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TRADITION AND ARCHETYPE: CREATIVE FOUNDATION OF THE POSTMODERN INTERPRETATION

Abstract. The article will attempt to outline the conceptual field of postmodern interpretation of the correlation between the traditional and the innovative in the archetypal approach to analyzing social interactions. The author accentuates the accord of the theoretical foundations of postmodernism, poststructuralism and deconstructivism, gives an account of the postmodern practices that demonstrate the ability of individuals and communities to live under conditions of instability, chaos and plurality due to various factors, among which interpenetration of new and archaic forms of sociality can be found. The archetypal nature of traditions in the postmodern narrative practice appears clearly evident in interpretive game stories and numerous outlooks on the "perusals" of the archetypal images, as well as in deconstructing the traditional methods of introducing archetypes in an ironic dialogue with the near and the distant past.

Basing on the theory and methodology of postmodernism, this paper discusses the theories of the alternative self-organization forms that tend to replace modern forms of socialization and rely on the distinctions between social and cultural realities. While paying attention to the increasing global contexts of globalization, the research critically reviews the phenomenon of neotribalism, as introduced by M. Maffesoli, based on such prominent postmodern values as contextual sympathy, community empathy, inclusive diversity, plural tolerance, eclecticism and conventionality. The author argues that neotribalism is a mere reflection of the true spiritual revolution of the modern information society in terms of building a new network sociality based on the free choice of cultural values and promoting a culturally "close-knit" lifestyle. Therefore, postmodernism in the aspect of its neoconservative essence is understood as the returning archaism, which is a source of vital energy and organic mobilizing of the collective energy. Neo-tribes, representing existential networks of "live sociality", illustrate a creative reincarnation of the tradition, when vital interests, real desires and personal needs are being conveyed by the collective interactivity ousting at the same time the obligatoriness and impersonality of the ritual and the canon.

Keywords: tradition, archetype, postmodernism, neotribalism, glocalization, narrative, the past.

ТРАДИЦІЯ ТА АРХЕТИП: ТВОРЧІ ОСНОВИ ПОСТМОДЕРНОЇ ІНТЕРПРЕТАЦІЇ

Анотація. Проаналізовано концептуальне поле постмодерної інтерпретації співвідношення традиційного та інноваційного в аналізі соціальних взаємодій з позицій архетипового підходу. Наголошуючи на єдності теоретичних основ постмодернізму, постструктуралізму та деконструктивізму, розглядаються постмодерні практики демонстрації спроможності людини та спільнот жити в умовах нестабільності, хаотичності та плюральності, за рахунок, зокрема, взаємопроникнення нових та архаїчних форм соціальності. Архетипна природа традицій в наративній постмодерній практиці яскраво виявляється в інтерпретативних сюжетах-іграх та численних перспективах "прочитань" архетипних образів, деконструкціях традиційних способів представлення архетипів в іронічному діалозі з близьким та далеким минулим.

У межах теоретико-методологічних основ постмодернізму досліджуються теорії альтернативних форм самоорганізації, які приходять на зміну модерним формам соціалізації та базуються на розрізненні соціальної і культурної реальності. Звертаючи увагу на посилення глокальних контекстів глобалізації, розкрито, запропонований М. Маффесолі феномен неотрайбалізму, що базується на таких виразних постмодерних цінностях, як контекстуальна симпатія, общинна емпатія, інклюзивне розмаїття, плюральна толерантність, еклектичність та традиційність Стверджується, що неотрайбалізм є відображенням справжньої духовної революції сучасного інформаційного суспільства в аспекті формування нової мережевої соціальності на основі вільного вибору культурних цінностей та пропаганди культурно "близького" способу життя.

Відтак постмодернізм в аспекті його неоконсервативної суті розуміється як повернення архаїзму, що є джерелом життєвої сили та органічної мобілізації колективної енергії. Неотрайби як екзистенційні мережі “живої соціальності” ілюструють творче перевтілення традиції, коли обов’язковість та знеособленість ритуалу і канону заміняється живим інтересом, реальними бажаннями та особистими потребами, що забезпечується колективною інтерактивністю.

