

UDC:351.82:659.1]-027.21

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-235-247](https://doi.org/10.32689/2617-2224-2021-1(26)-235-247)

Serdechna Liudmyla Vasylyvna,

Candidate of sciences in public administration, tel.: +38 (095) 551 78 85, e-mail: luserdechna@gmail.com, [https // orcid.org / 0000-0002-4311-3596](https://orcid.org/0000-0002-4311-3596)

Сердечна Людмила Василівна,

кандидат наук з державного управління, тел.: +38 (095) 551 78 85, e-mail: luserdechna@gmail.com, [https//orcid.org/0000-0002-4311-3596](https://orcid.org/0000-0002-4311-3596)

Сердечная Людмила Васильевна,

кандидат наук по государственному управлению, тел. : +38 (095) 551 78 85, e-mail: luserdechna@gmail.com, [https // orcid.org / 0000-0002-4311-3596](https://orcid.org/0000-0002-4311-3596)



ADVERTISEMENT MYTH AS A DETERMINANT OF THE SOCIOCULTURAL TRANSFORMATIONS

Abstract. The article uses a sociocultural approach to analyze advertising communication as an integral part of modern mass culture, social and cultural phenomenon. The problems associated with the phenomenon of advertising myth-making are considered. It is shown that through the use of mythological technologies, advertising acquires the functions of a myth as a manipulator of mass consciousness. The article shows that advertising space is symbolic and mythological. Advertising myth-making, as a part of mass culture, leads to the exploitation of people's irrational thinking and, to a certain extent, exerts a destructive effect on society as a whole.

This study is related to the direction of public administration and focuses on the problem of additional directions of advertising regulation. It is shown that advertising as a socio-cultural phenomenon requires an integrated approach to government regulation in this area in order to balance the interests of society and the advertising business, protect the rights of advertising consumers and the interests of society. The necessity of changing the conceptual foundations of regulation in the field of advertising on the basis of value attitudes, strengthening the role in the regulation of public institutions, involving the public in solving urgent problems of society and protecting its moral and ethical values is proved. A number of restrictions on advertising content, measures to strengthen legislative and development of social regulation have been proposed.

According to the results of the study, it was concluded that advertising as a social institution actively forms the semantic characteristics of socio-cultural phenomena that determine the transformation of mass behavior, cultural and moral values of the Ukrainian society. It is shown that the use of the sociocultural approach opens the way to the study of the consequences of advertising, which determine social changes in society.

Keywords: advertising, myth, mass communication, value system, socio-cultural transformations, regulation.

РЕКЛАМНИЙ МІФ ЯК ДЕТЕРМІНАНТА СОЦІОКУЛЬТУРНИХ ТРАНСФОРМАЦІЙ

Анотація. З використанням соціокультурного підходу надано оцінки рекламі як складової сучасної масової культури, соціального і культурного явища. Розглянуто проблеми, пов'язані з феноменом рекламної міфотворчості. Виявлено, що завдяки використанню міфологічних технологій реклама набуває функції міфу як маніпулятора масовою свідомістю. Зазначено, що рекламний простір є суцільно символічним і міфологічним, а рекламна міфотворчість стала частиною масової культури, що призводить до експлуатації міфологічного мислення людей і певною мірою чинить деструктивний вплив на суспільство в цілому.

Дослідження концентрується на визначенні напряму державного управління і також на проблемі додаткових напрямів регулювання реклами. Показано, що реклама як соціокультурний феномен вимагає комплексних підходів до державного регулювання даної сфери з метою забезпечення балансу інтересів суспільства і рекламної індустрії, захисту прав споживачів реклами. Доведено необхідність зміни концептуальних основ регулювання у сфері реклами на основі ціннісних установок, посилення ролі процесів регулювання громадських інститутів, залучення громадськості до вирішення актуальних проблем суспільства та захисту його морально-етичних цінностей. Запропоновано ряд обмежень щодо рекламного контенту, заходів з посилення законодавчого і розвитку громадського регулювання.

