

Pragmatic persuasion in English and Uzbek ads: Speech acts, implicature, cultural adaptation

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Abstract

Purpose: The purpose of this study is to analyze pragmatic persuasive strategies in English and Uzbek advertisements, with a focus on how speech acts, conversational implicature, and cultural adaptation function in shaping promotional discourse.

Research Methodology: The study employed a qualitative comparative analysis of 200 advertisements (100 English, 100 Uzbek). Data were categorized according to Searle's speech act taxonomy and Grice's implicature framework, complemented with an examination of cultural adaptation strategies.

Results: Findings indicate that English advertisements favor direct speech acts and universal implicature, emphasizing clarity and individual empowerment. By contrast, Uzbek advertisements rely more on indirect speech acts, culturally embedded implicature, and adaptation mechanisms aligned with collective values and respect for hierarchy.

Conclusions: Successful cross-cultural advertising requires sensitivity to pragmatic norms and cultural expectations, as literal translation alone does not achieve persuasive effectiveness.

Limitations: The research is limited to selected English and Uzbek advertisements and may not generalize to all advertising contexts.

Contribution: This study contributes to pragmatics, translation studies, and advertising discourse analysis by offering theoretical insights and practical recommendations for cross-cultural adaptation in global communication.

Keywords: *Cultural Adaptation, English Advertising, Implicature, Persuasion, Pragmatic Strategies, Speech Acts, Translation, Uzbek Advertising*

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1. Introduction

Advertising is one of the most pervasive and influential forms of discourse in the contemporary globalized world. Its reach extends far beyond traditional media, encompassing television, radio, newspapers, social networks, mobile platforms, public spaces and private digital communication channels. As a multifaceted communicative practice, advertising is not limited to the mere promotion of products or services; rather, it serves as a strategic instrument of persuasion capable of shaping consumer decisions, preferences, and behavior. Through carefully crafted messages, visuals, and narratives, advertising constructs identities, establishes brand personas, and fosters emotional connections between producers and consumers.

Moreover, advertising functions as a cultural mirror and agent of socialization, reflecting and influencing societal values, norms, and aspirations. It contributes to the formation of lifestyles, consumption patterns, and social perceptions, subtly guiding what is considered desirable, fashionable and prestigious. In globalized contexts, where brands and media content cross national and linguistic

boundaries, advertising becomes a site of cultural negotiation, blending global marketing strategies with local cultural norms and meanings. Consequently, it plays a dual role: transmitting universal messages and adapting them to resonate with specific audiences.

In addition to its commercial objectives, advertising has become a symbolic and discursive force that communicates ideals, ethical stances, and collective imagination. It shapes how individuals perceive themselves, their communities, and the world at large, making it an indispensable component of contemporary public discourse. Thus, understanding advertising requires not only attention to linguistic and rhetorical strategies but also awareness of its cultural, social, and psychological implications.

The language of advertising has attracted scholarly attention in linguistics, communication studies, sociology, psychology, and marketing. Within these perspectives, the pragmatic approach offers a particularly productive framework, as advertisements are performative acts that do more than inform; they promise, invite, and persuade. Drawing on the works of [Austin \(1962\)](#), [Searle \(1975\)](#), and [Grice \(1975\)](#), pragmatics explores how meaning is constructed through speech acts, implicatures, presuppositions, and context-sensitive interpretations. Therefore, advertising slogans serve as pragmatic acts designed to elicit behavioral and emotional responses.

In English-language advertising, pragmatic strategies often reflect Western individualism, directness and clarity. Campaigns typically employ imperative or declarative speech acts—such as “Just Do It” or “Think Different”—to appeal to personal empowerment and self-actualization. The effectiveness of such discourse lies in its explicitness and universal interpretation. In contrast, Uzbek advertising draws on collectivist and high-context communication norms, emphasizing politeness, metaphor, and community values. Slogans frequently frame consumption as a shared experience, highlighting harmony, family, and the concept of hospitality. Rather than urging individual action, they invite collective participation (e.g., “*Birga harakat qiling!*” — *lletus act together*). This indirectness aligns persuasion with the cultural expectations of respect and solidarity.

These differences underscore the challenges of cross-cultural pragmatic adaptation. The literal translation of global slogans often fails because the pragmatic force does not transfer across cultures. Effective localization therefore requires transcreation—the creative reshaping of messages to maintain persuasive intent and brand identity in new cultural contexts. For example, Coca-Cola’s “Taste the Feeling” campaign was adapted in Uzbekistan to emphasize sharing and celebration, reflecting local values.

While prior research in advertising pragmatics has examined humor, metaphor, and code-switching, comparative studies between English and Uzbek advertising are scarce. Few studies have systematically analyzed speech acts, implicature, and cultural adaptation within a unified framework. This study addresses this gap by integrating pragmatic dimensions into a bilingual, cross-cultural comparison.