Ключові слова: традиція, архетип, постмодернізм, неотрайбалізм, глокалізація, наратив, минуле.

ТРАДИЦИЯ И АРХЕТИП: ТВОРЧЕСКИЕ ОСНОВЫ ПОСТМОДЕРНОЙ ИНТЕРПРЕТАЦИИ

Аннотация. Проанализировано концептуальное поле постмодернистской интерпретации соотношения традиционного и инновационного в анализе социальных взаимодействий на основе архетипного подхода. Подчеркивая единство теоретических основ постмодернизма, постструктурализма и деконструктивизма, рассматриваются постмодерные практики демонстрации способности человека и сообществ жить в условиях нестабильности, хаотичности и плюральности, за счет, в частности, взаимопроникновения новых и архаичных форм социальности. Архетипная природа традиций в нарративной постмодерной практике ярко проявляется в интерпретативных сюжетах-играх и многочисленных перспективах “прочтений” архетипных образов, деконструкциях традиционных способов представления архетипов в ироничном диалоге с близким и далеким прошлым.

В рамках теоретико-методологических основ постмодернизма исследуются теории альтернативных форм самоорганизации, которые приходят на смену модерным формам социализации и базируются на различении социальной и культурной реальности. Обращая внимание на усиление глокальных контекстов глобализации, раскрыт предложенный М. Маффесоли феномен неотрайбализма, который базируется на таких выразительных постмодерных ценностях, как контекстуальная симпатия, общинная эмпатия, инклюзивное разнообразие, плюральная толерантность, эклектичность и традиционность. Утверждается, что неотрайбализм является отражением подлинной духовной революции современного информационного общества в аспекте формирования новой сетевой социальности на основе свободного выбора культурных ценностей и пропаганды культурно “близкого” образа жизни. Поэтому постмодернизм в аспекте его неоконсервативной сущности понимается как возвращение архаизма, являющегося источником жизненной силы и органической мобилизации коллективной энергии. Неотрайбы как экзистенциальные сети “живой социальности” иллюстрируют творческое перевоплощение традиции, когда обязательность и обезличенность ритуала и канона заменяется живым интересом, реальными желаниями и личными потребностями, что обеспечивается коллективной интерактивностью.

Ключевые слова: традиция, архетип, постмодернизм, неотрайбализм, глокализация, нарратив, прошлое.

Problem statement. The paradox of today, which has been conceptualized by numerous authors in the contradictions of universalism, progressivism, individualism, instrumental activism, rationalism, and similar approaches, requires developing new principles to organize social existence, taking into account the numerous systemic crises and escalating threats of a global nature (environmental, existential, political, etc.). Thus, the need to identify the deep inner sources and factors of the semantically configured ideological forms of modernity inspires the author to investigate the trends and the features that determine interaction between the traditional and the innovative, the implicit and the explicit, considering the dynamics and consequences of the global and glocal changes in the social reality of the post-industrial era, as well as the ambiguity of democratization, liberalization, "flowing" identification, and similar processes.

The distinct vectors of uncertainty, vulnerability, instability, insecurity, irregularity and polarization shape new opportunities, which have been described in synergistic and postmodern methodology in particular. On the other hand, these opportunities provoke new challenges and threats by introducing issues of identity formation and preservation, integration, legitimation and many more. The dramatic changes, that we observe in the various spheres of modern society, are related to the crisis of previous worldviews and their transition into the realm of postmodern culture. Such changes problematize the past in its diverse contexts and interpenetrations of the traditional, the symbolic and the contemporary. It should be noted that the philosophical tradition has an established practice of appealing to metaphorical, essayistic and mythological means in an overall rational discourse, starting in Plato's dialogues and proceeding into the postmodern era, expressing deep sensory ideas through poetic myth and symbolic images, demonstrating their extraordinary persuasive and interpretative ability.

