

- tactics of deflecting criticism (bringing arguments in someone's favor by the communicator in order to justify his actions, while distancing himself from the situation in order to show the audience his non-involvement and objectivity in relation to the events described);
- motivation tactics (a call to action, to accept a certain point of view, persuading the recipient to act in a way beneficial to the communicator; the use of the pronoun "we" is characteristic to create a sense of belonging in the addressee);
- tactics of cooperation (appeal to the ideas and values of the addressee in order to use it in their own interests, which helps to establish a balance in the communicator-recipient relationship; the maximum effect is achieved by creating a trusting atmosphere);
- promise tactics (the obligation to fulfill the recipient's will after fulfilling any conditions, at the same time, the addressee's confidence in these obligations is important; this tactic is implemented by using perfect verbs in the form of the future tense);
- warning tactics (warning the addressee against performing any actions that could potentially harm his reputation or the current state of affairs);
- tactics of provocation (incitement to actions characterized by negative consequences; tactics involve the speaker addressing taboo topics, denying universal human values and supporting deviant and delinquent behavior).

**Conclusion.** Thus, in modern linguistics there are various approaches to the definition of the concept of communicative strategy, which determines the diversity of their classifications. At the same time, this is due to the functioning of strategies in different spheres of discourse (advertising, political, Internet communication, etc.).

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## THE CONCEPT OF AXIOLOGICAL DOMINANTS IN VARIOUS CULTURES AND LANGUAGES

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The aim of this article is to explore the fundamental values and beliefs that characterize various cultures and languages and their role in shaping cultural values, particularly in the linguistic and cultural domains.

**Material and methods.** We utilized various academic publications and research papers that are relevant to the topic of axiological dominant, and methods for the study involve a multidisciplinary approach, integrating language, cultural analysis, and theoretical frameworks from anthropology and intercultural communication.

**Results and their discussion.** The study's findings and discussion of axiological dominants in various languages and cultures have shed important light on how core beliefs and values influence cultural values and how those values are portrayed in language and literature. These observations can be used to advance intercultural competency and understanding in a variety of domains, such as cultural studies, and communication.

**The importance of this scientific study:** the scientific study can have a significant impact on intercultural communication, cultural studies, philosophy, and globalization by providing a deeper understanding of the fundamental values and beliefs that shape cultural values and their representation in language and literature.

The concept of axiological dominants refers to the fundamental values and beliefs that characterize a particular culture or language. These dominants define the spirit of the period and the direction of societal development at a certain point in time. Axiological dominants play a crucial role in shaping cultural values and are reflected in the consciousness of members of a culture and in various aspects of a society's culture, including language, literature, and other cultural objects [1]. The cognitive and ontological essence of axiological dominants and the principles of their taxonomy enable us to define the specific traits that are typical of every culture or language. The study by Kagan (1997) points out that eastern and western cultures have different axiological dominants in their spiritual East [2]. This highlights the diversity of axiological dominants across various cultures and languages, emphasizing their role in shaping cultural values. The linguistic and cultural aspects of axiological dominants are examined in terms of flexible hierarchical structures, the dynamism of which is determined by the characters' life. This demonstrates the dynamic nature of axiological dominants within the linguistic and cultural spheres, reflecting the evolving nature of cultural values and their representation in language and literature. Furthermore, the study of axiological dominants seeks to provide a comprehensive analysis of the features and properties of the objects, phenomena, and processes that are able to satisfy the values of a particular culture or language. This analysis plays a role in comprehending the fundamental principles that drive the portrayal of cultural values in language and literature. It delves into the complex and ever-evolving realm of axiological dominants and their influence on cultural values, which is essential for grasping the linguistic and cultural dimensions of value representation. Through a comprehensive exploration of the cognitive and ontological core of axiological dominants and their manifestation in language and literature, scholars can gain valuable perspectives on the diverse nature of cultural values and their impact on intercultural communication and understanding.

**Belarusian culture** is distinguished by a distinctive array of prevailing values and convictions that define its identity. Belarusian culture is characterized by a balance between "individualistic" and "social values," and an emphasis on collective identity, tolerance, and modesty. For example, modern Belarusian youth is characterized by individualism, but the overall cultural context seems to emphasize collective values, openness, hospitality, and a harmonious combination of individualistic and social values.

At the same time, Belarusians also hold a strong respect for "community" and "societal harmony." This is evident in the language and literature, which frequently highlight the significance of cooperation and supporting one another. Additionally, Belarusians possess "a profound reverence for nature" and the environment. Their language and literature often celebrate the splendor and magnificence of the natural world. You can see this in their poetry. For example, "The New Land" by Yakub Kolas and "The Forest" by Maxim Bogdanovich.

