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**МАНИФЕСТАЦИЯ КУЛЬТУРНЫХ ЦЕННОСТЕЙ
В ОБРАЗОВАТЕЛЬНОЙ РЕКЛАМЕ**

**MANIFESTATION OF CULTURAL VALUES
IN EDUCATIONAL ADVERTISING**

The article sheds light on the peculiarities of cultural value appeal in the texts which advertise educational services provided by middle schools in China, Great Britain and Belarus. Material and spiritual values reflected in Chinese-, English- and Russian-language advertising are determined, similarities and differences in their manifestation are unveiled. Research results can be used as recommendations aimed at improving educational advertising in different languages addressed to different cultural communities.

Key words: educational advertising; value appeal; cultural value; material value; spiritual value.

В статье выявляются особенности апелляции к культурным ценностям в рекламе образовательных услуг, предоставляемых средними школами Китая, Великобритании и Беларуси. Определяются материальные и духовные ценности, нашедшие отражение в рекламных сообщениях на китайском, английском и русском языках, устанавливаются сходства и различия в их манифестации. Полученные результаты могут быть полезны в качестве рекомендаций по составлению образовательной рекламы на разных языках, адресованной различным культурным сообществам.

Ключевые слова: образовательная реклама; апелляция к ценности; культурная ценность; материальная ценность; духовная ценность.

Mass media is the main means of disseminating cultural values. As a form of mass media, advertising is a symbol of consumer society that shapes the landscape of our daily life. With social development, as the cultural significance of products increases, advertising naturally becomes one of the carriers of cultural values.

The concept of culture itself is very rich, but it is the values held by people that can best reflect the culture of a country. Cultural values affect people's beliefs and attitudes and guide their behavior. They are the product of society, a way of thinking that a certain person shares with other members of society.

S. A. Belskaya gives the opinion that “the concept ‘cultural values’ is used to designate objects of the material and spiritual world that have cultural significance in the society’s view” [1, c. 4]. Cultural values are seen as a combination of moral and aesthetic ideals, norms and patterns of behavior, languages and dialects, national traditions and customs, arts and crafts, folklore, buildings and objects of historical and cultural significance, works of art, results of scientific research, etc. [2].

By collecting data from 73 countries, Sh. Schwartz validated his theory of seven cultural value orientations that are interconnected and form three cultural value dimensions. He mentions that “cultural value emphases shape and justify individual and group beliefs, actions, and goals. Institutional arrangements and policies, norms, and everyday practices express underlying cultural value emphases in societies. <...> The preference element in cultural value orientations – values as ideals – promotes coherence among the various aspects of culture” [3, p. 139].

Scholars in China pay more attention to exploring the relationship between cultural values and people. Guo Lian believes that “values are the deepest part of culture, it is a set of enduring beliefs about what is the best behavior, it is acquired by people in the process of socialization, it dominates people’s beliefs, attitudes, opinions and actions, and becomes a guide for people’s actions” [4, p. 53]. Xu Chunliang and Guo Guangyin point out that the development of cultural value has undergone the process of self-validation in “cultural proposition”, “cultural interpretation” and “cultural return”. They considered the role of people in this process, emphasizing that “culture is based on humanization” [5, p. 25].

In short, cultural values are accumulated and formed over a certain period of time in a specific social environment. They are firmly ingrained in a culture, which is reflected through various aspects of the society. As the basic cultural values guide a nation’s behavior and cognitive norms, they will inevitably be reflected in advertising and its language.

Advertising is a common type of discourse and is generally associated with the techniques and practices used to bring products, services, opinions, or causes to public notice for the purpose of persuading the public to respond in a certain way toward what is advertised [6]. The advertising text itself and the information carried by the words strive to achieve this purpose. Advertising is not just about the commercial promotion of branded products, but can also enhance the image of an individual, group or organization. As a result, advertising no longer operates on a single level, “instead, advertising texts are seen as potentially involving complex notions of audience, where

readers have to work hard to decode messages” [7, p. 8]. The addresser and addressee of advertising gradually build up the same cultural background in order to communicate effectively through the text. That is, only advertising under the same culture is mutually understood by both the participants, who jointly accept the cultural value orientation contained in the message.

