

RESEARCH ARTICLE

Linguocultural Interpretation of Evaluative Adjectives in Advertising Texts: The Case of German And Uzbek Languages

Madazimova Mavjudaxon Muminovna

Senior Lecturer at Department of Theoretical Disciplines of the German Language of Faculty of Romance-Germanic Philology at Uzbekistan State World Languages University, Uzbekistan

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Abstract

This article examines the linguocultural interpretation of evaluative adjectives in advertising texts on the material of the German and Uzbek languages. The study proceeds from the assumption that advertising discourse is not only a means of commercial persuasion, but also a space in which culturally marked values, consumer ideals, and models of social desirability are verbalized. In such discourse, evaluative adjectives perform a particularly important role because they compress judgment, emotion, and persuasion into compact lexical units that are easily recognized and remembered by the recipient. The purpose of the article is to identify the semantic, pragmatic, and linguocultural features of evaluative adjectives in German- and Uzbek-language advertising texts and to explain how these adjectives reflect national-cultural preferences in the representation of product quality, trust, beauty, comfort, prestige, and usefulness. The article argues that evaluative adjectives in both languages function as markers of positive axiological framing, but their distribution and preferred semantic zones reveal different cultural emphases. In German advertising, evaluative adjectives tend to foreground precision, quality, durability, practicality, and efficiency, whereas in Uzbek advertising they more often activate associations with sincerity, trust, family value, comfort, beauty, and emotional proximity. The findings demonstrate that the same persuasive objective may be realized through different adjectival choices because advertising adapts itself to culturally shared expectations. The article concludes that evaluative adjectives in advertising texts should be interpreted not only as lexical means of praise, but also as linguocultural signals that encode collective value orientations and communicative norms.

KEY WORDS

Evaluative adjectives, advertising discourse, linguoculturology, German language, Uzbek language, axiological meaning, pragmatics, cultural semantics, persuasion, advertising text.

INTRODUCTION

Advertising discourse occupies a special place in contemporary linguistics because it combines information, persuasion, emotional influence, and value projection in a highly concentrated textual form. Corpus-based and discourse-oriented research treats advertising as a historically developed

and socially influential type of discourse whose modern forms are shaped by branding, mass production, and changing media technologies. At the same time, the study of text and discourse in the anthropocentric paradigm has increasingly emphasized that meaning is not produced by language alone,

but by language as embedded in culture, cognition, and communication.

Within advertising discourse, evaluative adjectives deserve particular attention. They are among the most economical and effective verbal instruments for creating a positive image of a product, service, or lifestyle. A single adjective can suggest durability, attractiveness, reliability, prestige, comfort, ecological value, or emotional warmth. Research on German print advertising notes that evaluative vocabulary in advertising is dominated by adjectives rather than by nouns or verbs because adjectives are especially suited to characterizing objects and shaping consumer perception.

From a linguocultural perspective, evaluative adjectives are not neutral descriptors. They are verbal signs through which a speech community projects its habitual value system. The adjective "reliable," for instance, may function not only as a commercial compliment but also as a cultural marker of trust in technical precision and predictability. Likewise, adjectives such as "warm," "beloved," "natural," or "beautiful" may activate family-oriented, affective, or aesthetic value frames. Comparative work on Uzbek and German advertising has already shown that the expressiveness of advertising in the two languages is shaped by different cultural tendencies: Uzbek texts tend to foreground trust, community, harmony, and emotional resonance, while German texts more often privilege directness, quality, reliability, and efficiency.

The relevance of this topic is determined by three considerations. First, evaluative adjectives belong to the lexical core of advertising persuasion, yet their linguocultural interpretation remains underexplored in contrastive German-Uzbek studies. Second, the adjective is a grammatically simple but semantically dense unit, which makes it an especially productive object for comparative discourse analysis. Third, a contrastive approach helps reveal not only differences between languages, but also differences between value hierarchies encoded in public communication.

The purpose of this article is to analyze the linguocultural interpretation of evaluative adjectives in advertising texts in German and Uzbek and to determine how adjectival evaluation reflects national-cultural models of desirability, trust, quality, and emotional appeal.

