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# THE INFLUENCE OF THE PSYCHOTYPE OF THE RATIONAL AND THE IRRATIONAL IN LENDING AND FORMING TRADITIONS IN THE PERIOD OF POSTMODERN: THE MEDIA ASPECT

**Abstract.** The article highlights the influence of the rational and irrational psychotypes on the formation of traditions in the modern society taking into account the features of the postmodern era. Considering the peculiarities of the modern information environment, attention is drawn to the fact that at this stage of the world development the media penetration into all the spheres of life of the society is increasing, their strong influence on the formation of preferences, views, culture, interpretation of the past and images of the future. Which is directly related to concepts such as tradition and communication. In other words, media has become one of the main means by which people master and evaluate the surrounding reality in the social and psychological aspects. Broadcasting versatile information helps the media to create a certain picture of the reality. The article reveals modern aspects of the ways of information transmission, defines and reveals the peculiarities of the rational and irrational psychotypes, determines that each type of media not only has its own specificity, but also is more or less perceived by one or another psychotype. Multimedia, such as visual arts of the artistic practices, direct media, is more focused on the irrational perception of information and the corresponding psychotype, and some of the media such as periodicals, radios, blogs, and content sites have a greater focus on the rational perception. It is concluded that in the modern era of the penetration of the new traditions will increase with the penetration and acquisition of a large mass of new digital communication tools and technologies of influence. Namely, the rational beginning in people will lead to the rooting of these traditions in the broad social circles. Those who own and develop new technologies will be leaders in disseminating and defining the development directions. The rapid pace of technology upgrading and development, including in the field of media, requires a deeper study of their impact on the individual.

**Keywords:** tradition, media, psychotypes, rational, irrational, communication, postmodern era.

## ВПЛИВ ПСИХОТИПУ РАЦІОНАЛА Й ІРРАЦІОНАЛА У ЗАПОЗИЧЕННІ ТА ФОРМУВАННІ ТРАДИЦІЙ В ДОБУ ПОСТСУЧАСНОСТІ: МЕДІЙНИЙ АСПЕКТ

**Анотація.** Висвітлено питання впливу психотипів раціонала й ірраціонала на формування традицій в сучасному суспільстві з урахуванням особливостей епохи постмодерну. Розглядаючи особливості сучасного інформаційного середовища, акцентується увага на тому, що на даному етапі розвитку світу все більш зростає проникнення медіа в усі сфери життя суспільства, їх сильний вплив на формування уподобань, поглядів, культури, інтерпретації

минулого та образів майбутнього. Що безпосередньо тісно пов'язано з такими поняттям, як традиція та комунікація. Інакше кажучи медіа стали одним з основних засобів, за допомогою якого люди освоюють і оцінюють навколишню дійсність в соціальних і психологічних аспектах. Транслюючи різнобічну інформацію, медіа сприяють створенню певної картини дійсності. Розкрито сучасні аспекти способів передачі інформації, визначено особливості психотипів раціонала та ірраціонала. Доведено, що кожний з видів медіа, не тільки має свою специфіку, а й, більш-менш, сприймається тим чи іншим психотипом. Мультимедіа як художні практики візуального мистецтва, директ-медіа, спрямовані більш на ірраціональне сприйняття інформації та відповідний психотип, а частина мас-медіа, таких, як періодична преса, радіо, блоги та сайти певного змісту, мають більшу спрямованість на раціональне сприйняття. Зазначено, що в сучасну епоху проникнення нових традицій буде посилюватися разом з проникненням та опануванням широкими масами нових цифрових засобів комунікації, технологій впливу. А саме раціональний початок в людях сприятиме до вкоріненню цих традицій в широких соціальних колах. Лідерами в розповсюдженні та окресленні напрямів розвитку будуть ті, хто володіє і розробляє нові технології. Стрімкий темп оновлення і розвитку технологій, у тому числі у сфері медіа, вимагає більш глибоко дослідження питань щодо їх впливу на особистість.

