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**Bachelor's Paper**  
**TEXTS WE WEAR**

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Допущено до захисту»  
Протокол засідання кафедри англійської філології  
та міжкультурної комунікації  
Протокол № 10 від 29.05.2023  
Зав. кафедри \_\_\_\_\_ д. філол. н., проф. Алла БЄЛОВА

Kyiv – 2023

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## INTRODUCTION

Clothes have always drawn people's attention. In the modern world they have become an integral part of self-expression especially of young people. However, apart from their basic functions, it has been proved that clothes can serve as a communicative means. It can be vividly represented on printed clothes. Generally speaking, texts on T-shirts, sweaters and other items tend to «speak» and reflect not only different social, cultural and economic phenomena but also problems and interests of both the individual and the society as a whole.

It is worth mentioning that the problem of the research of the texts on printed clothes is not widely elucidated in the scientific literature. Nevertheless, this topic attracted the attention of some scientists who dedicated their research to this distinctive communicative phenomenon. I. Chiluya and E. Ajiboye, for example, focus on the pragmatics of the inscriptions on students' T-shirts. N. Dolusova, on the contrary, puts the emphasis on the structural and semantic characteristics of the texts women wear. Moreover, B. Johnstone carrying out the research on words and phrases that are considered to be peculiar to Pittsburgh, the city in the state of Pennsylvania, proved the existence of Pittsburgh dialect.

**The relevance** of the research lies in the growing number of printed clothes that are becoming popular in the society. In fact, many famous brands use different texts for decorating their clothes which then perform a communicative function and create a general impression about a person. It gives rise to the required profound research of the texts we wear as a linguistic phenomenon.

**The aim** of the research is the analysis of the inscriptions on clothes of well-known brands as a linguistic phenomenon identifying their features, structure and semantics.

The aim of the research requires completing the following tasks:

- to describe the texts we wear as a new urban media;
- to characterize the semantic peculiarities of the texts we wear;
- to characterize the texts we wear in terms of grammar;
- to analyze the inscriptions on clothes of the foreign brands;

- to analyze the results of the conducted survey.

**The object** of the research is the texts found on different items of clothes, such as T-shirts, sweaters, dresses etc.

**The subject** of the research is the semantic and structural characteristics of texts on clothes.

In the research the following **methods** are used:

- method of text search (direct visual observation of the material) with subsequent generalization of the results in order to determine their functional specificity;
- analysis and synthesis which include comparison, generalization, classification and linguistic interpretation of lexical and grammatical phenomena.

**The structure** of the work is determined by its purpose and objectives. It consists of an introduction, two parts (theoretical and practical), conclusions to these parts, the general conclusion, the list of references to the sources that were used in the work and appendices.

**The novelty** of the research: the work is the first attempt of researching and analyzing inscriptions on clothes from different linguistic perspectives.

**The language data** of the research includes 45 examples of inscriptions on clothes that are taken from a number of Internet sources, mainly the Internet shops.

## **I. COMPARATIVE CLUSTERS AS EVALUATION MEANS**

### **1.1 Texts we wear as new urban media.**

The main function of clothes as an integral part of human life is protecting the body from the negative effects of the external environment. Meanwhile, textiles were used and are used to give a person the opportunity to differ from others and to find their place in certain social groups [14, p. 43]. Moreover, a rich history of research shows that people tend to form first impressions quickly heavily relying on visible information. It means that a person can be easily judged on how they are dressed [22, p. 329]. Thus, clothes perform a communicative function, act as a visual mediator in communication and make it possible for a person to demonstrate their individuality. Printed clothes can serve as a good illustration of this point [14, p. 43].

Inscriptions on clothes existed many centuries ago. To be more accurate, the first inscriptions appeared in ancient Greece where names of the owners were already embroidered on jewelry or belts. Moreover, most of the portraits of Italian and German authors of the end of the 15th and 16th centuries contained inscriptions woven into ornaments of men's shirts and women's dresses where either the mottos of noble families or the names of portrait owners were written in Latin [9, p. 72].

The world's most famous designers, such as Dolce&Gabbana, Prada, Gucci often use their initials on clothing to emphasize their authenticity and promote the brand. Humanity will never decline the use of words on clothes, as the use of letters allows fashion lovers to focus their dreams on specific items [9, p. 73]. T-shirts and sweatshirts, for example, gained popularity very quickly and with the appearance of inscriptions, original pictures and logos on them they began to enjoy stunning success [8, p. 127].

Although inscriptions on clothes are known to have quite a long history of existence, they have become an inevitable part of modern everyday life. The main reason for this lies in the fact that they are not only decorations, they create an image of a person demonstrating their social status, occupation, profession, hobbies, belonging to a certain group, etc. In this way printed texts are able to convey some

information about a wearer: currently happening events in their lives, interests and tastes, personal feelings, viewpoints and thoughts on different topics etc. Furthermore, they are a way of self-expression and self-presentation.

Looking through this prism, inscriptions on clothes do not only create a general impression about a person but also allow others to understand their preferences, values and beliefs [7, p. 139]. Young people strive in this way to show their individuality, emphasize their unique style or show awareness of current fashion trends [9, p. 73]. Such text messages are dialogic in nature because they reflect ideas, thoughts and intentions and cause a mental or behavioral audience (addressee) response functioning as the sender's first replica [14, p. 46].

Consequently, as Caldwell (2017) claims, one of the main functions of clothes inscriptions is interactivity. Similarly to the vast majority of modern forms of written communication, classic examples of which can be e-mail, Twitter or SMS, texts on clothes provide an immediate feedback and interactivity between a wearer and potential interlocutors [18, p.129].

It is worth mentioning that printed clothes also carry a semantic load. Being a universal means of interaction between man and society, inscriptions on clothes reflect many social trends [9, p.73]. Looking at the inscriptions on the modern clothes, a person can immediately get a reliable idea about the popularity of sports clubs, musical groups, movie and cartoon heroes and computer games [8, p. 127]. Being eloquent reflectors of social ideas and beliefs, inscriptions on clothes are researched by psychologists, scientists in the field of design and culture, sociologists [14, p.43].

Thus, the study of inscriptions is a tool to characterize the modern society since such means of individualization are a reflection of new trends, current problems and interests of both an individual and society as a whole [13, p.54]. However, printed texts are a product of a constantly developing society, so they can display the evolving phenomena that can change due to the experience of the wearer and lose their relevance with time [28, p. 83].

The growing popularity of clothing with inscriptions proves the important role of prints on clothing which function not only as a type of design but also as a means of

communication aimed at the realization of a person's need for self-presentation [11, p. 78].

To conclude, clothes are an integral part of human life, the main function of which is protecting the human body. However, clothes with inscriptions already become a means of communication, reflect social, cultural and economic phenomena. Thus, the study of inscriptions on clothes helps to understand and characterize modern society [13, p. 55].

## **1.2 Semantic peculiarities of texts we wear.**

To start with, semantics is a broad term. The famous American philosopher Charles Morris (1946) gave semantics a wide definition describing it as the interpretation of any signs around that convey some kind of information. It could be, for instance, traffic signs, different facial expressions, caution signs, people's gestures etc [24, p. 355].

