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## About the Problem of Archetype Determination of the Scripts of Social Interaction

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*This article is about unconscious processes determined the existential dynamics of human's soul and expressed in figurative ways of the presentation of archetypes of collective unconscious in individual consciousness. On the base of it there has been made a conclusion about the presence of two basic models of the realization of archetypes in the space of social interaction. Forming creative and conserving scripts of archetypes human's self-realization, it determines cultural and a civilized feature of human's being.*

*Keywords: archetype, unconscious imago, objectivization, symbolical death of consciousness, imagination, myth, development of the unconscious, identification, imago-complex, imago-partner.*

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### **Introduction**

Cognitive and sometimes even existential failures encountered by people are not determined by imperfection of his nature. And it is not stemmed from inadequate perception of the social context in which it is located. This is due to the fact of the deformation of the reality as the inevitable consequence of subjective estimation of being in most cases. This position is predetermined by the initial mismatch of conscious and unconscious motives of human actions. On the other hand, the nature of the phenomena that does not belong strictly empirical, the social world of man, is connected with the existence and implementation of unknown parties of the unconscious, which has a priori, the archetypal character.

So the process of social learning of any aspect of reality is the mastering of the nature

and the development of «mechanisms» of the formation and operation of unconscious collective representations. Therefore in the event of the collisions of consciousness of the individual with incomprehensible for him phenomena begins unconscious actualization of the archetypal, patrimonial experience, which is guided the spiritual strength of the individual to grasp his own self-nature. Moreover, in each case, it is accompanied by new, unique, vivid images that surround the individual in the real social life, either directly posed to them as compensation.

### **Materials and methods**

The ideological basis of article amounted to sources associated with the comprehensive development of the psychoanalytic concept of human space and its social interaction. First

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and foremost, it is important to specify the theoretical innovations Jungian school, which became the foundation of the author's socio-philosophical concept imaginative principles of social interaction. The most productive methods of study of numerous sides of the unconscious determination of modern civilization processes should recognize the Jungian principle of opposites enantiodromyia and historical method of amplification, which is used for interpreting the scope of mental strain rights, constituting imaginative basis of social dynamics as such.

### Point of view

Any object of reality (object), as a rule, can be considered as an essence (the thing-in-itself) and as a phenomenon, as something what is observed and what is not visible. But at the same time, this object is the foundation of existence of the object as a phenomenon. This particle becomes, in definite sense, a metaphysical subject of social cognition. As a result of these features it acquires the status of internal (unconscious) image for the human – *a transcendental imago*<sup>1</sup> substituting a real physical object.

By the way, there is a quite remarkable fact that the concept of «imago» has been spread in many areas connecting with the study of the manifestations of the Alive: not only in psychology and philosophy but also in biology. Here it is associated with specific processes in organisms, insects, and some other species.

For example, the authors of the academic edition of the «Encyclopedic biological dictionary»: «*Imago – adult (definite) stage of individual development of some insects and other arthropods. At this stage the arthropods reproduce and occasionally settle, as a rule, do not shed and do not grow. [...] The imago develops from pupae. In some insects with incomplete metamorphosis [...] the pupa stage is absent [...] and after several molts the larvae transform into imago. The duration of the imago stage is usually from several days to several years [...]*» (Gilyarov, 1989).

Thus, the comparison of the traditional for biological science layers of meaning of the concept «imago» about the author's researching in the context of the socio-philosophical study imaginative basis of social interaction allows: 1) to reveal its fundamental, natural origin, 2) to draw attention to fundamental incompleteness of vital processes which are indicated by the imago stage, 3) to define it as solely an individual unconscious process, 4) to lock in that the imago stage is a symbolic re-creation of the individual in a number of future transformations of the image of his festering body, 5) to reveal the specifics of the imago as a process that is fundamentally possible only if the potential willingness of the organism for the necessary change, 6) to found that imago of its biotic context is entirely natural and mythical overtones, since there is only a result of a succession of physical transformation, as deduced by analogy with the evolution of the human mind has become a universal indicator and possible spiritual transformation.

