

System of values of Russian social advertising

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Abstract—This article analyzes the composition of the values of Russian social advertising. The authors come to the conclusion that it includes the values that form the basis of argumentation of the affecting speech and determine the selection and the ratio of all the components of the argument, which are the foundation of the whole system. Moreover, each specific social form is characterized by a specific set and hierarchy of values, the system of which acts as the highest level of social regulation. Three reasons for classifying values are proposed. The first classification focuses on the number of receivers to whom these values can be offered. According to this parameter, all values are divided into four levels: universal, state, group and individual. The second classification is based on the content of the values themselves. From this point of view, they are all divided into pragmatic, intellectual, moral and ethical, emotional and aesthetic. Finally, the third classification focuses on the nature of relationship between the addresser and the receiver. Here is stood out true / false, positive / negative, conceptual / formal values.

Keywords— *advertising, social advertising, social advertising discourse, social advertising values, argumentation, communication theory*

I. INTRODUCTION

Social advertising (SA) in modern society occupies an important place in the system of informational influence, the propaganda of socially significant ideas. This is due to the fact that modern man learns the norms of behavior and ethical principles not only in the family and the environment but also from a variety of communication media. The impact of the external world on the individual is so great that society is forced to take responsibility for the circulation in it of socially approved or blamed patterns of behavior. In this process, SA becomes one of the most effective tools for creating and consolidating cultural values, social norms, rules and modes of behaviour. "Today, social advertising in a broad sense can be seen as a way to spread spiritual, aesthetic, moral, social values, as a form of public reflection, awareness of civic responsibility" [1].

Awareness of the role of this channel of human education leads to the understanding that SA needs its cultural understanding as a modern form of world exploration and as a certain way of shaping the worldview of a modern person. On the one hand, it can cause a positive effect on society: to promote the harmonization of relations, to raise the cultural level of the population. On the other hand, it can contribute to the emergence of social aggression

created from the point of view of subjectivity without assessing the real social and cultural needs of its target groups.

All this leads to the increased interest of researchers in the role of the value component in SA. A global definition of role of the value component is given by J. Golonka, who argues that unlike product advertising, which is "advertising with values (Werbungmit Werten)", which are needed only for a more effective impact on the consciousness of the recipient, SA is assigned the role of "advertising for values (Werbungfür Werte)", because here the values become the object of advertising [2].

To study the peculiarities of the composition of the values of the Russian SA, we collected about 12,000 posters by continuous sampling from various media banks of the Internet devoted to social advertising (on official Internet resources of public organizations and foundations, business entities, government bodies, Russian festivals and social advertising competitions, advertising portals, etc.).

II. CLASSIFICATION OF SA VALUES

Often, in works on argumentation, the ethical component is evaluated as a secondary, derivative, epistemological, and logical-communicative procedure, and ethics is reduced to the "correctness" and integrity of the speaker, appeals to conscience and duty. However, from a rhetorical point of view, ethical argumentation is assessed as the fundamental basis of the whole argumentation system, which makes it possible to define the human world as a human [3].

From a cognitive point of view, the role of ethical argumentation is that with its help it is possible to form certain models of social behavior since it is a peculiar mechanism of interaction between thinking and speech (language). With the help of ethical argumentation, the function of forming moral ideals and social imperatives is carried out. At the same time, the most important property of ethical argumentation is also manifested implicit conviction without edification and prescriptive.

Values (in the broad sense of the word) are generalized, stable ideas about something preferred, good, that is, that meets the needs, interests, intentions, goals, plans of a person (or a group of people, society). The most important values for an individual determine his "system of coordinates" is the system of orientations, which represent one of the most important human needs. Building a

hierarchy of values helps to choose the right tactics of persuasion: if the values that unite the speaker and audience belong to a higher level, and those that oppose them to a lower level, this creates a basis for developing a common position. The more conflicted the audience, the more controversial the question, the more important the search and presentation of common values.

Each specific area of social communication is characterized by a specific set and hierarchy of values, the system of which acts as the highest level of social regulation. It contains those criteria of socially recognized behavior, on the basis of which more specific and specialized systems of regulatory control are deployed, relevant social institutions and targeted actions of people as both individual and collective.