However, considering semantics as a branch of linguistics, it may be broadly defined as a discipline concerned with the meaning of words, phrases and sentences. Generally speaking, this field of linguistics refers to what words mean, why they have a certain meaning and how they are represented in speakers' minds [27, 1]. The term «semantics» is defined by Charles W. Kreidler (1998) as «an attempt to explicate the knowledge of any speaker of a language which allows that speaker to communicate facts, feelings, intentions and products of the imagination to other speakers and to understand what they communicate to him or her» [24, p.13]. According to the French philologist Michel Bréal who firstly introduced this term in 1897 and who is considered to be a father of semantics, this branch is «la science de significations» that means science of meaning in a language [21, p. 355].

Basing on the definitions given above it can be concluded that each word or sentence has a meaning and semantics is the field of linguistics that investigates it. From this standpoint it is evident that clothes inscriptions also carry a semantic load because they are not only decorative elements but also communicative tools.

Depending on the purpose of communication there are many types of inscriptions that carry different semantic loads and which can be divided into several groups [26, p.60]:

1. Inscriptions that represent various brands. For instance: *Calvin Klein, Bershka, Dolce Gabbana, Prada, Masimmo Dutti, Levi's, Polo Ralph Lauren, Tommy Hilfiger*. Sport brands: *Nike, Reebok, Adidas, Puma, Skechers, New Balance, Asics*. As it was previously stated such kind of inscriptions promotes the brand, especially among young people.
2. Inscriptions that contain names of musical groups, bands, sports teams or simply favorite sportsmen or artists. People who are keen on sport or music

can be seen with such inscriptions on clothes: «*The Beatles*», «*Metallica*», «*Nirvana*», «*Shine bright like a diamond*», «*Real Madrid*», *Lionel Messi*, «*Moon*» etc. Seeing a person with such text on clothing provides a chance for other people to get more information about person's preferences and tastes and find somebody with common interests.

3. Inscriptions with negative content and abusive expressions. For example: «*I'm not responsible for what my face does when you talk*», «*Be nice or go away*», «*Do not copy me*», «*All monsters are human*». Obscene language is also frequently printed. It can demonstrate the person's attitude towards others proving in this way that such inscriptions can convey some message.
4. Inscriptions containing jokes or funny phrases. Some examples are: «*I'm right 98% of the time, the other 3% is when I do math*», «*I'm not getting older, I'm becoming a classic*», «*Work? Again? Seriously? I thought I did it yesterday*». Needless to say, a person with such inscription must be very sociable, outgoing and with a good sense of humor. Moreover, a person wearing such a text may get a great deal of attention and entertain other people.
5. Inscriptions representing social, economic, ecological, scientific, political and any other world problems and possibly a person's attitude towards them. People who are eager to reveal these problems might wear such texts: «*Stop wars*», «*Keep calm and respect women*», «*There is no planet B*», «*Keep the forest*», «*But world problems first*».
6. Inscriptions aimed at making new friends or even finding love. It's worth mentioning here that printed clothes can serve as a helpful tool to attract new people. For instance, people can wear: «*I'm just here to make friends*», «*Take me to paradise*», «*Follow me*», «*You, me, our*», «*Call me*».
7. Inscriptions that somehow characterise a person from the point of their professions, hobbies, tastes, character traits, favorite food etc. So, people who want to represent themselves would prefer to wear the following texts: «*Introvert*», «*Born to be free*», «*Forever young*», «*I'm a cat person*», «*Not a*

*morning person*». Buying such kind of clothes, a person must be aware of the meaning of the text to prevent others from making a false judgment.

8. Challenging inscriptions that call society to action. Some examples could be: «*Just do it!*», «*Be a human*», «*Actions speak louder than words*», «*I know I run like an old man, try to keep up!*». In spite of being challenging these inscriptions are also motivating and inspiring [26, 60].
9. Inscriptions reflecting popular books, films, cartoons or quotes from them. A person who is a fan of such kind of art would prefer these inscriptions: «*Star Wars*», «*Harry Potter*», «*We are the champions, my friends!*», «*Finding Nemo*», «*All you need is rock-n-roll*» etc.
10. Inscriptions containing geographical names, for example, countries, cities, towns, states. Some examples are: «*Los Angeles*», «*I love Brazil*», «*Made in England*», «*Surf paradise California*» [8, p. 127]. However, it should be stated that the scope of place names is limited to big, cosmopolitan cities which are generally considered to belong to the «Western world» [17, p. 21].
11. Patriotic inscriptions. Clothes with patriotic texts used to be worn but nowadays they are catching on. A lot of Ukrainian and foreign brands started to manufacture various items of clothing which represent a wearer's civil position. Today it is possible to encounter a person with such inscriptions: «*What is your superpower? I am Ukrainian*», «*My home is 603 700 km<sup>2</sup>*», «*My heart is with Ukraine*», «*Ukraine in my DNA*», «*Keep calm and love Poland*». Such clothes have a strong semantic load since they demonstrate people's love, devotion and a firm patriotic position.
12. Inscriptions with no specific information. For instance: «*Butterfly*», «*Spring*», «*Sunday*», «*Black*», «*Friends*», «*Epic*», «*Thank you*», «*Cosmos*». These words or phrases can serve as exceptions because they do not carry a semantic load as such. They perform the function of a decorative element aimed at making clothes more interesting and attracting people's attention [26, p. 60]. It is worth mentioning here that such meaningless inscriptions are constantly invading the fashion world [16, p. 179].

From the list given above it can be concluded that clothes «speak» because an inscription is not just a decorative element, but also a powerful means of communication, the content of which can vary from person's interests to their position in life [8, 128].

A great number of printed clothes seen on the streets can prove that the vast majority of inscriptions are written in English. It is due to the fact that English possesses the status of a world language. Indeed, it is frequently heard on television, seen on signs and advertisements while traveling or spoken in politics [20, p. 2]. The British author Bill Bryson (1990) supports this idea adding that «Products are deemed to be more exciting if they carry English messages even when, as often happens, the messages don't make a lot of sense» [16, p. 178].

In fact, a person of any nationality can wear an English text. However, English is not understood by all people although it is considered to be global. Even if a wearer is German and as it's known, the linguistic difference between German and English is not as big as between Ukrainian and English, for instance, they could have no idea what they display on their clothes. Therefore, there is a tendency to neglect the meaning of inscriptions and treat them as design elements.

Viewing through this prism, the fact that texts we wear are mostly written in English, a global language, can establish a distance to the semantic content of the inscriptions found on clothes. It means that a person wearing an English text would not probably wear it written in their native language since the identificatory impact would be much stronger [29, p. 12].

It can be conclusively stated that inscriptions on clothes serve as a verbal - visual communicative means. Every inscription conveys some meaning. Consequently, a person is in charge of what is displayed on their clothes [26, p. 61].

However, wearers of English inscriptions can face the phenomenon of semantic distance and use the printed words merely for the sake of fashion [29, p. 13].

### 1.3 Structural characteristics of texts we wear.

One more important aspect of researching the inscriptions on clothes that has not been completely elucidated yet is their structure. As it is known, new types of mass media (graffiti, street advertising, inscriptions on clothes) differ from traditional ones (news, information analytics, essay texts) not only by the place of their distribution, but also by the language structure [15, p.121].