This fact proves that it is unconscious, in one form or another, gets the opportunity, «bypassing» the absent, or not yet «had become» consciousness, unconsciously *project onto* an external object, any individual or collective emotional content, which, mainly in the given time has no chance of being

<sup>1</sup> The term «imago» (from Latin – ‘image», «form») was imported in the science terminology by Carl Gustav Jung in 1911-1912 years in the work «Physiological types» (this work had got the widespread using in psychoanalytic and social-cultural science sphere later). This term characterizes inner unconscious representation of human as the result of unique combination of individual experience with archetypes of collective unconscious on the level of preconscious and on the level of conscious. It allows to reveal the inner dialectic of knowing subject much more conformable. Also this term is used as alternative term for generally accepted in art-critic and esthetics term «image» – generalized reflection of the reality in specific artistic and genre form.

realized in the individual conscious or social activities. Obviously, this is what had in mind M. Mamardashvili, stressing that «*the irrationality creeps in the transformation of expression only under certain conditions [...]*» (Mamardashvili, 1992).

Indeed, the *unconscious projection*<sup>1</sup> as the primary matter and as the manner of the realization of the imago is the result of unconscious denial by the individual of some subjective content, which embodied in the objectified and socialized subject. So the unconscious projection «*[...] not recreated as such, it just comes by itself*» (Jung, 1997a). It is the exact way of the formation of the «*imago*» of concrete object as the unconscious relation to it by human. Characteristically that if human conscious is less capable, the compensatory role of unconscious imago will be more active and various.

Typical that adapting of becoming person with the numinous authority of the archetype as storehouse of patrimonial experience is one of the source of substantial increase of the vital energy of libido. Even a fully mature ego-consciousness will never be able to control the archetypes of the collective unconscious completely. Therefore sometimes it is enough quite consonant «stimulus» for it is easily activated in the human soul and projected on any external objects, events, conditions, events, social relationships, etc.

Thus every time when meeting the individual with symbolic figures or situations, commensurate with the archetypal vector of the soul, the corresponding archetype immediately begins to act, projecting its influence in the outside. As a result, people feel that certain objects or situations become for him the mysterious, the external force and charm of the sacred images.

The cognition of imagitive<sup>2</sup> nature of the individual is always connected with the research of his interaction with social, almost unconsciously making the objective by him, reality. So people on a daily basis «using» other people or different social situations as their own functional pieces (though unconscious), the archetypal represents a collective, symbolic creature, however, distinguishes between values and the meaning given by different people in these relationships. It should be noted that the serious social and philosophical investigations of imagitive processes certainly open up new possibilities for the interpretation of subjective sensations, ideas and thoughts of «Other», assessing its axiological attitudes towards external events and internal experiences, in which it exists. While the impact of such an analysis depends primarily on the individual's awareness of the individual cognitive and existential value of thoughts and feelings, unconsciously projected upon him by others.

Archaic nature of the human soul representing by the processes of imaginaciya is inclined to manifest itself always uniformly, regardless of time and culture, as it grows in the primordial ancestral experiences of the ancestors, who created the images of the archetype. Notably, the identification of primitive man with the surrounding objects is inherent in uncritical mind, incapable even of demarcation between subject and object, the object and its context,

<sup>1</sup> In detail about it: Jung, 1995, 1996.

<sup>2</sup> The term «imagitive» is indicated to its genetic origin from word «imago» (from Latin that means 'image', «form»). It characterizes specific processes of the realization of imago on the level of conscious and activity of the individual, represented in the social ways of interaction, which has got unconscious coloration agreeable. On the whole, imagitiveness characterizes archetype ways phenomenologization of conscious and reorganized by it world in any possible image-symbolical and reflector-signed scripts of social interaction. Phenomenologization of conscious is characterized the process of forming and progressive development of conscious in the process of staged and imagitive (that is realizing by the imago) mastering of unconscious archetype content of collective unconscious and negotiation on this base the basic social opposition between conscious and unconscious.

which is typical for the early stages of human development.

