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## Mythologem of advertisement: applied axiology or juggling with values

*"We are the hybrid of neurology and culture. Language and freedom are social creations. But apart from this direct community human beings consciously strive for living in society because in it they discover great life opportunities for their own benefit..."*

J.A. Marina

*Modern society, as any other society at any other time, needs its own (preferably universal) "stability elements" for successful and continuous existence, such as ideas, dreams, beliefs, which will permanently predetermine the balance of individual and common movements, aspirations, intentions, actions, transformations, etc. Anything able to "bring movement", "to lose of balance and equilibrium" must have a counteraction, a kind of anti-balance which would level "energy of acceleration and movement", provide "containment and equilibrium". Something always ready, at hand, at a short distance of an eye movement or a hand reaching... What is it so close and at the same time historically so far away? So easily understood and so infinitely complicated at the same time? So simple and again so complex that your heart turns to stone from fright?...*

*Values?... Well, yes, values...*

While making a research on advertising as a public phenomenon and in the beginning our own thinking on the subject, we have to admit that advertising as a public instrument “works” with different groups of values – “individual” and “social” depending on different types of ideas/truths – “individual” and “social” and thus, activates different types of mind/awareness – “individual” and “social” one.

Nowadays the theories (and methods) built on such a notion as social or objective intelligence gain more actuality. They are about the “intelligence phenomena” that exist and appear to be “behind” or “above” an individual intelligence, which is subjective in its content and ways of functioning and disclosure. Among these theories there are the ones of *Jose Antonio Marina* and *Hans Freyer*, some principles of whom we will gratefully use in our research.

If an intelligence pursues private, individual goals, it follows and uses individual, private values. If we mean intelligence in social or public dimension then it will seek for universal truths, it will follow objective values and pursue common (or universal) goals. Social intelligence appears and reveals itself in groups and unions, embodies and reflects incomprehensible (at first sight) intentions, such as “let the chains be” (Spain at the beginning of XIX<sup>th</sup> century), conquering ambitions (France at the times of Napoleon), advanced industrial society (against naturalness and ecology), etc.

Jose Antonio Marina comments on the need to define such notions as “social intelligence” or “collective intelligence” this way: “What I understand under social or collective intelligence? In the given case it is not about mind ruling social relationships but about intelligence that appears out of such relationships. This phenomenon can be called as “speaking intelligence”. When two people are communicating each one brings into a conversation their own knowledge, talents, the best they have, but a conversation is not a sum of virtues of the two sides. Interaction either increases them or decreases». In some relationships, we create, make something up, make discoveries, dream, act... In others, the communication itself pushes on us, presses on, limits and makes us “full of stupidities” [19].

Received, disclosed or gained “stupidity” provides any social subject – individual, collective, joint – with the corresponding attributes. Continuing the given thought, we can suggest “qualification differentiation” of societies into “rational and irrational” companies of community, societies, cultural phenomena, etc.

This raises the issue of advertising as a natural for nowadays life element of any social interaction: if it has an impact on rational or irrational discourse (individual, collective, organizational one or any other)... Even if we qualify advertising as an "exchange of truths process", can these truths arise as "irrational" too? Is it not the useful suggestion for understanding the issue of successful and effective commercial influence?

As O. Najmushin thinks, "advertising is a paid form of impersonal transfer of information about goods or services aimed at stimulating sales and is provided by clearly stated owner". One more definition of the same author is: "advertising is the information on customer's properties of goods and kinds of services aimed at their realization (sale) and creating demand for them, manufacture popularization, literature, arts and so on".

These are the most pragmatic and concrete definitions of advertisement in fames of system of relationship "manufacturer – product – sales assistant – goods – customer – recipient". However, it is they that demonstrate the full range of dyadics and polyfomation, which directly participate in realization of such a complex process that makes up "advertising interaction".

True, in the center of the given process there is communication and communication process. However, the thing that happens to be the subject of transfer, communication is not the product or the service itself, which is described in advertising message. Let us examine this statement gradually.

It is known that *advertising as a communication process* has a lot of interpretations and explanatory models. Thus, G. Gerbner and then G.G. Pocheptsov name three main stages in communication development: pre-industrial, print era, telecommunications era. *Pre-industrial* stage of communication is characterized by such organization of communicating process that can be expressed in the following formula: face-to-face communication. Such communicating process was characteristic of the whole community and looked like mainly interpersonal communication carried out in the form of a dialogue or monologue.

The next stage, *print era*, is connected with the first industrial revolution, with the beginning of mass communication due to which life became pluralistic. *Telecommunications* stage appeared because of the second industrial revolution when behavioristic models were absorbed before people became literate. It is my belief that industrial revolutions were not so much responsible for changes of stages of communication development as was psychological reconstruction of communicators,

which happened due to different kinds of revolutions and changes in society, of course.