Values can be classified for various reasons. First of all, the entire system of values relevant for use in the message, according to the number of receivers to whom these values can be offered, is divided into four levels: universal, state, group and individual. According to the content of the values used, they are all divided into pragmatic, intellectual, moral and ethical, emotional and aesthetic. By the nature of the relationship between the addresser and the receiver, values are divided into true/false, positive/negative, conceptual/formal.

A. Axiological values

The most common feature underlying the classification of values is their level of universality. Even if the audience is completely unfamiliar, some reasonable assumptions about the nature of important values for it can be put forward, because experience suggests that some values are relevant to almost all people, some express the mentality of a nation, etc. The values singled out as a result of the application of this principle, we call axiological because the idea of them is built on the basis of an assessment of values adopted in philosophy. Characterize the types of values belonging to this group.

Universal values are common to all (most) modern people. The system of such values is accepted by the audience as provisions that do not require evidence and are not subject to denial. Consent based on such value, as well as based on fact or truth, is, in the opinion of X. Perelman, the consent of the "universal audience" [4]. Universal values concern issues of the inviolability of human life, economic well-being, the dignity and security of citizens, truth and justice, freedom and equality, etc. The list of these values cannot be exhaustive since for different spheres of human life it is formed in different ways.

Usually, the use of universal values as basic values is considered not very effective, since such values are often taken for granted. However, it is in the discourse of the SA that they are most often supported. Moreover, the basis for the selection of thematic headings of the SA and is usually one basic universal value:

1) The column "**Man and Law**" is the most voluminous (23.1% of the total number of SA posters) and combines all posters that require adherence to officially established standards, ranging from the criminal code to the rules of behavior in transport. In this column, the object of the SA is

the documentary arrangements of the people relationship in society. The volume of this column indicates that the most important value for the state is orderliness. The following clusters are stood out here: "Observance of driving regulations" (*Driver! Be careful at the wheel! Follow the driving regulations*), "Compliance with the laws set forth in the Criminal Code of the Russian Federation" (*Do not cross the letter of the law*), "Human rights" (*Equal rights - common success!*), "Safety" (*Say YES to labor protection!; Keep children away from fire!*).

2) The column "**Man and Nature**" (20.8% of the total number of posters in the SA) combines posters that emphasize that a person is a part of nature and must take care of its preservation. Thus, here the object of SA is the regulation of the relationship of a person with the environment. The main focus of this column is on the self-sufficient value of nature. The following clusters stand out here: "Nature Protection" (*Protect the forest - light planets!; Stop global warming*), "Fight against garbage" (*Do not make a garbage dump from the forest!*), "Saving resources" (*Pass waste paper - save the tree!*), "Wildlife Protection" (*Save the African elephants*), "Against animal cruelty" (*His life is more important than a fur coat!; Vegetarianism is life without killing*), "Protection domestic animals" (*The dog is a family member. Protect the family from flayers!*).

3) Under the column "**Human Health**" (20.2% of the total volume of posters), the object of SA is the protection of humans as a biological species. Thus, the state considers the preservation and extension of human life an important value. The most topical topics of this column include: "Promoting a healthy lifestyle" (*Healthy lifestyle is the choice of young people*), "Prevention and treatment of diseases" (*Did you attend the prophylactic medical examination?; Stroke is an epidemic that can be stopped*), "Helping the sick and disabled people" (*Children with autism need your support; Gift of Life, become a donor*), "Help the old people and the homeless" (*Share good with those who need it! Become a volunteer!*), "Fighting bad habits" (*Drinking is divided from the family. Stop!; Stop smoking! Live easy!*).

4) In the column "**Patriotism**" (11.7% of the total volume of posters), the values of the state as a whole are promoted, and the person acts as a citizen of his country. These posters are aimed at shaping patriotic attitudes and popularizing a positive image of Russia for Russians; creating the image of the state and updating the attitude to its historical past and present. Here the columns met: "Fostering respect for your state" (*Forever the first, forever home country*), "Fostering love for your city or small motherland" (*Who has not been to Astrakhan does not know what summer is*), "Travel around Russia" (*Fill up with rest in Sochi!*), "Achievements of Russian sports" (*Winter. Hot. Yours*), "Holidays and anniversaries" (*Thanks to my grandfather for the victory*).