**Ключові слова:** традиція, медіа, психотипи, раціональне, ірраціональне, комунікація, епоха постмодерну.

### **ВЛИЯНИЕ ПСИХОТИПОВ РАЦИОНАЛА И ИРРАЦИОНАЛА В ЗАИМСТВОВАНИИ И ФОРМИРОВАНИИ ТРАДИЦИЙ В ЭПОХУ ПОСТСОВРЕМЕННОСТИ: МЕДИЙНЫЙ АСПЕКТ**

**Аннотация.** Освещен вопрос влияния психотипов рационала и иррационала на формирование традиций в современном обществе с учетом особенностей эпохи постмодерна. Рассматривая особенности современной информационно-среды, акцентируется внимание на том, что на данном этапе развития мира все более растет проникновение медиа во все сферы жизни общества, их сильное влияние на формирование вкусов, взглядов, культуры, интерпретации прошлого и образов будущего. Непосредственно тесно связано с такими понятиями, как традиция и коммуникация. Иначе говоря медиа стали одним из основных средств, с помощью которого люди осваивают и оценивают окружающую действительность в социальных и психологических аспектах. Транслируя разностороннюю информацию, медиа способствуют созданию определенной картины действительности. Раскрыты современные аспекты способов передачи информации, определены особенности психотипов рационала и иррационала. Доказано, что каждый из видов медиа не только имеет свою специфику, но и, более-менее, воспринимается тем или иным психотипом. Мультимедиа как художественные практики визуального искусства директ-медиа направлены больше на иррациональное восприятие информации и соответствующий психотип, а часть масс-медиа,

таких, как периодическая печать, радио, блоги и сайты определенного содержания, имеют большую направленность на рациональное восприятие. Делается вывод, что в современную эпоху проникновения новых традиций будет усиливаться вместе с проникновением и освоением широкими массами новых цифровых средств коммуникации, технологии воздействия. А именно рациональное начало в людях способствует к укоренению этих традиций в широких социальных кругах. Лидерами в распространении и начертании направлений развития будут те, кто владеет и разрабатывает новые технологии. Стремительный темп обновления и развития технологий, в том числе в сфере медиа, требует более глубоко исследования взаимосвязей относительно их влияния на личность.

**Ключевые слова:** традиция, медиа, психотипы, рациональное, иррациональное, коммуникация, эпоха постмодерна.

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**Formulation of the problem.** In a world with its rapid development and leading digital status, one of the properties of which is very rapid updating, human nature with its constant search for answers to basic questions such as the meaning of life, justice, etc., because of its inertia, does not keep up with science. In a postmodern era where the truth has ceased to be universal and always ready to be overcome by another truth, this problem is very acute. On the one hand, it forces many, those who are not technology-savvy, to seek reliance and support in the traditional way, often by immersing themselves in the archaic practices of the “New Middle Ages”, on the other, allowing others to implement new ideas faster, often in their simplistic and not deep variant because of lack of time, starting from only external forms. New technologies, globalization, free access to information have accelerated the pace of change, even in such conservative things as the formation of traditions, which creates a

new interaction between innovation and tradition.

In our opinion, one of the most accurate definitions of tradition is contained in A. A. Hritsanov, namely: “Tradition (Latin *Traditio* – transmission, rendering) is a universal form of fixation, consolidation and selective preservation of the certain elements of the socio-cultural experience, as well as universal mechanism of its transmission, which provides stable historical-genetic gravity in the socio-cultural processes. Thus, the Tradition contains what is transmitted (recognized as important and necessary for the normal functioning and development of the society and its subjects a certain amount of socio-cultural information), and how this transfer is carried out, that is, the communicative-translational-transmutational way of the internal intergenerational interaction of people within a particular culture (and relevant sub-cultures) based on a relatively common understanding and interpretation of the meanings and values accumulated

in the past of a given culture (and relevant subcultures). The tradition provides the reproduction in the systems of true (“living”, “direct”) activity of tried and tested time samples of the past (“dead”, “expressed”) activity, that is, it determines the present and future by the past, already fulfilled and acting as a sum of conditions of any socio-cultural activity. Such an understanding of the Tradition makes this concept applicable to virtually any fragment and level of organization of the socio-cultural experience (both past – cultural heritage, and present), which sometimes serves as a basis for identifying the Tradition and socio-cultural experience. The latter, however, is wrongful, since for inclusion in the system of the Tradition, the socio-cultural experience must be selectively selected for sustainability and relative mass reproduction in the structures of the activity” [1].

Drawing on the definition of tradition, I would particularly like to dwell on how information is transmitted at the current stage of development and to point out that the postmodern era differs from previous times by increasing the speed and scale of the information transmission, by recognizing the paramount importance of the availability of information. The media aspect of the influence of psychotype on the process of borrowing and forming traditions remains poorly understood in this context.

**The purpose of this article** is to identify the influence of the media and the psychotypes of the rational and the irrational on the formation of traditions in the modern society.