Доведено, що реклама як соціальний інститут активно формує смислові характеристики соціокультурних явищ, які зумовлюють трансформації масової поведінки, культурних і моральних цінностей українського суспільства. Показано, що використання соціокультурного підходу відкриває шлях до дослідження наслідків рекламної діяльності, які зумовлюють соціальні зміни в суспільстві.

Ключові слова: реклама, міф, масова комунікація, система цінностей, соціокультурні трансформації, регулювання.

РЕКЛАМНЫЙ МИФ КАК ДЕТЕРМИНАНТА СОЦИОКУЛЬТУРНЫХ ТРАНСФОРМАЦИЙ

Аннотация. С использованием соціокультурного подхода дана оценка рекламе как составной современной массовой культуры, социального и

культурного явления. Рассмотрены проблемы, связанные с феноменом рекламного мифотворчества. Показано, что благодаря использованию мифологических технологий, реклама приобретает функции мифа как манипулятора массовым сознанием. Показано, что рекламное пространство является символическим и мифологическим, а рекламное мифотворчество стало частью массовой культуры, что приводит к эксплуатации мифологического мышления людей и в определенной степени оказывает деструктивное влияние на общество в целом.

Данное исследование связано с направлением государственного управления и концентрируется на проблеме дополнительных направлений регулирования рекламы. Показано, что реклама как социокультурный феномен требует комплексного подхода к государственному регулированию данной сферы с целью обеспечения баланса интересов общества и рекламной индустрии, защиты прав потребителей рекламы. Доказана необходимость изменения концептуальных основ регулирования в сфере рекламы на основе ценностных установок, усиления роли в процессах регулирования общественных институтов, привлечения общественности к решению актуальных проблем общества и защите его морально-этических ценностей. Предложен ряд ограничений рекламного контента, мероприятий по усилению законодательного и развитию общественного регулирования.

По результатам исследования сделан вывод, что реклама как социальный институт активно формирует смысловые характеристики социокультурных явлений, которые обуславливают трансформации массового поведения, культурных и нравственных ценностей украинского общества. Показано, что использование социокультурного подхода открывает путь к исследованию последствий рекламной деятельности, которые обуславливают социальные изменения в обществе.

Ключевые слова: реклама, миф, массовая коммуникация, система ценностей, социокультурные трансформации, регулирование.

Formulation of the problem. The relevance of the research topic is due to the need for scientific analysis of the social and cultural changes occurring in the modern society under the influence of advertising mass communication. Modern advertising in Ukraine has lost its original function of disseminating commercial information in a relatively short period of time and has rapidly become a powerful social institution that affects the economy, politics, culture,

public morals and other areas of the socio-economic life.

As an integral part of the modern mass culture, high-tech advertising communication acquires an independent semantic and socio-cultural significance. Added to this are the problems associated with the phenomenon of advertising myth-making. When creating advertising, mythological technologies are used, thanks to which advertising acquires the function of

a myth as a manipulator of mass consciousness.

Thus, the relevance of the chosen topic is due to the need for socio-cultural analysis of the perception of advertising by the society, understanding of its social consequences, prospects of development for the society and the adequacy of regulation of the advertising sector.

Analysis of recent publications on the issue and identification of previously unresolved parts of the overall problem. The study of advertising as a component of social space is carried out in the works of many foreign and domestic researchers of advertising, as a theoretical basis in this study were used the publications of Ukrainian authors, in particular N. M. Lysytsya. Modern socio-cultural transformations cannot be studied without taking into account the factor of communicative practices. Deeply among domestic scholars, advertising as a specific form of communication is reflected in the works of H. H. Pocheptsov.

Mythology in advertising is widely represented in the works of philosophers, including Roland Barthes, Mircea Eliade. Quite comprehensive advertising as a product of mythology has been studied in scientific publications by L. L. Heraschenko. The corpus of problems related to the phenomenon of myth-making in domestic advertising is reflected in the scientific works of the Ukrainian researcher L. M. Khavkina.

In the article the author uses provisions on the specified problems from researches of participants of “Eranos” seminars, in particular Carl Jung, Mircea Eliade, B. P. Vysheslavtsev, as well as one of the brightest members of “Era-

nos” — Gilbert Durand, the French anthropologist, sociologist, researcher of the imaginary. In the domestic scientific literature his ideas have not yet received proper coverage.