This research aims to:

1. Identify and categorize speech acts in English and Uzbek advertisements using Searle’s taxonomy.
2. Analyzed implicature in advertising discourse based on Grice’s cooperative principles and culturally specific inference patterns.
3. This study examines cultural adaptation and transcreation strategies, assessing how global brand messages are pragmatically reshaped for Uzbek audiences.

By achieving these objectives, this study contributes to both theoretical pragmatics and intercultural communication. It also offers practical insights for translators and marketers seeking culturally resonant persuasion. Notably, this is the first study to integrate speech act, implicature, and transcreation analyses in English–Uzbek advertising, providing a novel methodological and comparative contribution to Central Asian linguistic research.

2. Literature Review

The study of advertising discourse has long attracted attention from linguistics, communication studies, and marketing research. Advertising serves as a microcosm of pragmatic interaction, where meaning, persuasion, and cultural values intersect. This section reviews four major theoretical strands—Speech Act Theory, Implicature and Pragmatics, Cultural Adaptation and Transcreation, and Cross-Cultural Pragmatics—to build the conceptual foundation for the present study. It concludes by identifying gaps in the existing research and formulating guiding research questions.

2.1 Speech Act Theory and Advertising

Speech Act Theory, first introduced by [Austin \(1962\)](#) and expanded by [Searle \(1975\)](#), provides a fundamental framework for understanding how language performs actions. Austin distinguished between locutionary, illocutionary, and perlocutionary acts, while Searle classified illocutionary acts into directives, commissives, expressives, representatives, and declaratives. Advertising discourse is inherently performative because each slogan or tagline not only informs but also acts—it invites, promises, and expresses. For instance, “*Have a break, have a KitKat*” combines a directive (“have”) and an expressive (“relaxation and joy”), while *L’Oréal’s “Because you’re worth it”* operates as a commissive, pledging empowerment and validation. These examples reveal that successful advertising merges illocutionary intent (what the advertiser does through language) with perlocutionary impact (how consumers respond to the advertisement).

Recent scholarship emphasizes that advertising speech acts are strategically layered rather than singular ([Ma, Ren, Lang, Yang, & Li, 2024](#)). Indirect directives, which reduce the threat to the consumer’s autonomy, align with politeness principles ([Suyarova, 2023](#)). In collectivist cultures, expressives and representatives dominate because they reinforce community-oriented values ([Mamedov, 2015](#)). Studies in digital advertising [Chen, Li, and Sun \(2023\)](#) demonstrate that multimodal contexts—visuals, sounds, and slogans—reinforce illocutionary force across platforms. In the Uzbek context, researchers [Kassawat \(2020\)](#) and [Sherqulova and Abduvahobova \(2022\)](#) have observed that indirect speech acts, such as “*Tatib ko’ring*” (“Try it”), perform politeness and hospitality, embodying cultural norms of respect. Hence, advertising in Uzbekistan tends to avoid imperative commands and instead frames persuasion as an invitation and a shared experience. In summary, Speech Act Theory allows the analysis of how advertising performs linguistic actions of persuasion, while cross-cultural applications highlight how social norms shape illocutionary choices.

2.2 Implicature and the Pragmatics of Advertising

[Grice \(1975\)](#) theory of conversational implicature explains how speakers imply more than they explicitly state by flouting the maxims of quantity, quality, relation, or manner. Advertisers frequently exploit these principles to craft memorable and suggestive message. For example, *Red Bull’s “Gives You Wings”* violates the maxim of quality, creating a metaphorical implicature of energy and freedom. *Apple’s “Think Different”* flouts the maxim of manner through grammatical deviation to achieve stylistic distinction. Such manipulations draw the audience into interpretive participation, thereby increasing their cognitive and emotional engagement ([Tanaka, 1994](#)).

Grice’s model has been extended in marketing pragmatics to show how implicature enhances persuasion by evoking inferences and shared understanding ([De Mooij, 2019](#); [Usmani & Almashham, 2024](#)). In low-context, individualistic cultures, implicatures often appear humorous or ironic, whereas in high-context cultures, they carry moral or relational meanings ([Zhang, 2024](#)). In Uzbek advertising, implicature often operates through culturally relevant metaphors. Expressions such as “*barakali hayot*” (“a blessed life”) or “*Har kuni baxtli nonushta*” (“A happy breakfast every day”) convey values of harmony, prosperity, and divine favor. Here, implicature functions less as irony and more as collective affirmation, aligning with the cultural preference for indirectness and positive politeness ([Surayyo](#)). Thus, implicature analysis reveals how advertisers in both linguistic communities rely on contextual inference, yet differ in whether implicature serves cognitive engagement (English) or emotional-cultural connection (Uzbek).

