acquainted with British culture and cuisine. Fish and chips is among the symbols of Britain, alongside five o'clock tea, London fog, etc. But like the proverbial fish that rots from the head, so do the industries that suffer from poor products and management of their respective market leaders (Life Journal). In this example, the word proverbial represents the proverb fish begins to rot from the head, though in a slightly transformed form for specific purposes. The proverb means that certain enterprises suffer due to poor management. The analysis of these examples shows that the lexeme proverbial, regardless of whether it refers to proverbs, sayings, phraseological units, or individual lexical items, consistently indicates the cultural significance of the entities it marks. On the one hand, lexemes and phraseological units marked with proverbial may possess culture-specific characteristics, being typical of a particular nation, such as the British dish fish and chips or the phraseological unit bee in one's bonnet. On the other hand, they may be universal and widely recognized, such as the emotionality and temperament of Mediterranean peoples or the proverb fish begins to stink at the head, which is also known and actively used by speakers of Russian and Uzbek culture.

Conclusion. In conclusion, the study demonstrates that proverbs, sayings, and phraseological units function as an essential fragment of the linguistic worldview, reflecting the cultural, cognitive, and social experience of a speech community. The analysis shows that linguistic symbols are culturally grounded phenomena capable of expressing both individual and collective cultural meanings, thereby serving as important carriers of culturally significant information. The semantic flexibility of the lexeme proverbial further highlights the dynamic interaction between language and culture, as it extends beyond traditional paremiological units to include broader lexical items that encode shared cultural knowledge. Overall, the findings confirm that paremias and related linguistic expressions not only preserve and transmit cultural values across generations but also actively participate in shaping culturally conditioned patterns of perception and communication within a linguistic community.

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COLOR-COMPONENT IDIOMS IN ENGLISH AND UZBEK FROM A CROSS-CULTURAL PERSPECTIVE: THE EMOTIONAL AND PSYCHOLOGICAL MEANING OF BLUE

Annotation. *This article provides an in-depth analysis of idioms related to the color blue across English and Uzbek languages. The semantic and psychological characteristics of the color blue are extensively discussed, and its emotional connotations are explained. The research findings demonstrate the close relationship between color and human thinking.*

Key words: *blue color, idioms, semantics, psychological features, emotional connotation, color and cognition, linguistic analysis, English language, Uzbek language.*

INGLIZ VA O‘ZBEK TILLARIDA RANG KOMPONENTLI IDIOMALAR: MADANIYATLARARO NUQTAYI NAZARDAN “KO‘K” RANGINING EMOTSIONAL VA PSIXOLOGIK MA’NOSI

Annotatsiya. *Mazkur maqolada ko‘k rang bilan bog‘liq idiomalar ingliz va o‘zbek tillari misolida chuqur tahlil qilinadi. Ko‘k rangning semantik va psixologik xususiyatlari keng yoritilib, uning emotsional yuklamasi izohlanadi. Tadqiqot natijalari rang va tafakkur o‘rtasidagi uzviy bog‘liqlikni ko‘rsatadi.*

Kalit so‘zlar: *ko‘k rang, idiomalar, semantika, psixologik xususiyatlar, emotsional yuklama, rang va tafakkur, lingvistik tahlil, ingliz tili, o‘zbek tili.*

ЦВЕТО-КОМПОНЕНТНЫЕ ИДИОМЫ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ С МЕЖКУЛЬТУРНОЙ ТОЧКИ ЗРЕНИЯ: ЭМОЦИОНАЛЬНОЕ И ПСИХОЛОГИЧЕСКОЕ ЗНАЧЕНИЕ СИНЕГО ЦВЕТА

Аннотация. *В данной статье проводится глубокий анализ идиом, связанных с синим цветом, на примере английского и узбекского языков. Подробно рассматриваются семантические и психологические особенности синего цвета, а также объясняется его эмоциональная нагрузка. Результаты исследования показывают тесную взаимосвязь между цветом и мышлением.*

Ключевые слова: *синий цвет, идиомы, семантика, психологические особенности, эмоциональная нагрузка, цвет и мышление, лингвистический анализ, английский язык, узбекский язык.*

Introduction. The study of color idioms is an important area in modern linguistics, especially within cognitive linguistics and linguocultural studies. Colors are not only visual elements but also carriers of emotional and cultural meanings. Among them, blue has a special role due to its dual symbolism: it represents both positive emotions such as calmness and stability, and negative states like sadness and depression. In English and Uzbek, blue-related idioms reflect these complex meanings, making them a valuable subject for comparative and psychological analysis. Research on idioms is strongly influenced by the conceptual metaphor theory of George Lakoff and Mark Johnson,[1] who argue that abstract emotions are expressed through concrete experiences like color. This explains idioms such as “feel blue,” where color reflects emotional state. Scholars like Zoltán Kövecses[2] further developed this idea by showing that emotions are systematically linked to colors, though cultural differences influence their meanings. Similarly, Anna Wierzbicka[3] emphasizes that color meanings are culture-specific, which is important for comparing English and Uzbek idioms. From a psychological perspective, Faber Birren notes that blue is associated with calmness and depth but can also symbolize sadness, highlighting its dual nature in idiomatic usage. In Uzbek linguistics, scholars such as Shavkat Rahmatullayev and Nemat Mahmudov[4] have studied phraseology and semantics, emphasizing the cultural and expressive functions of idioms. However, specific research on blue color idioms from a psychological and comparative perspective remains limited.

