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Axiological dominance in advertising texts: A cross-cultural linguistic analysis of the UK, Egypt, and Belarus

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Abstract. The article presents a comprehensive axiological analysis of advertising texts across different cultural contexts. It scrutinizes linguistic and cultural factors that influence the axiological dominance in the promotional discourse. The sample materials comprise of 150 advertising texts from the UK, Egypt and Belarus. In this research, we applied the qualitative method by conducting a qualitative content analysis of advertising texts from different countries. The conceptual framework defines the core principles of axiological analysis, emphasizing the importance of cultural values in the creation of advertising content. The study suggests that the text of the ad featuring the language is a primary factor that determines the course of the values. The study is concerned with the intricate relationship between language and the transmission of values in advertising by showing the high-level and strategic competence in linguistics that is evident in the communication of values across diverse cultural and linguistic settings. There is significance to this particular study as it has undertaken an in-depth analysis of the language used in these texts deliberately to transmit specific values. Moreover, it contributes to the entire linguistic studies (from an axiological angle).

Keywords: axiological analysis, linguistic factors, advertising text, cultural factors, cognitive-axiological approach

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Introduction

The analysis of advertising texts from a cross-cultural perspective should take into account the importance of values and beliefs since the examination of advertisements reveals the prominent role of cultural norms and ideals in shaping and spreading these messages. Such an approach makes it possible for us to grasp how cultural values underpin advertising creation and consumption and thus reveal the diversity among societies. In addition, to understand the specifics of cross-cultural advertising, one should consider the major ideas, for instance, individualism, collectivism, power distance, uncertainty avoidance, and gender.

In fact, the dimensions initially put forth by Schooler and Hofstede (1983) have proven to hold great significance [1]. A study of these dimensions reveals commonly held attitudes and standards that influence advertising strategies that are tailored to diverse cultural groups. Okazaki and Mueller (2007) argued that there is a link between cultural value dimensions and consumer preferences towards advertising [2]. The evidence suggests that people from individualistic cultures are more receptive to the ads that stress individual success and independence, while people from collectivistic cultures are more likely to react to the ads that portray interdependence and group harmony. One of the major subjects of advertising is the interpretation of cultural values, and specifics that resonate with cultural contexts provide substantial status by reinforcing the use of these dimensions [3]. In today's globalised world, adopting cross-cultural advertising with diverse cultural perspectives is not only beneficial but essential for businesses aiming to expand their market reach and build strong relationships with customers from different cultural backgrounds. Axiological analysis of valuation and beliefs in advertising texts among different cultures is the main aim of studying the represented values and beliefs, and advertisers can demonstrate a brand's cultural and ideological cues that address a specific audience [4]. Zou and Novospasskaya (2021) have shown that the form of advertisement that combines visual and text elements best reflects cultural nuances and builds immersion into a different culture [5]. In the past, British advertising strategy focused on conveying the values of economy, quality, and diversity to establish trust and gain a competitive edge among consumers [6]. Furthermore, the intercultural perspective concerning advertising also highlights cultural elements as an important part of the translation of these texts [7].

The thematic analysis of the axiological patterns that exist in advertising texts among Belarus, Egypt, and the UK has many advantages, to name a few. It not only simplifies the work of the scholars to establish the role of advertising as a tool for communication and its effects on the respective societies [8]. Furthermore, aside from paying attention to the linguistic and sociolinguistic aspects of advertising text background, one should not forget about the most significant elements of this powerful method of communication, which have not been put in their definite places yet [9]. At last, by considering the axiological dominant where the language of movie reviews emerges, the linguistic character and the subjective and objective facets of the axiological background of the worldview can be understood better [6]. Consequently, the evidence suggests that axiological dominance can be a primary element of communication tactics, cultural factors, and advertising procedures in the critical design process.

The dominance of axiological ideology, which is the value system and beliefs of a society that impact consumers' behaviour and attitude towards ads, is also very influential in these communities. This influence is especially prominent in Belarus, given the country's rich cultural heritage and historical background. For example, the prevalence of collectivism and a strong community feeling can be the factors that matter in determining the ads that people will better associate with [10]. In Egypt, where cultural norms and spiritual beliefs are so highly valued,

axiological dominance is another important factor to be considered. One should consider Islamic principles, family ethics, honour, and respect as strong values for the Egyptian people [11]. It is imperative to know the main cultural values of the UK, because through them we can come up with advertising strategies that have an impact on the audience.