The above scientific developments have become the theoretical basis for the study of advertising communications in the socio-cultural space of the modern Ukrainian society. However, the problems of regulating advertising as a socio-cultural phenomenon and a variety of communication technology are currently insufficiently studied.

The purpose of the article. The aim of the work is to study on the basis of the socio-cultural approach the impact of advertising on the social system, change and formation of cultural values of the Ukrainian society, to prove that advertising myths are dominant in the mass society and a factor of socio-cultural transformations.

Presentation of the main research material. First of all, let us focus on the meaning of the concept of “socio-cultural”. The object that characterizes this concept is quite multifaceted, which determines the diversity of interpretations in the scientific literature — “from maximum generalization (new paradigm) to detailed specification (the relationship between cultural, social and human)” [1, p. 150]. In this article, the concept of “socio-cultural” is considered as the relationship between the individual concepts of “cultural” and “social.”

In modern studies of social phenomena, scientists are actively using the socio-cultural approach. Its specificity is to abandon the simplified view of the society as a set of social relations and the transformation of the space of in-

teraction between culture and society in the focus of explanation and understanding [2, p. 29]. In this context, such an area as advertising is considered as a socio-cultural phenomenon.

As shown by the results of sociological analysis of advertising activities of domestic researcher N. M. Lysytsya, modern advertising in Ukraine has become a powerful social institution that affects other social institutions of the society and the generalized consumer and causes transformations in society as a whole [3]. In the research of Ukrainian scientists in philosophy and sociology, advertising is recognized as a social regulator, in particular in such a sphere of life of our society as consumption, which is considered an “essential component of socialization” that affects all components of the social structure [4, p. 73]. However, the role of advertising in the society is not limited to the formation of demand and changes in consumer behaviour, “advertising communication is a means of creating new social connections and new forms of consciousness” [5, p. 73].

Advertising space is entirely symbolic and mythological. The process of creating images involves various symbols that evoke a sense of belonging to the ideal world created by advertising. Its symbolic language is a mechanism for translating the myth. Advertising space is also structurally organized as a myth, the meaning of which is based on ideas about the world, which are based on archetypes, i.e. universal, primordial images (dominants), as defined by Carl Jung [6, p. 75]. Advertising can be called one of the forms of modern myth-making, mythological technologies are actively used in the creation of adver-

tising, thanks to which it acquires the functions of a myth.

In this article, by myth we mean, as defined by Gilbert Durand, “a dynamic system of symbols, archetypes and schemes, which under the influence of impulses from schemes, organizes itself into a story. Myth is already a sketch of rationalization, as in it symbols are transformed into words, and archetypes into ideas” [7]. According to Gilbert Durand, it is “myth is a module of history, not vice versa” [8, p. 27]. The point of view of H.H. Pocheptsov agrees with this definition, “under the myth we will understand certain stereotypes of the mass consciousness, which often have their origins in the past” [9, p. 23].

Mircea Eliade, a philosopher and member of the international intellectual community “Eranos,” argues in his publications that the myth is ubiquitous, he declares himself in various spheres of the social and cultural life. Mythological models are easy to find in political ideologies, the education system, religious life, as well as in the experience of everyday life, the mass consciousness, in the field of leisure and, of course, in advertising. According to the philosopher, “modern man falls under the influence of strong, even if scattered, mythology” [10]. Myth gradually supplanted reality from advertising, using the auspicious term of the famous researcher of the phenomenon of myth in the 20th century, Roland Barthes, “evaporated” it [11, p. 129].

As a mass communication and an important component of the media space, advertising in the modern society, especially given the development of such a phenomenon as a worldview vacuum, plays an important role in shaping the

system of value determinants. The transformations taking place in the cultural space are largely due to the impact of advertising on the society. The continuous commercialization of culture and the erosion of ethical norms, in turn, were the result of the ideology of consumption, the formation of which took place under the active influence of advertising [12].

Advertising as well as myth is determined by a set of socio-cultural norms and models the system of values [13, p. 4, 6]. At the same time, advertising is “the most striking indicator of the process of changing the paradigm of thinking, the communication situation. And in the end socio-cultural dynamics” [14, p. 150].