**Analysis of the basic research and publications.** Foreign researchers such

as G. Lasswell, V. Lippman, J. Baudrillard, E. Dennis, D. Merrill, P. Lazarsfeld, R. Merton, B. Berelson studied the problems of influence of the media on the personality, peculiarities of formation and rooting of the traditions. Among domestic specialists in this field it is worth mentioning V. Berezina, M. Vasylyk, A. Hrabelnikov, B. Hrushyn, H. Pocheptsov and others.

**Outline of the main research material.** The distribution of psychotypes was one of the first to be identified by C. Jung in his work “Psychological Types” [2]. But even before Jung, we can find some typology in Hippocrates, and Jung himself in his work pointed out that “the existence of two different types is, in fact, a long-known fact, which in one form or another has long been known to the connoisseurs of the human nature and reflected by the deep thinkers, in particular Goethe, by whose powerful intuition this fact is seen as a general principle of systole and diastole”. Jung in his work identified four basic mental functions: sensation, thinking, feeling, intuition. “In the sensation I place all the perception with the help of the sensory organs; by thinking I mean the function of the intellectual cognition and the formation of the logical conclusions; feelings – function of the subjective evaluation; I understand intuition as perception by means of the unconscious or the perception of unconscious meanings” [2]. These four basic functions, combined with extraversion and introversion, yielded eight psychological types. In the same work he defined the rational and the irrational, where two of the functions described above referred to the rational, and two to the irratio-

nal – the “laws of the mind are those laws that designate and regulate the average “correct”, adapted setting. All that is consistent with these laws is rational; and, on the contrary, irrational is everything that does not coincide with them. Thinking and feeling are functions of rationality, because the decisive influence on them has a moment of thinking, reflection. These functions most fully fulfill their purpose with the fullest possible compliance with the laws of the reason. Irrational functions are those whose purpose is pure perception; such are intuition and feelings, because in order to achieve full perception of everything as much as possible, is to give up everything rational, because rational implies the exclusion of everything unreasonable” [3].

We also need to keep in mind that Jung himself in 1934 warned that his typology is not a classification of people, but serves only to organize empirical data.

All this became the basis of the modern typology, whose psychotypes in the present information environment manifest themselves differently and take part in the newly created processes.

Considering the peculiarities of the modern information environment, it is worth emphasizing that at this stage of development of the world, media is penetrating into all the spheres of the society, their strong influence on the formation of preferences, views, culture, interpretations of the past and images of the future is increasing. Which is directly related to concepts such as tradition and communication. In other words, media has become one of the main means by which people master and evaluate the surrounding reality

in the social and psychological aspects. For example, J. Baudrillard speaks of “the dissolution of television in life and the dissolution of life in television”, as a result of which we are held captive by these simulations, which “form a spiral system that has no beginning and end”. The media cease to be a “mirror” of the reality, and they themselves become this reality and even something more than the last [4]. In the scientific literature the most common definition of the concept of media is the following: “Media is a broad concept that includes the totality of information means and techniques that serve to convey to a particular consumer messages (printed word, music composition, radio transmission, etc.) in one form or another” [5].

The media include:

1. Mass media – media (television, periodicals, radio, television networks);
2. Direct media (new media) – communication systems of the information transmission (Internet, telephone, mail);
3. Social media – a means of communication between the community groups (social networks, blogs, personal sites);
4. Multimedia – artistic practices of the visual art.

By transmitting versatile information, media contribute to the creation of a certain picture of the reality. Television has the greatest ability to focus the recipients on visually perceived by moving images accompanied by sound information, which “controls our entire culture by passing it through its filters”. It distinguishes individual elements from the total mass of the cultural phenomena and gives them special weight, enhances the value of

one idea, devalues another, and polarizes the entire field of culture. What has not got into mass communication channels in our time has almost no impact on the development of the society” [6]. Each type of media, not only has its own specificity, but is also more or less perceived by one or other psychotype. For example, multimedia, such artistic practices of the visual art, some television programs, direct-media, are more focused on the irrational perception of information and the corresponding psychotype, and some media such as periodicals, radios, blogs, and content sites have a greater focus on the rational perception.

One important aspect of influencing the perception of reality is the cinematography. Cinematography in literature is regarded as a form of contemporary fine arts and as a means of mass communication. These two characteristics determine the enormous potential for impact on the individual through the audiovisual channel that underlies any visual communication. It allows to create multidimensional images in the human mind and is realized through methods of emotional influence, linguistic methods and techniques. It is cinema that has surpassed the depth of exposure and reach of the audiences of theater, literature, painting, photography and music. One of the functions of the cinema is educational. It influences society’s attitude to values, traditions, the institution of marriage, etc. Cinematography is also the main material for copying role models of behaviour for men and women in the society. It influences the borrowing and transfer of culture, values and traditions of the other countries. For example, films

about love affect the concept of relationships, love itself, traditions, family values, and more.