2.3 Cultural Adaptation and Transcreation

Translation alone cannot ensure persuasive equivalence of advertisements across cultures. Transcreation, a hybrid of translation and creative adaptation, preserves the pragmatic intent of the original while reshaping its linguistic and cultural elements. Scholars [Retnowati \(2015\)](#); [Díaz-Millón and Olvera-Lobo \(2023\)](#) argue that transcreation should aim at perlocutionary equivalence—reproducing the same emotional and persuasive impact in the target culture. Transcreation often requires reworking idioms, tone, and imagery to meet cultural expectations. For instance, *McDonald's "I'm Lovin' It"* has been adapted worldwide to emphasize either taste or family unity, depending on local cultural values and norms.

In Uzbekistan, literal translations often fail pragmatically. A direct rendering of Nike's "*Just Do It*" ("*Shunchaki qil*") violates politeness norms and may sound abrupt in Uzbek. A culturally sensitive transcreation such as "*Birgalikda muvaffaqiyatga erishaylik*" ("Let us achieve success together") retains the illocutionary force of motivation while aligning with the collectivist communicative style. [Aksoy \(2024\)](#) frames transcreation as a semiotic negotiation between global and local values. In this study, transcreation is analyzed as a pragmatic strategy that bridges linguistic forms, cultural resonance, and persuasive impact.

2.4 Cross-Cultural Pragmatics and Advertising

Cross-cultural pragmatics provides a comparative lens for this research. [Hall \(1976\)](#) distinction between high- and low-context communication explains how cultural norms shape linguistic behavior. Low-context cultures, such as the United States and the United Kingdom, favor explicit, direct, and self-referential messages. High-context cultures, such as Uzbekistan and Japan, rely on shared assumptions, politeness, and implicitness. [Hofstede \(2001\)](#) dimensions—particularly individualism vs. collectivism and power distance—further clarify how cultural orientation influences persuasive styles. Individualistic societies value autonomy and direct address ("You can," "Do it now"), while collectivist societies emphasize community, respect, and emotional resonance ("Together we achieve," "For the family").

Recent comparative studies have confirmed these patterns. [Valdés \(2019\)](#) shows that advertisers in collectivist cultures avoid imperatives to prevent impoliteness. [Novik \(2024\)](#) notes that Russian and Central Asian advertising relies heavily on metaphors of abundance and family unity, echoing the Uzbek tendencies. However, globalization and social media exposure are creating hybrid styles, where Uzbek youth increasingly accept Western-style directness ([Mahkamova, 2022](#)). These hybrid practices exemplify pragmatic convergence, suggesting that advertising is a dynamic site where local and global communicative norms interact in a complex manner.

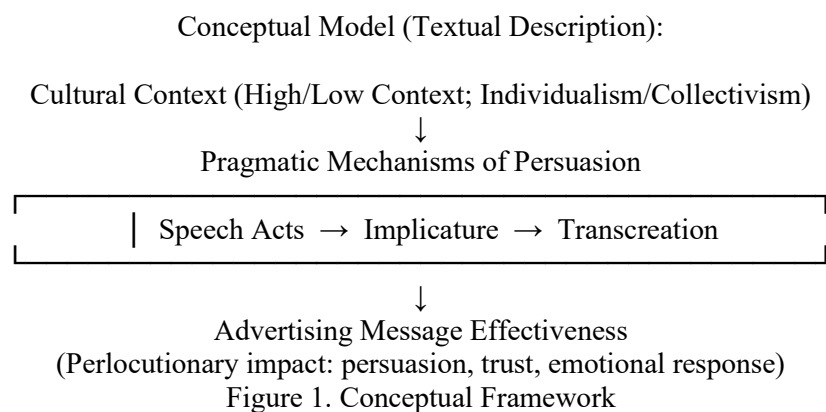
2.5 Prior Studies and Research Gap

English-language advertising has been widely explored in pragmatic and translation research ([Díaz-Millón & Olvera-Lobo, 2023](#); [Mavis Ho, 2021](#); [Meade et al., 2023](#)). In contrast, Uzbek advertising remains under-researched, with existing studies focusing primarily on linguistic translation rather than pragmatic function. For instance, [Kassawat \(2020\)](#) analyzed translation challenges in Uzbek slogans but did not systematically examine speech acts or implicatures.

[Corrius and Espasa \(2023\)](#) noted stylistic localization but lacked a theoretical framework. To date, no integrated comparative study has applied Speech Act Theory, Gricean Pragmatics, and transcreation to English and Uzbek advertising simultaneously. This study fills this gap by combining qualitative discourse analysis with the systematic categorization of speech acts, implicatures, and adaptation strategies across 200 advertisements. This research thus contributes to both pragmatic theory and applied intercultural communication.