Scholars have numerous viewpoints when discussing the relationship between advertising and culture. The three classic theories are as follows. 1. Mirror theory: advertising is a mirror of society and reflects the existing life and concepts [8]. 2. Shape theory: advertising is not just a reflection, it is a powerful force that shapes social life and changes culture [9]. 3. Distorted mirror theory: advertising exaggerates one part of our lives while devaluing another [10]. All these viewpoints reveal the relationship between advertising and culture to a certain extent, but they are all short-sighted. There is an interactive relationship between advertising and culture, and they influence and promote each other. The aim of advertising is to make products known to consumers through the power of communication, improve the popularity of enterprises, expand consumer groups, and thus achieve ideal marketing results. In this process, from the creation of advertising to the final evaluation of effect, every link is affected by culture. In fact, advertising is not only an activity, but also a cultural form. Advertising does not only reflect the public's concepts in real society, but will also gradually change the public's values.

Thus said, cultural values are getting close attention in modern advertising research. With the development of society, when the cultural significance of products is growing, advertising will naturally become the most favorable means of constructing the value of products. In other words, advertising itself is the embodiment of cultural values. “Advertising occupies a special position among the factors that directly affect the formation and change of personal value systems” [11, p. 31]. Consequently, one of the main functions of advertising is to spread and strengthen cultural values. Advertising either reveals the value hidden in the product, or associates value with the products, brands and company names.

The overarching goal of advertising is to persuade the addressee, and this purpose is usually achieved through advertising appeal. Therefore, to explore the cultural values contained in advertising, we should focus on value appeal as a tactic. Advertising appeal is “the rhetorical modes of persuasion underlying the implicit psychology of advertisements” [12]. It is a common strategy used by the addresser to generate the addressee's purchasing behavior. The tactics aimed to achieve the advertising appeal strategy

typically include emotional appeal, rational appeal, authority appeal, value appeal, etc. When studying the cultural values contained in advertising, value appeal tactic is particularly worth exploring.

Advertising under the same cultural values has certain commonalities. Naturally, values under different cultures must have certain peculiarities. By studying advertising texts in different languages, we can explore value manifestation in different linguocultures. This paper focuses on Chinese-, English- and Russian-language educational advertising texts and applies methods of contextual and comparative analysis. The corpus analyzed comes from online advertising on the official websites of middle schools in China, Great Britain and Belarus.

The same cultural values appealed to in all the three languages include the value of *family* and the value of *students' innovative development*. The value of family is connected with the people's beliefs about family affairs as well as the family members' attitude to the outside world. For students, family is a label of warmth and security. Thus, educational advertising appeals to the value of family, which can help students overcome their fear and pressure of study. The embodiment of this value appeal in Chinese-language advertising can be seen in the text: *欢迎加入承德普臻中学这个大家庭, 学校的老师们已经做好充分准备迎接你们的到来, 未来几年, 这里就是你们的家, 老师会像家人一样陪伴你们成长.* 'Welcome to join the big family of Chengde Puzhen Middle School. The teachers of the school are fully prepared to welcome you. In the next few years, this will be your home, and the teachers will accompany you to grow up like family members'. This advertising introduces the concept of family, comparing school to home and teachers to family members. A comfortable and pleasant atmosphere is created for students. We can also see this value appeal in English-language educational advertising published by a senior school on its website: "A **home** away from **home**" may be a cliché but we do believe that Wrekin should be a second **family**, and a second **home** for those who stay with us. Similarly, this advertising mentions the concepts of home and family. Wrekin Senior School is home, and everyone in the school is a family member. In Russian-language educational advertising, we can refer to the following publication: *Средняя школа № 110 города Минска – наш большой гостеприимный дом. Это мирное место, полное исследований, открытий, дружбы и любви. Мы гордимся быть частью этого дома и приглашаем вас в нашу большую дружную семью!* 'Minsk Middle School № 110 is our big hospitable home. This is a peaceful place full of exploration, discovery, friendship and love. We are proud to be part of this home and invite you to join our big friendly family!' This advertising appeals to a peaceful family life full of friendship and love.