5) The column "**Family**" (10.8% of the total number of posters) as an object has questions about a person's private life and interpersonal relations. Here is promoted the values associated with childbirth, the socialization of children in the family, as opposed to the values caused by the tendency to individualization of the person. Accordingly, the following clusters stand out: "Against abortions" (Abortion

is the execution of an innocent. Say no to abortions!), "Friendly and multiple children family" (On a strong family is kept Russia!), "Methods of raising children" (Our children are our reflection. Reflect worthy!), "Helping children in orphanages" (Not everyone can adopt, but everyone can help children!).

6) The column "**Culture and Education**" (9.2% of the total number of posters) covers the issues of spiritual and intellectual development of a person. Here, the object of the SA is the formation of the need to master the cultural and scientific heritage of humanity, therefore the following clusters are highlighted: "Promoting of reading" (Read more, know more, live brighter), "Russian" (Love, appreciate and know your language), "Culture and art" (Culture of Russia is our heritage), "Education" (Education is the key to professional growth!), "Religious education" (Who is my neighbor? Who showed mercy? Bible).

7) The column "**Economic Policy**" (4.2% of the total posters). At its core lies the value of welfare and economic prosperity. Posters of this column should show the state's priorities in the field of economics and promote the development of those forms that the state endorses and supports. The person acts as the subject of various industrial and financial relations. Despite the obvious importance of this subject for our country, this column is in its infancy and is represented by a small number of examples. We have identified the following clusters: "Encouragement of entrepreneurship" (There are ideas? Bold! It's time to grow small businesses), "Economic education of citizens" (Contract is more expensive than money. Carefully read the terms of the contract with the bank), "Timely payment for services" (Water gives life. Water canal gives water. Pay for water canal services), "Promoting popular professions" (New economy needs new personnel! Study a worker and engineer!).

Thus, it is clear that universal values that are priorities for the state not only underlie each column but also form the basis for identifying some clusters: the human right to life - "Against abortion", cultural diversity, tolerance, equality - "Human rights", humane attitude to wildlife - "Nature Protection", etc.

State values unite people as representatives of a certain cultural community. They cover issues of national honor and dignity, customs, traditions, norms of behavior, etc.

The promoting of state values forms a separate heading "Patriotism" in the SA. Although, in general, the value of "patriotism" can be recognized as universal, since attachment to a certain country or city is characteristic of almost all people. At the same time, the concrete embodiment of this idea requires reliance on the state's values: the presentation of government priorities, the formation of territorial brands.

A special place among state values is promoting of sporting achievements. "Politics is closely intertwined with all spheres of life, and countries use sport as one of the tools to prove their superiority over others; on its basis, the image of the state is built, sports events become an arena for political struggle" [7]. This feature of advertising sports achievements was actively used in the USSR when the victories of Soviet sports in world arenas contributed to the

formation of the image of the "superpower" and illustrated the superiority of the communist system. Modern Russia does not use this reserve to strengthen its authority. The promoting of victories and achievements is carried out only at the regional level, where posters are presented, representing champions and prize-winners of Olympiads, who are natives of a particular area: From Penza to Rio. Maria Astashkina is a master of sports of Russia of international class in swimming. In this case, the victories of athletes perform the role of strengthening local patriotism. On the scale of the state, such work is not conducted.

The state values also include the promotion of national culture and art (Culture of Russia is our heritage). However, in Russian SA, this topic is represented by a particularly abstract and shapeless group of posters. It seems that the purpose of all these works is only to inform the receiver that art exists (I listen to Tchaikovsky; Music is infinite!). Posters that show an active presentation of values are rare (Stop! Stop trampling native culture! It is worthy of respect!). However, they also speak about culture in general, no specific problems are presented, no specific values have been identified.

In other columns of the SA, state values are represented only by references to Russian traditions: Sobriety is a Russian tradition.

It should be recognized that state values are not clearly represented in the Russian SA and do not constitute a single system.

Group values unite people as representatives of smaller than the whole nation groups of people: party, regional, professional, etc. These values, as a rule, form the political and public views of people, therefore, are considered the most effective. They are no longer the basis for the formation of an independent cluster, however, they can be used to appeal to target groups, moreover, both directly (Do not be a fool, watch your figure - girls; Spice will turn your son into an animal - parents), and indirectly, by using arguments, weighty for a particular group. This is reflected in the use of appropriate signs and markers, indicating attitudes, and stereotypes typical for the target group, as well as in the use of visual images corresponding to the values of the receiver. Thus, the variability of access to different target recipients within the same cluster is achieved. Thus, the use of musical and computer terminology is an indicator of an appeal to a teenage-youth audience: Not your sound (guitar is depicted; instead of a neck there is a drug syringe).