Analysis of recent research and publications. A considerable amount of literature has been published on the problems of interaction between the traditional and the innovative in the contexts of globalization and informatization, among which we would like to mention L.W. Beck, I. Wallerstein, Z. Bauman, R. Robertson, M. McLuhan, A. Giddens, K. Lorenz, S. Žižek, K. Hübner, who investigate contradictory contexts of global and glocal processes and report on significant changes in the sociality under modern conditions of technologization, informatization, economization, mediation and so on.

Surveys on the symbolic and communicative nature of archetypes, as well as on the specifics of their manifestation within social and political reality, such as that conducted by K.G. Jung, M. Eliade, A. Augustinavičiūtė, K. Pearson, M. Mark, S. Krymskyi, E. Afonina, O. Donchenko and others, distinguish unconscious intuitive experience structures in the public consciousness, which are inherited from the previous generations of the mankind, and build archetypal typologies focusing on the universal nature of archetypes and their organic adaptability.

Discussions and analyses of transformations, that the social reality un-

dergoes in postmodern interpretation, emerged in the works of J.-F. Lyotard, R. Barthes, J. Lacan, J. Baudrillard, M. Maffesoli, J. Derrida, G. Deleuze, F. Guattari, J. Kristeva, P.-M. Foucault, U. Eco, F. Jameson, P. Anderson, P. Koslowski and others, who investigate the post-transformational character of culture and attempt to identify the ancient semantic constructs of present sociocultural processes, acquire basic ontological foundations under conditions of sociocultural uncertainty, focusing on confusion, plurality, blurred lines between binary oppositions (real / surreal, rational / irrational, elitist / mass, high / low, subject / object, center / periphery).

The parameters mentioned above are embodied in the concepts of "hyperreality" and "simulacrum" by J. Baudrillard [1], "narrative" by J.-F. Lyotard [2], "rhizome" by F. Guattari and G. Deleuze [3], "neotribalism" by M. Maffesoli [4], "pastiche" by F. Jameson [5] and others.

Until recently, there is a general lack of research on determining a conceptual link between traditions and archetypes in today's globalized society. This indicates a need to understand in greater detail new social identification practices of the postmodern era.

Therefore, the **aim** of this research will be to concretize the conceptual field of the postmodern interpretation concerning the correlation existing between the traditional and the innovative through employing the archetypal approach to analyze social interactions.

Research results. The postmodern condition has emerged in the form of a literary, critical and philosophical response to the crisis of social and civilizational values in the second half of the 20th century, which also explicated the need to find new ways of development under the conditions when the so-called super-foundations of the Modern Age, namely, the ideas of God, Progress, Truth, Author, Subject, and others were being lost. One of the distinctive features of postmodernism, according to J.-F. Lyotard, is this loss of confidence in the metanarratives of the Modern, when the metanarative mechanism of knowledge legitimation becomes unnecessary, and classic benchmarks of optimization, efficiency and effectiveness lead to internal logic of paradox [2, p. 11-12]. Instead, the Postmodern demonstrates the ability of an individual and the community to live under conditions of instability, when the emancipatory power and sensitivity to differences emerges, the ability to withstand incommensurability increases, which reflects the postmodern worldviews in terms of recognizing variability, ambiguity, plurality, and chaos.

The unique style of hyper-reflection, which is based on the combination of the theoretical foundations of *postmodernism, poststructuralism* and *deconstructivism*, and focuses on studying the metamorphoses in the present and recognizing their historical associations in culture and nature, while demonstrating modifications of the cultural tradition and manifesting its pluralistic nature. The outlined trends suggest that postmodernism can be defined as neoconservatism, which expresses a specifically ironic, formally parodic (deprived of the sense of humor), nostalgic, intellectually actable, heuristic, sense generating potential through affirmation of multiplicity and

instability in creative interpretations of the tradition.