The study is based on a qualitative comparative methodology. Its theoretical foundation combines discourse analysis, linguoculturology, text linguistics, and lexical semantics. The

research proceeds from the understanding that the advertising text is a functionally organized communicative whole in which verbal units interact with pragmatic intention and cultural expectation. This approach corresponds to text-linguistic and anthropocentric views according to which text meaning is shaped through communicative purpose, pragmatic organization, and culturally conditioned interpretation.

The empirical base of the analysis consists of German- and Uzbek-language advertising materials discussed in relevant scholarly literature and interpreted through a comparative descriptive lens. The article does not aim at exhaustive corpus quantification; rather, it offers a functional-semantic and linguocultural interpretation of evaluative adjective usage in typical advertising contexts such as food, household goods, cosmetics, technology, banking, and services. The materials were examined from three angles: first, the semantic type of evaluative adjective; second, its pragmatic role in persuasion; and third, its cultural loading within the relevant speech community.

The comparative procedure relied on identifying recurrent evaluative zones such as quality, comfort, beauty, naturalness, safety, prestige, convenience, and emotional closeness. Then the analysis considered how German and Uzbek advertising texts tend to lexicalize these zones through adjectives and what cultural assumptions such lexicalization appears to presuppose. The study is therefore interpretive rather than purely statistical, but it remains grounded in published discourse observations on German and Uzbek advertising and in established theories of evaluative language and text pragmatics.

The analysis shows that evaluative adjectives in both German and Uzbek advertising texts function as compact carriers of positive axiological meaning. They rarely serve as purely descriptive units. More often they transform a product feature into a socially and emotionally significant value. In this sense, evaluative adjectives in advertising operate at the intersection of semantics and suggestion: they name an attribute while simultaneously interpreting it for the recipient.

A first important result is that German advertising demonstrates a relatively stable preference for evaluative adjectives associated with functionality, reliability, precision, and lasting quality. Studies of German advertising discourse point to the prominence of value zones such as practicality, long-term usefulness, convenience, and quality. This tendency is reflected in adjectival meanings that foreground efficiency,

technical adequacy, and dependable performance. Even when the tone is expressive, the evaluation often remains linked to a rationalized consumer ideal.

Such adjectives do more than praise the product. They construct an image of the ideal consumer as someone who values order, clarity, informed choice, and measurable benefit. The adjective becomes a linguistic cue for a broader cultural scenario in which the object is expected to justify itself by quality, precision, and usefulness. Accordingly, in German advertising, evaluative language often appears more condensed and purposeful than ornamental. The rhetoric of praise is present, but it is frequently disciplined by the semantics of competence and control.

A second result concerns Uzbek advertising discourse, where evaluative adjectives more often reveal affective and relational loading. Comparative observations on Uzbek advertising note the importance of family values, respect, trust, harmony, emotional appeal, and vivid imagery. In this environment, the evaluative adjective frequently participates in the creation of warmth, intimacy, beauty, and sincerity. This does not mean that rational values are absent. Rather, they are often integrated into a more relationally oriented persuasive frame in which the product is positioned as close to the household, the family, or everyday well-being.

As a result, Uzbek evaluative adjectives often resonate not only with product characteristics but also with social feeling. An adjective meaning "trustworthy," "dear," "comfortable," "natural," or "beautiful" may function simultaneously as a quality marker and as an invitation into culturally familiar emotional space. The persuasive force of such adjectives is strengthened by their compatibility with collective notions of care, respect, domesticity, and sincerity. In this case, evaluation is more openly interpersonal and affective.

A third result is that in both languages evaluative adjectives work as textual accelerators. Advertising is constrained by brevity, visibility, and memorability. The adjective allows the text to compress an entire argumentative chain into a minimal verbal signal. Instead of explaining why a product should be valued, the text can simply qualify it with an evaluative adjective that activates already available cultural knowledge. This confirms the general discourse-functional view that advertising depends on concise and strategically organized verbal means capable of carrying persuasive intent beyond literal information.

The analysis also indicates that evaluative adjectives in advertising are organized around several recurrent semantic fields, though the relative cultural weight of these fields differs between the two languages. One such field is quality. In German, the semantics of quality often overlaps with durability, technical adequacy, and verified excellence. In Uzbek, quality is also important, but it may be expressed together with softness, comfort, or trustworthiness, which makes the evaluative frame less narrowly technical. Another shared field is beauty. Yet beauty in advertising is not culturally identical across contexts. German beauty discourse more readily aligns with refinement, modernity, or performance, whereas Uzbek beauty discourse more readily intersects with grace, tenderness, and socially recognizable attractiveness. These are not absolute oppositions, but dominant tendencies in valuation.