Belarusians have "a profound spiritual legacy" that permeates their language and literary works. The cultural identity of Belarusians has been shaped by supreme spiritual values celebrating high ideals of good and justice, respect for others, and a strong rejection of evil and violence [3]. The incorporation of religious and philosophical ideals in Belarusian literature and the prioritization of spiritual virtues in daily interactions are a testament to their rich spiritual heritage.

"Humor" is deeply rooted in the Belarusian culture, evident in the use of satire and irony in their literary pieces and the incorporation of humor in everyday conversations. For instance, the novel "Christ landed in Gorodnya" by Vladimir Korotkevich uses humor and

irony to explore the adventures of its characters, touching on themes of spirituality and the human condition. Additionally, Belarusian society values "peace," "security," "freedom," "justice," and "the well-being of the country and family." These dominant values and beliefs greatly influence the language and literature of Belarus, moulding the collective cultural identity and way of life of the Belarusian people [4].

**Egypt** boasts a vibrant cultural legacy, characterized by a wide set of influential values and beliefs. At the core of Egyptian society, "honor and dignity" serve as fundamental principles that inform daily actions. For example, in modern-day Egypt, the degree to which individuals exhibit and respect these common cultural values is a determinant of honor. Evidence of this can be seen in the way individuals choose to present themselves through their attire, extend hospitality to loved ones and visitors, and display reverence for elders and figures in positions of power. With deep roots in notions of "modesty," "loyalty," "honesty," and hospitality," these values also hold a significant role in defining one's sense of pride and status. Additionally, "communitarianism" holds a strong influence in Egyptian culture, as its people prioritize community and social cohesion. This emphasis on working together and offering mutual support is echoed in the language and literature of Egypt, further highlighting the significance of collective harmony.

"Education" holds great value in Egypt, with families making significant investments in this essential aspect. It is seen as a crucial means of achieving social mobility, particularly through obtaining a university degree. "Religion" permeates all aspects of life in Egypt, from personal beliefs to political and legal systems. The dominant religion in the country is Islam, and daily expressions of faith are often showcased through modes of dress, prayer, and other religious practices. "Maintaining modesty" is deeply ingrained in Egyptian culture, with individuals consistently presenting themselves in a humble manner. This reflects the cultural emphasis on showing respect and humility towards others. These dominant values and beliefs in Egyptian culture are reflected in various aspects of the language and literature, shaping the cultural identity of the people and their way of life [5].

**In the UK**, a strong set of values and beliefs shapes the fabric of cultural identity. One of these pillars stems from "individualism," which values the pursuit of one's own objectives and aspirations along with one's own freedom and self-expression. Furthermore, the UK places a high value on "justice and equality," going above and beyond to ensure that everyone has access to the same opportunities, irrespective of their social status or background. Not to mention the values of "respect and tolerance" are ingrained in British society. The UK, with its long history of celebrating diversity, is a strong advocate for the value of respecting other people's "cultures," "religions," "and lifestyles." "The freedom to speak" one's mind and express personal views and values is greatly esteemed. The concept of "rule of law" holds a significant position in the country, emphasizing adherence to ethical and legal principles in society. These prevailing ideals are deeply embedded in British society, evident in its legal and political frameworks, social conventions, and daily exchanges. They are fundamental in defining the cultural identity and lifestyle of the people [6].

The cultural identity of a society is heavily influenced by dominant values and beliefs, and this is especially evident in the linguistic and literary aspects. Take the UK, for instance, where the value of individualism is strongly embedded in the English language. Pronouns and expressions that emphasize personal autonomy and self-expression are widely used, while literature often explores themes of independence and self-discovery, reflecting the societal emphasis on individualism. Some examples include the "I" pronoun: The pronoun "I" is the subjective form of the first-person singular pronoun and is commonly used in formal or professional contexts, lending a sense of authority or confidence to the statement, "Yours Truly," "Individual," and "Each Individual." In contrast, Belarus values community and social harmo-

ny, and this is reflected in the inclusive pronouns and expressions seen in the Belarusian language, which highlight collective identity and cooperation. The representation of community values and mutual support is a recurring theme in Belarusian literature, mirroring the cultural emphasis on social harmony. "мы" (my) - the first-person plural pronoun, which emphasizes the collective nature of actions and decisions "вас" (vas) - the second-person plural pronoun, which conveys a sense of respect and inclusivity. "мы" (my) - the first-person plural pronoun, which is used in the context of a group or community, further emphasizing the importance of collective identity. "вас" (vas) - the second-person plural pronoun, which is used in the context of a group or community, conveying a sense of respect and inclusivity. These examples demonstrate how the Belarusian language incorporates inclusive pronouns and expressions that emphasize collective identity and cooperation, reflecting the cultural values of community and social harmony. In Egypt, the significance of honour and dignity is deeply ingrained in the language, as seen through the use of respectful forms of address and expressions that exclude personal and communal pride. The writings of Egyptian literature frequently delve into the complexities of honour and social standing, thereby highlighting the cultural reverence for these values. For example, the word "كرامة" "karama" in Egyptian dialect has an array of meanings, such as dignity, honor, and respect, reflecting the multifaceted nature of the concept of dignity in Egyptian culture. Additionally, the notion of honor "الشرف" "sharaf" is a central concept that guides behavior and is deeply intertwined with people's ideas about their personal dignity.