Theoretical framework

The analysis of axiological aspects in advertising texts is a primary approach to expose the implicit values and beliefs transmitted through these messages. Such analysis gives us a thorough understanding of the influence and impact of the ads on consumer behaviours, attitudes and ways of thinking of people. The works of Shapovalova (2023) are notable contributions to the exploration of the interplay between value and the broader universe [12]. The core of this analytical framework entails isolating the principal values of the target consumer groups in order to elucidate the values and investigates the ways in which linguistic and cultural factors are responsible for the origin of these powerful values, thus allowing for a more holistic comprehension of how they influence advertisements. The axiological perspective in sociology provides a specific methodology to the investigation of social values and beliefs held by diverse social groups, such as those regarding culture and other components of society [13]. Moreover, scholars have founded the branch of cultural linguistics known as "axiological linguistics" on the basis that values are subjective judgments that perceive language as a medium through which individuals inquire, express, and communicate the realities that collectively manifest as narratives, whether conveyed orally or in written form. Cultural values become an inherent part of all ad messages, and their interpretations may vary from culture to culture. For instance, practicality, family, newness, cheapness, healthiness, sexiness, vanity, wisdom, and uniqueness are the main cultural values that are expressed [14]. Furthermore, cultural and ideological codes that are used in advertising are such a major factor in the brand's transmission of its beliefs clearly to the audience. Axiological detachment is a concept of linguistic pragmatics that focuses on the mechanisms and tools of the composition of texts that reveal the ideas and beliefs of the audience. It provides the opportunity to measure the degree of subjectivity and the power of the external dimensions, especially where the manifestation of ideology takes place.

Numerous scholars highlight the significant role of linguistic and cultural factors as key determinants of the primary values that characterize advertising [15]. In this regard, one of the instruments used is lingual utterance, which employs metaphor, metonymy, and trigger messages to refer to positive values and construct a persuasive message [16]. In addition to integrating cultural and ideological hints, e.g., trends, quotations, symbols, and so on, the advertising creatively draws the attention of the target audience and gives a sense of familiarity. Moreover, the language used in advertisements mirrors the everyday language of individuals and communities in specific contexts, capturing elements

such as people, place, time, and social setting, while the same phenomenon clings to a linguistic part of the process.

The cultural and linguistic concepts of advertising are essential to understanding advertisements because they enable the creation of new values through advertising texts. Advertising is one of the most effective communication tools used for national, and global culture maintenance and enrichment by cultivating values, norms, or even messages that represent the culture. Advertisers employ linguistics, visuals, and symbols in order to transpose the cultural content typical of the audience in the target area to facilitate the internalisation of the message. The interplay comprising the graphic, words, and colours, which, in terms of semiotics, can be put across linguistically and culturally, can be grasped in order to understand the process of communication and the subtle dimensions. Moreover, semiotics goes beyond the basics and concentrates on the influential signs and symbols in advertising, but it is equipment that every expert should put on when reading slogans and visuals. Thus, a sign system assumed by the semiotics theory is that only those who are experts engage themselves in it, and such a sign system tells a complex story with a thought-provoking cultural meaning.

This approach accordingly implies an evaluation of ads through the lens of semiotics, which reflects how cultural norms and values are transcribed and interpreted in the advertising messages. Additionally, the linguistic analysis of advertising demonstrates the effectiveness of the marketer, whose cultural considerations and identity are the subject matter of the advertisement. Alongside the mindful selection of the most pertinent vocabulary, slogans, and speech patterns, advertising gives rise to corresponding societal stereotypes and helps shape particular cultural norms. Through such an investigation, scholars shed light on the hidden propaganda that, through language, is turned into standard cultural norms and values. In his study, Goddard (2002) emphasises the crucial impact of cultural linguistic concepts that are incorporated by advertising companies [17]. By means of the linguistic concept, it reveals how advertising acts at the same time as both a reproduction and an inventor of cultural values in more or less any society.

The significance of linguistic and cultural factors is explained in the following points: (1) Advertising language can convey unique and sometimes unexpected interpretations of a product's profile. (2) Various values are gathered into culture, and for different cultures, we may find things that are deemed important or desired, unlike others. (3) Advertising employs symbolism and visualisation to create images and values that the public can understand. Those symbols and images can signify different things for different cultural communities. (4) Finally, advertising can use different values while making an advertisement text due to the cultural background of the viewer.

Literature review

Nowadays, the axiological "value-based or values-based or cultural" study of advertising texts is one of the central areas of focus for scholars who are

desperately in search of explanations of how the cultural values, language, and persuasive elements combine in advertising texts. In addition, studies of different culture settings have been carried out to explore the value system, which is embedded in the text of advertising with the aim of improving our understanding of axiology. Saussure (1974) conducted the first profound study in axiology in advertising communications and was the first to reveal that advertising texts, whether in printed or digital media, are the ones that carry the main values and axiology of a certain culture [18].

A study emphasised the role of cultural values in shaping advertising narratives [19], while the investigation of the visual ideal of a modern woman in English-language advertising signifies the role of sociolinguistic traits in the content of the advertising information, demonstrating the cultural values and stereotypes concerning women [20]. In fact, the interrelation between ads and cultural values has resulted in immediate investigation by researchers for the last decades. In their article, Pollay and Gallagher (1990) laid the groundwork for content analysis frameworks that would classify culture values reflected in ads [21]. Moreover, cultural values are widely considered a very significant instrument of transmission, and research has identified various clusters of semantics like relevance, relationship, and career in advertising content [22].

Cross-cultural studies were conducted to study the relationship between cultural values, attitudes towards advertising, and behaviour as they exist in the societies of these countries [23], the findings indicate that negatively perceived advertisements can significantly influence the image of the advertisers.

As a summary, these sources imply the multifold nature of cultural value systems in advertising texts and the variety of methods employed to analyse these values. These studies provide forms of cross-cultural analysis and critical discourse examination. They eventually lead to well-informed conclusions on the axiological nature of advertising texts, with all the implications for different societies.