The authors of many studies agree that advertising creates new, mostly destructive, patterns of behaviour, values and forms of identity, stimulates consumer trends. Advertising forms a certain system of social symbols, which indicates both functional and symbolic resources of goods, offering to use their consumption to join the reference group. This advertising semiotic space with its values replaces really socially significant values and even legitimizes opposite value orientations.

Value orientations formed by advertising determine the consumer attitude to culture. Moreover, advertising itself has become an integral part of mass culture. According to L. M. Khavkina, the peculiarities of advertising, in particular advertising myth-making, “not only ensure the achievement of a pragmatic goal, but also often actively contribute to the entry of an advertising character or aphorism into the space of mass culture and in general the formation of pri-

orities and attitudes of the recipients” [15, p. 230].

American scientist from the University of Hawaii Goldie Hayko studies advertising in terms of its emotional and psychological impact on society, studying the long-term effect of advertising on practical examples. In a scientific article *The Impact of Advertising on Society*, he notes that the long-term effect has such negative consequences as manipulation of children, discriminatory practices against women, stimulating excessive consumption. However, in his opinion, advertising is easily rooted in the connection with the myths. This is particularly true in regard to advertisement aimed at young audiences, as young people are easier to influence [16].

According to American researchers of archetypes in advertising Margaret Mark and Carol S. Pearson of Saybrook University, “for the first time in human history, general myths began to surrender their positions, and the place of common sacred traditions took advertising” [17, p. 322]. The use of archetypes in advertising is the use of their positive potential for profit.

The scientists’ findings were the result of studying the practice of marketing and advertising. Their opinion on the importance of myths in advertising is confirmed by experts in the advertising industry, although the assessments of this phenomenon by scientists and advertisers do not coincide. Experts in the advertising industry are convinced that today almost all successful marketing strategies and advertising campaigns exploit the mythological communication, which is based on the principles of the so-called in the adver-

tising environment storytelling. This latest term literally means telling fairy tales, stories. As a marketing technology it is the transfer of the necessary meanings in the form of story, the use of the form of story in order to capture the attention of man and provide him with the necessary motivation. “The reason is simple: the stories work. Good stories work and sell” [18].

We will consider the problem on some examples of domestic commercial advertising. This study does not consider advertising appeals of a political nature, but political advertising is also mythological, it produces a myth about the socio-political sphere of the country. According to the research of the phenomenon of advertising myth-making by L. M. Khavkina, it is an important factor in shaping the worldview and attitudes of the members of the society [15, p. 104]. Also, social advertising is part of the mythologized advertising discourse. But commercial advertising has an exceptional specific weight, and it is with it that the advertising space is oversaturated.

The author has selected only a few representative examples from the inexhaustible sea of commercial advertising information. At the same time, in almost every appeal, advertisers invest a myth, which they seek to make an intermediary in communication to increase its effectiveness, to convince the recipient to consume, consume and consume. In the above-mentioned study, Goldie Hayko used examples to show that advertising manipulates “the strongest desires of people and the greatest fears to persuade them to buy the desired goods” [16].

The most vivid mythological technologies of the Ukrainian advertisers are reflected in the advertising of services with frankly dubious benefits — the so-called “national lottery” or “sports betting.” Using a number of stories with world-famous athletes and media personalities, the authors of the advertising campaign in 2020 exploited the classic myth where the hero has incredible power and wins, and created their own myth, which became the slogan of the campaign, “they play, you win”.

In the advertising of alcoholic beverages, in brands of online games and, in particular, in the disguised advertising of gambling described above, archetypes and symbols are used, which attract a person to the negative field of evil and give social status to culturally illegitimate lifestyles. Scientific studies confirm that there is a “flow of advertising that reinforces the negative potential of the archetype or its manifestations at the lowest levels,” including for the impact on adolescents and children [17, p. 326].

