



PRAGMATIC STRUCTURE OF ADVERTISING SPEECH IN ENGLISH AND UZBEK MASS MEDIA

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ABSTRACT

This research examines the pragmatic structure of advertising speech in English and Uzbek mass media from a comparative and linguocultural perspective. Advertising discourse is a powerful communicative tool that influences consumer behavior, social values, and cultural perceptions. The study focuses on how pragmatic mechanisms such as implicature, presupposition, and speech acts function in advertising texts across two different linguistic and cultural systems.

The aim of the research is to identify and analyze the similarities and differences in the pragmatic organization of advertising speech in English and Uzbek media. The study applies qualitative methods, including discourse analysis, comparative analysis, and pragmatic interpretation of advertising materials collected from television, social media, and print sources.

Keywords: Pragmatics, advertising discourse, mass media, speech acts, implicature, presupposition, linguocultural analysis, comparative analysis, english advertising, uzbek advertising, persuasion strategies.

INTRODUCTION

In the era of globalization and rapid digital communication, advertising has become one of the most powerful tools of mass media influence. It plays a crucial role not only in promoting goods and services but also in shaping social values, consumer behavior, and cultural perceptions. Advertising discourse is therefore not merely economic communication but also a socio-cultural and linguistic phenomenon. From a linguistic perspective, advertising is deeply connected to pragmatics, a branch of linguistics that studies how context contributes to meaning. In advertising messages, meaning is often indirect, implied, and context-dependent.

Advertisers carefully design messages to persuade audiences, influence emotions, and stimulate action without always stating information explicitly. English and Uzbek advertising systems reflect different cultural and communicative traditions. English advertising is often characterized by creativity, indirectness, and individualistic values, while Uzbek advertising tends to emphasize emotional appeal, cultural identity, and collectivist values. These differences make a comparative study particularly valuable. The aim of this research is to investigate the pragmatic structure of advertising speech in English and Uzbek mass media from a comparative and linguocultural perspective.

LITERATURE REVIEW

Many scholars have widely developed pragmatics as a linguistic discipline. Levinson defines pragmatics as the study of language use in context, including implicature, presupposition, deixis, and speech acts¹. According to Yule, pragmatics focuses on speaker meaning and the interpretation of utterances depending on context and shared knowledge². These definitions highlight the importance of context in understanding meaning beyond literal expression. Speech act theory, introduced by Austin and further developed by Searle, explains how language is used not only to convey information but also to perform actions^{3,4}. Searle classifies speech acts into representatives, directives, commissives, expressives, and declarations.

In advertising discourse, directives such as "Buy now" or "Try today" are frequently used to influence consumer behavior. Cook emphasizes that advertising is a multimodal discourse combining linguistic, visual, and psychological elements to achieve persuasive effect⁵. Goddard further notes that advertising language is highly creative and relies on stylistic devices such as metaphor, repetition, and sloganization⁶. Tanaka argues that advertising communication is often indirect, where meanings are implied rather than explicitly stated, making interpretation dependent on cultural and contextual knowledge⁷. In Uzbek linguistic studies, scholars emphasize that advertising reflects national traditions, social values, and cultural identity, often using emotional and respectful tones to attract audiences⁸. Thus, previous research demonstrates that advertising discourse is inherently pragmatic and culturally dependent, requiring both linguistic and cultural interpretation.

METHODS

This research is based on qualitative methodology. The following methods were applied:

Discourse analysis – to examine linguistic structures in advertisements;

Comparative analysis – to identify similarities and differences between English and Uzbek advertising;

Pragmatic analysis – to interpret implicit meanings and communicative intentions;

Descriptive method – to describe linguistic features of advertising texts.

The empirical material includes advertising samples collected from television, online platforms, social media, and printed media in both English and Uzbek languages.

The methodological framework includes discourse analysis, comparative analysis, and pragmatic interpretation. According to Uzbek linguist N. Mahmudov, discourse analysis allows the researcher to examine language not as isolated units, but as a holistic communicative system shaped by social context⁹. In addition, A.

¹ Levinson S. 1983. Pragmatics. Cambridge University Press, pp. 97–165.

² Yule G. (1996). Pragmatics. Oxford University Press, pp. 3–25

³ Austin J.L. (1962). How to Do Things with Words. Oxford University Press, pp. 94–120

⁴ Searle J.R. (1969). Speech Acts. Cambridge University Press. pp1–50

⁵ Cook G. (2001). The Discourse of Advertising. Routledge, pp45–120

⁶ Goddard A. (1998). The Language of Advertising. Routledge, pp70–120

⁷ Tanaka K. (1994). Advertising Language. Routledge, pp20–80

⁸ Uzbek linguistic research articles and academic sources.

⁹ Mahmudov, N. (2005). Til va tafakkur. Toshkent: O'zbekiston Milliy Universiteti nashriyoti.

