

LINGUISTIC FEATURES OF ENGLISH AND UZBEK ADVERTISING: LINGUISTIC AND PRAGMATIC ASPECTS

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Abstract

Advertising is where language, culture, and persuasion come together in a very dynamic way. This article looks closely at the language used in English and Uzbek advertisements, focusing on both the words and structures (lexical, syntactic, stylistic, and phraseological features) as well as the practical ways these messages persuade people (speech acts, persuasive strategies, and cultural adaptation). By comparing real examples from both languages, the study highlights not only the universal techniques advertisers use to influence audiences but also the ways that cultural context shapes communication.

The analysis shows that English advertising often focuses on short, creative, and attention-grabbing messages that appeal to individual values and personal achievement. Uzbek advertising, on the other hand, emphasizes trust, family and community values, and expressions that are deeply connected to local culture.

Keywords: advertising discourse, pragmatics, persuasion strategies, lexical analysis, Uzbek advertising, English advertising, cultural communication.

Introduction

Advertising is more than just a way to sell products; it is a carefully crafted form of communication that aims to shape how people think and act. Every word, phrase, and slogan is chosen with a purpose, and the way a message is understood depends not only on the text itself but also on the audience and the context in which it appears. As Cook points out, advertising works through the interaction between the message, the people who receive it, and the social environment surrounding it [1].

With globalization, English-language advertising has gained a huge influence around the world, setting trends in style, phrasing, and marketing strategies. At the same time, advertising in Uzbekistan has grown quickly since the country's independence, blending traditional national values with modern global marketing techniques. Scholars in Uzbekistan note that the language used in advertisements often reflects the nation's cultural mindset and social values [2].

The purpose of this study is to explore the linguistic and pragmatic features of English and Uzbek advertising, looking at how the two differ in structure, style, and cultural approach. By comparing these two types of advertising, we can better understand how language, culture, and persuasion work together in different social contexts.

Searle's theory of speech acts explains that language performs actions such as requesting, promising, asserting, and expressing emotions [3]. Advertising discourse systematically combines directive, commissive, and expressive acts to achieve persuasion.

Leech emphasizes that pragmatic meaning depends on communicative intention and interpretation within social context [4]. Advertising manipulates these principles to maximize positive evaluation and minimize resistance.

Hofstede's cultural dimensions theory provides a framework for understanding differences between individualistic and collectivist societies [8]. This theoretical lens is essential for comparing English (individualistic) and Uzbek (more collectivist-oriented) persuasive discourse.

From Uzbek linguistics, Shomaksudov identifies functional stylistic features of publicistic and persuasive discourse, noting that advertising language combines emotionality with informative content [5]. Rasulov further argues that Uzbek advertising demonstrates strong cultural-symbolic orientation [2].

The methodological approach of this study is qualitative comparative discourse analysis, focusing on authentic advertising slogans and texts from both languages.

The language used in English advertising is often packed with meaning and designed to create an immediate emotional impact. Brierley points out that advertisers rely heavily on words that evaluate, exaggerate, or intensify, making products feel unique and desirable [7].

Some common patterns include superlatives like the best, the ultimate, or number one, intensifiers such as absolutely, completely, and action verbs like discover, unlock, or achieve. For example, slogans like "The ultimate driving machine" or "Unlock your potential" are short but powerful, immediately communicating a promise of excellence or personal growth.

These word choices are not random—they reflect the competitive mindset of the market and the individualistic values common in many English-speaking cultures. As Hofstede explains, such cultures place a strong emphasis on personal success and autonomy [8], and this focus is mirrored clearly in the language of advertising.

English advertising also frequently invents new words or uses familiar words in creative ways. These small innovations help make a brand memorable and give it a distinctive identity, making it easier for consumers to recall and connect with the product [7]

The words used in Uzbek advertising often reflect values that are important in everyday life, such as trust, family, and quality. Common terms like *ishonch* (trust), *sifat* (quality), *baraka* (blessing or abundance), and *oila* (family) appear frequently in advertisements, helping to create a sense of reliability and closeness with the audience.

Rasulov points out that Uzbek advertising often includes culturally meaningful words and expressions to strengthen emotional connection with consumers [2]. Unlike English ads, which often focus on being flashy, innovative, or unique, Uzbek ads tend to emphasize dependability, social harmony, and reassurance. The message is designed to make people feel confident that the product is trustworthy and suitable for their family or community.

Another interesting feature is the use of borrowed English words, especially in technology and business-related advertising. Yo'ldoshev notes that these English terms are usually adapted to fit Uzbek grammar rather than being copied directly [6]. This shows that while Uzbek advertising is open to global influences, it still keeps the language natural and culturally familiar for its audience.

In English advertising, sentences are usually kept very short and direct. Instead of long explanations, advertisers prefer quick, powerful phrases that are easy to read and remember. As Cook explains, shorter structures require less mental effort from the audience and therefore stay in memory more effectively [1]. In a world where people scroll quickly and see hundreds of messages every day, simplicity becomes a strong advantage.

This is why many English slogans rely on imperative forms, such as "Just Do It." The command is clear, energetic, and immediately involves the reader. Another common pattern is the use of elliptical constructions like "More power. Less effort." Here, full grammatical sentences are not necessary; the meaning is obvious, and the impact is stronger because of the

brevity. Rhetorical questions such as “Ready for more?” also appear frequently. They do not expect an actual answer but instead create a sense of personal interaction with the audience.