2.6 Conceptual Framework

The conceptual framework integrates three central pragmatic dimensions—Speech Acts, Implicature, and Transcreation—within the broader context of Cross-Cultural Pragmatics. Each component interacts dynamically to shape the persuasive meaning of advertising.



In this model, speech acts generate illocutionary force (command, invitation, expression), implicature adds interpretive depth, and transcreation ensures cultural and emotional equivalence across languages. Together, they operate under the influence of cultural communication norms, determining the overall persuasive success of the advertisements.

2.7 Research Questions

As this study was qualitative and descriptive, it did not propose formal hypotheses. Instead, it is guided by the following research questions:

1. What types of speech acts are most frequently employed in English and Uzbek advertisements, and how do these reflect the cultural norms of persuasion?
2. How do implicatures operate in English and Uzbek advertising discourse, and what cultural meanings do they convey?
3. In what ways are global advertising slogans adapted through transcreation to achieve pragmatic and cultural equivalence in the Uzbek context?
4. How do speech acts, implicatures, and transcreation interact to produce culturally appropriate persuasive effects?

These questions provide an analytical foundation for the methodology and results that follow, linking theoretical principles to empirical investigations.

3. Research Methodology

The methodology of this research was designed to systematically investigate pragmatic persuasive strategies in English and Uzbek advertisements. Because this study aimed to compare meaning-making processes across two linguistic and cultural systems, a comparative pragmatics approach was adopted. Comparative pragmatics, which is rooted in intercultural communication theory, explores the differences in speech acts, implicatures, and politeness strategies across cultural contexts. This approach enables the study to reveal how linguistic choices in advertising reflect the broader socio-cultural norms of persuasion.

Given the interpretive nature of pragmatics, a qualitative design was chosen, supported by quantitative coding for speech act classification and frequency of implicature. This mixed strategy ensures both depth and generalizability: qualitative analysis provides insight into cultural meanings, while quantitative data identify distributional patterns across the 200 selected advertisements.

3.1 Research Design

This study follows a comparative pragmatic analysis framework that integrates linguistic pragmatics with cross-cultural communication. This framework was chosen for three reasons.

1. Speech act theory allows for the systematic categorization of illocutionary forces ([Searle, 1975](#)).
2. Grice's implicature theory enables the interpretation of hidden persuasive meanings.
3. Transcreation theory ([Díaz-Millón and Olvera-Lobo \(2023\)](#); [Retnowati \(2015\)](#)) provides tools for analyzing the adaptation of global slogans into local discourse.

A qualitative orientation was necessary because pragmatic interpretation depends on cultural inference rather than numerical measurements. However, to enhance reliability, this study incorporated quantitative coding to record the frequency of speech act types and implicature strategies. The combination of interpretive and statistical elements increased the methodological rigor and transparency.

3.2 Corpus Selection

The research corpus comprised 200 advertisements, evenly divided between English (100) and Uzbek (100) samples. The selection followed four guiding principles to ensure representativeness.

1. Diversity of Media – Ads were selected from television, print (magazines and newspapers), digital platforms (YouTube, Instagram, Facebook), and outdoor billboards. This provides a multimodal representation of advertising discourse.
2. Genre Variety – The sample includes six product categories: food and beverages, cosmetics, fashion, technology, household goods, and public service announcements. Both commercial and social campaigns were analyzed in this study.
3. Cultural Prominence – English ads were drawn from globally recognized brands (Nike, Coca-Cola, Apple, McDonald’s, L’Oréal), whereas Uzbek ads included both localized international campaigns and domestic brands (Artel, Samarkand Beverages, Korzinka supermarket).
4. Temporal Range – The period 2015–2025 was chosen to include both traditional and digital-era advertising, enabling a comparison of evolving persuasive styles.

Table 1. Corpus Summary

Media Type	Years covered	English Ads	Uzbek Ads	Total
Television	2015–2024	20	20	40
Print (magazines/newspapers)	2015–2024	15	15	30
Digital/Social Media (YouTube, Instagram, etc.)	2017–2025	40	40	80
Outdoor Billboards	2016–2025	25	25	50
Total	—	100	100	200

This balanced corpus reflects both linguistic diversity and media richness, ensuring cultural representation.

3.3 Analytical Framework

The analysis followed a three-step model corresponding to the main theoretical components of this study.

Step 1: Speech Act Categorization

All slogans and key textual components were classified according to [Searle \(1975\)](#) taxonomy: directives, commissives, expressives, representatives, and declaratives. Subcategories were recorded (e.g., directive as command or invitation, and commissive as promise or guarantee). Frequency counts were compared across English and Uzbek data to identify cultural tendencies in the illocutionary types.