N. Dolusova (2015) made an attempt to outline the main features of the inscriptions on women's T-shirts briefly describing them in terms of structure. The researcher offered the general division of the inscriptions into one-word («Love», «Blessed», «Ukraine»), two-word («Thank you», «Forever young», «Love films»), three-word («Surf paradise California», «Keep the forest», «Just do it» and multi-word («All you need is rock-n-roll», «I wear the crown in this family», «Born to be free») inscriptions. Moreover, N. Dolusova pointed out that multi-word inscriptions are currently the most popular, whereas single-word inscriptions are relatively seldom found [2, p. 33].

It should be stated that a text on clothes is usually represented by a slogan. A slogan is a word, a phrase or a sentence the main characteristic of which is being catchy and not difficult for a reader to translate and memorize [25, p. 87]. A slogan can perform two main functions: first, it describes a wearer in terms of their tastes and attitudes, aptitudes, worldview or affection for the fashion industry, etc.; second, it contributes to the purchase of clothes, i.e. acquires the advertising function. [2, p. 33].

Furthermore, the slogan on clothes is a compressed text. As a rule, it is relatively small and occupies minimum space. However, it is not the sole reason to name it compressed. The idea lies in conveying the most essential information using minimum language units. So, before appearing on clothes a text undergoes the process of reducing the structure of language units without bringing changes to the core information embedded in it. This process is aimed at making a text attractive for readers keeping the essence of the information content [26, p. 60].

Additionally, inscriptions on clothes can be accompanied by nonverbal elements. This phenomenon is called a creolized text. It is a special linguistic phenomenon, a text in which verbal and non-verbal constituents form one visual, structural and meaningful whole that provides complex pragmatic impact on the addressee. So, a slogan on clothes serves as a verbal component and a picture, for instance, as a nonverbal one [10, p. 104].

Creolized texts are divided into texts with partial and complete creolization. In texts with partial creolization, verbal and nonverbal components are in autosemantic relations, that is, a verbal constituent is the main, dominant, relatively autonomous but an illustrative part is optional. On the contrary, texts with full creolization are characterized by synsemantic relations between their components. A verbal text is heavily dependent on a number of images, therefore the image is a mandatory component since without it the content of the text will not be completely understood [1, p. 44].

Logos of cities and brands that are frequently observed on clothes are examples of special creolized small texts because both verbal and visual elements with vividly represented semantics and symbolism are combined in them. For the logo to gain popularity, it should be easily recognizable that explains the usage of corresponding associative series of text and image elements [5, p. 130].

It is worth mentioning that N. Striuk (2021) made a big contribution to investigating the structure of inscriptions on clothes. The researcher put forward the idea of dividing the inscriptions into those that are represented by coordinate and subordinate word combinations [12, p. 133].

A coordinate word combination is a phrase consisting of independent, equal components [3, p. 8]. Such phrases are built using 5 basic models: **N. + N.** (1.1), **N. + Conj. + N.** (1.2), **Adj. + Adj.** (1.3), **Adj. + Conj. + Adj.** (1.4) and **N. + Num.** (1.5).

1.1 The model **N. + N.** can consist of two and more nouns. For instance: «Time (N.) Money (N.)», «Life (N.) Laughter (N.) Love (N.)». Combination of nouns performs the function of emphasis and enables focusing on key components of a certain phenomenon or concept.

1.2 Inscriptions based on the model **N. + Conj. + N.** contain the coordinate conjunctions *and* and *or* that can be replaced by the ampersand symbol (&). For example: «Peace (N.) and (Conj.) Love (N.)», «The young (N.) and (Conj.) Rebel (N.)». Such microtexts don't only reflect a simultaneous combination of positive and negative concepts but also combine equally important ones, emphasize the possibility of choice.

1.3 The structural model **Adj. + Adj.** is characterized by a high emotional degree. Some examples are: «Amazing (Adj.) Uncanny (Adj.) Mighty (Adj.)», «Thankful (Adj.) Grateful (Adj.) Blessed (Adj.)».

1.4 The model **Adj. + Conj. + Adj.** is typical mostly for English inscriptions on clothes. Adjectives in this case can be combined either by the coordinate conjunctions *and*, *or* or an adversative conjunction *but* that is used for comparing and evaluating the opposite objects. For instance: «Wild (Adj.) and (Conj.) Free (Adj.)», «Tired (Adj.) but (Conj.) Happy (Adj.)».

1.5 The model **N. + Num.** is illustrated by the examples: «Los Angeles (N.)11 (Num.)», «Spring (N.) 20(Num.)». It should be pointed out that inscriptions based on this structural model are not frequently found [12, p. 133].

Additionally, subordinate word combinations are those which consist of a main and a dependent component. Both components of such phrases are connected semantically and grammatically by a subordinating conjunction [3, p. 8]. Such inscriptions are built basing on the following structural models: **Adj. + N.** (2.1), **N.+ Prep. + N.** (2.2), **N. + N.** (2.3), **Adv. + Adj.** (2.4), **Pron. + N.** (2.5), **Adj. + Conj.+N.** (2.6), **Adv. + Pron.** (2.7), **N. + Adj.** (2.8) [7, p. 140].

2.1 In general, messages which are built using the first model **Adj. + N.** indicate positive characteristics. For instance: «The best (Adj.) boy (N.) », «Little (Adj.) princess (N.)». However, there are cases when this model contains two adjectives which intensify an indicated positive characteristic. A phrase «Super (Adj.) little (Adj.) sister (N.)» illustrates this point. In addition, the post position of an adjective is not peculiar to English inscriptions that can be explained by a strict word order in a sentence.

2.2 The structural model **N. + Prep. + N.** can often be seen on clothes. It is due to the fact that English is one of analytic languages, i.e. languages where instead of inflection specific grammatical words are used for expressing syntactic relations. Examples include the following word combinations: «Heart (N.) of (Prep.) steel(N.)», «Star (N.) in (Prep.) the hood (N.)».

2.3 One of the most frequently used models for building the inscriptions is **N+N**. The first element of this model is a substantivized attribute therefore such inscriptions are called attributive where a noun plays the role of an attribute. For example: «Star (N.) Wars (N.)», «Birthday (N.) vibes (N.)». The model can be complemented by an adjective before the nouns that provides an additional characteristic. The inscription «Good (Adj.) birthday (N.) vibes (N.)» serves as a good illustration of this.

2.4 The structural model **Adv. + Adj.** is not widespread. Adverbs in this case can perform the function of an intensifier. For instance: «Forever (Adv.) young (Adj.)», «Always (Adv.) original (Adj.)» [12, p. 135].

2.5 The model **Pron. + N.** that contains a pronoun is also one of the least used models. Some examples are: «Your (Pron.) turn (N.)», «Our (Pron.) spring (N.)» [7, p. 141].

2.6 Inscriptions based on the model **Adj. + Conj. +N.** are quite popular. Moreover, instead of a conjunction, a preposition can be used without bringing changes to the overall structure. Such texts are primarily used to describe people or objects. This model can be exemplified by the following inscriptions: «Free (Adj.) like (Conj.) a bird (N.)», «Wild (Adj.) for (Prep.) summer (N.) [12, p. 135].