Individual values are intended for a particular person or several people with whom the speaker is personally acquainted and therefore knows about their tastes, preferences, moods. In business communication, individual values are usually used less often than others, because when an addresser addresses a large group of people, their personal values may conflict with each other, therefore, it becomes impossible to appeal to them. At the same time, in the SA one can come across stylization for individual values in cases when it comes to an individual, but often encountered values: Now it is fashionable to draw! Draw yourself without cigarettes :) - for drawing lovers; Reading books is what the doctor prescribed (Dr. House is depicted) - for TV series fans, etc.

B. Personal values

Value judgments, which are directly based on the values of the audience, are based on the idea of "good". "We define good as something that is desirable per se, for the sake of which we desire another, toward which everything, or at least everything that is capable of feeling and gifted with reason, strives" [5]. Further, Aristotle lists in detail what, in his opinion, is good for man: justice, courage, generosity, beauty, health, wealth, friendship, fame, etc. On the basis of what is good for the receiver, the following types of values are distinguished, presented below.

Pragmatic value encompasses what it considers useful, advantageous, etc. This or that target group. As is well known, in philosophy, the praxeological category of utility is beyond the limits of the theory of value [6], while in linguistics "such a division is not significant, since the linguistic mechanisms for the objectification of axiological and praxeological categories are identical" [7].

Pragmatic value in SA is quite rare and has very specific meanings. The concept of discourse in the SA most closely corresponds to the normative value, since the requirement to observe the norms accepted in society and the fight against their violations is one of the main tasks of the SA. In language, the word "norm" expresses the idea of social consensus, denotes a model of behavior approved by the majority of members of society, therefore it is accompanied by a positive assessment: "such as it should be": A clean city is the right choice; 3 dairy products per day is the norm of healthy people. However, this value can be expressed in other words: Ladybugs do not smoke in the crib! They live long and they are in order; Speak correctly! Your language has been created for centuries! On the contrary, the fact of non-compliance with the norm is negatively evaluated, and depending on what order the norm is violated, a negative assessment can be more or less severe: *Burning the grass is not a prank, it is a crime!*

Even if such assessments are not used directly, they are implicitly present in the text. So in the cluster "Healthy lifestyle" a balanced diet and an active lifestyle are positioned as the norm for a modern person, and laziness and gluttony is as its violation. In this regard, posters of the type: (Choosing a healthy lifestyle you reach heights!), do not directly include words indicating the norm, they still contain normative values, with the help of which a normative (approved by society) behavior model is declared. This is especially true of those clusters that call for compliance with laws and regulations ("Compliance with driving regulations", "Compliance with laws", "Security", etc.).

In addition, in the SA, there are assessments describing the convenience and accessibility of a particular action: A new pension formula is simpler than it seems, as well as evaluations of human activity and the conditions for its occurrence as favorable and unfavorable, which is expressed in words success, successful. Success is interpreted in the language as a positive result or goal achievement: The revival of mass sports is the key to the successful development of the country and improvement of the quality of life.

Intellectual value reveals what it considers interesting, what beliefs and views the target group adheres to. Intellectual values in the classical sense are regularly found in the SA under the column "Culture", and the "Promoting of reading" cluster should be specially noted, entirely based on the appeal to the receiver's interest and curiosity: *Read more, know more, live brighter*. In other clusters, this value is present periodically: *the Museum will wake up the spirit, thought, creativity; Fly on the wings of knowledge*.

As for beliefs and attitudes, much attention is paid to their formation in all sections of the SA. The ideological position is assimilated by a person in various social situations that arise during work, study, leisure, etc. The perception of these landmarks is closely related to the degree of personal adaptability to the lifestyle, habits and requirements of important social groups. The SA demonstrates such situations, suggesting to the person the correct value orientations and attitudes: laws should be followed (*Silence is the basis of corruption. Do not help criminals! Say no to corruption!*), take care of nature (*Save the world around yourself*), create a full-fledged family (*Our happiness is children*), etc.