Quite a common technique in advertising — the use of the archetype of anticipation of the holiday. One of the most striking examples of the use of this fabulous plot is the Coca-Cola Christmas truck. Note that the advertising of this global brand and transnational company in general in the domestic advertising space occupies an important place. The national beer brand “Lviv Christmas” has been using the festive archetype for many years. The developers of the advertisement accompany it with the slogan “Lviv Christmas — the traditional beginning of the holidays”. The exploitation of the myth that “cre-

ating a Christmas mood and making your winter days warmer” can be a sign of disrespect for religious values in a Christian country, especially the bold propaganda of alcohol during Lent [19].

Modern Israeli historian Yuval Noah Harari, in his popular book *Sapiens*, explored quite deeply the problem of how, in recent history, the intelligent man is guided not by reason but by the fruits of the imaginary. During the life of modern man his “desires are formed under the influence of prevailing myths in the society” [20, p. 140]. The scientist’s special attention was drawn to the fashion of travel, which he does not consider natural, and he sees the basis in the fact that people have accepted the advertising myth of romantic consumption. “Consumer ideology teaches that for happiness you should consume as many products and services as possible... Note that today any advertising is a small myth about how another product or service will improve your life” [20, p. 141].

Ukraine is also not spared the fashion for travel. Ukrainians wholeheartedly embraced the romantic myth. The author’s own observations show that domestic travel advertising is largely based on gender stereotypes, programming consumer behaviour. It should be noted that in general in domestic advertising there is a problem of discriminatory practices against women [15, p.137].

The unconditional “king” of domestic advertising are gadgets and mobile phones of all sorts. Where their myths also operate. “Ukrainian mythology inspired Samsung to shoot a mystical video in the Carpathian forests” – this is about the Samsung advertising, which

in 2018 became one of the five most popular Ukrainian commercials [21].

Using deep images and symbols in their messages, advertising, in fact, participates in the formation of a new type of culture. Experts in the field of advertising recognize that the myths created by advertising are rooted in culture [22]. There is no denying that the creative potential of advertising, including in terms of myth-making, has significant positive manifestations, but in this study the emphasis is on the dysfunctions of advertising. And below the question of features and additional directions of its regulation will be considered.

State regulation of advertising in modern Ukraine has an economic market paradigm. However, advertising is a powerful means of mass communication, which has a multifaceted impact on the society, including destructive. At present, it has formed into an influential social institution and accordingly requires a different approach to regulation, namely social, or in a broader sense socio-cultural. To minimize the destructive impact of advertising is an urgent problem, on the one hand, cultural expertise of technologies used in advertising, on the other hand, the formation of corporate ethics of the professional community, which can limit technological arbitrariness and set the spiritual and moral dimension of professional advertising.

In Ukraine, there is still no clear legal framework for the content and form of submission of advertising information, which would be based on the expert assessment of experts, and therefore manipulative techniques are actively used in advertising. Given that

manipulation involves human rights violations, the manipulative possibilities of advertising should be clearly limited in articles of laws and codes of ethics in force in the field of advertising.

In modern conditions, “mass consciousness requires the same attention as individual consciousness. For this reason, the problems of developing methods of social management will never leave the scene,” stated H. Pocheptsov, a Ukrainian researcher in the field of communication technologies [23, p. 550]. The problem of developing effective methods of social management is relevant for the management of advertising as mass communication.

Based on the above, the use of socio-cultural approach opens the way to consider social practices that can provide the necessary changes in the activities of the institute of advertising, as well as enhancing the participation of public institutions.

Society needs to send a louder signal to the advertising industry. NGOs must be more active in protecting consumer rights, acquiring new knowledge in the field of mass social communications and disseminating it in the society with no less activity than the advertising industry does.

Philosopher and specialist in the field of state law, member of “Eranos” B. P. Vysheslavtsev, considering the problem of the ratio of values, emphasizes the importance of maintaining “a sense of freedom and autonomy of the individual, which is more expensive than any satisfaction of material needs of man. [...] It is important that the “sons of this age” should not be more intricate in all respects than the “sons of the Kingdom,” according to this

mysterious parable. [24] In this situation, when the advertising industry in the struggle for profit uses the latest knowledge of human psychology, attracts a strong creative potential based on myths and archetypes, advertisers, “sons of this age”, are well armed. Therefore, the society, the “sons of the Kingdom”, also needs to include appropriate levers in the regulation of the industry, and more actively direct the efforts of the public institutions to mass consumer education and adequate to modern challenges “armament” of the public organizations, including based on the archetypal approach.