2.7 The structural model **Adv. + Pron.** can be represented by such examples as: «Almost (Adv.) mine (Pron.)», «Over (Adv.) it (Pron.)». It is rather seldom found on clothes [21, p. 141].

2.8 The model **N. + Adj.** is not typical for English inscriptions since according to the grammar an attribute in the English language always comes before a noun. However, some texts on clothes demonstrate neglecting of this rule. For instance: «Paradise (N.) lost (Adj.)», «A queen (N.) regnant (Adj.)» [12, p. 134]. It should be noted that the phenomenon of changing the position of an adjective is peculiar not only

to English. In the Ukrainian language, for example, adjectives can take a postposition to put a logical emphasis or increase the expressiveness of an adjective [6, p. 40].

In addition to word combinations based on different structural models, an inscription on clothes can be represented by a sentence. A sentence is «a unit of speech whose grammatical structure conforms to the laws of the language and which serves as the chief means of conveying a thought» [23, p. 44]. Moreover, sentences written on clothes can be simple and composite.

A simple sentence is a syntactic unit that embodies elementary but relatively complete information of the communicative value. Simple sentences have one predicative center [4, p. 108]. In turn, simple sentences are divided into one – member and two – member sentences.

Inscriptions built using the structure of a one – member simple sentence tend to contain a verb in the imperative mood. For instance: «*Just do it!*», «*Smile for the camera*», «*Keep calm*». Such inscriptions are aimed at encouraging people around and calling them to action. On the contrary, two – member simple sentences demonstrate the tendency of using the personal pronouns *I*, *you* and *we* which function as subjects. The following examples can illustrate this point: «*I remember you*», «*We are the champions, my friends*», «*You are enough*» [7, p. 142].

In contrast to simple sentences, composite ones are those which have two (or more) predicative centers. Parts of a composite sentence are combined according to the content, intonation and grammar [4, p. 326]. Inscriptions represented by composite sentences are infrequent since they can contradict the main characteristic of a slogan on clothes, namely being catchy and easy to translate. For example: «*It doesn't get easier, you just get better*», «*Life is what makes me smile*», «*Jealousy is a disease, get well soon*» [7, p. 142].

Finally, it can be summarized that clothes inscriptions tend to have various structure. They can contain one word, word combinations based on different structural models or even sentences accompanied by nonverbal elements. However, as the researched data shows, phrases and simple sentences are prevailing [19, p. 447]. One – member simple sentences are characterized by the use of imperative verbs, whereas

two – member ones reflect the tendency of using personal pronouns as subjects [7, p. 142]. Another important point is that texts on clothes are compressed and seldom contain composite sentences that is explained by the purpose of attracting readers' attention using minimum language units.

## **CONCLUSION TO CHAPTER I**

Clothing holds a crucial role in human existence, primarily serving the purpose of protecting the body. However, when it incorporates inscriptions, items of clothes transform into a medium of communication, reflecting various social, economic, and cultural phenomena. Inscriptions on clothes existed a long time ago. The earliest appeared in ancient Greece and were embroidered on jewelry, for example.

In the modern world inscriptions on clothes function as a verbal - visual communicative means. Every inscription carries its own meaning and therefore belongs to the correspondent semantic group. In the research 12 semantic groups were identified, for instance, funny phrases, offensive expressions, challenging inscriptions etc. As a result, individuals are in charge of the texts they wear. However, wearers of English inscriptions may encounter the phenomenon of semantic distance with no idea of what is displayed on their clothes. It proves that the printed words are sometimes used primarily for fashion purposes rather than conveying a deeper meaning.

Furthermore, inscriptions on clothes are characterized by distinctive structure. It ranges from single words, word combinations based on various structural models and even sentences which can be accompanied by non – verbal elements and therefore called creolized texts. As the research data indicates, phrases and simple sentences are the most prevalent forms, whereas composite sentences are relevantly seldom found on clothes. It can be explained by the fact that texts on clothes are usually condensed due to the intention of capturing readers' attention quickly.

To conclude, it must be admitted that being the unique means of communication inscriptions on clothes shed light on comprehending and characterizing contemporary society.

## II. INSCRIPTIONS ON CLOTHES IN THE LINGUISTIC LANDSCAPE

### 2.1 Inscriptions on clothes of the foreign brands.

In the modern world clothes are known to be one of the main ways of self-expression. Inscriptions found on them perform the function of the «mirror» that reflects new trends, current problems and interests of the society serving in this way as a silent communicator between a wearer and a potential reader. Consequently, the analysis of inscriptions on clothes as a linguistic phenomenon is relevant.

Nowadays, the foreign market is rich in different clothing brands that sell various items of clothes: T-shirts, dresses, coats, jeans, sweaters etc. A good example is «**Nike**», a well – known American corporation that is engaged in manufacturing sportswear. Inscriptions on clothes found on the official site of the company can become the subject of the linguistic research [36]. For instance:

- «***Just do it***». This phrase is known to be a popular catchy slogan of the brand. Semantically, this inscription is aimed primarily at promoting the brand and gaining recognition, on the one hand. On the other hand, it can inform potential readers about the wearer's interest in sport. In term of structure, it is a three – word inscription, namely a simple one – member sentence. The tendency of using the verb in the imperative mood can be traced here;

- «***spring break***». This inscription found on the hoodie celebrates one of the best times of the year for doing sport. Consequently, from the semantic point of view, it calls people to act, take a skateboard and enjoy a week – off. Structurally, it is a two – word inscription, to be more accurate, a subordinate word combination based on the model N. (spring) + N. (break). However, the first noun plays the role of an adjective therefore it is a substantivized attribute;

- «*Together we fly*». In terms of semantics this inscription encourages potential readers, particularly sportsmen, to build a team culture. People who are able to work in a team and share the common desire to become better demonstrate a higher degree of performance. Concerning structure it is a three – word inscription, namely a two – member simple sentence. The tendency of using the personal pronouns *I, you, we* in such kind of sentences can be vividly represented in this example.

One more foreign brand that offers the variety of clothes with inscriptions is called «**Pull & Bear**». The following examples are taken from the official site of the brand [38]:

- «*New York*». Semantically, this inscription can belong to that group of inscriptions which contains geographical names. Here it is a name of the city in the USA. It can be noticed that the scope of geographical names is rather restricted to names of countries or big cosmopolitan cities such as New York. Looking through the prism of structure it is a two – word inscription represented by a proper noun;

- «*Take time to grow*». Regarding semantics, the inscription is aimed at getting across the idea that it is impossible to bite off more than one can chew. It can imply that people who desire to achieve something always come a long way, fail but still remain fabulous because they do not stop. It serves as a kind reminder for wearers and readers thereby calling them to action. Structurally, it is a simple one – member sentence that contains the verb in the imperative mood;

- «*good vibes*». This inscription has a positive connotation. *Good vibes* is a slang phrase that highlights some positive feelings that a wearer has and wants to share with people around. Considering structure, it is a two – word inscription, a coordinate word combination consisting of the main and the dependent members. The structural model is Adj. (good) + N. (vibes);