Step 2: Implicature Analysis

Using Grice’s Cooperative Principle, this study identified instances of maxim flouting (quantity, quality, relation, manner). For each case, the implied meaning and persuasive effect were interpreted. Particular attention was given to culturally marked implicatures in Uzbek, such as allusions to hospitality (*mehmondo ‘stlik*), blessings (*baraka*), or collectivism (*birlik*).

Step 3: Cultural Adaptation and Transcreation

Translation or adaptation cases from English to Uzbek were examined to assess transcreation strategies. Each slogan was analyzed for the following:

- Literal translation,

- Cultural substitution,
- Addition of local references
- Creative recreation is now complete.

The effectiveness of each adaptation was judged based on its alignment with the Uzbek politeness norms and collectivist values. This three-level framework ensured the integration of pragmatic, linguistic, and cultural analyses, offering a complete view of persuasive mechanisms.

3.4 Data Collection Procedures

Data were gathered in three sequential stages.

- **Compilation** – Advertisements were collected from verified digital archives, brand websites, and local TV and billboard campaigns in Tashkent and Samarkand.
- **Transcription and Translation** – All text elements (slogans, voice-over scripts, and taglines) were transcribed into textual form. Uzbek texts were translated into English with minimal semantic loss and annotated with culturally embedded elements.
- **Coding**: Two independent coders trained in pragmatics analyzed a pilot subset of 50 ads to test the coding framework. After refinement, the entire corpus was collaboratively coded. The intercoder agreement reached 87%, confirming acceptable reliability for qualitative discourse analysis.

This process maintained both consistency and interpretive flexibility, allowing coders to discuss ambiguous cases in the cultural context.

3.5 Reliability and Validity

This study incorporated several methodological safeguards to ensure rigor.

- **Triangulation**: Three analytic dimensions (speech acts, implicatures, and transcreation) and multiple data sources (media types) were triangulated to enhance the internal validity.
- **Inter-Coder Reliability**: The 87% agreement level confirmed the stability of the categorization system without redundant coding details.
- **Member Checking**: Preliminary interpretations were reviewed by three advertising professionals—two from Uzbekistan and one from the UK. Their expert feedback validated the accuracy and practical relevance of these findings.
- **Thick Description**: Each representative example was described in detail, linking the linguistic form, cultural symbolism, and intended perlocutionary effect.

Through these measures, this study ensured methodological transparency and minimized interpretive bias.

3.6 Ethical Considerations

This research relied exclusively on publicly available materials. Brand names and campaigns are cited for academic purposes only, without endorsement or commercial judgments. When visual material (e.g., billboards or screenshots) was reproduced, either public-domain images were used, or permission was requested. The analysis focused exclusively on linguistic and cultural phenomena, ensuring full compliance with research ethics standards.

3.7 Limitations of Methodology

Despite its methodological robustness, several limitations remain. First, although the 200-ad corpus is adequate for qualitative analysis, it may not capture the full diversity of contemporary advertising practices. Second, subjectivity in pragmatic interpretation cannot be entirely eliminated, although coding reliability mitigates this issue. Third, this research focuses on textual and linguistic aspects, treating visual semiotics indirectly. Finally, advertising language evolves rapidly in digital media; therefore, the findings should be viewed as reflective of the 2015–2025 period, not as universally fixed trends.

3.8 Summary

This study adopts a comparative-pragmatic, mixed-method approach to examine persuasive language in English and Uzbek advertisements. By systematically analyzing speech acts, implicatures, and

transcreation strategies, it provides a comprehensive understanding of how pragmatic persuasion operates across different cultures. Reliability was ensured through triangulation, intercoder agreement, and professional validation. The methodology is robust, systematic, and transparent, forming a solid foundation for subsequent analysis and discussion of the findings.

4. Results and Discussion

The results are organized according to the study’s three main research questions.

1. What types of speech acts appear in English and Uzbek advertisements?
2. How do implicatures reflect cultural communication style?
3. How are global advertising slogans adapted through transcreation?

The findings are interpreted through Searle’s taxonomy of speech acts, Grice’s theory of implicature, and Hall’s model of high- and low-context communication, linking empirical patterns with theoretical insights.

4.1 Speech Act Patterns

Table 2. The analysis of the 200-ad corpus revealed distinct pragmatic tendencies.

Speech Act	English (%)	Uzbek (%)
Directives	42	12
Commissives	35	8
Expressives	12	47
Representatives	9	31
Declaratives	2	2

English Advertising

English slogans typically employ direct and explicit illocution. Directives such as “*Just Do It*” (Nike) and “*Open Happiness*” (Coca-Cola) reflect Western low-context communication (Hall, 1976), where persuasion is achieved through clarity and assertiveness. Commissives like “*Because you’re worth it*” (L’Oréal) promise empowerment and value, establishing trust through commitment to the consumer. The dominance of these two speech acts underscores the individualistic ethos of Western marketing: persuasion through agency and promises.