Another significant result is that evaluative adjectives often mediate between universal marketing goals and culture-specific modes of persuasion. Every advertising system seeks to make its object appear better, more desirable, and more relevant than alternatives. However, the lexical shape of desirability varies. In a discourse culture that privileges directness and efficiency, evaluation tends to be concise, product-centered, and semantically functional. In a discourse culture that privileges relational trust and emotional closeness, evaluation tends to carry more interpersonal resonance. The adjective becomes the point where these broader communicative preferences become visible.

The results further suggest that evaluative adjectives in the two languages differ not only in semantic preference but also in textual rhythm. German advertising often uses evaluation to sharpen precision and brand distinction. Uzbek advertising more frequently allows evaluative adjectives to contribute to tonal warmth and expressive imagery. This difference influences the overall texture of the advertising message. In one case, the adjective stabilizes confidence in product competence; in the other, it intensifies emotional familiarity and positive attitude.

The findings support the view that evaluative adjectives in advertising should be interpreted as linguocultural units rather than as isolated lexical ornaments. Their meaning in discourse depends on the value models recognized by the target audience. This is fully consistent with linguocultural approaches that study how language reflects and structures collective cultural knowledge. In text-linguistic terms, the

adjective cannot be separated from the communicative whole in which it functions. Its evaluative meaning is intensified by position, genre, co-text, and pragmatic aim.

The German-Uzbek comparison is especially useful because it shows that positive evaluation is never entirely universal. Even when two advertising texts pursue the same commercial objective, they may choose different evaluative routes. German advertising often persuades by suggesting verified value, dependable quality, and practical superiority. Uzbek advertising often persuades by aligning the product with closeness, trust, beauty, and emotionally legible usefulness. These differences should not be simplified into rigid stereotypes, but they do reveal distinct dominant profiles of advertising valuation.

This observation has implications for both linguistics and translation. From a linguistic standpoint, it confirms that the adjective is a key site of axiological encoding in discourse. From a translation and intercultural communication standpoint, it means that direct lexical substitution may fail to reproduce persuasive force. A formally equivalent adjective may carry a different cultural weight in the target language. Therefore, the linguocultural interpretation of evaluative adjectives is essential for advertising localization, cross-cultural branding, and contrastive discourse analysis.

The present findings also resonate with broader theories of verbal function. In persuasive discourse, language does not merely refer; it also directs attention, frames value, and shapes response. This is why the adjective is so productive in advertising. It stands between poetic condensation and pragmatic instruction. It embellishes, but it also guides judgment. In the advertising text, the evaluative adjective can simultaneously perform descriptive, emotive, conative, and culturally symbolic work. Such multifunctionality explains its persistence across different media and product domains.

At the same time, the article acknowledges its limitations. The study is interpretive and does not claim exhaustive quantitative representativeness. A larger corpus-based comparison could refine the observed tendencies and distinguish more precisely between sectors such as beauty, food, technology, or finance. Further research could also investigate how evaluative adjectives interact with metaphor, imperative structure, visual design, and bilingual borrowing in contemporary German and Uzbek advertising.

The study demonstrates that evaluative adjectives occupy a

central place in German- and Uzbek-language advertising texts because they condense positive judgment into culturally legible verbal forms. Their role is not limited to product description. They create desirable meaning, organize persuasive focus, and activate shared value expectations in the audience.

The contrastive analysis shows that German advertising tends to favor evaluative adjectives associated with quality, practicality, precision, and reliability, while Uzbek advertising more often foregrounds trust, beauty, comfort, emotional warmth, and relational closeness. These preferences point to different linguocultural profiles of commercial persuasion. In both cases, however, the adjective serves as an efficient carrier of axiological framing and pragmatic suggestion.

Thus, the linguocultural interpretation of evaluative adjectives makes it possible to read advertising texts not merely as commercial messages, but as reflections of collective norms about what counts as good, useful, beautiful, trustworthy, or worthy of desire. Evaluative adjectives in advertising are therefore best understood as lexical signs of cultural value mediation. Their study enriches contrastive linguistics, discourse analysis, and linguoculturology, and it offers practical relevance for translation, localization, and intercultural communication.

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