- «*Vincent Van Gogh*». This inscription demonstrates the name of the famous Dutch painter. It is worth mentioning that it is also accompanied by a picture of flowers and can be called a creolized text. A person wearing this inscription must be fond of art. In terms of structure it is a three – word inscription represented by a proper noun;

- «*happiness isn't in social network*». From the semantic point of view, this inscription can be interpreted as a challenging one. Since the modern society tends to spend more time in social media and less in real life the inscription calls to stop this tendency. Structurally, it is a multi – word inscription, a simple two – member sentence;

Further examples are taken from the official site of the brand «Mango» that offers the variety of clothes with inscriptions [35]:

- «*Mango*». This inscription represents a brand and therefore belongs to the correspondent semantic group. First, it contributes to popularizing the brand performing the function of a trade design. Second, it identifies some items of clothes as distinct from those of other sellers. From the point of structure, it is a one – word inscription expressed by a noun;

- «*Looney Tunes*». This short inscription reflects an American animated comedy short film series. It is a creolized text since the inscription is accompanied by a picture of the cartoon rabbit. The inscription has a positive connotation because cartoons are always associated with joyful and light – hearted moments. Considering structure it is a two – word inscription, a subordinate word combination. The structural model is Adj. (looney) + N. (tunes);

- «*be good. Be bad. Just be*». This inscription implies that each person should be a person they want to be and behave the way they want to behave. Consequently, it calls everybody not to be artificial always trying to be good. Looking through the prism of structure this text can be called compressed since the main message is conveyed using minimum language units. The inscription consists of three simple sentences. All of them are imperative;

- «*from the sea for the sea*». At first glance this inscription does not seem to have a particular meaning. It can be interpreted as a catchy slogan that is easy to remember due to the repetition of the word *sea*. However, it is worth pointing out that a similar phrase serves as a Canadian current motto. The author of this inscription might have been inspired by it. Structurally, it is a multi – word inscription, a subordinate

word combination that is based on the following structural model: Prep. (from) + N. (the sea) + Prep. (for) + N. (the sea);

- «*look for the beauty*». Semantically, this inscription is a challenging one. It encourages both a wearer and potential readers to look on the bright side and always try to find beauty in simple things around although it is rather difficult in modern hectic lifestyles. In terms of structure it is a simple one – member sentence. The tendency of using the verb in the imperative mood is observed here;

- «*Recycle. Meet the nature. Meet the future*». From the semantic point of view, this inscription reflects the urgent ecological problem the humanity is facing. It calls to care about the environment and convert the waste into new materials for the sake of nature and future of the society. Structurally, it is a multi – word inscription that consists of three simple one – member sentences. All of the sentences are imperative;

- «*Sunday vibes*». Considering semantics, this inscription does not convey any specific meaning. It is used more as a decorative element for attracting people’s attention. Alternatively, a person wearing this inscription can express their good mood since Sunday is supposed to be a great day for recharging one’s batteries. In terms of structure, it is a subordinate two – word combination based on the structure N. (Sunday) + N. (vibes). The word Sunday is a substantivized attribute;

- «*Louisiana 1992*». This inscription which was found on a sweatshirt is represented by the geographical name and the year. Louisiana is the name of the state in the USA and 1992 is the year when the presidential election in the state took place. Regarding structure it is a two – word inscription. It is a coordinate word combination with two independent and equal members. The structural model is N. (Louisiana) + Num. (1992).

The American brand «Levi’s» is also one of those which offer printed clothes. A few examples are taken from the official site of the brand [34]:

- «*vote*». From the semantic point of view, this inscription calls to action. It emphasizes the importance of voting for people’s voices to be heard. In the times of impending elections each person should cast a vote and not underestimate it since even

one vote can play a crucial role. Structurally, it is a one – word inscription and a simple one – member sentence represented by a verb in the imperative mood;

- «**501 Levi's**». It is obvious that this inscription is one of those which promote the brands since it contains the name of the brand. This name is accompanied by the number which does not carry any semantic load at first glance. However, if a wearer and potential readers are well acquainted with the brand they can easily identify the meaning of the number since 501 was chosen to designate the first denim overalls. Considering structure, it a two – word inscription. To be more accurate, it is a coordinate word combination based on the structural model Num. (501) + N. (Levi's);

- «**Detention was always my best subject**». This inscription is represented by a funny phrase and therefore belongs to the correspondent semantic group. According to the Cambridge Dictionary *detention* is «a form of punishment in which children are made to stay at school for a short time after classes have ended». For a potential reader to reveal the meaning of this inscription on clothes it is necessary to know the meaning of the English word *detention* in this context. Looking through the prism of structure it is a multi – word inscription, namely a simple two – member sentence with a compound nominal predicate;

- «**San Francisco Levi's**». This inscription can belong to two semantic groups. On the one hand, it is intended for popularizing and recognizing the brand. On the other hand, it contains the geographical name that is the name of the cosmopolitan city in the USA. In terms of structure the inscription is built using the model N. (San Francisco) + N. (Levi's). Therefore, it is a coordinate word combination with two independent and equal components;

- «**ugly**». From the semantic point of view, this inscription can convey a negative meaning characterizing, for instance, a person who is not fond of communication with others and not interested in making new friends. Alternatively, this inscription can belong to the semantic group of inscriptions with no specific information. Regarding the structure, it is a one – word inscription represented by an adjective that is considered to have a negative connotation;

- «*Are we lost?* ». This inscription found on the sweatshirt can be interpreted by different people in a different way. It is a compressed text where the main message is expressed by one question. In fact, looking at the inscription a reader cannot get a reliable and accurate idea of what is meant. Structurally, it is a three – word inscription represented by a simple two – member interrogative sentence. The tendency of using the personal pronouns *I, you, we* in such kind of sentences can be traced here;

- «*mind altering state*». This inscription can belong to two semantic groups. First, it can tell potential readers about wearer's thoughts, perceptions and emotions which undergo significant changes. Second, it can inspire people to alter their minds. From the structural point of view, it is a three – word inscription. Moreover, it is a subordinate word combination based on the following model: Adj. (mind altering) + N. (state);

- «*Grass Valley*». This inscription demonstrates the geographical name, the city in California. California is known to be the place where the well – known American clothing brand Levi's was founded and where it has deep roots. It can explain the appearance of this city on the clothes of the brand. Considering structure it is a two – word inscription represented by a proper noun.