Uzbek Advertising

Uzbek advertisements favor expressives and representatives, reflecting collectivist and high-context norms. Slogans such as “*Baxtli oila uchun sifatli non*” (“Quality bread for a happy family”) perform expressive acts by linking products to moral and familial ideals. Representatives, such as “*Sog’lom hayot manbai*” (“The source of healthy life”), assert community-shared truths. When directives are used, they are softened (“*Tatib ko‘ring*” – “Try it”), preserving politeness and social harmony. This confirms that in Uzbek discourse, persuasion arises through emotional resonance and shared values rather than direct instruction.

Interpretation

The data illustrate Searle’s insight that illocutionary force depends on sociocultural conventions: English ads operationalize directive and commissive power, whereas Uzbek ads embody expressive empathy and collective representation. Thus, pragmatic persuasion mirrors the cultural contrast between individualism and collectivism.

4.2 Implicature Strategies

According to Grice’s cooperative principle, advertisers often flout maxims to create implicatures and stimulate interpretation.

English Advertising

English ads frequently violate the *maxim of quality* (e.g., “*Red Bull Gives You Wings*”) or *manner* (“*Think Different*”). These violations generate metaphorical and stylistic implicatures that enhance the

memorability of the ads. The audience infers empowerment, creativity, or modernity, engaging in the co-construction of meaning—a hallmark of low-context persuasion that emphasizes cognitive engagement.

Uzbek Advertising

Uzbek slogans rely on conventional implicatures that are rooted in shared cultural metaphors. Expressions such as “*barakali hayot*” (“a blessed life”) or “*Har kuni baxtli nonushta*” (“A happy breakfast every day”) communicate prosperity and harmony without explicit claims. Meaning is derived from communal understanding and spiritual connotations. Implicature here serves to affirm a collective identity, producing emotional rather than ironic effects.

Interpretation

These findings reinforce the notion that implicature is culture-dependent. English ads manipulate logic and surprise, while Uzbek ads invoke shared moral codes. In Gricean terms, both achieve a perlocutionary effect—one through cognitive flouting, the other through cultural presupposition.

4.3 Cultural Adaptation and Transcreation

Table 3. An analysis of 30 translated campaigns revealed three dominant strategies:

Strategy	Function	Example
Literal Translation	Simple equivalence; often pragmatically ineffective	Pepsi’s “ <i>Live for Now</i> ” sounds abrupt in Uzbek
Cultural Substitution	Replace elements with local references	Coca-Cola’s Uzbek ad emphasizes “togetherness”
Full Transcreation	Recreate message for pragmatic equivalence	Nike’s “ <i>Just Do It</i> ” → “ <i>Birgalikda muvaffaqiyat sari</i> ” (“Together towards success”)

Effective transcreation, consistent with [Díaz-Millón and Olvera-Lobo \(2023\)](#), maintains perlocutionary equivalence—the emotional and persuasive effect—rather than a literal form. Uzbek adaptations often shift individualistic messages toward collective encouragement or moral virtue, revealing pragmatic creativity shaped by cultural values.

4.4 Comparative Pragmatic Discussion

Table 4. Comparative Pragmatic Discussion

Dimension	English (Low-Context)	Uzbek (High-Context)
Dominant Speech Acts	Directives, Commissives	Expressives, Representatives
Implicature Type	Creative, humorous, metaphorical	Cultural, moral, relational
Cultural Values	Individualism, autonomy	Collectivism, harmony
Persuasive Focus	Action and promise	Emotion and belonging
Adaptation Style	Minimal localization	Deep transcreation

The comparison validates [Hall \(1976\)](#) and [Hofstede \(2001\)](#) frameworks: persuasion reflects a broader communicative orientation. English advertising promotes agency using explicit directives and playful implicatures, while Uzbek advertising promotes solidarity using emotion and shared moral codes. However, globalization fosters hybrid forms: social media ads in Uzbekistan increasingly mix direct English imperatives with local politeness markers, signaling pragmatic convergence and cultural evolution.

4.5 Visual Summary

Table 5. Pragmatic Contrasts between English and Uzbek Advertising

Aspect	English	Uzbek
Speech Acts	Directive, Commissive	Expressive, Representative

Implicature	Metaphor, irony, playfulness	Tradition, blessing, family
Communication Style	Explicit, low-context	Implicit, high-context
Cultural Orientation	Individualism, innovation	Collectivism, harmony
Persuasive Goal	Motivation, autonomy	Belonging, emotional unity

4.6 Synthesis

The analysis demonstrates that pragmatic persuasion is a culturally encoded performance.

- Through speech acts, English advertising constructs a world of action and self-efficacy, while Uzbek advertising constructs one of belonging and moral affirmation.
- Through implicature, English ads engage in cognitive play, while Uzbek ads evoke emotional identification.
- Through transcreation, global slogans acquire local resonance, proving that successful advertising translation depends on pragmatic and cultural equivalence rather than literal transfer of meaning.

