

5. 陈昌贵; 曾满超; 文东茅. 《研究型大学国际化研究》[Z]. / 陈昌贵; 曾满超; 文东茅 // 世界图书出版公. – 2013. 12. – P. 432 [Chen Changgui; Zeng Manchao; Wen Dongmao. “Research on the Internationalization of Research Universities”] / Chen Changgui; Zeng Manchao // World Book Publishing Company. – 2013. – № 12. – P. 432.

6. 熊建辉. 境外办学: “走出去”还要“走的稳”[N]. / 熊建辉 // 光明日报. – 2016. – 11.29. – P. 14 [Xiong Jianhui. Running schools overseas: “Going out” must also “go steadily”] / Xiong Jianhui // Guangming Daily. – 2016. – № 11 (29). – P. 14.

A. S. MOUNIR

**CULTURAL AND SEMIOTIC INTERPRETATION
OF THE PRAGMATICS OF BELARUSIAN, EGYPTIAN,
AND THE UK ADVERTISING SLOGANS**

Vitebsk State University named after P. M. Masherov, Vitebsk, Belarus

E-mail: tonyolga2019@gmail.com

Introduction. Slogans are an important part of advertising communication tools that are aimed at attracting the attention of the target audience and reflecting the key message of a brand. The cultural and semiotic contexts in which these slogans are used are also critical in explaining the impact that they will have on the target audience because some of the slogans may be culturally or linguistically appropriate while others are not. It is for this reason that cultural context is an important consideration when analyzing the effects of advertising slogans. Culture is a system of shared values, beliefs and norms that define how people of a particular civilization perceive and act towards advertisements. For example, in some cultures, it is better to be straightforward and say things directly, while in others, it is better to be more indirect and use hints. These cultural differences are important in the development of the advertising slogans that will appeal to the target market [1]. Another important component of the analysis of pragmatics of the advertising slogans is semiotics, the science that deals with the interpretation of signs. Semiotics makes it possible to determine the signs, symbols, and codes employed in the slogans; and how the target groups understand them. Through semiotic analysis of the signs and symbols used in their slogans, advertisers can gain valuable insights into how their messages may be interpreted by target consumers within a given cultural context [2]. Since advertising slogans are employed in various cultures and languages, cross-cultural comparison is inevitable. This entails the knowledge of how cultural and linguistic barriers can influence the meaning and effectiveness of the slogans. For example, a slogan that works in one culture may not work in another due to language barriers, or cultural and/or ethical differences [3].

Materials and methods. The approach applied in the study entails analytical research to determine, explore, and provide a cultural and semiotic interpretation of the themes present in advertising slogans. We analyzed these slogans through the lenses of semiotics and culture. The selected and compared samples are advertisement

texts from Belarus, Egypt, and the UK randomly from the internet sources. The data analysis included the determination of the frequency of cultural and advertising elements in the advertising slogans. The semiotic model applied in this study was the one developed by Charles Sanders Peirce.

Results and its discussion. Belarusian advertising slogans are useful for the advertising of the country's national identity and cultural values. In this regard, through the use of patriotic appeals and cultural references, these slogans are appealing to the Belarusian people and at the same time promoting Belarus as a culturally rich and historically significant country to the rest of the world. Another peculiar feature of Belarusian advertising slogans is that patriotic appeals and references to national heroes and history are actively used. For example, the phrase “Подвигу народа жить в веках!” (“To the feat of the people to live for centuries”) is a direct allusion to the courage and endurance of Belarusian people throughout the centuries. This slogan refers to the historical consciousness of the people, recalling the fight for independence of ancestors and the sacrifices that were made for the sake of self-resilience and self-determination. Belarusian advertising slogans also frequently refer to the motifs of the culture and traditions of Belarus, such as ornaments, symbols, and even food. For example, the phrase “Вкус настоящих чувств” (“The taste of real feelings”) forms an image of the country's gastronomic culture. Egyptian advertising slogans are in harmony with the culture and history of the country and are often associated with the themes such as Ancient Egypt, Pharaohs, and Islamic influence. These slogans are also the ways of advertising Egypt's national and cultural value in the local and international markets. Another feature that can be pointed out in Egyptian advertising slogans is the appeal to history and culture of the country. For instance, the slogan “مصر: مهد الحضارة” (Egypt: The Cradle of Civilization) indicates that the country is believed to be the birthplace of the human civilization. This slogan is an appeal to the historical consciousness of the Egyptian people and refers to their ancestors and the great history of Ancient Egypt. In the same manner, the slogan “اكتش مصر.... حيث يبدأ كل شيء” (“Discover Egypt....Where it all begins”) is also devoted to the pharaonic history of the country and emphasizes the grandeur and might of the pharaonic civilization. The UK advertising slogans have been very influential in the development of the cultural image of the country and the consumers. These slogans have been used in the advertisement of various products and services from the common necessities to the luxurious products and services and have become a part of the English language. The use of slogans in the UK has been in existence since the early part of the twentieth century when firms began to incorporate the use of slogans. The first advertising slogans were often simple and straightforward, for example, The slogan “Fish and chips, red buses, English pride” does capture some of the important aspects of English culture and identity. The components of the slogan are deeply embedded in British life, representing culinary traditions, iconic symbols, and national pride. For instance, the phrase “Keep Calm and Carry On” is now associated with the English resilience and determination. The use of images in ad-

