

The Social Construction of **MYTHOLOGIES**

Consumers respond to cultural myths (preserving or challenging them), illuminating market insights

The Social Construction of Reality by Peter Berger & Thomas Luckmann, 1967

“Everyday life presents itself as a reality interpreted by man and subjectively meaningful to them as a coherent world”
The lived experience of individuals creates a shared social reality which then acts back upon individuals.

Introduces widespread **PHENOMENOLOGY**

“The sociology of knowledge must concern itself with whatever passes for “knowledge” in a society, no matter the validity or invalidity”

{ for phenomenology in marketing thought see: Fennel 1985; Thompson et al. 1989; Thompson and Haytko 1997; Russell and Levy 2012; Wilson 2015; Veresui et al. 2018; Thompson et al. 2018 , cites }

“ Since society exists as both objective and subjective reality, any adequate theoretical understanding of it must comprehend both these aspects ”
-THE SOCIAL CONSTRUCTION OF REALITY

Mythologies by Roland Barthes, 1957

“Everything can be a myth, provided it is conveyed by a discourse”

Through symbolic repetition and cultural preservation, cultural myths become naturalized social ideology, masking the cultural and historical ways in which society is constructed.

Offers a perspective on **STRUCTURAL SEMIOLOGY**

“Mythology is certain to participate in the making of the world”

{ for semiology in marketing thought see: Levy 1959; Belk 1976; Holman 1980; Hirschman and Holbrook 1981; Levy 1981; Mick 1986; Floch 1988; Askegaard 1991; Umiker-Sebeck 1992; Brannen 2004; Mick et al. 2004; Oswald 2012 }

Consumers internalize and experience cultural myths through market interactions

What does a project using The Social Construction of Mythologies look like?

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| 1. | Identify a phenomenon of interest and develop a research question | ... | “How do consumers respond to the phenomenon of social acceleration?” |
| 2. | Identify a cultural myth (i.e. ‘the context of context’) that backdrops the chosen phenomenon | ... | The cultural myth of “time is money” |
| 3. | Using historical semiotic analysis, substantiate if and how the market environment contributes to the naturalization of the cultural myth; discover macro cultural patterns for analysis in step 4 | ... | Analyze market objects (e.g. advertisements, commercials, consumer products, consumer media) for repeated and signified meanings that naturalize the cultural myth |
| 4. | Identify a research context and employ existential-phenomenological methods to understand how consumers personalize the cultural myth | ... | Provides a meaningful response to the research question *results in theoretical contribution |
| 5. | Interpret how consumers’ experience of the cultural myth preserves or challenges the cultural myth | ... | Does the consumer experience of myth maintain current market demand; reduce current market demand; or create new market demand? *illuminates market insights |

BENEFITS to CCT

- Combines macro and micro levels of analysis while utilizing familiar theoretical and methodological approaches to culturally-informed research: semiology represents social structure in the form of cultural myths (macro) and existential-phenomenology demonstrates individual experience of social meanings (micro); generating meso-level theoretical contributions and market insights
- Demonstrates how cultural myths become naturalized over time throughout the marketing system; also shows how cultural myths are either preserved or challenged through the production, distribution, and consumption of market objects
- Facilitates the elements required for a successful CCT project: context of context, phenomenon, research context, theory, and method