These findings extend classical pragmatic theory into applied sociolinguistics, revealing how illocutionary and implicature mechanisms adapt to global marketing. The study thus contributes both to linguistic pragmatics and to intercultural communication studies, offering

5. Conclusion

A comparative analysis of pragmatic persuasive strategies in English and Uzbek advertisements provides significant insights into how language functions as a tool for cultural persuasion. As this study demonstrates, advertising is far more than a commercial act—it is a pragmatic, semiotic, and cultural performance that encodes collective beliefs, values, and worldviews. By systematically analyzing 200 advertisements, this study revealed how speech acts, implicatures, and transcreation strategies differ across two linguistic and cultural systems, reflecting broader sociocultural orientations toward communication, politeness, and identity. The study’s findings can be interpreted not as isolated results but as part of a wider synthesis linking language, culture, and cognition in the global advertising ecosystem.

5.1 Speech Acts and Cultural Orientation

One of the most striking findings is the distribution of speech acts. English advertisements predominantly employ directives (e.g., imperatives such as “*Just Do It*” or “*Think Different*”) and commissives (e.g., “*Because you’re worth it*”), which reflect the individualistic and goal-oriented communication style characteristic of low-context cultures. These speech acts appeal directly to personal agency, ambition, and autonomy, which are values deeply ingrained in Western marketing discourse.

In contrast, Uzbek advertisements reveal a stronger reliance on expressives (appeals to emotion, happiness, harmony) and representatives (statements of cultural or moral truth such as “*Sog‘lom hayot manbai*” – “The source of healthy life”). These findings mirror the collectivist and high-context nature of Uzbek communication, where politeness, indirectness, and shared emotions play central roles in meaning-making. Rather than commanding individuals to act, Uzbek advertising tends to invite participation in collective well-being using inclusive pronouns, blessings, and moral appeals.

5.2 Implicature and Indirect Persuasion

The second major finding concerns how implicature functions differently across the two languages. English advertisements often generate implicatures through the creative violation of Grice’s maxims, relying on humor, exaggeration, and metaphor (e.g., “Red Bull Gives You Wings”). The implicit message encourages imagination and emotional excitement while maintaining an ironic tone that is typical of Western media discourse.

In contrast, Uzbek advertising uses contextually grounded implicature rooted in cultural metaphors. References to *mehmondo‘stlik* (hospitality), *baraka* (blessing), and *ona yurt* (motherland) rely on the

audience's shared background knowledge. Meaning is frequently inferred rather than stated, emphasizing harmony and moral resonance over self-assertion. This demonstrates that Uzbek pragmatic persuasion relies on inference, relational closeness, and cultural empathy—values that are absent in most Western commercial discourse.

5.3 Adaptation and Transcreation

The third key finding concerns translation and adaptation strategies used by the participants. Literal translations of global slogans often fail pragmatically. A literal Uzbek version of “Just Do It” (*Shunchaki qil*) sounds abrupt and violates the cultural norms of politeness. Successful localization, therefore, depends on transcreation, where slogans are creatively reimagined to fit the target culture's communicative conventions. Coca-Cola's Uzbek campaigns, for instance, shift the emphasis from individual refreshment (“Open Happiness”) to collective joy and togetherness (“Baxtni ulashing” – “Share Happiness”).

This process of pragmatic adaptation underscores that linguistic equivalence does not guarantee communication equivalence. The core message survives only when it is adapted to align with cultural expectations, values, and politeness norms.

5.4 Theoretical Implications

Theoretically, this study contributes to the expanding fields of cross-cultural pragmatics and advertising discourse analysis. Three specific implications emerge from this study.

1. **Advancing Speech Act Theory in Applied Contexts:**
By extending Searle's taxonomy to advertising discourse, this study shows how commercial slogans function as hybrid acts, often blending directive and expressive forces simultaneously. For instance, “*Taste the Feeling*” performs both an invitation and an emotional alignment. This broadens the application of speech act theory beyond interpersonal communication to the domain of mass-mediated persuasion.
2. **Recontextualizing Implicature in Multicultural Discourse:**
This study demonstrates that Grice's maxims operate differently in high-context cultures. In Uzbek discourse, the “flouting” of maxims is not a violation but a normative strategy for politeness and resonance. This insight challenges the universalist assumptions about implicature, offering a context-dependent model of pragmatic meaning.
3. **Integrating Cultural Semiotics into Pragmatics:**
By incorporating Hofstede's (1980) collectivism–individualism dimension and [Hall \(1976\)](#) high/low-context framework, this study bridges pragmatics and cultural semiotics. This shows that pragmatic forms—imperatives, implicatures, and politeness strategies—are not merely linguistic choices but manifestations of deeper cultural codes. This interdisciplinary synthesis enriches the theoretical understanding of how culture and cognition shape communication.