Emotional value refers to what can be approved, positive attitude of the target group. This idea of addressing emotions, irrational motives of listeners is very promising for SA and is most actively used in the clusters "Helping the sick and disabled", "Helping children in orphanages", "Animal cruelty" and other groups built to cause sympathy (compassion) for the weak, sick and destitute (*I am no more ... I was killed to make you a fur coat; Take care of happiness! Take the child to the family!*). Emotional values along with needs and interests play a very strong motivating role since drives and *emotions (feelings)* are personality manifestations are mainly psychological in nature (love, hate, a sense of duty, etc.) can be the basis of a person's actions.

Emotional values are most often realized in the text by expressing their positive or negative attitude to the object, approval/disapproval of its actions, qualities, etc. In SA, this type of assessment consists in the fact that an object is endowed with an emotional-evaluative name, demonstrating the attitude of the addresser to the object: Alcohol is the enemy of the mind; Sobriety is a holiday every day. Sometimes these names are very emotional: You joined a trade union! Well done! You are a blacksmith your fate; Dolphinarium. Is entertainment for sadists legal?

The moral and ethical value reveals what the target group considers moral. Moral and ethical values reflect the need of the subject in social communication (respect, recognition, approval, etc.). This value is the most relevant in the SR, since with its help the sphere of moral laws, the so-called "moral imperative" [8], is represented. Ethical assessments are implicitly present in many clusters ("Compliance with the Laws", "Against Abortions", "Animal cruelty", etc.), since contrasting *moral/immoral behavior*, and even more so *good/evil*, is the basis for building a baseline alternative to the SA. In different clusters are evaluated the actual moral and ethical characteristics of the personality, its character, behavior, as well as types of occupations, etc. So, in the cluster "Parenting practices of children", on the one hand: *Teach*

kindness from childhood; I and you, love and care, attention, happiness, we are together. I and my mom. On the other hand: Caution! Evil parents!; Child abuse is a vicious cycle of violence.

Aesthetic value is based on what the target group thinks is wonderful. This value is directly represented only in the cluster “Culture and Art”, however, it may indirectly be present in other clusters. Aesthetic evaluation is based on aesthetic feelings of a person, which depend on his taste, but also have an objective character. In language, this assessment is expressed by the words *beautiful/ugly, attractive/unattractive*, etc. In the discourse of the SA, such assessments are rare: *The beauty of nature is a reflection*; and the aesthetic aspect itself is often combined with other meanings: *Life without tobacco is beautiful! Give up cigarettes!; Vegetarianism is life in harmony with the planet and with his conscience*. Here in the first example we mean not just the beauty of life, but also health, cleanliness, etc., and these aspects are more important for a person than aesthetic. Similarly, in the second example we have in mind not so much the direct meaning of the word *harmony* (one of the forms of the beautiful, a concept meaning consistency of the parts), but a portable one: a non-conflict combination of heterogeneous and even opposite elements.

At the same time, an implicit aesthetic assessment is often present in SA. So, athletes and just healthy people are always portrayed as beautiful young and slim. At the same time, people suffering from alcoholism, obesity are always depicted in an unsightly form and make a repulsive impression. Especially a lot of images of ugly people in the anti-drug SA, where they demonstrate various deformities, diseases, characteristic of drug addicts.

C. Communicative values

Considering the addresser’s relationship with the target group, there are three types of value oppositions: genuine - fake; positive - negative; conceptual - formal. By analogy with the definition of communicative presupposition [9], we call communicative values based on the ideas about the nature of the relationship between speakers and listeners. This, of course, value judgments, as one of the fundamental is the value of relationships between people. “Values are clots of human relations, that in the given time and in the given place” [6]. Appeal to the values of relationships is one of the main conditions for achieving persuasive speech.

True value is what really the value of modern society: shared by most people and approved by the state. SA promoting these values is created by government agencies and public organizations and concerns compliance with laws and regulations (*do not exceed speed, throw garbage in the tower dustbin, do not take bribes, etc.*), as well as people’s behavior in accordance with the moral requirements and traditions of the people (*help the weak and the sick, create a family, lead a healthy lifestyle, etc.*). A false value is the views and ideals of individual (often marginal) social groups that are promoted by them and imposed on society as absolutely right. There are cases when the SA created by such organizations promotes dubious ideas that are not only a priority of the state social policy but also not approved by the majority of the population. This should include posters promoting same-sex marriage (two young women and two

young children are depicted: *Yes, we are a couple, and children are common! Therefore, we want common parental rights, a common last name, Mendelssohn’s march and world peace*); perverting the state’s health policy (*Among all living beings on earth, only a man poisons himself and pays money for it ... Alcohol, tobacco, drugs, GMO, vaccinations, etc.*, where the premises are vaccinated with smoking and drugs immediately translate them into a category of factors that cause irreparable harm to human health), etc.