In general, the tradition is a means of accumulating, preserving, and communicating social experience (including objects, processes and inheritance methods) to the next generations, with emphasis on the ethnological features as essential, relevant, and specifically national. The etymological basis of the tradition seen as a "transmitting" capacity reflects the trend to translate the immediacy of the meanings of the living world and the living presence. The tradition as such, as A. Yermolenko has stated, is always connected with a certain location *(Ort)*, is deeply planted directly in its soil (*Boden*), and only in this area and region. It is closely related to the human being-here *(Dasein),* the place where they were born and where they are at home *(Zu-Hause-sein),* with the locality which is their homeland [6, p. 137]. Localization of the tradition and its capacity to be reproductively actualized in the long-term perspective provide an individual with the capacity to incorporate life orientations under changing conditions through setting meaningful contexts for oriented interactions with the world, with other individuals and with the self, and through being symbolic codes of the communicative determinants of "close-up ethics" and "distant ethics". Due to its considerable adaptive potential, the tradition enhances an individual's adaptation to changing environmental conditions by offering tried and tested activities and activating relevant behavioral patterns at all times.

The tradition as such is a stabilizing social mechanism, which schematizes thoughts and actions on an individual level, and structures expectations on the interpersonal level, thus organizing and coordinating social interactions, ensuring trust as the foundation of the lifeworld, informing an individual what to normally expect from others in typical situations. The postmodern interpretation of the tradition implements the paradigm of pluralism and internal transformation into the concept of a specific actable chaos management and transforming it into a conventional habitat through actualizing different components, one of which is the archetypal component in the alternate present, that is participating in the current trends of molding the socio-cultural space and contemporary identification practices.

Jungian tradition generally describes archetypes and archetypal images (the old-established analogues of which can be found in numerous philosophical systems from Plato to I. Kant, G. Hegel, A. Schopenhauer and others) as prototypes of universal mythological motifs and plots reflecting typical mental properties and characteristic behavioral reactions and experiences, which originate from the universal experience and share universal characteristics. Archetypes, being deep layers of the collective unconscious, are essentially antecedent cognitive schemas of primary images, which acquire concrete sense and contents in real life situations and appropriately activate and direct psychic energy, spontaneously organizing perception, imagination, memory, experiences, reactions. Archetypes represent collective experience, finding expression in the tradition, which is seen as a way of processing and trans-

lating archetypal images by realizing the fundamental qualities and typical traits inherent in certain communities. It is the implicit nature of archetypal images and their distinctive narrative character in mythological projections that allows for their postmodern interpretation in the aspect of combining in a unique way simultaneous individual implementations of a common repetitive model, inherent in many, taking into consideration the broader unconscious context of collective life organization.

It is necessary here to clarify that K. G. Jung did not accept archetypes as specific mythological images or motifs; instead, he interpreted archetypes primarily as directed trends of psychic energy, idea-forming tendencies, instinctive vectors and corresponding forms of thinking [7]. The specific content of archetypes manifests itself only in the individual life, when the personal experience penetrates these forms. At the same time, K. G. Jung referred archetypal ideas to the immutable principles of the human spirit, emphasizing their eternal repetition and transformation, which reveal clear postmodern connotations: "It does not matter how long they remain in oblivion, they always return, quite often in a wonderfully transformed form and accompanied with certain personal quirks or intellectual distortions ..., they always reproduce themselves in various new forms, acting as an eternal truth that is internally inherent in human nature" [8, p. 120].