Conclusions and prospects for further research. Advertising plays a significant role in the processes of rapid radical changes in the modern Ukrainian society, and therefore the socio-cultural approach to its study presents a general holistic picture of advertising as a socio-cultural phenomenon that plays an important role in shaping the system of value determinants. Socio-cultural transformations, changes in the information space lead to the formation of a new system of values that significantly affects the society. The mass nature of advertising, accordingly, causes problems of its functioning, in particular, such as the impact on the social and cultural sphere, including destructive.

The article shows that advertising space is completely symbolic and mythological. Advertising is one of the types of modern myth-making, which in turn creates conditions for manipulating consumer behaviour, forms the value orientations of the society, offering lifestyle models and stereotypes of behaviour. Using commercial stereotypes for commercial purposes, based

on archetypal ideas, advertising fills the ideal human world with the mythology of consumption as a task and purpose of life, imposes a certain way of life of the individual, which has negative socio-cultural consequences.

Advertising as a socio-cultural phenomenon requires comprehensive approaches to state regulation of this area in order to balance the interests of the society and the advertising industry, to protect the rights of the consumers of advertising. It is determined that the solution of the problem requires the involvement of the public in the regulation and control, the expansion of the sphere of social activity of the population in order to develop mechanisms in the society to protect against the negative impact of advertising.

Prospects for further research are to specify the areas of relations and interaction with the public in the system of public administration of advertising. It is also worth focusing on the study of new challenges in the field of social and in particular advertising communications, which have brought digitalization and informatization of all spheres of the society; intensifying the use of tools for regulating online advertising by the state and control by the society.

REFERENCES

1. Rudakova I. V. (2017). Sociokul'turnyj podhod kak metodologicheskij princip [Sociocultural approach as a methodological principle]. *Istoricheskie, filosofskie, politicheskie i juridicheskie nauki, kul'turologija i iskusstvovedenie. Voprosy teorii i praktiki – Historical, philosophical, political and legal sciences, cultural studies and art history.*
2. Akhiezer A. S. (2000). Filosofskie osnovy sociokul'turnoj teorii i metodologii [Philosophical foundations of sociocultural theory and methodology]. *Voprosy filosofii – Philosophy questions*, 9, 29 [in Russian].
3. Lysytsia N. M. (1999). Reklama yak sotsialnyi instytut [Advertising as a social institution]. *Doctor's thesis.* Kharkiv: University of Internal Affairs [in Ukrainian].
4. Liashchenko A. V. (2008). Sotsialno-kulturnyi vplyv reklamy na formuvannia ta zminu tsinnisnykh orientatsii [Socio-cultural influence of advertising on the formation and change of value orientations]. *Visnyk Dnipropetrovskoho universytetu – Bulletin of Dnipropetrovsk University*, 10, 71–76 [in Ukrainian].
5. Nabrusko I. J. (2010). Spozhyvannia i reklama v suchasnomu sviti: problemy instytualizatsii [Consumption and advertising in the modern world: problems of institutionalization]. *Visnyk Kyivskoho natsionalnoho universytetu im. T. Shevchenka – Bulletin of Kyiv National University. T. Shevchenko*, 1–2, 72–75 [in Ukrainian].
6. Jung G. (1998) *Psikhologiya bessoznatel'nogo* [Psychology of the unconscious]. Moscow: Kanon [in Russian].
7. Durand Gilbert. *Antropologicheskie struktury' voobrazhaemogo. Vvedenie. "Bespolezny'e" obrazy'* [anthropological structures of the imaginary]. (n.d.). Retrieved from <https://castalia.ru/perewody/eranos-perevody/2703-zhilber-dyuran-antropologicheskie-strukturyi-voobrazhaemogo-vvedenie-bespoleznyie-obrazyi.html> [in Russian].
8. Durand Gilbert. (1992). *Figures mythiques et visages de l'oeuvre: de la mythocritique – la mythanalyse.* Paris: Dunod.