Another noteworthy study by Barnes and Mattsson (2008) was based on the axiological values, which are the foundation of the marketing literature, and these clues guide advertisements in identifying the underlying value systems [24]. As well as, the proposal of an axiological method by Leonard (1989) for the evaluation of company values through their advertising operations also exerted an influence on the role of values in advertising [25]. Market orientation, promotion, and psychology were the main influencers of ads on the axiological dimension. According to the case of Cortés de los Ríos (2001), the teaching of metaphor in the world of newspapers in the industrial time was considered [26]. Cognitive-axiological framework was indicated as one of the leading instruments for the extraction of the meaning and the message in the metaphorical advertising expressions. Cheng and Schweitzer's research (1996) which was aimed at the study of a wider geographical scope, has demonstrated that the values expressed in Chinese and the United States television commercials, revealed the different world value outlooks across these two cultural contexts [27]. According to Murashova (2021), cognitive metaphors that are used in the hybrid formation of

marketing and political discourse, demonstrates the importance of value-based impacts of such metaphorical pictures at the advertising level [28]. Thus, this study has demonstrated the fact that the cognitive-axiological type of approach can be successfully implemented in the analysis of the value-loaded nature of modern commercials. Consequently, the examination of values in advertising has progressed and embraced diverse research viewpoints. These include interdisciplinary value measurement and cognitive linguistic analysis.

These studies show how culture and values are extremely important in the formation and interpretation of ads at the national and linguistic levels. The literature highlights the cultural values that affect advertisements more than anything else: these include the shaping of consumer preference and the content and style of advertisements. Cultural values including individualism and risk tolerance have been found to strongly affect the way ads are created, and this connection is what has given rise to a great field of research. Cultural studies have been done in order to investigate the connection between cultural values, attitudes toward advertising, and behavior, showing the consequences of negative advertising of advertisers on their image.

The axiological advertising texts examination has turned out to be the key to the explanation of the ways that values vary in intercultural and linguistic contexts. Cognitive-axiological framework has been identified as the most important tool for figuring out the meaning and message out of metaphoric ads, and it was shown that different countries have different sets of values.

Methodology

Firstly, we employed a purposeful sampling method to ensure that our samples were pertinent to our research question by allowing us to intentionally select texts that are relevant to our study on the reflection of values in advertising [29]. The criteria for selecting advertising texts were as follows:

1. The advertising text must be relevant to the study of values.
2. The text must contain explicit or implicit messages based on values.
3. The text must convey at least one axiological category.
4. The text must be written or translated into English.

To identify the axiological dominance in the selected texts, we applied several steps:

Initially, we analysed the signs and codes used in the content of the advertisements to determine which values they reflect by utilising a thorough and profound examination of the language and other elements within the ads.

Secondly, we analysed the cultural, historical, and social context in which these advertisements were crafted. In fact, this contextual understanding naturally helped us to interpret the values reflected in the ads more accurately.

Thirdly, we also applied Stuart Hall's encoding and decoding theory to identify the dominant values in the selected texts [30]. This theory helped us understand how advertisers encoded messages with specific values. Our qualitative research approach combines the abovementioned steps: 1) semiotic analysis; 2) contextual

understanding; and 3) encoding/decoding theory, which allows for a more comprehensive examination of the values reflected in advertisements.

The goal of our text selection was not to resolve the research question at the selection stage but to gather a representative sample that would allow for a deep analysis of value-based messages in subsequent stages of the research. Our method ensured that we collected a diverse set of texts that could be systematically analysed to uncover how values are reflected through advertising language.

We systematically coded the texts to study whether values are transmitted explicitly or implicitly. This involved:

1. Primarily, we identified themes and linguistic techniques that represent axiological messages.

2. Next, we analysed how advertising texts use language to emphasise certain values and how these values are presented to the target audience.

3. Considering the cultural, historical, and narrative context in which the advertisements were created, we aimed to understand the broader implications of the value-based messages.

4. We also took into account previous axiological classifications, including the contributions of Felices Lago [31, 32] and Cortés de los Ríos [26]. These classifications enabled us to identify, analyse, and categorise the values reflected in the advertisements, and correspondingly, this ensured an in-depth and well-grounded analysis. By following this methodology, we ensured that our selection and analysis of the 150 texts were rigorous, systematic, and supported our research goal of our study. The use of this methodology is supported by previous studies that employed similar methods to analyse the axiological aspects of advertising texts [refer to 31–35]. To do this, the researcher first pointed out the most fundamental divisions of values represented across such fields as philosophy, psychology, and modern linguistics, including: 1) importance (prestige: upper class, foreign glamour, antiquity myths, literature, history, religion, success, etc.); 2) vitality (strength, durability, speed, health, hygiene, etc.); 3) generic positive (or negative) evaluation; 4) exotic references; 5) hedonism; 6) sensitivity; 7) reliability/security; 8) aesthetics; 9) function/pragmatism/adequacy; 10) nature; 11) intrinsic values; 12) ethics.