Returning to the psychotypes, we can say that in that quantitative flow of information and the methods of its transfer that are now present, the irrational psychotype, as less critical and therefore more prone to new trends, comes to the fore.

At the scale of the submission of any information or patterns of behaviour, they are quickly introduced into everyday life, because of the uncriticality of the irrationality, and become entrenched in it, and claim the status of a “new tradition”, which, in order to consolidate the tradition in the time in two generations, will become a full-fledged tradition. Here comes the first picture of the cinema, which is most easily absorbed and filled with greater symbolism. The leader here is definitely Hollywood, which brings new patterns. The postmodern era is world-wide and can be seen as a period of “clear domination of the European culture” [7]. The postmodern in turn is associated with the loss of the European region’s dominant position in the world economy, politics and culture, which allows against this background to highlight the power of the Hollywood.

As an example, many Hollywood “wedding films” have brought new and well-rooted patterns in the wedding ceremonies – the same dresses for the bridesmaids, wedding dance of the father and the bride, wedding ring for engagement. In the future these patterns, not only because of the influence on the irrational aspect of the individual, but also through direct borrowing, began to spread in the mass conscious-

ness and determine the wedding manners. Also included in this series are such holidays as St. Valentine's Day and Halloween.

The rational types, which are mind-oriented, tend to live with more conservative habits that are not inclined to change. In all circumstances, the rationals need time to get used to them. But over time, they perceive new customs and already advocate for them and seek to preserve them, rooting and protecting them. So returning to such holidays as Halloween and St. Valentine's Day, it was to the dissemination and consolidation of these holidays as traditional that great efforts were made by the rationals — restaurateurs and night club owners, through a rational beginning in the desire for additional profit.

I. Kalinauskas noted in his writings that “the irrationals respond to single events, and the rationals only to frequent ones. Thus, a single event catches the eye of the irrational and is highly likely to trigger action. For the rational only regular repetition is accepted as sufficient for decision making” [8]. On this basis, we can say that, in order to root traditions repetition is of paramount importance. C. Jung himself wrote that “the human mind is nothing more than an expression of adaptation to the average level of events that take place, axes in the form of complexes of ideas, little by little organized and constituting objective values” [9].

In this way, traditions are rooted in the broad social circles through the rational beginning in people. Postmodernism implies the rejection of totality and uniformity, the emergence of new values, motives and incentives that are oriented toward culture, rather than

material production, which is regarded as the production of symbols or signs [10]. And seeing a certain pattern and rational beginning in the rooting of traditions, the fact that in a certain way was caused by the desire to move away from rigidity and antiquity, it will become traditional and create a cycle of modernity and postmodernity. And the modern postmodern time, which T. Vermeulen and Robin van den Acker define as metamodern, and explain it as a global cultural process characterized by the wavering (oscillation) between two opposites (modern and postmodern, for example) and the simultaneity of their use in its eclecticism helps all these processes to occur [11].

It should be noted that in the modern era, with its tendency to move to totalitarianism, traditional mass media prevailed, that appealed to a rational beginning. They reflected the logical orientation of the modern era, the lack of emotionality in its composition.

In the modern age, in which the social psychology is actively developing, the great bias of the media makes an impact on the less critical subconscious, affecting the feelings and emotions, highlighting the “picture” that constructs the reality.

A characteristic manifestation of this process is the new interactive digital media, which allow you to actively participate and engage in the process, and in this active interaction is better to study the recipient, and then more accurately and effectively influence him. This, in turn, is actively used to promote and sell goods, such as through targeted advertising, and in the individual orientation of the political agitation (the infamous scandal



with Cambridge Analytica and Facebook related to the theft of personal data of the voters and use them to manipulate the voters) [12]. Thus, we see an example of the effectiveness of these technologies in the form of an unexpected victory in the presidential race in the United States, the country of the leader of these technologies, in 2016.

**Conclusions and prospects for further research.** From all of the above, we can conclude that in the modern era of the penetration of new traditions will increase, along with the penetration and acquisition of a large mass of new digital communication tools and technologies of influence. Namely, the rational beginning in people will lead to the rooting of these traditions in the broad social circles. Those who own and develop new technologies will be leaders in disseminating and defining the development directions. The rapid pace of technology upgrading and development, including in the field of media, requires a deeper study of their impact on the individual.

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