vertising slogans is a perfect way of expressing culture values of a particular society. Belarusian slogans tend to incorporate such elements as Belarusian costumes, ornaments, and the national flag of green-red colors. All these visual images are traditional for Belarus and have the meaning of pride and togetherness of the nation. The use of traditional clothing and folk patterns makes the image associated with tradition, and the green-red flag symbolizes the unity of the people. Thus, including such visual images Belarusian slogans seek to appeal to the cultural and emotional aspect of the audience as well as to strengthen the notion of patriotism. Egyptian slogans are more likely to include such images as pyramids, pharaohs, and hieroglyphs. These visual elements are some of the most recognizable symbols of Egypt's past and present culture. Egyptian slogans use both past and present cultural symbols and therefore, they display Egypt's continuity and relevance to the contemporary world. Generally, the slogans of the UK use modern and contemporary images like cities, technology, and multicultural symbols. All these visual components represent the English society as a liberal and diverse one.

Language and tone are very important in influencing the consumers' perception and the communication of brand messages. Belarusian slogans are usually formal and patriotic, which is why they focus on the importance of the nation and its people. Notably, the formal language used gives the impression of respect and reverence towards the country's culture and history. Thus, using the elements of patriotic discourse, these slogans create a positive emotional appeal to the audience and contribute to the formation of the Belarusian identity. Conversely, Egyptian slogans are more likely to be a combination of both formal and informal language, and both cultural and contemporary. Therefore, this approach is in harmony with the historical tradition of Egypt and at the same time with the contemporary active society. As a result, using the formal language to refer to the great Egyptian history and the informal language to address the modern people, Egyptian slogans are the perfect examples of how tradition and modernity can be combined. In contrast, the slogans of the UK are mostly informal and colloquial in nature to convey the message of friendliness. This approach, generally, is in tandem with the UK's image of being a friendly nation that is open to people from all over the world. Ultimately, the informal language helps the audience to relate with the brand since it feels like the brand is communicating with friends. Overall, the choice of words and the overall tenor of an advertisement slogan are very influential to the consumers. Accordingly, formal legal language can be used to express power and history, which may appeal to people's desire for tradition and obedience. On the contrary, using informal language brings out the notion of closeness and the audience feels more comfortable with the speaker.

Conclusions. By analyzing and comparing the advertising slogans of the above-mentioned countries, the study has shown that there is a complex layer of culture and semiotics that influences the messages' meaning and effects. Cultural and semiotic strategies can produce an emotional reaction, leave an association or remind

the reader about values. Moreover, in the case of the cultural and semiotic analysis of advertising slogans, it has been observed that the cultural and semiotic environment in which these messages are applied is significant. From this point, one can conclude that advertisers should consider the cultural and semiotic environment when using slogans since this determines the meaning of the slogans.

References

1. Hall, E. T. Beyond culture / E. T. Hall. – Peter Smith Publ. Inc., 1992.
2. Barthes, R. Elements of semiology / R. Barthes. – Cape, London, 1967.
3. Hofstede, G. Culture's consequences: Comparing values, behaviors, institutions and organizations across nations / G. Hofstede. – SAGE, 2001.

FENG XIAOYIN

DIGITAL TECHNOLOGIES USED BY BELARUSIAN STUDENTS IN MUSIC EDUCATION

Mozyr State Pedagogical University named after I. P. Shamyakin, Mozyr, Belarus
E-mail: 2569515473@qq.com

Introduction. According to the results of the first quarter of 2024, LTE (4G) mobile networks cover 99 % of the population of Belarus. At the beginning of 2024, the number of mobile connections accounted for 120,5 % of the total population. 89,5 % of households have access to the Internet [1]. With the progress and development of society, the digitization and informatization of education has become a trend. In recent years, the Belarusian economy has maintained steady growth, and digital technology has penetrated into all aspects of education. This paper aims to explore the information technology that Belarusian students are exposed to when receiving music education.

Materials and methods. This article presents the results of a survey of using the digital technologies by Belarusian students in the process of receiving music education and analyzes why Belarusian students are exposed to these technologies. Based on an analysis of current news, economics and other aspects, it is possible to imagine the prospects for the development of digital music education in Belarus.

Results and its discussion. The world is undergoing a major change that has not been seen in a century. With the development of the world economy, Belarusian music education is also developing steadily. This article uses a questionnaire survey to introduce the impact and characteristics of digital technology on Belarusian music education.

Below is an overview of the digital technologies that Belarusian students are exposed to when receiving music education (Figure).