Self-change and appearance of different kinds of communication are the inner demand of a person and society as a whole. This demand is definitely shaped under the influence of external factors of social development. The first external factor, which had changed the manner of communication, was appearance of a written language. *Pre-writing or oral communication* was the only possible way of communication at the early stages of humankind development. Interpersonal and group communication prevailed at the pre-written stage. Communicative process had the direct manner of a dialogical interpersonal communication or communication with small groups or, in other words, group communication. Writing stage of communication had complicated communicative process, made it indirect, discreet in time and space, stimulated appearance of such kind of communication as public; at the same time the foundation of mass communication, which started developing at printed stage, was being laid.

The following stage of *audio-visual communication* enhanced the process of mass communication. At the time of transition to electronic-media stage mass communication experienced globalization process, which becomes the reason for appearance of virtual communication – the kind of communication when the process of transfer and receiving information intermingles in time and space, and the communicant at the same time acts as a communicate. Therefore, advertising development can be closely connected with the evolution of communicative process on the whole and, to be more precise, with the development of market-media communication.

The so called *market-media communication* is the result of development of communication with mass of people on the economic principles when mass is considered as a group of individual customers of information product. In addition to that, social connections with the source of communication are one-sided, market mass of people is not adequately perceived as a potentially possible spiritually-social community.

It is known that *virtual communication* appears in mass communication as a result of globalization of mass communication process, appearance of multimedia systems, which leads to changes of the nature of communicative process itself, *multivector* nature of which becomes so complicated that a communicator simultaneously acts as a communicant and a communicate. This simultaneousness is the product of virtual

(possible) existence in the same time and space of many communicators due to technical possibility to unite physically into global information super-systems.

However, communication as the element of advertising become, in the first place, an instrument, a tool of influence or one of its results. So what is the direct subject of advertising about which and for which advertising communication is carried out?

*Value.* It is exactly what advertisement makers hunt for, what they long to actualize in every one of us (as in potential customers or users). It is value that acts as the golden key to open the secret doors of anyone's desire – desire to own, which means to buy, to use.

There is multitude of tools of "*advertising as applied axiology*". They all differ from each other in basic mechanisms, ways of realization, intention, etc. However, they are united by one thing – value, which should be felt, activated, caught and implemented, that is, it should be *used*.

One of the most well-known technological methods of "working with values" at the process of generating advertising impact and realization of advertising interaction as such is the *mythodesign*, which even 10 years ago was considered to be a cunning novelty for many (even experts) and nowadays is one of the most cited definition. It is also noted by the inventor-compiler of mythodesign as an advertising technology (or technology of organization and realization of advertising impact) Andrii Ulnovsky himself: "Today the majority of foreign publishers either the United States of America or European countries even don't name the man who has introduced this definition into the field of advertising activity. Mythodesign started its own independent life from its author".

Mythodesign, in the opinion of its author and those who practice it, is understood as the "special kind of design which semantically in creative-psychological sense acts as "intention", "purpose", "design", "intrigue" and has a lot in common with poetry, music, choreography, happening, performance, conceptual and electronic arts, which artistically, vividly models an individual's own characteristics, his inner personal manifestations, interpersonal connections and relationships which arise in complex of provisional standards of an individual for imitational, analytical, pedagogical, etc., including advertising goals" (according to Lazarev).

*Mythodesign* as technology of advertisement makers actualizes value as it is and creates a number of conditions for its acceptance in this quality. Technology can turn some "phenomenon A" – unknown, not interesting,

not actual into the value of level of necessity in everyday life, if not of the first level. It is because of such “transformation” people by something they were not interested in yesterday; they did not need or did not wish to invest their own money into “this thing’s presence in their life”.

It is considered that mythodesign may create several kinds of connection of some “phenomenon A” with potential customer or user:

- *through memory (the past)*: there are already concepts in customer’s mind/experience, which broadcast to carrier special context of message through causal and temporal connections, through personal characteristics;
- *through asymmetry – unconnected fragment*: advertisement uses some objects not connected with the advertisement’s object. Customer of advertised product/service will not connect “unconnected fragments” with the subject of advertising;
- *through future*: certain concept develops independently “to merge” with the image of the subject in customer’s head at some point of mythodesign project;
- *through synchronization – connection in customer’s today*: a number of attributes of advertised subject are connected with the current circumstances, “elements of today” of the customer.