Such linguistic and literary implications are crucial in comprehending how cultural beliefs and values are communicated and upheld through the medium of language and literature. Through providing valuable insights, one can better understand how dominant values and beliefs shape a society's communicative and artistic expressions, and ultimately influence individuals' perceptions and interactions with the world. When comparing the cultures of Belarus, Egypt, and the UK, it becomes apparent that they share some similarities and differences in their dominant values. For instance, each nation has its own unique tea traditions and ceremonies that are deeply embedded in their national cultures. A commonality between Belarus and Egypt is the importance of community and social harmony. These societies place a strong emphasis on cooperation and mutual support, as evident in their language and literature.

Through their language and literature, Belarus and Egypt both highlight their unique cultural perspectives. In Belarus, a strong sense of unity and collective identity is emphasized, while in Egypt, themes of honor and social status take center stage. These values are deeply ingrained in both cultures and are reflected in their language and literary works. The Belarusian culture is deeply rooted in tradition and customs, emphasizing a strong connection to national identity. This dedication to cultural heritage may not align with the individualistic mindset often seen in the UK. On the other hand, Egypt's culture places a strong emphasis on religion, particularly Islam, which is not as prevalent in the UK or Belarus. In Egypt, daily expressions of the Islamic faith are manifested through practices such as dress, prayer, and other religious customs.

The rich cultural traditions and values of Egypt are beautifully woven into their language and literature, often portraying thought-provoking religious and philosophical concepts. In contrast, nature takes center stage in Belarusian culture, a stark contrast to both the UK and Egypt. With a profound admiration for the environment, Belarusians highlight their deep connection to nature through their artistic expressions. By delving deeper into the axiological dominants of these diverse cultures, we can gain a greater understanding and appreciation for their distinct histories and beliefs. Indeed, recognizing these similarities and differences is crucial for fostering effective intercultural communication and genuine understanding.

**Conclusion.** The study's findings offer valuable insights into how core beliefs and values influence cultural values and their representation in language and literature, contributing to intercultural understanding and competency.

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## LINGUISTIC REPRESENTATION OF THE EMOTIVE CONCEPT “SURPRISE”

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Emotions have an extremely complex conceptual structure, which can be thoroughly investigated by systematizing language expressions used by native speakers [3]. Modern science is characterized by a large variety of concepts of emotions, which is explained by the complexity and multifaceted nature of the subject under study. The relevance of this research is related to the growing interest of scientists in the relationship between the emotional and the rational, the practical and theoretical justification of the phenomenon of emotions (including the emotion of surprise) and their role in human cognitive activity. The purpose of the research is to consider the patterns of formation of the emotion of surprise and identify the features of its actualization in the language.

**Material and methods.** The following research methods were used: literature review on the subject and its critical analysis; descriptive method, lexical-semantic analysis, method of cognitive information analysis.

**Results and their discussion.** Emotions are often considered in the context of emotiology, a science formed at the intersection of psychology and linguistics. Volgograd Scientific School of Linguistics of Emotions under the direction of V. I. Shakhovsky gave special attention to the names of emotions that only in the 20th century, alongside with the lexical means used to describe and express emotional states, were included in the concept of “emotivity”, and also established that emotions represent the cognitive base of language [4]. In classical linguistics, the rational was traditionally opposed to the emotional. However, V.I. Shakhovsky introduced the idea of “emotive concept”, which combines the rational and emotional. This discovery made it possible to move forward in the study of textual emotivity as one of the important means of text interpretation. In their research Z. Kövecses and J. Lakoff point out that the structure of emotional concepts includes four components: conceptual metonymies, conceptual metaphors, related concepts, cognitive scenarios [5, p. 32].

Conceptual metonymies are divided into two types: physiological reactions and behavioural reactions. For example, blue discolouring of the skin, muscle tension, disorientation metonymically denote surprise: “she was frozen in her boots”, “to be bug-eyed with surprise”, “eyes started from their sockets”, “eyes stand out of one’s head”, “make big eyes”, “open one’s eyes”, “raise ones eyebrows”, “gape at someone”, eyes burst from one’s head”, “a real eye-opener”.