (75 German and 75 Uzbek), selected through continuous sampling from phraseological dictionaries and electronic corpora. The following methods were used:

- comparative analysis;
- componential analysis;

• cognitive-semantic analysis;
• axiological analysis;
• elements of corpus analysis.

The selection criterion was the presence of a stable color component within the phraseological unit.

Results. 1. Universal cognitive models. The analysis revealed several universal metaphorical transfers:

• White (weiß / oq) – purity, sincerity.
• Black (schwarz / qora) – negativity, misfortune.
• Green (grün / yashil) – youth.

These models are connected with physiological perception and universal cultural associations.

2. Culture-specific axiology. In German phraseology, the color blue (blau) is often associated with alcohol intoxication or illusion. In Uzbek culture, *ko'k* is connected with the sky, spirituality, and sacred meanings. The color red in German frequently symbolizes danger or anger, whereas in Uzbek it may represent beauty, vitality, and festivity.

3. Structural differences. German phraseological units tend to demonstrate dynamic verbal constructions, while Uzbek units more frequently show nominative and evaluative structures.

Discussion. The findings indicate the dual nature of color symbolism. On the one hand, universal cognitive foundations of color metaphorization exist. On the other hand, national culture forms unique axiological models. In the German linguistic worldview, color more often reflects psychological states. In the Uzbek worldview, color frequently performs ethical and social evaluative functions.

The color component in phraseology serves as a tool for conceptualizing reality and transmitting collective cultural experience.

Scientific novelty. The scientific novelty of the research lies in:

1. Applying a cognitive-axiological model to the analysis of color phraseology.
2. Identifying specific metaphorical models in German and Uzbek languages.
3. Revealing structural differences in color-based phraseological units.
4. Demonstrating the relationship between color symbolism and national value systems.

Practical significance. The results of the study can be applied in:

• courses on comparative linguistics;
• teaching German and Uzbek languages;
• translation practice;
• development of textbooks on linguoculturology;
• compilation of bilingual phraseological dictionaries.

The material contributes to the development of students' intercultural competence.

Conclusion. The comparative analysis of color phraseological units in the German and Uzbek languages demonstrates that color serves not only as a lexical element but as an important cognitive and cultural marker. The study reveals both universal metaphorical models based on shared human perception and culture-specific interpretations shaped by historical, social, and value systems of each nation.

While some color associations show semantic parallels in both languages, significant differences reflect distinct national worldviews. Thus, color phraseology functions as a means of preserving cultural memory and expressing collective identity.

Further research may focus on discourse-based analysis and pedagogical applications of color phraseology in language teaching.

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