Data Collection. The data for this research were systematically collected from a wide range of authoritative and credible linguistic sources in order to ensure both reliability and validity. English idiomatic expressions were primarily drawn from well-established dictionaries, scholarly publications, and large-scale online corpora, which provided authentic examples of language use in diverse communicative contexts. In parallel, Uzbek idioms were selected from reputable phraseological dictionaries, classical and contemporary literary works, as well as naturally occurring instances of everyday spoken discourse, allowing for a comprehensive representation of their usage.

Furthermore, a detailed contextual analysis was carried out using media materials, including newspapers, online articles, and audiovisual content, alongside real-life communicative situations. This approach made it possible to examine how idioms function pragmatically across different discourse types and social settings, revealing their dynamic and context-dependent nature. Particular attention was paid to identifying variations in meaning, stylistic nuance, and communicative intent. The collected idioms were then systematically classified according to several key criteria, such as their semantic content, emotional connotations, and situational usage. This categorization enabled a more structured comparative analysis between English and Uzbek idiomatic systems. Special emphasis was placed on idioms associated with emotional and psychological states, especially those conveying sadness, calmness, and fear, as these

[1] George Lakoff & Mark Johnson. Metaphors We Live By. Chicago: University of Chicago Press, 1980.
[2] Zoltán Kövecses. Metaphor and Emotion: Language, Culture, and Body in Human Feeling. Cambridge: Cambridge University Press, 2000.
[3] Anna Wierzbicka. Semantics: Primes and Universals. Oxford, Oxford University Press, 1996.
[4] Shavkat Rahmatullayev. O‘zbek tilining frazeologik lug‘ati. Toshkent, “O‘qituvchi”, 2006.

categories are closely linked to the symbolic meanings of color components. In addition, the study considered how cultural factors influence the interpretation and pragmatic use of such expressions, highlighting both similarities and differences between the two languages. This combination of sources and methods allowed for a comprehensive and reliable comparison between English and Uzbek idiomatic expressions.

Results. The results of the present study reveal both significant convergences and notable divergences in the interpretation and usage of blue-related idioms in English and Uzbek from a cross-cultural perspective. A detailed comparative analysis demonstrates that, although the same color component is employed in both languages, its semantic load, pragmatic function, and cultural symbolism vary considerably depending on the linguistic and socio-cultural environment in which it is embedded. In the English linguistic context, idioms containing the color blue are predominantly associated with negative emotional and psychological states. Expressions such as "feel blue," "have the blues," and "blue mood" are widely used to convey feelings of sadness, melancholy, loneliness, and even clinical depression. These idioms function primarily as linguistic tools for the externalization and verbalization of internal emotional experiences, allowing speakers to articulate complex psychological conditions in a concise and metaphorically rich manner. From a cognitive-linguistic perspective, this reflects a conceptual metaphor in which emotional distress is mapped onto color perception, with blue symbolizing a lowered emotional state.

However, it is essential to emphasize that the semantic field of blue in English is not exclusively negative. In certain contexts, blue conveys positive or neutral connotations, such as calmness, stability, trustworthiness, and reliability. For instance, expressions like "true blue" denote loyalty and faithfulness, while the association of blue with corporate branding often signals professionalism and dependability. This duality suggests that the interpretation of color-based idioms in English is highly context-dependent and influenced by both historical usage and contemporary cultural practices. By contrast, Uzbek idioms incorporating the color ko'k demonstrate a markedly different conceptual and cultural orientation. Rather than focusing primarily on negative emotional states, Uzbek expressions tend to reflect a more nature-oriented and symbolically enriched worldview. The color ko'k is closely associated with natural elements such as the sky (osmon), water (suv), and greenery, which in turn symbolize life, growth, renewal, and continuity. In addition, ko'k may be linked to notions of youthfulness, vitality, and freshness, thereby carrying predominantly neutral or positive connotations. This indicates that, within Uzbek linguistic culture, the conceptualization of blue is deeply rooted in ecological perception and traditional cosmological views.

In conclusion, the comparative analysis of blue-related idioms in English and Uzbek demonstrates that, despite certain shared perceptual foundations, the semantic and pragmatic dimensions of these expressions are shaped by distinct cultural frameworks. This finding reinforces the idea that language is not merely a means of communication but also a reflection of how individuals and societies interpret and experience the world around them.