The archetypes of the collective unconscious bring into being whole complexes of ideas. The scholar points out that ideas of this nature are not invented, instead, they "enter the internal perception as ready-made constructs" [8, p. 192]. That is why they should be regarded as entities that are subject to their own laws and exist autonomously, illustrating the trends of eternal return and timelessness, to which each generation adds its own distinctions and formats of embodiment. It is worth mentioning that K. G. Jung resorts to symbolic terminology and metaphorical images in an attempt to constructively conceptualize the archetypes, which possess tangible orientational, regulatory and structural components. Namely, he analyses metaphors of *channel* and *invisible axial structure*, which take on specific shape only while acquiring their live content, that in the postmodern tradition is manifested in interpretive game stories and numerous outlooks on the "perusals" of the archetypal images, as well as in deconstructing the traditional ways of introducing archetypes in an ironic dialogue with the near and the distant past.

J.-F. Lyotard in "The Postmodern Condition" develops the conception of the narrative basis of postmodernism as a "living past", which is based on the conceptualization of society as a web of linguistic communications and a number of language games. Exploring the nature of social relations from the postmodern perspective, the author discusses in great detail the changing functions of the state, emerging alternative society formats, transferring some of the functions (regulation, reproduction) to machines, and transforming the political class that becomes composite and interactive, while the individual is caught in an increasingly complex and mobile fabric of relations

[2, p. 42–45]. In the context of the issues rising within the creative interpretational tradition, for J.-F. Lyotard the prefix *post-* does not express the meaning of direct continuity or linear repetitive motion. Instead, it acquires the meaning of "*ana*-prosess", which reckons for *ana*lysis, *ana*mnesis, *ana*morphoses, that demonstrate today's reality incorporating its own meanings through recycling something "obsolete" [9, p. 66].

The prominent postmodern spiritual state tendency of "returning to the tradition", when the past does not only oppress or blackmail, but also inspires and pronounces, finds its original expressions in various manifestations of modern days, for instance, in "aesthetics of simulation" by J. Baudrillard, "literature of exhaustion" and "literature of replenishment" by R. Barth, "cultural metamorphoses" by F. Jameson and other scholars. The situation has been timely described by U. Eco, who characterized the responsiveness and communicative adaptability of postmodernism in his well-known expression: "Hence the past cannot be destroyed because its destruction leads to dumbness, it should be rethought: ironically, without naivety" [10, p. 469]. Therefore, appealing to the past does not only serve as an escape from the present, but is rather an entourage localizing the environment of freedom of imagination and rethinking within intertextuality.

Recognition of the local nature of identification values and the growing interest to the past is driven by the desire to rediscover cultural foundations and to revive the traditional life in the variety of its forms, its diversity and style alternatives. R. Robertson proposes to consider the "glocal" contexts of revival of the traditions, conceptualizing glocalization in terms of the globalization challenges, the response to globalization, and the process, parallel to globalization [11]. Considering the increasing pace of globalization in certain areas of life, R. Robertson discusses the processes and trends within a tendency that is quite opposite to globalization, that is, attention to the ethnicity, regionalization, returning to small communities and actualization of particular values. Therefore, the glocalization as one of the effects of globalization can be seen as a form of defensive reaction to unification, counteracting "blurring differences", reducing the complexity of globalization, as well as marginalization or imposed isolation (in a destructive aspect).

A prominent example of glocalization trends through an innovative method of integrating the conventional and the new in the modern social interactions against a globalizing background has been provided by M. Maffesoli's notion of neotribalism, who sees the key social facts of a renewed tradition in bringing the sociality back to the experience of everyday life, actualizing issues of postmodern identity, network solidarity and current subsidiarity. Neotribalism in itself is a reflection of the true spiritual revolution of the modern information society in the aspect of building a new network sociality based on the free choice of cultural values and promoting a culturally "close-knit" lifestyle. The tribal myth of modernity illustrates the processes of activating everything that is able to reveal an animal in a human and the tribal in the social [12, p. 189].

Such communities demonstrate "energy and vital force" in a range of social movements and associations, from environmental, feminist, religious, musical, sports, sexual, to numerous "micro-groups" formed on the basis of various interests and preferences, and held together by actualized archetypes of a Hero, a Friend, an Anime / Animus, a Shadow, a Father and many more, especially if they are replicated in today's media and reinforced in the practices of mass events, entertainment and spectacle around a certain neo-totem.