From a pragmatic point of view, these examples illustrate what Searle describes as directive speech acts, since they encourage the audience to take action [3]. Overall, this compressed and energetic syntax reflects the fast rhythm of modern consumer culture, where competition for attention is intense and every word must work efficiently.

In contrast to English advertising, Uzbek advertisements often use fuller and more detailed sentences. Instead of relying only on short, striking phrases, they tend to explain the benefit of the product more clearly. As Shomaksudov points out, the Uzbek publicistic style traditionally combines emotional influence with informative explanation [5]. In other words, it is important not only to persuade but also to clarify.

For example, phrases such as “Sinab ko‘ring va sifat farqini his qiling” or “Oilaviy baxt va qulaylik uchun eng yaxshi tanlov” do more than simply invite action. They also reassure the reader. The message is not abrupt or overly forceful; it gently guides the consumer by explaining what they will gain — quality, comfort, family happiness.

This tendency toward slightly longer and more descriptive sentence structures reflects broader communicative norms in Uzbek culture, where trust and clarity are highly valued. Rather than pushing the audience quickly toward a decision, the language builds confidence step by step, creating a sense of reliability and sincerity.

English advertising is often playful and creative in the way it uses language. Advertisers experiment with sound, meaning, and imagery to make slogans more striking and memorable. Techniques such as alliteration, wordplay, metaphor, and even exaggeration are commonly used to leave a strong impression on the audience. As Brierley explains, this kind of stylistic creativity helps brands stay in people’s minds and builds an emotional connection with consumers [7].

For instance, the slogan “Red Bull gives you wings” uses metaphor to suggest energy and freedom, even though the product obviously cannot give literal wings. Similarly, “Maybe it’s Maybelline” relies on alliteration and rhythm, making the phrase catchy and easy to remember. These stylistic choices turn simple promotional messages into something more engaging and enjoyable.

Uzbek advertising also uses metaphor, but usually in a more culturally grounded way. The imagery often connects to familiar ideas such as family, warmth, or prosperity. According to Rasulov, Uzbek advertising tends to prioritize sincerity and emotional warmth rather than irony or humor [2]. While exaggeration appears in both English and Uzbek ads, English campaigns often present bold and dramatic claims, whereas Uzbek advertisements usually maintain a more balanced tone to preserve credibility and trust.

At its core, advertising is about action. It is not written simply to describe a product, but to encourage people to do something — to buy, to try, to choose, or at least to remember. In this sense, advertising is deeply pragmatic because its real goal is a behavioral response from the audience.

Searle explains that persuasive communication often relies on directive acts (such as requests or commands) and commissive acts (such as promises) [3]. This can clearly be seen in advertising. English advertisements, for example, often use direct imperatives like “Try it today” or “Discover the difference,” which clearly push the audience toward action. Uzbek advertisements also encourage action, but they often combine this encouragement with expressions of care, trust, or responsibility. Instead of sounding purely commanding, they may emphasize how the product supports family well-being or guarantees quality.

Leech points out that persuasive language is structured in a way that highlights benefits for the listener while presenting the product as the best solution to a need or problem [4]. In advertising, this means framing the message so that the audience feels they are gaining something valuable, rather than simply being told to purchase.

Hofstede's cultural theory explains that societies differ in the way they understand the relationship between the individual and the group. In more individualistic cultures, independence, personal goals, and self-expression are highly valued. In more collectivist cultures, people tend to prioritize family, community, and social harmony [8].

These differences can clearly be seen in advertising language. English advertisements often focus on self-identity and personal achievement. Many slogans encourage consumers to stand out, follow their own path, or unlock their potential. The message is centered on "you" as an independent decision-maker who deserves success and self-fulfillment.

In contrast, Uzbek advertising more frequently highlights family well-being, social trust, and continuity of traditions. Products are presented not only as beneficial for the individual but as something that supports the whole family or strengthens social relationships. Trust, reliability, and shared values are emphasized more than personal ambition.

For this reason, differences in advertising language are not accidental. They reflect deeper cultural patterns and social structures that shape how people communicate, make decisions, and understand their place in society.

Conclusion

When we compare English and Uzbek advertising, it becomes clear that they have some important similarities. Both rely on positive and evaluative vocabulary, both use language to encourage action, and both try to connect with the audience emotionally. In any culture, advertising needs to persuade, and that basic goal shapes many of its common features.

At the same time, there are noticeable differences in how this persuasion is expressed. English advertising often uses very short, compressed structures and bold stylistic techniques. It reflects a more individualistic mindset, where the focus is on personal success, uniqueness, and self-expression. Creativity, wordplay, and rhetorical experimentation are frequently used to stand out in a competitive market.

Uzbek advertising, on the other hand, tends to highlight shared values such as family well-being, trust, and social harmony. The language may be slightly more detailed and reassuring, aiming to build credibility and emotional warmth rather than surprise or shock. Cultural references and familiar expressions play an important role in strengthening the connection with the audience.

Overall, these differences show that advertising cannot be analyzed as language alone. It is deeply connected to culture, social values, and patterns of communication. To truly understand advertising discourse, we must see it as a culturally shaped practice, not just a set of linguistic techniques.

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