Overall, this study advances comparative pragmatics as a discipline by demonstrating how cross-linguistic analysis can reveal universal and culture-specific features of persuasion, thereby expanding the theoretical scope of pragmatic inquiry into the commercial domain.

5.5 Practical and Social Implications

On a practical level, the findings hold direct relevance for advertising practitioners, translators, and communication strategists working in intercultural contexts.

1. **For Advertising Professionals:**
 - Global brands should prioritize cultural research before launching their campaigns. Understanding how persuasion operates within collectivist and individualist frameworks prevents pragmatic failure.
 - Investment in transcreation teams, including local linguists and cultural consultants, ensures that campaigns achieve both linguistic precision and cultural resonance.
 - Advertisers should move from “message translation” to meaning negotiation, where adaptation respects the target audiences' emotional and moral expectations.

2. For Translators and Linguists:
 - Translation in advertising requires pragmatic competence, not just linguistic accuracy. Translators must analyze speech acts, implicatures, and politeness strategies to determine whether the persuasive effect of a slogan is effectively transferred.
 - They should balance global brand identity with local cultural authenticity to ensure coherence between corporate values and audience perceptions.
 - Training programs in translation and applied linguistics should incorporate advertising pragmatics as a core module to prepare future professionals for culturally sensitive communications.
3. For Educators and Researchers:
 - Linguistics and communication curricula should integrate cross-cultural advertising discourse analysis by bridging theory with practice.
 - Future studies should expand to include digital, interactive, and AI-generated advertisements, where pragmatic strategies are evolving rapidly through personalization and social media.
 - Comparative studies across Central Asian languages (Kazakh, Kyrgyz, Tajik) would further clarify regional patterns of pragmatic persuasion, enriching global scholarship.
4. For Policymakers and Society:
 - Regulatory authorities should formulate ethical guidelines for advertising to ensure that implicatures do not mislead consumers and that messages uphold cultural dignity.
 - Educational institutions and media agencies should promote public awareness of persuasive techniques to empower audiences to decode manipulative or culturally insensitive messages.
 - As advertising increasingly shapes cultural identity, fostering critical media literacy is a social imperative that helps citizens navigate commercial discourse ethically and consciously.

5.6 Suggestions

Drawing on both theoretical and practical implications, the following recommendations are proposed for future actions and research.

5.6.1 For Advertising Professionals

- Conduct ethnographic market research to understand how cultural scripts influence the interpretation of messages.
- Integrate pragmatic testing—focus groups assessing perceived politeness, emotional tone, and persuasive appeal—before the campaign release.
- Encourage creative collaboration between global and local teams to ensure cultural authenticity and brand consistency.
 - It is important to recognize that successful advertising depends not only on language but also on contextual meaning management.

5.6.2 For Translators and Cultural Mediators

- Specialized training in pragmatic translation and intercultural marketing communication should be developed.
- Each slogan was analyzed in terms of its illocutionary force and intended implicature before adaptation.
- Apply transcreation principles to balance loyalty to the brand voice with respect for target culture norms.
- Engage in continuous dialogue with local consumers to monitor the pragmatic reception of translated campaigns.

5.6.3 For Educators and Researchers

- Modules on pragmatic advertising analysis should be introduced in translation and linguistics programs.
- Encouraging interdisciplinary collaboration between linguists, marketing scholars, and cultural anthropologists.

- This study explores digital-era pragmatics, including memes, influencer marketing, and AI-generated persuasive content.
- Promote student research comparing cross-cultural responses to identical advertising messages.

5.6.4 For Policy and Society

- Formulate ethical advertising standards to protect cultural identity and prevent deceptive communication.
- Support public education campaigns that foster media literacy and awareness of persuasive language use.
- Encouraging international dialogue on intercultural advertising ethics fosters inclusivity and respect.
- Advertising is recognized as both a commercial and cultural institution that shapes values and worldviews.

5.7 Final Reflections

Ultimately, this research underscores that language in advertising is a form of social action. English and Uzbek advertisements embody distinct pragmatic systems that reflect their societies' communicative norms and cultural ideologies. The findings affirm that persuasive strategies are not universal but are culturally constructed acts of meaning negotiation. In the era of globalization, where messages cross linguistic and cultural borders instantly, awareness of pragmatic and cultural variation is not merely academic; it is essential for ethical and effective global communication.

By bridging linguistic theory with applied practice, this study contributes to the scholarly understanding of cross-cultural persuasion and lays the groundwork for future research in global pragmatics, intercultural marketing, and translation studies. In doing so, it reinforces the broader truth that to understand persuasion, we must first understand people, and to understand people, we must understand their culture and language.

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