Casual clothes items of the popular American brand «Old Navy» often include inscriptions which can be analyzed in the linguistic landscape [37]:

- «*total Sunday*». Regarding semantics, this inscription does not convey any specific meaning. It performs the function of a decorative element for attracting people's attention. It is a two – word inscription, namely a subordinate word combination that has the following structure: Adj. (total) + N. (Sunday);

- «*Save the planet*». Semantically, this inscription calls each person to make the contribution to preserving the environment. Saving the planet requires collective effort and each small action for the sake of the sustainable future will pay off. This inscription also informs readers that the ecological problem exists and therefore everybody should be aware of it. Structurally, it is a three – word inscription, a simple one – member sentence. The verb in the sentence is used in the imperative mood that highlights the tendency of using the imperative mood in simple one member sentences;

- «*happy hour. The kids are finally in bed*». Obviously, a potential wearer of this inscription would be a person who has children. Considering all the difficulties which can arise while bringing up a child a parent feels a relief having some time for themselves. Structurally, the inscription consists of two parts. The first is a subordinate two – word inscription based on the structural model Adj. (happy) + N. (hour). The second part is represented by a simple two – member sentence;

- «*Head in the clouds. Feet on the ground*». This inscription consists of two idioms that seem to contradict each other. According to the Longman Dictionary the idiom *have your head in the clouds* means «to think about something in a way that is not practical». On the contrary, the Cambridge Dictionary defines the idiom *have your feet on the ground* as being practical. It can be assumed that the second idiom on the inscription is used for presenting the idea of traveling. Semantically, it can call people to dream, travel and explore the world. Looking through the prism of structure it is a multi – word inscription. It is represented by two subordinate word combinations that have the same structure N. (head) + Prep. (in) + N. (the clouds), N. (feet) + Prep. (on) + N. (the ground);

- «*make yourself proud*». Semantically, the inscription is aimed at getting across the idea that everybody has something to be proud of. It serves as a kind reminder for wearers thereby calling them to action. Considering structure it is a simple one – member sentence. The tendency of using the imperative mood in such kind of sentences is demonstrated here;

- «*Hawaii. Land of Aloha*». Semantically, the inscription contains the geographical name that is the name of the state in the USA. The phrase «Land of Aloha» is generally accepted to refer to the state of Hawaii which is known for its welcoming spirit and hospitality. It is worth mentioning that though the word *aloha* is used primarily for greeting, it has a deep cultural significance. In terms of structure the inscription contains the proper noun and the subordinate word combination based on the structural model N. (land) + Prep. (of) + N. (Aloha) that is peculiar to analytic languages;

- «*No Doubt. Tragic Kingdom*». Regarding semantics this inscription reflects the popular American rock band *No Doubt*. «Tragic Kingdom» stands for the title of the third studio album produced by the band. This phrase is not an idiomatic expression and does not convey any implicit meaning. Therefore, potential readers of this inscription would associate it with the album title. Structurally, it is a multi – word inscription represented by proper nouns;

- «*Surf crew. Early bird gets the wave*». From the semantic point of view *surf crew* can refer to a group of people who are keen on surfing and do this sport together. The expression «early bird gets the wave» in the context of surfing implies that being the first person on the water provides a chance to catch the best waves of the day. However, this phrase can be a modified version of a well – known idiom «the early bird catches the worm» which emphasizes the benefits of being proactive and starting early. Considering structure the inscription consists of a subordinate word combination and a simple two – member sentence. It should be pointed out that although the inscription does not contain verbs in the imperative mood it can call readers to act.

The sport brand «Adidas» presents a range of printed clothes. Further examples of inscriptions are found on the official site of the brand [30]:

- «*Roses are red, trefoils are blue, I bought this for me and not for you*». Semantically, this inscription conveys the importance of the aspect of self – love which involves prioritizing personal needs and desires. It should be mentioned that this expression can be a clever twist on the classical poem «Roses are red» which has already spawned a lot of funny parodies. Structurally, it is a multi – word inscription, namely a composite sentence with three predicate centers;

- «*Adidas. Adventure*». This inscription is aimed at encouraging readers to enjoy adventures or various outdoor activities in clothes manufactured by the Adidas brand. It implies that Adidas products, for example, athletic shoes, clothes or a wide range of accessories are specially designed for exploring the world through adventures. From the semantic point of view this inscription promotes the brand taking readers on «Adidas adventures». Structurally, it is a two – word inscription represented by two nouns, a proper and a common one;

- «*Adidas. Focus on your goals*». At first glance this inscription emphasizes the importance of pursuing goals. However, the author of the inscription associates it with the Adidas brand. It gives rise to interpreting the inscription as a reminder for both wearers and potential readers to stay focused with the help of Adidas products which enhance the performance and make a contribution to a person's success. Considering structure it is a multi – word inscription. It contains a proper noun and a simple one – member sentence characterized by using the verb in the imperative mood.

Further examples are taken from the official site of the American brand «Forever 21», the manufacturer of a great number of clothes with inscriptions [32]:

- «*dreamer*». Semantically, this inscription can characterize a person in terms of their vivid imagination, big aspirations and a positive outlook on life. Structurally, it is a one – word inscription represented by a noun;

- «*make your mark in society not on society*». From the semantic point of view, this inscription is a challenging one. It encourages people to act doing something that can be remembered. According to the Longman Dictionary it is an idiom «make its mark on something/somebody» with the only correct preposition *on* that means to affect something or somebody in a noticeable way. However, the author of this inscription tries to highlight a contrast and inspire readers to make some contribution to the society, not affect it. In terms of structure, it is a simple one – member sentence. The tendency of using the verb in the imperative mood can be traced here;

- «*Friends*». In terms of semantics the inscription reflects the American television series called «Friends». It used to be very popular therefore its logo with dots between letters is quite recognizable for readers. It is a one – word inscription represented by a plural noun;

- «*You are the light of the world*». This phrase is a biblical reference from the book of Matthew. It can serve as a reminder for readers to spread light, love, kindness and truth making the positive impact on the world around them. Considering structure it is a multi – word inscription represented by a two – member simple sentence that contains the compound nominal predicate.

The inscriptions taken from the official site of the British clothing brand «Joules» are the subject of the further analysis [33]:

- «**You got it**». First, it is worth mentioning that this inscription can be described as a creolized text because it is accompanied by the picture of a rainbow. Consequently, from the semantic point of view the inscription conveys the important message implying that each person is able to get everything, see the rainbow after the rain and be proud of them. Structurally, it is a three word inscription represented by a simple two – member sentence that contains the personal pronoun *you* which is peculiar to such kind of sentences;

- «**ethereal**». For a potential reader to reveal the meaning of this inscription on clothes it is necessary to know the meaning of this English word. According to the Urban Dictionary *ethereal* is used to describe «something/someone of such pure beauty that it seems out of this world». Therefore, the inscription can characterize a person who wears it. From the structural point of view, it is a one – word inscription represented by an adjective;

- «**always late**». Regarding semantics this inscription can be used humorously of for characterizing a person who is not punctual and is not afraid to say about it. Looking through the prism of structure it is a two – word inscription, namely a subordinate word combination based on the structural model Adv. (always) + Adj. (late).

The British brand «FatFace» presents a great assortment of clothes with inscriptions which can be analyzed in the linguistic landscape [31]:

- «**Let the sea set you free**». This inscription can be aimed at inspiring people to go to the sea. Sea is always associated with freedom, the feeling of tranquility and the sense of boundlessness. Thus, it encourages both a wearer and potential readers to let the sea «wash away» their stress and worries. Structurally, it is a multi – word inscription, represented by a simple one – member sentence;

- «**Escape to the rainforest**». From the semantic point of view, this inscription can encourage people to take a break and escape from the everyday hustle to the rainforest which evokes the feeling of tranquility and immersing in the beauty of

nature. Considering structure, it is a multi – word inscription represented by a simple one – member sentence containing a verb in the imperative mood;

- «*Practice makes perfect*». This inscription calls people to act and therefore belongs to the correspondent semantic group. It is a well – known phrase that emphasizes the importance of consistent practice and dedicated effort while mastering any skills. Moreover, it can serve as a reminder for both wearers and readers that it always takes time to achieve the desired result. Regarding structure, it is a three – word inscription, to be more accurate, a simple two – member sentence.