There can be applied some other technological methods of mythodesign. However, assignment of each of them is to generate *intention of a customer to act*. According to basic rules of mythodesign “in every point of the project communicative-objective field is endowed with intention. The force of intention depends on formal and meaningful characteristics of a message, characteristics of channel, depends on what organs of sense the message acts/impacts upon, which, in its turn, depends on correspondence of customer’s mythology to mythology of the message” (A. Ulyanovsky). Attributes of the field are generated and activated by the myth-designer due to corresponding procedures, which are known as “communication matrix”. These matrices describe experimentally measured changes of emotions, thoughts, attitudes and behavior of a customer as a result of persuasive influence.

It is pertinent to recall theoretic views of *Hovland-Janis* concerning the mechanism of realization of language, text impact and factors of social attitude changes in the process of language interaction – “Communication/Persuasion Matrix” (Hovland, Janis, 1959). Let us demonstrate the main factors of such communication, namely the necessary objective communication characteristics:

1 – message characteristics (static): topic, recommended thought/ attitude, appeal, argumentation, shape;

2 – communicator characteristics: social role, group belonging, intention;

3 – channel characteristics: direct or indirect contact, sensor modality;

4 – situational characteristics: social environment, external (those which hinder perception) factors, external (those which simplify perception) factors.

All these characteristics give birth to corresponding paradigms, instructions, “applied truths”, which, in their turn, *influence* the general persuasiveness of a recipient and in such a way influence his personal characteristics unconnected to the situation, such as attention, understanding and perception. As a result the paradigm changes: there is *change* in thought, vision, affect and behavior. This is the *essence of persuasive communication* at the process of language/textual interaction.

Is it not the *juggling with values* case?

*I, being a skillful juggler in bright Harlequin costume, throw “value A” up in the air, demonstrate its attractive shapes and attributes; I let you see that this “attractive value A” can be yours and again demonstrate its attractiveness all around; I pretend to accidentally point out: “look, it is liked by absolutely everybody” and in the moment when you have not yet reached your own conscious conclusion “if you really need it” this “attractive for others” whim, I throw it to you...*

*Why in 9 cases out of 10 you will catch it?...*

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### *Abstracts*

**ДЕНИС МАНОХА. Міфологема реклами: прикладна аксіологія або жонглювання цінностями.** У статті йдеться про ще один вимір і ще одну міфологему реклами – аксіологічну. Представлений огляд та аналіз окремих аксіологічно орієнтованих пояснювальних теорій реклами. Кваліфікуються маніпулятивні складові рекламного впливу, реалізовані у об'єктному та суб'єктному компонентах взаємодії всіх учасників комунікаційного процесу.

**Ключові слова:** реклама, комунікація, аксіологія, маніпулювання цінностями, об'єктний і суб'єктний компоненти комунікаційної взаємодії.

**DENIS MANOCHA. Mythologem reklamy: aksjologia stosowana czy zonglowanie wartościami?** *Niniejszy artykuł dotyczy jeszcze jednego wymiaru/elementu składowego reklamy i jeszcze jednego aspektu mityczności reklamy – aspektu aksjologicznego. Zaprezentowano w nim przegląd i analizę konkretnych zorientowanych na wartości wyjaśniających teorii reklamy. Ponadto dokonano kwalifikacji manipulatywnych komponentów wpływu reklamowego, które są realizowane w obiektywnych i subiektywnych komponentach współdziałania wszystkich uczestników procesu komunikacji.*

**Słowa kluczowe:** reklama, komunikacja, aksjologia, manipulacje znaczeniami, obiektywne i subiektywne komponenty współdziałania komunikacyjnego.

**ДЕНИС МАНОХА. Мифологема рекламы: прикладная аксиология или жонглирование ценностями.** *Эта статья имеет дело с еще одной характеристикой/составной и еще одной мифологемой рекламы - аксиологической. Представлен обзор и анализ конкретных ценностно ориентированных объяснительных теорий рекламы. Квалифицируются манипулятивные компоненты рекламного влияния, которые реализуются в объективных и субъективных компонентах взаимодействия всех участников процесса коммуникации.*

**Ключевые слова:** реклама, связи, аксиологии, манипуляции со значениями, объективные и субъективные компоненты коммуникативного взаимодействия.

**DENYS MANOKHA. Mythologem of advertisement: applied axiology or juggling with values.** *This article deals with one more dimension and one more mythologem of advertisement – the axiological one. It presents the review and analysis of particular axiologically oriented explanatory advertising theories. The manipulative components of a commercial impact, which are realized in objective and subjective components of the interaction of all the communication process participants are qualified.*

**Key words:** advertising, communication, axiology, manipulation with values, objective and subjective components of communicational interaction.