9. Pohepczov G. G. (1997). *Simvoly' v politicheskoy reklame* [Symbols in political advertising]. Kyiv: Print Servis [in Russian].
10. Eliade, M. *Mify' sovremennogo mira* [Myths of the modern world]. (n.d.). Retrieved from <http://www.aquarun.ru/psih/relig/relig1p1.html>
11. Barthes, R.(1989). *Izbranny'e raboty': Semiotika: Poe'tika* [Selected works: Semiotics: Poetics]. Moscow: Progress [in Russian].
12. Doroshkevich A. S. (2012). Suspilstvo spozhivannya: moralno-soczialni naslidki [Consumer society: moral and social consequences]. *Visnyk Natsionalnoi yurydychnoi akademii Ukrainy imeni Yaroslava Mudroho – Bulletin of the National Law Academy of Ukraine named after Yaroslav the Wise*, 4, 76–86 [in Ukrainian].
13. Gerashhenko L. L. (2006). *Reklama kak mif* [Advertising as a myth]. Doctor's thesis. Moscow. (n.d.) Retrieved from https://static.freereferats.ru/_avtoreferats/01003306922.pdf [in Russian].
14. Pritchins A. & Teremenko B. S. (2002). Mif i reklama [Myth and advertising]. *Obshhestvennye nauki i sovremennost' – Social sciences and modernity*, 3, 149–163 [in Russian].
15. Khavki'na L. M. (2010). *Suchasnij ukrajinskij reklamnij mif* [Modern Ukrainian advertising myth]. Kharkiv: Kharkivske istoriko-filologichne tovaristvo [in Ukrainian].
16. Hayko G. *Effects of Advertising on Society*. (n.d.) Retrieved from <https://hilo.hawaii.edu/campuscenter/hohonu/volumes/documents/Vol08x-16EffectsofAdvertisingonSociety.pdf>
17. Margaret Mark and Carol S. Pearson, (2005). *Geroy i buntar* [The Hero and The Outlaw]. St. Petersburg: Peter [in Russian].
18. Nepryakhina P. *7 istorij, kotorye vy smozhete kotorye vy smozhete ispolzovat v reklame brenda* [7 stories you can use in brand advertising]. (2016). Retrieved from <https://rb.ru/opinion/7-stories/> [in Russian].
19. *Lvivske Rizdvyane – magiya rizdva* [Lvivske Rizdvyane – Magic Rizdva]. (2020). Retrieved from <https://www.youtube.com/watch?v=1gl4oTlok3c> [in Ukrainian].
20. Harari Y. N. (2018). *Sapiens. Kratkaya istoriya chelovechestva* [Sapiens. A Brief History of Humanity]. Moscow: Sindbad [in Russian].
21. *“Pyaterka” populyarnykh ukrain-skikh reklam* [“Five” popular Ukrainian advertisements]. (2017). Retrieved from <https://www.cosmo.com.ua/5-luchshih-ukrainskih-reklamnih-rolikov-2017/> [in Russian].
22. Popova R. *Kak reklama formiruet sovremennuyu mifologiyu* [How advertising shapes modern mythology]. (2020). Retrieved from <http://www.lookatme.ru/mag/live/inspiration-lists/197655-ad-myths> [in Russian].
23. Pohepczov G. G. (2009). *Imidzhologiya* [Imageology]. Moscow: SmartBook [in Russian].
24. Vysheslavczev B. *Krizis industrialnoj kultury* [Industrial culture crisis].(n.d.). Retrieved from http://marsexxx.com/lit/vysheslavcev-krizis_industrialnoy_kultury.htm#078 [in Russian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Рудакова И. В. Социокультурный подход как методологический принцип // Исторические, философские, политические и юридические науки, культурология и искусствоведение. Вопросы теории и практики. Тамбов: Грамота, 2017. № 11 (85). С. 159–162.
2. Ахиезер А. С. Философские основы социокультурной теории и методологии // Вопросы философии. 2000. № 9, С. 29.