Drawing from the analysis of inscriptions taken from a number of Internet sources, it can be conclusively stated that inscriptions appear mostly on T – shirts, hoodies and sweatshirts. They belong to different semantic groups, however, challenging inscriptions that call society to action are prevailing. A lot of brands tend to print logos or names of brands that can be accompanied either by a non – verbal element or the inscription belonging to another semantic group.

In terms of structure, inscriptions are most frequently represented by word combinations or simple one – member sentences. The latter show the tendency of using the verb in the imperative mood. The composite sentences are seldom found on clothes due to the fact that inscriptions usually convey the main message using the minimum language units.

## **2.2 Perception of clothes with inscriptions: a survey and analysis.**

Deducing from the study of inscriptions on clothes it can be stated that in modern society clothing has evolved and apart from the basic functions it can convey deliberate and symbolic messages. Presence of texts which nowadays overlap with having a tattoo or holding a sign can explain this phenomenon [18, p.127]. However, there is a small canon of research of individuals' attitude and perception of texts worn by people.

To investigate this issue a survey was designed and conducted. The **aim** of the survey is gaining the profound understanding of how the texts on clothes are perceived and treated by individuals. The aim of the survey determines the main **tasks**:

- to find out the percentage of people who have clothes with inscriptions;

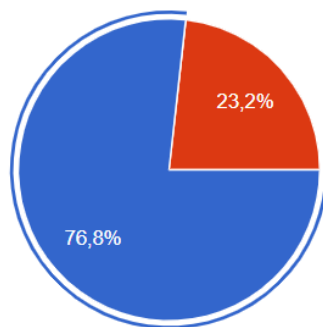
- to discover the percentage of people who wear clothes with English inscriptions;
- to reveal the percentage of people who pay attention to the translation of the worn texts;
- to investigate how people treat texts on clothes.

According to the aim and the tasks of the research the **questions** in the survey were formulated in the following concise way:

1. Do you have any clothes with inscriptions?
2. Do you wear clothes with English inscriptions?
3. If you do, do you always pay attention to the translation of inscriptions?
4. Would you wear clothes with an inscription without knowing its meaning and translation?
5. Do you find inscriptions on clothes communicative means or just decorative elements?

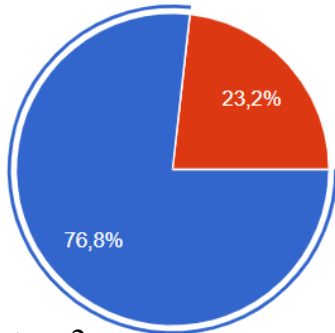
It is worth mentioning that the survey was conducted in the form of an online questionnaire. It allows reaching a great number of participants in a short timeframe providing them with a secure online link. Thus, 56 people were surveyed in the framework of the research. According to the age, most of the participants are young people (20 – 25 years old).

The **results** of the survey provide a valuable contribution to the researched topic. The analysis of the results shows that 76, 8 % of the surveyed have clothes with inscriptions and 23, 2% do not:



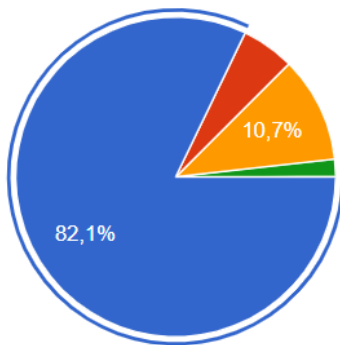
picture 1

Moreover, the results of analyzing the second question indicate that the same percentage of the surveyed (76, 8 %) wear clothes with English inscriptions and 23,2% do not.



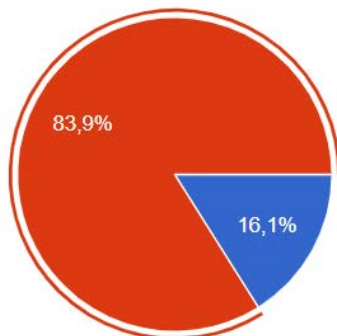
picture 2

The survey pointed out that 82, 1 % of the participants pay attention to the translation of the inscription, 10, 7 % do not always do it, 5,4 % do not consider the translation of the worn text and the rest 1,8 % answered that they do not wear such clothes:



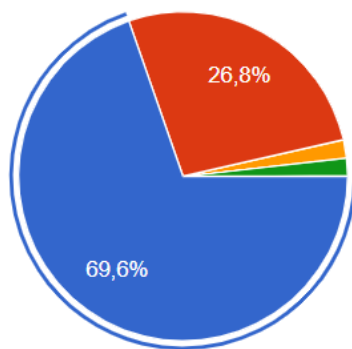
picture 3

Furthermore, the results of the survey state that 83, 9 % of the participants would not wear the inscription without knowing its meaning and translation and the rest 16, 1% would do it:



picture 4

The last question that considers the individuals' attitude to the inscriptions provides the following results: 69,6% of the surveyed find the inscriptions on clothes communicative means which can reflect different social phenomena, trends and characterize a person. 26,8% treat the inscriptions as merely decorative elements. 1,8% of the participants answered that it depends on the inscription and the rest 1,8% never pay attention to what is written on clothes. The results of this question can be demonstrated in the following way:



picture 5

Based on the analyzed data it can be concluded that the results of the survey confirm that inscriptions on clothes have become an integral part of modern life since the vast majority of people possess clothes with inscriptions. Furthermore, the fact that most people wear English texts enhances the status of English as a global language.

It should be added that the prevailing part of people do not experience the phenomenon of semantic distance towards the written text because they are aware of the meaning and translation. However, there is a small percentage of people who do not always consider the semantic load of the texts they wear. Moreover, there are people who are ready to wear a text without knowing the translation. It gives rise to the conclusion that some people tend to treat inscriptions on clothes as decorative elements but it is a small part. The vast majority of the wearers consider inscriptions to be communicative means that can perform a lot of functions in the modern society.

## CONCLUSION TO CHAPTER II

The analysis of various inscriptions has demonstrated that texts are not found on all items of clothes. T-shirts, hoodies, and sweatshirts serve as the primary canvas for

displaying texts. Trousers, coats or skirts with inscriptions, for example, are rarely encountered.

Different inscriptions belong to different semantic groups. Among 45 analyzed texts there were inscriptions with names of brands, cities, popular serials etc. However, some inscriptions, namely those that challenge society and prompt action are the most prevalent.

It is worth mentioning that some of the analyzed inscriptions are followed by non – verbal elements, mainly pictures which together with verbal elements make a complex pragmatic influence on the potential reader.

In terms of structure, inscriptions are commonly represented by word combinations or simple one-member sentences. The latter often employ imperative verbs, reflecting a call to action. However, some inscriptions tend to call society to action without containing a verb in the imperative mood. Composite sentences are infrequently observed on clothing.

Moreover, the conducted survey proves the importance of inscriptions on clothes as an integral aspect of contemporary life. A significant majority of individuals possess printed clothes. Additionally, the prevalence of English texts on clothing contributes to the global status of the English language.