The corpus of materials analysed for this study consisted of 150 advertising texts from three different countries: the UK, Egypt, and Belarus. Accordingly, the corpus was evenly distributed, with 50 advertising texts from each country comprising one-third of the total sample size. The UK advertising texts were obtained from two online sources. The first source was "The History of Advertising Trust," established in 1976, a UK charity (no. 276194) operating on a not-for-profit basis. Its primary objectives are the preservation and protection of the heritage of UK advertising history, making it available for research and study (<https://www.hatads.org.uk/>), while the second source was "The Advertising Archives," a photo library and museum housing an extensive collection of British newspaper advertisements and advertising texts located in London (<https://www.advertisingarchives.co.uk/>). The Belarusian sample materials were sourced from the "Minsk outdoor advertising" website:

<http://www.data.minsk.by/cms/outdoor/bankingadvertising.html>. Whereas the Egyptian advertising texts were sourced from the "Egyptian Ads Slogans" source: https://www.google.com/search?sca_esv=601961117&sxsrf=ACQVn00Bj0QqFDoghXXd7aTVFv78uWFSQ:1706344306521&q=Egyptian+ads+slogans&tbm=isch&source=lnms&sa=X&ved=2ahUKEwiproTyk_2DAxVzSvEDHTmWAUEQ0pQJegQICxAB&biw=1364&bih=681&dpr=1. This source was selected for two main reasons: firstly, it encompasses a comprehensive dataset listing the names and businesses officially registered in the specific countries; secondly, it offers extensive information on the advertisement names (including their publication years) and other pertinent details. Table 1 shows the basic statistics for different types of advertising texts.

Table 1

Types of advertising text categories

No.	Types of companies	Belarus		The UK		Egypt	
		Total No.	Percentage	Total No.	Percentage	Total No.	Percentage
1	Food & Drink	9	6.0%	13	8.66%	12	8.0%
2	Cosmetics	8	5.33%	10	6.66%	6	4.0%
3	Pharmaceuticals	1	0.67%	7	4.66%	6	4.0%
4	Fashion	6	4%	16	10.66%	0	0.0%
5	Business	7	4.67%	3	2.0%	26	17.33%
6	Charities	0	0.0%	1	0.66%	0	0.0%
7	Social & Political ads	19	12.67%	0	0.0%	0	0.0%

Table 2

Relevant values in the sample materials representing Belarus, the UK, and Egypt

No.	Values	Belarus		The UK		Egypt		Total	
		Total	Percentage	Total	Percentage	Total	Percentage	Total	Percentage
1	Importance (Prestige, etc.)	20	6.06%	9	2.73%	11	3.33%	40	12.12
2	Vitality	10	3.03%	21	6.36%	12	3.64%	43	13.03
3	Generic (positive, negative)	4	1.21%	1	.30%	6	1.81%	11	3.32
4	Exotic references	0	0%	2	.60%	0	0%	2	.60
5	Hedonism	15	4.54%	3	.91%	5	1.51%	23	6.96
6	Sensitivity	3	.91%	1	.30%	6	1.81%	11	3.32
7	Reliability/ Security	3	.91%	0	0%	17	5.15%	20	6.06
8	Aesthetics	16	4.85%	32	9.7%	3	.91%	51	15.46
9	Function/ Pragmatism/ Adequacy	16	4.85%	41	12.42%	25	7.60%	82	24.87
10	Nature	8	2.42%	4	1.21%	0	0%	12	3.63
11	Intrinsic values	0	0%	15	4.55%	2	.60%	17	5.15
12	Ethics	12	3.64%	6	1.82%	0	0%	18	5.46
		107	32.42%	135	40.91%	87	26.36%	329	100

Table 2 illustrates 330 pertinent values extracted from various advertising texts representing three distinct cultures. Our analysis revealed that the prevalence of function, pragmatics, and adequacy was the highest at 24.87% (82 occurrences), while exotic references were the least frequent at 0.60%. Noteworthy, several values listed above (e.g., innovation, purity, diversity, vitality, or truth) have been consistently documented in diverse sources and classifications by prominent authors in the fields of axiology, axiological linguistics, and advertising discourse (refer to the appendix for specific references). For additional details, please refer to Table 2.

The values listed above have been previously identified as consistent values in diverse sources and classifications by prominent authors in the fields of axiology, axiological linguistics, and advertising texts. These sources include classical and modern works (see the appendix for specific references).

Culture values in advertising text

Culture is undoubtedly one of the key factors that help to create advertising messages because they shape the values, norms, and beliefs of society. In addition, cultural values in advertising text may change the way consumers behave by engaging with consumers' emotions, beliefs, and desires. Correspondingly, research has demonstrated that ads that back up the cultural values are more likely to be perceived in a positive way by the consumers and to lead to higher purchase intentions [36]. Also, marketers are able to achieve a connection with consumers and develop brand loyalty by applying cultural values in advertising text. Additionally, advertising messages that are rooted in cultural values can be used to build brand perception and create distinctiveness for a brand in a competitive market. Brands that genuinely incorporate cultural values in their advertising campaigns to the consumers are perceived as more relatable and trustworthy [37].