If the receiver understands that he is being imposed unacceptable values for him, this causes rejection of the idea. In terms of cultural linguistics, this phenomenon can be described as conceptual dissonance - “complete or partial disruption of communication caused by the difference in associative connections between a concept and a language unit in the mind of communicants” [7]. This is how a situation is indicated when the value used causes the receiver to reject it since it contradicts its individual (or group) value system. This allows the speaker to be identified as a “stranger”.

A positive value is more common and is based on the general fact that they approve, accept both the addresser and the target group (*Big family is a great happiness!*). Accordingly, a negative value is something that both the addresser and the target group are equally rejecting, which seems to them wrong, unacceptable (*Corruption is the enemy of the state*).

Both of these kinds of values are built on the actual characteristics present, but with different connotations. If by the way of expressing connotation we understand “any component that complements the subject-conceptual content of a language unit and gives an expressive function based on information correlated with empirical, cultural, historical, worldview knowledge of a speaker in a given language, with emotional or value the ratio of the speaker to the designated” [10], it should be noted that the distinctive feature of positive value is a mandatory positive connotation, respectively, a distinctive feature of the disvalues negative connotations condemnation, rejection, refusal, repulsion, etc.

Such opposition is particularly relevant in the SA, which, as a rule, is based on a contrasting understanding of reality and a clear formulation of the idea of endorsement/disapproval of certain socially important objects of progress (*Bury alcohol or it will bury you; Do not be ashamed to clean, ashamed to litter*). “The very essence of the dichotomy “good - bad” should be clearly present, if not textually, then as an obvious mental conclusion” [11]. Contrast is realized in the text by contrasting two content-logical components: dangerous for human life and health, or ethical model disapproved for ethical reasons, on the one hand, and the ideal, socially approved model introduced as a model for imitation, on the other hand, due to the goal of social advertising communication is to consolidate in the mind of the target receiver of ideas about the desired (ideal) fragment of reality. This design is called the baseline alternative since it is the basis of any message.

Conceptual value refers to beliefs, attitudes, thoughts, feelings, etc. of a person [12]. The **formal value** does not affect ideas, but is built on the formal affiliation of the

speaker and hearer to one party, social group, scientific direction, etc.

According to these definitions, the conceptual communicative value is the expression of convictions, attitudes, thoughts, feelings of the sender, which, as he assumes, unite him with the target group [13]. So, the conceptual value will be the judgment of the importance of family values: *When you have children, your story continues.*

Formal communicative values are those using which the speaker emphasizes his community with the target group only on the basis that both he and they belong to the same formal group. This value usually uses a well-known psychological peculiarity of a person: for “ours” we are ready to do much more than for “strangers”, “ours” are easier to believe that “strangers”, etc. Thus, if you can show that to some attribute we belong to the same group this allows us to count on a more favorable attitude of the listeners. In SA, this kind of values is rare and their range is rather narrow. So, there is an association with the receiver on the basis of the national community (*Russia is strong with warriors, not vodka with fools*), age community (*Sobriety is the choice of young people*), and also using the famous quotation by R. Kipling (*We are of the same blood, you and I.*).

III. CONCLUSION

Thus, it can be established that the discourse of the SA contains a very extensive and multi-level system of values being promoted, which is due to the main goal of the SA (promoting of socially significant ideas). Values that reflect the most important norms are the basis for the motivation of all types of actions and help to make a choice of behavior in vital situations. This circumstance is responsible for a higher or lower frequency of certain values within the SR. Thus, among the axiological values, the most frequent are universal values since they are the basis for the selection of not only thematic columns but also individual clusters. In the second place in terms of frequency, there are group values which allow conveying the same idea to different categories of citizens based on their values. Among personal values, the most frequently turned out to be moral and ethical values, most relevant to the ideology of the SA, as well as intellectual and emotional values, through which certain views are promoted and the required attitude towards them is formed. As for communicative values, they are subordinate in nature and are used in accordance with the situation.

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