Next, let's turn our attention to the value of students' innovative development. Innovation is a kind of thinking activity, which can not only help improve individual potential and competitiveness, but also create a better life and promote social progress and development. Therefore, cultivating students' innovative development is a universal value appeal in educational activities. For Chinese-language advertising, let's provide an example about the well-known Chengdu Shude Middle School: *成都树德中学光华校区的教育理念是“立足当下,放眼未来”.在实现这一理念的过程中,光华校区坚持以人为本、全面发展、因材施教、个性化培养等多重原则,注重学生综合素质和创新能力的培养.* 'The educational philosophy of Guanghua Campus of Chengdu Shude Middle School is "Based on the present and looking to the future". In the process of realizing this philosophy, Guanghua Campus adheres to multiple principles such as people-oriented, comprehensive development, teaching students in accordance with their aptitude, and individualized training, and pays attention to the cultivation of students' comprehensive quality and innovative ability'. This advertising introduces the school's specific philosophy and objectives for cultivating students, and each part of it appeals to the value of students' development, bringing expectations to students and their parents. This value appeal can be reflected in the following English-language educational advertising: *Our priority is to ensure Dedworth Middle School continues to aim to become an outstanding school where every child can achieve their full **potential** in their academic, **creative**, personal, physical and moral **development**. Our focus is all about enabling children to learn and make **progress** experiencing the highest quality teaching and learning within a happy and safe environment.* This advertising introduces detail about the progress of students' academic, creative, personal, physical and moral aspects. The example from Russian-language educational advertising is as follows: *Целью деятельности государственного учреждения образования «Погостская средняя школа Березинского района» является **формирование** необходимых **знаний, умений, навыков** и интеллектуальное, нравственное, творческое и физическое **развитие личности** учащихся.* 'The aim of the national educational institution "Pogostskaya Middle School in Berezinsky District" is to cultivate the necessary knowledge, skills and intellectual, moral, creative and physical development of students' personalities'.

The specific cultural values reflected in the educational advertising in the three languages are the values of *pragmatism* and *idealism*, as well as *tradition* and *inclusiveness*. "Ideal" and "practical" are opposing categories. Pragmatism refers to accurately depicting the nature or real life,

emphasizing practicality. In Chinese-language educational advertising, the value appeal of idealism is more obvious, though, as we can see from the advertising of Chengdu Middle School № 9: *为高校输送基础宽厚、品性优秀、具有创新潜质的优秀学生, 为培养未来社会的领军人物和领袖人才奠定坚实的基础*. 'Provide colleges and universities with excellent students who have a broad foundation, excellent character, and innovative potential. And lay a solid foundation for cultivating future leaders and leadership talents of society'. This advertising describes the students' ideal life after graduating, that is, cultivating students into social leaders. From practical point of view, we know that leaders are in the minority, so the advertising appeals to an idealistic value. When considering English-language educational advertising, let's quote an example of Church Hill Middle School: *We will empower our children to become respected citizens to enable them to make **valuable contributions locally, globally and to contribute to our world's sustainable future***. The goal of the school is to educate students that are valuable to the local and global communities, This is an ambitious, idealistic goal. As for Russian-language educational advertising, we can refer to the text published on the website of Minsk Middle School № 15: *И, наконец, самая главная причина – знание немецкого **открывает многие двери. Программы обучения, стипендии, магистратуры, исследования, стажировки в компаниях, гранты, просто работа, в конце концов. Для иностранцев Германия открывает все это. Ни в одной другой стране мира нет такой поддержки иностранцев. <...> К тому же германо-белорусские отношения в сфере экономики и культуры очень тесны, что открывает множество возможностей для работы в Германии***. 'And finally, the most important reason is that knowledge of German opens many doors. Study programs, scholarships, master's degree, research, internships in companies, grants, just a job after all. For foreigners Germany opens all this. No other country in the world has such support for foreigners. <...> In addition, German-Belarusian relations in the sphere of economy and culture are very close, which opens up many opportunities for work in Germany'. This advertising is practical and result-oriented. It describes in detail the various benefits of learning German and the feasibility of obtaining these benefits. Everything is achievable. The message embodies the practical and pragmatic value orientation.

