

## LINGUOCULTURAL ANALYSIS OF ENGLISH AND UZBEK ADVERTISING TEXTS

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**Abstract.** This article elucidates the linguocultural characteristics of English and Uzbek advertising texts, providing a comparative analysis of national-cultural concepts and communicative devices embedded within them. In the course of the research, the specific dimensions of advertising discourse in both languages, consumer-targeted persuasion strategies, and the cultural codes of linguistic units were investigated through comparative-linguistic methodologies.

**Keywords:** *advertising text, linguoculture, advertising discourse, national concept, comparative analysis, communicative strategy, cultural code, individualism, collectivism.*

**Introduction.** Under the contemporary paradigms of globalization and the rapid advancement of information and communication technologies, advertising has increasingly emerged as a pivotal communicative mechanism within the socio-cultural fabric of society. Advertising functions not merely as an informational tool designed to promote a specific product or service, but manifests as a complex linguocultural phenomenon that mirrors a nation’s worldview, values, traditions, social norms, and cultural mentality. In this regard, the study of advertising texts through the prism of the language-culture nexus constitutes one of the most pressing trajectories in contemporary anthropocentric linguistics.

Advertising discourse exerts a profound influence on the target audience through its idiosyncratic linguistic units, imagery, emotional-expressive devices, national-cultural concepts, and communicative strategies. Every nation incorporates its historical experiences, traditions, value systems, and social perspectives into the creation of advertisements. Consequently, a comparative linguocultural analysis of English and Uzbek advertising texts enables the identification of the cognitive frameworks, value hierarchies, and communicative specificities characteristic of distinct cultural cohorts.

In the current era, accelerated by the expansion of international economic and cultural relations, the localization, translation, and optimization of advertising texts across diverse languages have assumed paramount significance for ensuring effective cross-cultural communication. Notably, while the English language is widely diffused as a global vehicle of communication, the Uzbek language serves as an essential repository for articulating national-cultural identity. The structural analysis of metaphors, phraseological units, evaluative lexicon, address formulas, and national concepts within the domain of these two languages serves to comprehensively unravel the intrinsic and inseparable correlation between language and culture.

**Literature Review.** The linguocultural investigation of advertising texts constitutes an essential trajectory of contemporary anthropocentric linguistics, wherein the correlation between linguistic units, national mentality, cultural values, and social experiences is systematically examined. The emergence and consolidation of this academic field have been fundamentally driven by the theoretical and methodological insights generated by both foreign and Uzbek linguists.

As one of the pioneering scholars to scientifically scrutinize the language-culture nexus, Wilhelm von Humboldt asserted that the language of a nation inherently reflects its distinctive framework of world-perception and cognition [1]. Subsequently, the Sapir-Whorf hypothesis of linguistic relativity, articulated by Edward Sapir and Benjamin Lee Whorf, substantiated the fundamental role of language in configuring national cognition and cultural paradigms [2; 3]. These seminal theoretical frameworks provide the essential methodological foundation for conducting a comparative linguocultural analysis of advertising texts.

In exploring the linguistic attributes of advertising discourse, Guy Cook conceptualizes the advertising text as a complex discourse genre inextricably linked with socio-psychological and communicative variables [4]. Concurrently, Geoffrey Leech investigated the impact mechanisms exerted on consumers by evaluative units, persuasive syntactic structures, and rhetorical strategies deployed within advertising language [5]. The theoretical foundations of linguoculturology have been further advanced by exponents of the Russian and European linguistic schools. Specifically, while V.V. Vorobyov defined linguoculturology as an interdisciplinary field examining the reciprocal dynamics between language and culture [7], V.A. Maslova provided scientific corroboration for the premise that a nation's historical experiences and national worldview are inherently embedded within its linguistic units [6]. Furthermore, V.I. Karasik expanded the scope of linguocultural analysis by investigating communicative behavior, concepts, and cultural codes [8].

Similarly, in Uzbek linguistics, substantial scholarly attention has been dedicated to the language-culture paradigm, national concepts, text pragmatics, and communicative processes. In particular, Nizomiddin Mahmudov, through his research, has elucidated the structural interconnectedness of language and national cognition, underscores the function of the mother tongue as an expressive medium for national spirituality and cultural identity.

Phraseological studies carried out by Shavkat Rahmatullaev likewise hold paramount significance in decoding the cultural semantics embedded within advertising texts. Overall, the comprehensive evaluation of the existing academic literature indicates that investigating the linguocultural properties of advertising texts plays a critical role in unraveling the intricate interplay between language, culture, and cognition. Although the scholarly output of foreign and Uzbek researchers has successfully laid the theoretical groundwork for this domain, a holistic, comparative-linguocultural analysis of English and Uzbek advertising texts—specifically regarding the identification of their national concepts, value hierarchies, and communicative strategies—continues to mandate specialized and systemic research.

**Results and discussion.** The linguocultural analysis of English and Uzbek advertising texts reveals that linguistic units within advertising discourse serve not merely as channels for informational transmission, but function as primary instruments for constructing specific cultural meanings and influencing consumer cognition. Throughout the research process, it was observed that the selection of lexical, semantic, and pragmatic devices deployed in advertising texts is directly contingent upon the value hierarchies, mentality, and communicative traditions of the respective societies.