3. *Лисиця Н. М.* Реклама як соціальний інститут: дис. ... д-ра соціологічних наук: спец. 22.00.03 “Соціальна структура, соціальні інститути та соціальні відносини”. Ун-т внутрішніх справ. Харків, 1999.
4. *Лященко А. В.* Соціально-культурний вплив реклами на формування та зміну ціннісних орієнтацій // Вісник Дніпропетровського ун-ту. Серія: Соціальні комунікації. Літературознавство. Вип. 10. Дніпропетровськ: Вид-во ДНУ, 2008. С. 71–76.
5. *Набрusco І. Ю.* Споживання і реклама в сучасному світі: проблеми інституалізації // Вісник Київського нац. ун-ту імені Тараса Шевченка. Соціологія. 2010. № 1–2. С. 72–75.
6. *Юнг К. Г.* Психология бессознательного: пер. с нем. М.: Канон, 1998. 400 с.
7. *Жильбер Дюран.* Антропологические структуры воображаемого. Введение. “Бесполезные” образы [Электронный ресурс] // Касталия. Режим доступа: <https://castalia.ru/perewody/eranos-perevody/2703-zhilber-dyuran-antropologicheskie-strukturyi-voobrazhaemogo-vvedenie-bespoleznye-obrazyi.html> — Название с экрана.
8. *Durand Gilbert.* Figures mythiques et visages de l'oeuvre: de la mythocritique — la mythanalyse. Paris: Dunod, 1992. 364 p.
9. *Почепцов Г. Г.* Символы в политической рекламе. К.: Принт Сервис, 1997. 332 с.
10. *Элиаде М.* Мифы современного мира [Электронный ресурс] Режим доступа: <http://www.aquarun.ru/psih/relig/relig1p1.html> — Название с экрана.
11. *Барт Р.* Избранные работы: Семиотика: Поэтика: Пер. с фр. М.: Прогресс, 1989. 616 с.
12. *Дорошкевич А. С.* Суспільство споживання: морально-соціальні наслідки // Вісник Нац. юрид. академії України ім. Ярослава Мудрого. Харків, 2012. №4 (14). С. 76–86.
13. *Герашенко Л. Л.* Реклама как миф: автореф. дис. ... д-ра философских наук [Электронный ресурс]. М., 2006. Режим доступа: https://static.freereferats.ru/_avtoreferats/01003306922.pdf
14. *Притчин А. Н.* Миф и реклама / А. Н. Притчин, Б. С. Теремко // Общественные науки и современность. 2002. № 3. С. 149–163.
15. *Хавкіна Л. М.* Сучасний український рекламний міф : монографія. Х.: Харківське історико-філологічне товариство, 2010. 352 с.
16. *Науко G.* Effects of Advertising on Society [E-recourse] / Regime to access:<https://hilo.hawaii.edu/campuscenter/hohonu/volumes/documents/Vol08x16EffectsofAdvertisingonSociety.pdf>
17. *Марк М.* Герой и бунтарь. Создание бренда с помощью архетипа / М. Марк, К. Пирсон. СПб.: Питер, 2005. 336 с.
18. *Непряхина П.* 7 историй, которые вы сможете использовать в рекламе бренда [Электронный ресурс] / Режим доступа: / <https://rb.ru/opinion/7-stories/> — Название с экрана.
19. Львівське Різдвяне — Магія Різдва 26.12 [Електронний ресурс] / Режим доступу: <https://www.youtube.com/watch?v=1gl4oTlok3c> — Назва з екрана.
20. *Харари Ю. Н.* Sapiens. Краткая история человечества. М.: Синдбад, 2018. 512 с.
21. “Пятерка” популярных украинских реклам [Электронный ресурс] / Режим доступа: <https://www.cosmo.com.ua/5-luchshih-ukrainskih-reklamnih-rolikov-2017/> — Название с экрана.
22. *Попова Р.* Как реклама формирует современную мифологию [Элек-

- тронный ресурс] / Режим доступа: <http://www.lookatme.ru/mag/live/inspiration-lists/197655-ad-myths> — Название с экрана.
23. *Почепцов Г. Г.* Имиджелогия. М.: СмартБук, 2009. 575 с.
24. *Вышестьавцев Б. П.* Кризис индустриальной культуры. [Электронный ресурс] / Режим доступа: http://marsexxx.com/lit/vyshe-slavcev-krizis_industrialnoy_kultury.htm#078 — Название с экрана.