Through the knowledge of cultural specifics of the market they are aiming at and by incorporating them into advertising text, companies can create a powerful brand identity that is appealing to their consumers. Representing cultural values in advertising text is a sophisticated assignment. A range of studies have examined the linguistic portrayal and value orientation of popular science IT discourse in mass media, categorising values into three groups: 1) the meaning; 2) connection; and 3) job, as referred to by [16]. These cultural values are reflected in the ads through paradoxes, which are the key to the sophisticated reflection of cultural values in advertising. Recently, the importance of individualism and collectivism in advertising has been highlighted by researchers due to the differences in the advertising content [38]. Consequently, the reflections of cultural values in advertising have been the centre of the debate, showing the role of advertising in preserving and representing cultural norms [21]. The references mentioned above are collectively an all-encompassing view of the complex cultural values in advertising texts that cover language subtleties, contradictory values, cross-cultural variations, gender portrayals, and cultural value portrayals.

Axiological values and cognitive-axiological approach in advertising texts

Scholars have focused on the importance of values in cross-linguistic communication and the integration of values in brand names [39], so it becomes evident that the cognitive-axiological approach is the most relevant way of understanding the values that are expressed in ads. Generally, the purpose of using cognitive strategies such as comparison metaphors, correlation metaphors, domain expansion, domain reduction, and metonymic chains is to communicate meanings in the name of a product. According to Pluzhenskaya (2023), a metaphor is a kind of cognitive-axiological revelation that is obvious and direct, showing that metaphorical expressions are a key means of conveying meanings and values [40]. The thematic component and ethical complexity of advertising text depend on the cognitive processes and linguistic strategies to convey these values. Axiology, as a discipline, is dedicated to the adaptation of moral and ethical principles, recognising their susceptibility to paradigm shifts and terminological alterations [41]. In addition, it hints at the ways in which cognitive practices, for instance, metaphors and metonymies; make branding appealing [15]. Clearly, scholars view it as a virtual mirror into the social-cultural context of different communities, thus promoting cohesion among these spread-out groups [42]. Furthermore, the involvement of linguistic cognition in advertising, especially the application of emotive-descriptive words, is included in the process, as they influence women's critical thinking as well [43]. It proves that the cognitive-axiological viewpoint is useful in determining the values and attitudes that marketers aim to advertise.

Axiological analysis of linguistic elements in English advertisements

The feature of the language of the first ad "100% natural, just like kids" is clear, accurate, and to the point. The reason for such a simple language is to ensure that many people absorb the message of this ad. In point of fact, the phrase "100% natural" emphasises the natural origin of the Sun-Maid brand. The application of the numerical "100%" in essence, is to ensure a sense of authenticity, as well as to affect the audience. Since people tend to trust everything that is marked as "100%", it builds a sort of guarantee in their mind. On the one hand, the metaphorical phrase "just like kids" creates an image of purity; on the other hand, it compares the nature of the product to the innocence of kids. Besides, the juxtaposition of 'natural' and 'kids' also gives the sense of childhood, so it is real and the product that is presented is also real. There is no jargon or complex vocabulary used in the ad, which makes it accessible to the target audience. "100% natural, just like kids" conveys the central values of vitality and nature in a successful way. On the one hand, the phrase "100% natural" showcases the use of natural and unprocessed ingredients and that highlights the value of nature. On the other hand, "100% natural" addresses consumers' desire for natural foods, one associated with health and vitality. In parallel with placing the phrase "just like kids," the ad expresses the children's innocence, which supports the idea that the product reifies natural

vitality that parents want for their children. The ad focuses on natural ingredients, which contributes to a healthy lifestyle, which is a key aspect of vitality. The ad links the product to children thus, the ad educes a sense of purity and simplicity associated with nature.

The linguistic features of this ad "Triple distilling makes Jameson extra smooth" are explicit and quite easy to comprehend. This clarity and readability of the language is generally efficient in communicating the product without employing sophisticated or complex terminology to not overwhelm the audience. It is also worth noting that the usage of terminology "triple distilling" refers to a certain process in the whiskey industry that signifies the best quality. Equally significant, the utilization of this term is to highlight "Jameson" as a notably distinctive whiskey subject to the process to accomplish its smoothness. The adjective "smooth" is employed to ensure the texture of the whiskey suggesting that it is pleasant to drink. Correspondingly, the use of the adjective "extra" is to articulate that Jameson offers something beyond industry standards that create a sense of superiority. We can observe that the word choice is dominant in the alcohol market, where taste is the main concern for consumers. The smoothness of the Jameson whiskey makes it valued intrinsically not only for the pleasure it provides, but also for beyond just its functional benefits. Besides, intrinsic values are those estimated for their own sake, regardless of external significance, Jameson has asserted the intrinsic value of precision in whiskey production by applying "triple distilling". This phrase serves as a pragmatic clarification for why Jameson is smooth, whereas the functional merits are represented in the smoothness of the whiskey. This concern makes it an adequate choice for those who are looking for this characteristic. Jameson whiskey is an aesthetic value because of its smoothness and quality.