Discussion. The findings of this study highlight the intricate and multifaceted relationship between language, emotion, and culture, demonstrating that idiomatic expressions serve as a key interface between these domains. Although certain semantic associations of the color blue appear to have a degree of universality, their realization through idiomatic expressions varies significantly across languages and cultural contexts. In English, the association of blue with sadness and melancholy is deeply rooted in historical, literary, and cultural traditions. Such idioms are predominantly employed to convey internal emotional and psychological states, often reflecting introspection, loneliness, or emotional distress.

In contrast, Uzbek idiomatic expressions involving the color blue exhibit a broader and more diverse range of meanings. These expressions are frequently connected to natural phenomena such as the sky or water, and they often carry neutral or even positive connotations, including notions of calmness, purity, and stability. This divergence suggests that cultural environment, collective worldview, and symbolic systems play a crucial role in shaping how colors are conceptualized and linguistically encoded. Moreover, the study demonstrates that idioms function as important cultural markers, encapsulating shared experiences, beliefs, and value systems within a linguistic community. At the same time, the presence of certain parallels between English and Uzbek idioms points to underlying universal cognitive mechanisms that influence human perception and categorization of emotions and colors. Understanding these cross-cultural and cognitive dimensions is essential not only for theoretical linguistic inquiry but also for practical applications, such as foreign language teaching, intercultural communication, and translation studies. In particular, a lack of awareness of idiomatic meanings and their cultural specificity may lead to

misinterpretation, reduced communicative effectiveness, and potential misunderstandings in cross-cultural interactions. Therefore, developing sensitivity to idiomatic usage and its cultural background is a key component of achieving communicative competence in a second language.

Conclusion. This research has explored how blue color idioms function in English and Uzbek from emotional and psychological perspectives. The findings demonstrate that such idioms reflect both universal human experiences and culture-specific meanings. While English idioms often associate blue with sadness, Uzbek expressions tend to emphasize natural and symbolic aspects of the color. This highlights the role of culture in shaping language. The study confirms that idioms are essential tools for expressing complex emotions and ideas, linking language with cognition and cultural identity. Future research could expand this analysis by examining other colors or additional languages to gain a broader understanding of color symbolism in language.

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ARGUMENTATION IN EFL: DEVELOPING STRUCTURED, SENSITIVE, AND PERSUASIVE COMMUNICATION

Annotation. *This pre-test/post-test single-group experiment investigates how systematic instruction in Toulmin's (1958) six-component model of argument affects EFL learners' argumentative competence and politeness management. Over ten weeks, 28 adult B2-level EFL learners, Uzbekistan received struc-tured instruction in all six Toulmin component, each scaffolded with explicit face-management strategies. Learners completed a validated argumentative discourse task at pre- and post-intervention stages; their oral and written output was coded using a purpose-built Toulmin Argumentation Scoring Rubric (TASR). The study concludes that Toulmin's model, when taught as a face-aware pragmatic framework rather than a purely logical schema, constitutes a powerful scaffold for advancing both argumentative and interac-tional competence in EFL contexts.*

Keywords: *Toulmin model, EFL argumentation, pre-test/post-test persuasive discourse, pragmatic competence, politeness.*

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EFLDA ARGUMENTATSIYA: STRUKTURALI, SENSITIV VA PERSUASIV MULOQOTNI RIVOJLANTIRISH

Annotatsiya. *Mazkur pre-test/post-test bir guruhli eksperimental tadqiqot Stephen Toulminning (1958) argumentning olti komponentli modeli asosida olib borilgan tizimli o'qitish EFL o'rganuvchilarining argumentativ kompetensiyasi va muloyimlikni boshqarish (politeness management) ko'nikmalariga qanday ta'sir qilishini o'rganadi. O'n hafta davomida B2 darajadagi 28 nafar katta yoshli EFL o'rganuvchilariga Toulmin modelining barcha olti komponenti bo'yicha tizimli ta'lim berildi, bunda har bir komponent yuzni saqlash (face-management) strategiyalari bilan mustahkamlandi. Tadqiqot shuni ko'rsatadiki, Toulmin modeli faqat mantiqiy sxema sifatida emas, balki pragmatik jihatdan asoslangan, yuzga sezgir model sifatida o'qitilganda, EFL kontekstida argumentativ hamda interaksional kompetensiyani rivojlantirish uchun kuchli pedagogik tayanch bo'lib xizmat qiladi.*

Kalit so'zlar: *Toulmin modeli, EFL argumentatsiyasi, pre-test/post-test, persuasiv diskurs, pragmatik kompetensiya, muloyimlik.*

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АРГУМЕНТАЦИЯ В EFL: РАЗВИТИЕ СТРУКТУРИРОВАННОЙ, ЧУВСТВИТЕЛЬНОЙ И УБЕДИТЕЛЬНОЙ КОММУНИКАЦИИ

Аннотация*. Данное одно-групповое экспериментальное исследование типа pre-test/post-test изучает, как систематическое обучение на основе шестикомпонентной модели аргументации*