Nurmonov emphasizes that linguistic analysis in modern Uzbek linguistics should integrate functional and contextual approaches, especially when studying media texts¹⁰. Therefore, advertising texts are analyzed not only structurally but also in relation to their communicative purpose and cultural background. The data were collected from Uzbek television advertisements, social media platforms, and printed media, following the approach suggested by Sh. Safarov, who highlights the importance of authentic language material in pragmatic research¹¹.

RESULTS

The analysis of advertising discourse revealed several important pragmatic features common to both English and Uzbek mass media.

1. Implicature: Advertising messages often rely on implied meanings rather than explicit statements. For example, slogans such as “Because you’re worth it” imply value and self-worth without direct explanation.

2. Presupposition: Advertisements assume shared cultural or social knowledge. This allows messages to be shorter and more persuasive, as audiences fill in missing meanings themselves.

3. Speech Acts: Directive speech acts dominate advertising discourse. Expressions such as “Join now”, “Taste the difference”, or “Harid qiling” function as persuasive commands.

4. Emotional Appeal: Both English and Uzbek advertisements use emotional triggers such as happiness, trust, family, success, and comfort. However, Uzbek advertisements tend to emphasize family unity and tradition more strongly.

5. Linguistic Compression: Advertising language is characterized by short, powerful, and memorable expressions that maximize impact while minimizing linguistic form.

- ✓ Comparative Findings:
- ✓ English advertising is more implicit, creative, and individual-oriented;
- ✓ Uzbek advertising is more explicit, emotionally expressive, and culturally grounded;
- ✓ Both systems use similar pragmatic tools but differ in cultural realization.

One of the key findings is that Uzbek advertising heavily relies on emotional and cultural pragmatics. According to Sh. Safarov, Uzbek media discourse often reflects national values such as respect, family unity, and social harmony, which directly influence language choice in advertisements¹². Another important result is the frequent use of indirect persuasion strategies. As noted by N. Mahmudov, Uzbek language in media discourse tends to use implicit meanings to maintain politeness and cultural sensitivity¹³. This is clearly visible in advertisements where meanings are suggested rather than explicitly stated. Furthermore, directive speech acts such as invitations and recommendations are widely used in both English and Uzbek advertising. However, Uzbek linguists such as A. Nurmonov argue that Uzbek directive expressions are often softened to preserve politeness and social respect¹⁴.

¹⁰ Nurmonov, A. (2002). Hozirgi o'zbek adabiy tili. Toshkent: Fan nashriyoti.

¹¹ Safarov, Sh. (2008). Pragmatika. Toshkent: O'zbekiston Yozuvchilar uyushmasi nashriyoti.

¹² Safarov, Sh. (2008). Pragmatika. Toshkent: O'zbekiston Yozuvchilar uyushmasi nashriyoti.

¹³ Mahmudov, N. (2005). Til va tafakkur. Toshkent: O'zbekiston Milliy Universiteti nashriyoti.

¹⁴ Nurmonov, A. (2002). Hozirgi o'zbek adabiy tili. Toshkent: Fan nashriyoti.

DISCUSSION

The findings of this study confirm that advertising discourse is a complex interaction of linguistic, pragmatic, and cultural factors. The pragmatic structure of advertising speech is shaped by the need to persuade audiences effectively while adapting to cultural expectations. English advertising reflects values of individualism, innovation, and indirect communication. Messages are often minimalistic and require interpretation, which increases audience engagement. This supports the idea that indirectness enhances persuasive force in modern advertising discourse¹⁵. According to N. Mahmudov, language is not only a communication tool but also a reflection of national thinking and worldview¹⁶. This is clearly reflected in Uzbek advertising, where cultural values such as respect for elders, family unity, and social responsibility play a central role. A. Nurmonov also argues that modern Uzbek linguistic research should consider pragmatic meaning as a key factor in understanding media texts¹⁷. This supports the idea that advertising is not only linguistic but also socio-cultural communication. In addition, Sh. Safarov emphasizes that Uzbek media discourse is characterized by implicitness and emotional expressiveness, which makes advertising more culturally acceptable and persuasive¹⁸. Despite these differences, both advertising systems share fundamental pragmatic mechanisms such as implicature, presupposition, and speech acts. These mechanisms demonstrate the universal nature of persuasion in human communication. The comparative analysis also shows that culture plays a decisive role in shaping advertising strategies. Therefore, successful advertising must consider not only linguistic form but also cultural context.

CONCLUSION

This research has examined the pragmatic structure of advertising speech in English and Uzbek mass media from a comparative and linguocultural perspective. The study shows that advertising discourse in both languages relies on similar pragmatic strategies, including implicature, presupposition, emotional appeal, and directive speech acts. However, their realization differs significantly due to cultural factors. English advertising tends to be implicit, creative, and individual-oriented, while Uzbek advertising is more explicit, emotional, and culturally oriented. These differences reflect broader cultural values and communication styles. The research confirms that pragmatics and culture are inseparably connected in advertising discourse. Understanding these relationships can improve cross-cultural communication and enhance the effectiveness of advertising strategies in global and local markets.

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