The linguistic nature of this ad "Pure natural mineral water from Scotland" is clearly direct and precise, which eases the process for the consumer to comprehend the content of the advertisement. The ad's language is simplistic yet transparent at the same time since the information is easily comprehensible and memorized. The adjectives "pure", "natural" and "mineral" serve to promote the quality of the water found in the Highlands. The adjective "pure" further establishes the perception of quality, and less processed, two characteristics that a lot of users look for in packaged water. These adjectives also have a freshness orientation, which are important values to enormous consumers. The term "Highland" triggers one to picture the Scottish Highlands, which are known for beauty and freshness. Consequently, the advertisement is successful in employing the linguistic dimension in order to create an imagery of clear, natural and geographical exclusivity. Intrinsic value is reflected through the emphasis of the water's origin which is a core value, not to mention, by using the phrase "pure natural mineral water" the advertiser expresses a sense of unaltered and untouched quality that aligns with consumer desires for natural products. Describing the water as "pure natural mineral water" implicitly shows the primary functional value that is vividly communicated through elucidating these characteristics. This water is safe to drink every day and even meets the minimum requirement for

hydration. One more point, the noun phrase "mineral water" implies that the water contains minerals, which adds a pragmatic value by suggesting health benefits. The ad not only stimulates imagery of Scottish landscapes and its natural beauty, but also associates the product with natural beauty. The mention of "Scotland" and the emphasis on natural origin help reinforce the brand identity of Highland Spring, which is known for its commitment to natural and sustainable practices. These elements together make the product more attractive.

Axiological analysis of linguistic elements in Egyptian advertisements

The ad "ورا كل إزاة حكاية" (Every story has its own charm) is characterized by vague words, which, on the one hand, create imprecise meanings and, on the other, evocative meanings. In this light, this vagueness builds an associative meaning. In addition, the applied linguistic style is classified not only as a "narrative-type" style but also as uses vague words to create imprecise and evocative meanings. This style can be effective in creating a positive emotional association with the brand and making the advertisement more engaging and memorable. The phrase "ورا كل إزاة حكاية" (Every story has its own charm) is poetic and engaging, using a lyrical quality that resonates with Arabic language speakers. To some extent, the word "حكاية" (story) expresses a sense of narrative, which is a powerful technique to connect with consumers on an emotional level. It is vague to another extent since it does not say what exactly the charm is. This vagueness allows the audience to fill in the gaps with their own interpretations that give it an associative meaning. In order to make the message easy to understand the ad follows a simple subject-predicate structure characterised by clarity and conciseness. The tone is nostalgic and inviting, encouraging the audience to reflect on their personal stories and the charm associated with them. This ad represents the intrinsic value, "refers to the value something has in and of itself, independent of its utility or relation to other things" of storytelling that is deeply rooted in Egyptian culture, in a broader vision. Along the same lines, storytelling, shared within families, is an indulged tradition that helps gather people together; it also creates emotional connections. From this perspective, Coca-Cola is part of familial moments and more of a part of social gatherings, and it is made more of a part of celebrations, the ad highlights. The ad emphasises the significance of memories and personal experiences and it targets consumers who regard the moments they spend with others and their personal stories. In short, this ad utilises vagueness, a simple grammatical structure and a type of synthetic personalization to connect and engage with the audience. The use of poetic language not only adds a touch of elegance and sophistication but also stresses the charm of every story; it perfectly ingrains itself into Egyptian culture, and connects within Coca Cola brand identity, as can be an integral part of personal and communal experience. Further, the ad effectively communicates intrinsic values such as storytelling, personal connections, and emotional appeal.

The ad "سنة بتحبه... 25 سنة بيبحك" (25 years of love... 25 years of your love) actually uses a poetic language and emotive language, which is noticeable,

nevertheless the language is simple and easy to understand. Further, the poetic style makes the message more eminent and engaging in order to have an impact on the emotional side of the consumer. Also for showing a sense of mutual love and appreciation, the ad uses a play on words. The repetition of "سنة 25" (25 years) in both parts of the sentence is to affirm the coherence and longevity of the relationship. To add depth to the message the ad uses another linguistic device of a metaphorical expression, which is observed in the romantic comparison of a customer-brand relationship to a romantic relationship. On top of that, the contrast between (you love it) and (it loves you) creates a strong emotional resonance. The ad's symmetry structure is ultimately in the structure that makes the ad so impactful. Lastly, the tone is warm, nostalgic, and appreciative. The ad glorifies a significant event, 25 years of McDonald's being in Egypt. This anniversary is important culturally because it shows the brand's fidelity in the market. The message correspondingly bears gratitude from McDonald's to its customers for their love and advocacy over the years. This mutual appreciation is culturally significant as it shows respect and value for the customer's relevance. Regarding the sensitivity value, it is represented through a strong emotional connection by implementing the concept of love, where family and relationships are thoroughly valued. This approach is distinctly sensitive in Egyptian culture.

We observe that with the intention of guaranteeing direct accessibility and relatability to the audience, the ad "مهما كان مزاجك، هتلاقيه عندنا" (Whatever your mood is, you will find it with us) uses clear and concise language and script that is visible in the ad's linguistic lucidity. This is why in this regard the use of clear language through word choice and meaning, and a well-structured phrase makes it easy to understand. The phrase "مهما كان مزاجك" (whatever your mood is) is a comprehensive and welcoming phrase. It is used in this context in effort to acknowledge the variability of human emotions to find something that agrees with their current state. "هتلاقيه عندنا" (you will find it with us) is a reassuring and thorough statement. This implies that "التكعبيه" (Takeeba) has many choices to serve various moods and preferences. The ad gives the impression of accommodation that no matter how you feel the consumer will be met. The use of everyday language makes the message feel approachable and relatable. The ad has a welcoming and inviting tone as a final note. Hedonism is a culturally significant value that shapes social interactions and behaviors within a society. The ad indicates the intrinsic value of hedonism; first, the ad successfully advertises the idea of hedonism, which is aimed at the quest for pleasure of one's urges; second, such a representation fits the axiological perspective where values are a leading component of language. The phrase "مهما كان مزاجك" (Whatever your mood is) from one side, features both the mental and emotional state of the individual. This phrase, through another lens, intimates toward the idea of personal satisfaction and happiness that is germane to hedonistic value. This phrase underscores the primary personalised needs and wishes, which are the focus for the school of thought of hedonism. In other words, the ad connects to the hedonistic desire for emotional satisfaction owing to it assures consumers can find something to match their mood. That reflects the cultural value of seeking