Considering people's attitude towards inscriptions, some individuals perceive inscriptions on clothing primarily as decorative elements, though this group represents a minority. On the contrary, the majority of people regard inscriptions as communicative means that serve various functions.

## CONCLUSION

The research has shown that inscriptions on clothes have a long history dating back to ancient Greece where they were used to display names, mottos and family affiliations. However, the presence of inscriptions on clothes has become one of the fundamental parts of modern life. T-shirts and sweatshirts, for instance, have gained immense popularity with the addition of inscriptions, original artwork and logos.

Renowned designers such as Dolce&Gabbana, Prada, and Gucci incorporate initials and logos on clothing to promote their authenticity and brand recognition. It allows wearers to create an impression, express individuality and demonstrate that they are keeping up with the fashion trends.

It can be concluded that inscriptions on clothes are similar to modern forms of written communication and provide immediate feedback between the wearer and observers functioning both as a form of communication and self-expression. Moreover, texts on clothes are characterized by carrying a semantic load. They convey information about popular sports, music, movies, games shedding light on new trends, current issues, and societal interests. However, as a constantly evolving phenomenon, printed texts on clothes can lose relevance over time.

Inscriptions on clothes can be categorized into different groups based on their purpose and meaning. They can represent brands, musical groups, sports teams, convey negative or funny messages, address social issues, showcase personal characteristics,

challenge society, reflect popular culture, contain geographical names (big cosmopolitan cities, as a rule), patriotic sentiments or simply serve as decorative elements. English inscriptions are prevalent due to the global status of this language, although their meaning may be neglected in favor of fashion.

The investigation of inscriptions on clothes included the analysis of their structure. N. Dolusova put forward a general classification of texts on clothes into one – word, two – word, three – word and multi – word inscriptions. N. Striuk contributed to the study of structure by proposing the division of inscriptions into coordinate and subordinate word combinations, simple and composite sentences.

A lot of brands such as Nike, Pull & Bear, Mango, Levi's tend to print texts on clothes. Having analyzed 45 examples of different inscriptions found on the official sites of these brands it can be stated that the inscriptions serve various purposes which range from popularizing the brand, motivating to act, expressing personal interests, conveying positive messages to raising awareness about environmental issues and reflecting cultural references. However, the majority of analyzed inscriptions were created to perform the function of encouraging society to act.

Structurally, the inscriptions vary in length and complexity. They can be one-word inscriptions, such as "Mango" or "vote" representing the brand or urging a specific action. They can also be multi-word inscriptions, simple or even composite sentences which tend to convey more complex messages.

There is a tendency to combine inscriptions with images creating in this way creolized texts which enhance the visual impact.

Overall, analyzing the inscriptions on clothes in the linguistic landscape reveals their role as silent communicators. By understanding the semantics and structure of these inscriptions we can gain insights into the cultural, social, and personal significance embedded in them.

To conclude, this research is a step towards understanding the linguistic aspect of the phenomenon of printed clothes. The perspective for further research lies in stylistic – grammatical analysis of texts wear. Fashion continues to evolve, therefore

further research in this field can contribute to a deeper understanding of the intricate relationship between language, fashion, and self-expression in the modern world.

### **ABSTRACT**

The bachelor paper focuses on the research of texts we wear. The topicality is explained by the increasing number of printed clothes that are gaining significant popularity in modern society. Numerous well – known brands print texts on clothing which contribute to shaping individuals' overall impression. Consequently, there is a need for investigation this phenomenon in the linguistic landscape.

The research aims to analyze the linguistic phenomenon of inscriptions on clothing of foreign brands with a focus on identifying their features, structure, and semantics.

To achieve this aim the following objectives are set:

- to describe texts we wear as a new form of urban media;
- to examine the semantic features of inscriptions on clothes;
- to analyze the grammatical peculiarities of texts we wear;
- to analyze the inscriptions on clothes of foreign brands;
- to analyze the results obtained from the conducted survey.

The object of this research is the inscriptions found on various items of clothing including mainly T-shirts, sweaters, hoodies etc.

The subject of the research is the structural – semantic characteristics of texts on clothing, as well as their ability to provide valuable insights into contemporary society's values, interests, and communication trends.

It is worth pointing out that there is a small canon of the research of inscriptions on clothes. In the linguistic landscape they were investigated mainly with the focus on one linguistic aspect. The novelty of the work lies in the fact that it is the first attempt to analyze texts on clothes from diverse linguistic angles.

The key words of the research are inscription, clothes, brand, decorative element, and communicative means.

The thesis consists of an introduction, two chapters with conclusions to them, the general conclusion, a list of used sources and literature and appendices. The full scope of the work is 51 pages.

The work attempted to reveal the historical background and the significance of inscriptions, particularly in the context of modern fashion. It was found out that texts on clothes have evolved from ancient Greece to the present day where they perform the function of a visual mediator in communication and can be called a new form of urban media.

Examination of the semantic peculiarities of texts we wear has proved that inscriptions carry a semantic load, not just decorate clothes. Depending on the meaning of the inscriptions, they can represent 12 semantic groups.

Investigation of the structural features of texts on clothes has shown that different scientists describe this phenomenon in a different way. However, it can be stated that the structure of inscriptions is not restricted, it ranges from single words to composite sentences.

Analyzing inscriptions on clothes of foreign modern brands within the linguistic landscape reveals their role as non-verbal communicators. Each inscription can be interpreted in a different way and perform various functions, although individuals who wear them can pay not so much attention to this and experience the phenomenon of semantic distance.

Furthermore, the study of the texts on clothes highlights their diverse structure. Inscriptions can be represented by any part of speech, contain one or more words, be coordinate or subordinate word combinations, simple or even composite sentences.

The conducted survey also provides valuable results. People tend to wear clothes with inscriptions. It enhances the status of inscriptions as an essential component of contemporary life.

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APPENDICES

*Nike*



*Pull&Bear*





**Mango**





*Levi's*





*Old Navy*



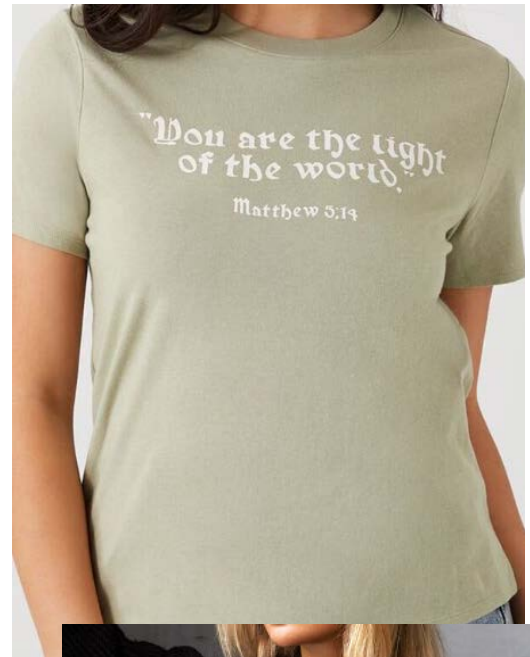




*Adidas*



*Forever 21*



*Joules*





*FatFace*