Generally, up until some content is unconsciously projected, it is not realized and it remains inaccessible to the individual understanding and subsequent socialization. At that for the sake of clarifying the essence of being of any object or event is urgently needed the overrun of its physical objectification. Exactly such cognitive detachment of the human is allowed to him to discern the true content of the subject, which differs from imaginative, individual or social ideas about it.

Unconscious, introducing imago from chaos and darkness of the collective soul, gives for the consciousness the possibility for the full contemplation of imago and experience of it. Typically that a certain «charm» of the consciousness by the fullness of emerging in front of it archetypal contents each time provoking its *ritual death* as the complete identification with them, and because of it the further *rebirth*. This symbolic *death of consciousness* is the process of its descent / ascent into the world of the unconscious imago and fitting them as recognition of his temporary impotence.

At the same time the occupancy of the conscious by unconscious imago is grown in such situations and it reminds a kind of narcissism love for self's «Other». It is always led to the short-term archetypal multiplication of personality and, in some sense, the loss of independence of mind. In such a state of consciousness is temporarily unable to perform its original symbolic role, as it seemed to dissolve in such «acts of» immersion and complete a merger with the unconscious imago, entirely falling under imaginative effect of the archetype and myth.

Through ritual recreating *the mythical* consciousness receives a guaranteed opportunity almost at any time to begin a gradual movement towards the development of its own, either

individually or socially constructed imperfections, taking unconscious imago as its opposite, as the phenomenon of a good example of overcoming your own mental, bodily or mental crisis. «*The projection [imago in its procedurally – author] in its proper sense is not an arbitrary exercise; it represents something that approach to conscious mind «from outside», something like an object emitting the lights, though the subject always remains in ignorance that he himself is the source of light, which causes the projections are sparkled like the cat's eyes*» (Jung, 1997a).

Thus, the imago is indispensable archetypal «mediator» in the making of consciousness. Its *mythical*, «turning» («transforming» the real content of the world into the subjective unconscious representations) influence is necessary to ensure that, on the one hand, to minimize the effects of social prejudice, but on the other hand, to convince people by demonstrating of its «authority» of the unconscious imagos with the correctness of their life choices implemented here and now.

It is safe to say that one way or another, all possible social «negative» or even «dangerous» actions of imago are consequences uncritically, without the image perceived by the individual's life experience and the results of initial erroneous «beliefs» of absolute «correctness» and «universality» of its own vision of the world. In this case, by having «God knows where» imaginative idea is in fact the only condition for withdrawal rights in the space of contemplation direct descent archetypal experience, which gives him such an unprecedented confidence in the validity of their lifestyle.

Nevertheless, people still have an innate ability to distinguish in principle the essential features of the observed object of opposing the external world, on the basis of imaginative impressions of the senses. However the socializations and cognitive difficulties arising with it from a moment are predetermined by

early acquired personal or social experience which undoubtedly influence on individual or group perception. It should be noted that the more emotionally valuable and important is the vision of the individual subject of the external world, the more likely it can be argued that a property it can cause the emergence of the unconscious imago.

Moreover, any external object itself «triggers» the formation of counter-imago into force of the community as one of its features with the unconscious of the individual properties, which in this case, try to become phenomenological. *«[...] The support projection [imago – author.] is not any object but always only one that is appropriate nature of the projected content – that is, the object must provide content that «hook» on which it can be hung* (Jung, 1997b). This feature and is becoming a major attitudinal prerequisite for the identification of the unconscious imago with the subject of the external world, which in this case is objectified. In this case, we should not forget that the imago itself, being individual in the way of its *effects*, in fact, is nothing, as revived in individual perceptions and activities of the collective experience of ancestors, acquired in a moment of particular relevance.

Thus, the crucial point is that the unconscious recreation of the individual contents of the phenomena of reality becomes possible only through a series of procedures imaginative contrasting yet undeveloped individually, but the social situation of contents imaginative structuring relationships with the people reclaimed their world.