pleasure in daily life. Variety in food and drink is esteemed in Egyptian culture when it comes to social gatherings. This cultural preference for a wide range of options is a reason why the ad promises to find something for every mood. In brief, the ad communicates hedonistic values by means of encouraging emotional satisfaction. The ad's linguistic clarity, as well as the emphasis on hospitality makes it speak to the Egyptian audience. Thus, uphold the brand identity as a customer-centric and versatile food and drink provider.

Axiological analysis of linguistic elements in Belarusian advertisements

Giving the fact that the ad "10 лет МакДональдс в Беларуси! С каждым комплексом шоколад в подарок!" (10 years of McDonald's in Belarus! Chocolate as a gift with each combo) uses a mixture of native vocabulary and borrows some terms from English in order to relocate a festive message and a promotional offer, aiming at communicating both an effective and transparent message. The purpose of utilising declarative language in this ad is not only to inform the audience about the presence of McDonald's in Belarus, but to the audience about a significant event and celebrates the brand's longevity as well. The use of declarative language apparently helps in building trust and fidelity by stating a fact. Using the borrowed word "комплексам" (combo), this is adapted in Belarus, and reflects the influence of international business and marketing terminology. Although the first nominal sentence concentrates on stressing the idea of McDonald's being present in Belarus for 10 years, the second nominal sentence implies the action of giving. We also observe that the language is formal and promotional, and definitely suitable for an advertisement. While, "С каждым комплексом шоколад в подарок!" implies that with every combo purchased, the customer will receive chocolate as a gift, "шоколад в подарок" offer of a gift, and is presented in a way that is clear and appealing to potential customers, thus the ad is designed to inform and persuade. The ad employs a celebratory and positive tone, and aims to attract customers by presenting a gift to create a positive association with the brand. The use of exclamation marks adds to the excitement and festive tone. As a result, the linguistic analysis shows that the use of proper grammatical structures, and semantic clarity to correspond a celebratory and promotional message effectively. We can analyse the ad for its function, pragmatism, and adequacy as follows: In terms of its function, the ad's declaration statements serve as a factual announcement in order to confirm the brand's 10-year presence in Belarus. This enhances trust and loyalty by underlining longevity and operates as a functional tool to drive sales and enhance customer correlation. By using declarative language, the pragmatism of the message is ensured. Additionally, the offer of chocolate with combos provides perceptible value to the customer's purchase, in order to meet customer's expectations for rewards during celebratory events, enough to boost customer satisfaction and loyalty. Celebrating a decade of service is a generic positive evaluation that reflects the brand's reliability, consistency, and strong market presence. This reinforces customer trust and loyalty, leading to a positive evaluation of the brand. Celebrating a

milestone and giving a promotional gift makes for a great customer experience. This makes the brand look good because customers feel valued and rewarded, which is important for building a good brand image.

The structure of the advertisement "Lipton Ice Tea МакФреш и Липтон Айс Ти Вкус сезона. вот что я люблю" (Lipton Ice Tea McFresh and Lipton Ice Tea Taste of the season. This is what I like) is simple, personal, and easy to understand. This ad uses the language we use, every day, to make the message feel more approachable and genuine. In one regard, using a personal and affirmative statement "Вот что я люблю" (This is what I like) gives the ad a little bit of authenticity and personal preference. In another regard, the ad employs a personal, and appreciative tone. The descriptive phrase "Вкус сезона" (Taste of the season) induces a sense of freshness and relevance to the current time to clarify the product's suitability for the present season. The implication of the phrase "Вот что я люблю" (This is what I like) can be viewed to strengthen the loyalty of the endorsement. The phrase "Вкус сезона" can be seen as a form of figurative language, suggesting that Lipton Ice Tea's taste is inherently seasonal, similar to how certain flavors are tied to specific times of the year. From a relevance theory perspective, the pragmatic analysis of the ad attempts to explain how it optimises relevance. This is accomplished by establishing the balance between cognitive effects and mental effort by making sure that the information offered is good enough to justify the audience's processing effort. The simple and clear message ensures that the audience quickly understands the key points: a personal endorsement, the product and its seasonal appeal. "Lipton Ice Tea МакФреш и Липтон Айс Ти Вкус сезона" is a straightforward listing of the products, followed by "Вот что я люблю, " which is a clear expression of personal preference. The ad exemplifies the hedonistic value for several reasons since it focuses on the enjoyable nature of the products, and that is clear in the following statements; Firstly, the phrase "Вот что я люблю" (This is what I like) vividly not only meets the audience preferences but also their enjoyment. Secondly "Вкус сезона" (Taste of the season) represents enjoyment and delight. Lastly, the ad provides a sense of variety by offering different flavors (McFresh and Taste of the season). By focusing attention on the nature and seasonal characteristics of the product, the ad transparently reflects nature values and that is clear in the use of "Вкус сезона" (Taste of the season).