The analysis demonstrates that the core linguocultural concepts within **English advertising texts** are predominantly configured around the following conceptual paradigms:

- "Individual success"
- "Freedom"
- "Innovation"
- "Personal choice"

➤ "Modernity"

In English-language advertisements, the consumer is routinely depicted as an autonomous agent, and the product is presented as a mechanism for expanding personal capabilities. For instance, advertising slogans such as *"Be yourself"*, *"Think different"*, and *"Unlock your potential"* encapsulate Western cultural values such as individualism, self-expression, and the pursuit of innovation. Through these linguistic units, advertisements propose not merely the intrinsic attributes of a product, but a distinct, individualized lifestyle.

Conversely, the linguocultural substance of **Uzbek advertising texts** is shaped by entirely different ethno-cultural dominants, specifically grounded in the following concepts:

- "Family" (*Oila*) and "Household" (*Uy-ro'zg'or*)
- "Abundance/Blessing" (*Baraka*) and "Honesty" (*Halollik*)
- "Trust" (*Ishonch*) and "Quality" (*Sifat*)
- "Mutual kindness/Compassion" (*Mehr-oqibat*)
- "Traditional values"

Within Uzbek advertising discourse, the consumer is predominantly addressed not as an isolated individual buyer, but as an integral member of a specific socio-cultural collective (such as the family, the neighborhood community [*mahalla*], or the collective). For example, in expressions like *"oilangiz uchun"* (for your family), *"sifatli hayot sari"* (towards a quality life), *"ishonchli tanlov"* (a reliable choice), and *"xonadoningiz fayzi uchun"* (for the grace/serenity of your home), notions of collectivism, interpersonal care, and mutual trust remain paramount. This phenomenon finds its direct explanation in the collective nature of social relations and the family-centric mentality inherent in Uzbek society.

According to the research findings, national-cultural codes within advertising texts construct the emotional value of a product rather than merely highlighting its material utility. The following table provides a comparative representation of the linguocultural parameters characteristic of English and Uzbek advertising texts (see Table 1):

Table 1.

**Linguocultural parameters of English and Uzbek advertising texts**

Analytical components	Characteristics of English advertising discourse	characteristics of Uzbek advertising discourse
Dominant cultural orientation	Individualism (primacy of personal interest)	Collectivism (primacy of family and societal interest)
Address strategy	Direct individual address ("You")	Honorific forms, expressions of sincerity and commonality
Basis of metaphorization	Motion, velocity, futurity, technological advancement	Warmth, prosperity, stability, grace/serenity ( <i>fayz</i> )
Visual and linguistic codes	Minimalism, modern and compact design	National motifs, family imagery, traditional symbols

Significant divergences were also identified in the deployment of **metaphors** during the comparative analysis. In English advertising discourse, metaphors are frequently intertwined with concepts of movement, progression, and potential, whereby the product is conceptualized as a "trailblazer" or a "gateway to the future." In contrast, metaphorical expressions in Uzbek advertising texts predominantly serve to articulate domestic warmth and socio-emotional stability. Phrases such as *"Hayotingizga fayz olib kiradi"* (Brings grace into your life) and *"xonadoningizga*

*quvonch bag'ishlaydi*" (Bestows joy upon your home) frame the product not as a mere material object, but as a repository of social and emotional values.

Another critical dimension manifests in the choice of **address strategies**. While the deployment of direct second-person address ("*you*") to emphasize personal idiosyncratic needs is widespread in English advertising, Uzbek advertising relies extensively on honorific structures, intimate address formulas, and linguistic units that reinforce a sense of shared community. This underscores the paramount significance of social distance and categories of respect within the Uzbek communicative culture.

Among the emergent trends identified during the study is the intensifying reciprocal interaction between global and national cultures, known as glocalism, within contemporary advertising texts. Although the integration of anglicisms such as "*premium*", "*online*", "*smart*", and "*trend*" within Uzbek advertising discourse illustrates the impact of globalization, these units are consistently synthesized with national value systems. For example, in the advertising of contemporary technological commodities, notions of innovativeness are advanced in equal measure with the concepts of reliability and domestic comfort.

**Conclusion.** The linguocultural analysis of English and Uzbek advertising texts demonstrates that advertising discourse serves not merely as an informational instrument for promoting products or services, but functions as a complex linguocultural phenomenon that intrinsically reflects a nation's collective cognition, core values, and cultural experiences.

The empirical and theoretical findings of this research culminate in the following generalized conclusions:

1. Although a universal communicative objective—namely, exerting a persuasive influence on the consumer and prompting a specific course of action—underpins both languages, the strategic methodologies deployed to attain this objective are executed upon fundamentally divergent cultural foundations.
2. While English advertising discourse relies heavily on conceptual paradigms of individual success, autonomous choice, and personal development, Uzbek advertising texts are overwhelmingly dominated by national values such as family cohesion, abundance (*baraka*), mutual kindness (*mehr-oqibat*), and social proximity.
3. Within contemporary Uzbek advertising discourse, the processes of globalization and national cultural preservation are undergoing a profound synthesis (glocalism); global advertising modalities and lexical borrowings are actively being localized and integrated into the national-cultural matrix of the Uzbek language.

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