Exploring the effects of the revival of traditional sociality forms in the modern society, in the diversity of numerous TV shows (based, among other things, on the practice of voyeurism), in fashion and trends (increasing attention to everything that is wild and ethnic expressed by reputable brands) and in urban theatricality, M. Maffesoli takes notice of the fact that obsolete festival and carnival practices, based on joint participation, engagement, sensuality, and the return to imagery, are becoming widespread nowadays [12, p. 191–192]. It should be noted that carnivalization in the form of thematic festivals (based on local resource potential, that includes historical reconstruction, local gastronomic features, numerous tourist advantages) becomes a significant component of the area's branding, expressing an appropriate combination of the place's power and the creative revival of the tradition, becoming thus a social viability index.

To define the integrative role of a specific tribal emotionality, M. Maffesoli employs the concept of a "selective sociality" [4, p. 127], illustrating a methodological tool of compassion as a new paradigm for social communication and reducing of the increasingly complex world. Such "symbolic" ways of social interaction demonstrate the tendency of returning to archaic, fundamental values, providing a dynamic bond and horizontal trust through the archetypal substrate. Therefore, the social organization of neo-tribes, which represent a "live sociality" corresponds to the natural capacity of self-creation, self-regulation, and self-identification (that is why the number of the members of such a community should be modest, up to several hundreds to maintain horizontal interaction, "tactility" and ensure the consensus of joint participation), as opposed to the vertical disciplinary mechanisms of classical institutions, based on the hierarchical instruments of power, coercion and control (which is metaphorically expressed in the image of M. Foucault's Panopticon [13]). Alternatively, what serves as the regulatory and integrative basis for the "new tribes" is empathic sociability and an activated sense of affiliation and empathy, realized through a kind of "atmospheric imperative" of the community and fanatic passion, which, in its turn, supplies a special energy of collectivity.

Conclusions and further research prospects. The findings of this research suggest that in general postmodern poses a challenge to the today's reality and at the same time it "diagnoses" significant changes that are taking place in the ways the relations between a human and a society are configured, acquiring hybrid features of a techno-anthropomorphic character. The postmodern methodology attempts to investigate, leastways to describe, the

main trends of the changes mentioned here through emphasizing the role of the tradition in the symbolic maze and the network of narrative games which transform archetypes, through recognizing ideas of repetition and returning to the basics by focusing on the historical contexts of interpretation, through deconstructing and restructuring by realizing the naivety of total progressivism and by denying the universalism inherent in globalization.

Neotribalism as an expression of the global trends of today is based on the prominent postmodern values, such as contextual sympathy, communal empathy, inclusive diversity, tolerance of pluralism, eclecticism and conventionalism (in the sense of deciphering the tradition). The latter leads to an interpretation of the postmodern identity as a live mixture of the old and the new, as the past actively present in the diverse network of social solidarity. We see it possible to describe Postmodernism as an actively enhanced return to the archaism, which serves as a source of vital energy and organic mobilization of the collective energy. Neo-tribes, representing existential networks of "live sociality", illustrate a creative reincarnation of the tradition, when vital interests, real desires and personal needs are being conveyed by the collective interactivity ousting the obligatoriness and impersonality of the ritual and the canon. Creative reproduction of archetypes as spontaneous structures of collective memory and historical consciousness, that exist in various semantic contexts of the traditions, illustrates the bond between the past and the future, thereby providing integrity guidelines in the face of uncertainty. We would like to emphasize that an archetype displays tangible signs of being a cultural phenomenon, reflecting the archaic elements of the collective unconscious and representing original cognitive patterns and symbolic forms of inner experience, demonstrating the subordination of the social to the cultural in relativization and pluralization of the identity.

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