"GLOBUS! Старый друг лучше новых двух!" which translates to (An old friend is better than two new ones!) this phrase is a common proverbial expression used to metaphorically emphasize the long-standing familiar product over new ones. The employ of both contrasting adjectives "Старый" (Old) and "новых" (new) is used to clearly strengthen the value of something established versus something new. Given the context of the discussion, the phrase relies on the semantic concept of comparison, where the value of an "old friend" is juxtaposed against two new ones. The word "better" is used to represent a positive evaluation of the formed structure over the new ones. We can argue that the ad applies a pragmatic strategy of appealing to the audience's preferences using a well-known proverb. From one point of view, the linguistic presentation of the message is

clear and accessible to a wider audience. From another viewpoint, the ad uses a direct and concise style of discourse, which makes the message simple and memorable. The inclusion of the brand name "GLOBUS!" serves as a framing device placed at the beginning to link the proverbial message with the brand. This is a phrase that nearly everyone in Russian speaking countries will know, and it carries with it some reliability. The phrase "An old friend" metaphorically positions GLOBUS as a dependable companion in the culinary lives of consumers. The ad uses linguistic and cultural elements that reinforce the brand as a trusted and reliable food product. The phrase is simple, but effective and memorable. The ad is comfortable and reliable in a way that is appealing. It uses the proverb "Старый друг лучше новых двух!" to position "GLOBUS!" as a reliable and long-standing brand, akin to an "old friend," which is highly valued in Belarusian culture. Having an implication of a long standing and reliable relationship, the brand prestige is built in line with the cultural value of respecting long-standing relationships and traditions. All this is fully consonant with the broader cultural trend of the appreciation of historical and cultural heritage and value of loyalty, which are highly appreciated in Belarusian society. Connecting your brand to deeply held cultural values makes your brand more than just a logo. The ad suggests that the hedonistic values are being satisfied by choosing GLOBUS! The brand's familiarity and reliability evoke pleasure and contentment, reinforced by the phrase "Старый друг лучше новых двух! " It creates an emotional connection. Hedonistic marketing is the central approach to marketing that makes "GLOBUS!" appealing to consumers looking for trustworthy, pleasurable experiences, a cultural value in modern Belarusian society.

Conclusion and study limitations

The detailed linguistic unit analysis expressed in the English ads is a purposeful application of such elements to achieve two goals, which are to elicit and emphasise the values required. The ads employ linguistic values to get the point across that an improved quality of life experience is the very essence of the good life (create a positive perception of products or services). As a result, the advertisers meticulously choose and integrate pre-established values into the advertisements. In a broad sense, the language is used in descriptive, expressive, and appellative styles. Apparently, clear, symbolic, and emotional language is employed in a strategic way to reflect values and to use cultural associations and linguistic functions. The identification of the functional meaning of words used in Egyptian advertisements is a sign of the intended use of language, which implies clarity and specificity in communicating values. Obviously, the values shown in the ads are not just a well-planned connection with the target audience but also lead to the satisfaction of their needs and expectations related to goods or services. The analysis examines the importance of language as an instrument for shaping and reinforcing the value-based decisions behind the advertising texts used to transmit a specific value in the Egyptian context. Distinctly, the language

style in Egyptian advertisements balances vague, evocative words with clear and concise language to achieve both emotional engagement and linguistic lucidity.

The analysis of Belarusian advertisements reveals the strategic use of language to convey specific axiological values. The styles of language used are varied, including: 1) clear and concise language to ensure accessibility and cultural resonance; 2) declarative language to build trust and fidelity by stating a significant event; and 3) proverbial expressions to position the brand as reliable. The strategic use of various language styles works together: 1) to build trust; 2) to evoke pleasure; 3) to align with deeply held cultural values; and 4) to make the brand more reliable.

The pragmatic investigation of values in advertisements across English, Egyptian, and Belarusian contexts offers two key advantages: Firstly, by analysing linguistic tools, advertisers can characterise values, enabling them to use language more persuasively in their ads. Secondly, this linguistic analysis enables the creation of advertisements that align with the values and worldviews of the target audience. As a result, the messages can be delivered in such a way that customers can recognise them as beneficial to them as well as the company.

In the study, 150 advertising texts were analysed to understand the significance of different cultural contexts as reflected in the values expressed in the advertisements. The paper attempted to investigate how values are reflected in the text of advertising; here it should be noted that the outcomes could be conditioned on individual cultural and linguistic contexts. Hence, preferential research should focus on overcoming the problems related to this approach using a more representative sample in the evaluation:

1. It should study the way the audiences in such countries understand and the response they show to the values presented in advertising texts.

2. It should identify how and to what extent you can make use of value-based advertising.

3. It should enlarge the analysis of not only texts that are used in advertising but also visuals and any other semiotic modes.

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