Last, let's compare the values of tradition and inclusiveness in educational advertising in the three linguocultures. Tradition and inclusiveness are not antagonistic, but focus on two different aspects. Educational advertising that appeals to tradition often pays more attention to

nation and country, as well as history and inheritance. In contrast, educational advertising that appeals to inclusiveness usually places more emphasis on promoting multi-ethnicity and globalization, and is more focused on openness. As China is a country with a profound history, Chinese-language educational advertising will inevitably appeal to traditional value: 彭州中学（九峰书院）的历史可以追溯到1646年，是四川省历史最为悠久的历史机构之一，校园文化以“传承文化、创新未来”为主旨，注重对学生中华优秀传统文化价值观的培养。‘The history of Pengzhou Middle School (Jiufeng Academy) can be traced back to 1646, and it is one of the oldest educational institutions in Sichuan Province. The campus culture takes “inheriting culture and innovating the future” as an aim, emphasizing the cultivation of students’ traditional Chinese cultural values’. This school has a long history, so this advertising appeals to tradition, highlights the value of historic past. British society also has a long history, but its modern social development is more internationalized and diversified. Therefore, English-language advertising appeals more to the values of inclusiveness, such as this example: *At Dedworth Middle School we **recognise** that it is **not necessary** for schools or individuals **to promote teachings, beliefs or opinions that conflict** with their own, but **nor is it acceptable** for schools **to promote discrimination** against people or groups **on the basis of their belief, opinion or background**. This behaviour **would not be tolerated**...* This advertising discusses the beliefs of different students in the school, with the aim of promoting the school’s inclusiveness and openness. This kind of value appeal is based on the characteristics of multi-ethnic, multi-faith society. In contrast, Belarusian society pays attention to national unity and the concept of the state. Appeal to traditional values is very common, as on the website of Mogilev Middle School № 11: *Продолжить работу по созданию условий для развития личности учащихся на основе **нравственных ценностей**, направленных на формирование **уважения к своему Отечеству, народу, языку, белорусской культуре, традициям и обычаям** через совершенствование системы работы с законными представителями.* ‘We will continue to create conditions for students’ personality development on the basis of moral values, aiming at cultivating respect for the motherland, people, language, Belarusian culture, traditions and customs by improving the system of cooperation with legal representatives’. This ad appeals to tradition and the national identity of students and parents, by referring to the concepts of morality, motherland, and customs.

Different social and cultural backgrounds have resulted in different cultural values. From the perspective of sociology, culture is mainly divided into two dimensions: material culture and spiritual culture. Therefore, the

differences and similarities of cultural value manifestation in Chinese-, English- and Russian-language educational advertising can be analyzed from this perspective. On the material level, the economy of a society affects the cultural values of the social group. The Chinese-, English- and Russian-language educational advertisements all appeal to the value of students' innovative development, which is the main aspect of social and cultural life in various countries. Speaking of the values of pragmatism vs. idealism, Russian-language educational advertising appeals to pragmatism, while Chinese- and English-language educational advertising appeal to idealism. The analyzed Chinese-language educational advertising only refers to the future, while the English-language advertising is both future-oriented and global-oriented. From the spiritual level, Chinese-, English- and Russian-language educational advertising all appeal to the value of family. And when appealing to the values of tradition and inclusiveness, English-language educational advertising is more focused on the value of inclusiveness, while Chinese- and Russian-language educational advertising appeals to tradition. The analyzed English-language advertising mentioned words such as *beliefs*, *opinion* and *(unacceptable) discrimination*, which shows that today's Great Britain society is multi-religious and multi-ethnic, and it pursues inclusiveness, peace and coexistence among its members. The words such as *inheritance*, *tradition* and *custom* used in Chinese- and Russian-language educational advertising manifest the unity, consistency and stability of the domestic societies of China and Belarus.

In general, while reflecting the society and national culture, advertising is also imperceptibly affecting people's lifestyle and values. Although educational advertising in different languages is influenced by the cultural values of different societies, value appeals are not static due to the rapid development of social economy. Educational advertising in various languages should be based on national conditions but learn from each other at the same time, so as to better achieve the purpose of advertising.

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Поступила в редакцию 13.09.2023