Because of a priori identity of imago with a *subject* from outside world, it becomes for the individual both *external* and *internal object*. Asserting his vision of the object (imago) in the value of a single truth, an individual provides this unconscious image of the right and opportunity to rule over themselves directing behavior, and possibly all other vital manifestations. Widely

known as described in the artistic and scientific literature the phenomenon of narcissism, in the opinion of the author, also reflect this specificity *imago*, allowing the subject and is guaranteed regardless of the configuration of social conventions to feel their own importance, to give for their inner world the key and even divine status. In this sense, the subject of the imaginative process idealizes not only their own form and content of consciousness and experience, but also «opposes» it determine their validity, and thus objectify it includes the system of final social and symbolic interactions.

Nevertheless in cases when the inner situation is not realized by the individual *«[...] it is perceived as something happening outside, in the form of impersonal fate. In other words, if the individual remains undivided and does not realize his inner opposite, the world should gradually, subtly or not, play the conflict and break into the opposite half* (Zelenskiy, 1996). Therefore imaginaciya should be seen as a process, which has exclusive rights to the existential and epistemological value.

Therefore, although the absolute majority of the observers apparently are kept safe the illusion that the object is dominate over the individual, and sometimes an individual is over an object, in fact, the imago dominates over all their interaction in the explicit and implicit context. The imago formed somewhere in the depths of the soul of unconscious of the individual, but it acquired in his social fate of inner guiding force. The individual consciousness is encouraged for highest concentration of reflective on the object because of diverse manifestations and relationships of the object with its natural environment.

Gradually the person is capturing into the prison of the object of the reality like in the sphere of the unconscious and so in his immature mind, which failed, and for frequent and frankly unwilling to free themselves from captivity /

patronage of the imago. That is why persons like the imago so much and give to them so great meaning and value importance that even the physical destruction of the object does not mean its complete disappearance from the reflexive «horizons of submission». Such situation is able not just stop the social development of the individual at the root, but also to reverse it completely. «[...] Unconscious factor [imago – author.] spins a series of illusions, which pushes the world. Finally, forming a cocoon, completely wrapping the man» (Jung, 1997s).

Thus, the objectiveness of unconscious processes lies in the foundation of such a fundamental social practices as formation of ideals. Therefore, any social ideal can degrade quickly enough to the totality of empty, unrooted in the spiritual experience of mankind, propagandist slogans, because it always has the outside and opposing to man and to available nature of social reality character, which does not meet the requirements of the imago. In these cases people who perceive such ideals as the ultimate truth will inevitably fall captive to imagitive content of their own unconscious, and every single individual loses the opportunity of further development of his consciousness.

It is possible to agree with Jung who claim that in the process of exclusion through the formation of the imago from archetypal contents, destroys itself unconscious dialectical relationship to consciousness and, to a large extent, loses «*life of its own, since it deprives the creative influence on the consciousness, and moreover, it remains in its original form – unchanged, since the unconscious does not change. In fact, it has even regressed to lower levels and archaic*» (Jung, 1997d). So in the result, the natural process of manifestation of the unconscious at the level of consciousness in the form of imago acquires a destructive direction, but a chronic conscious awareness by the individual of the changes processed and preserved over time

by the social environment that ultimately leads to a general growing unconscious apathy and spiritual «rotting» among the ordinary people.

The process of the imagnate of the unconscious content begins with the search for the range of the primary objects and things, in which «engage» the concrete surrounding people and the most common social situations. Some of them are assimilated and «came back» with time to the individual in a series of «turn off the objects» social and individual meanings expressed in symbolic form and born at the base of consciousness. The unconscious content left outside by isolating them from the primary object of the external world are transferred to the other, the scope of which is now considerably expanded in the direction of increasing alienation and abstraction: from the nearest circle of social interaction of the individual – to the forms of wildlife (animals, plants), objects of physical matter and the whole cosmos. Moreover, the second opportunity becomes the unconscious foundation for the process of growing of the social landmark interpretation of the world with their subsequent clearance to the social institutions.

As a rule, ordinary people in everyday life does not feel a constant severity of internal unconscious conflicts due to its temporary slowdown by the power of the ruling in his submissions stereotypes or the entire infrastructure of social relations. Conversely, in situations of physical or emotional crises, where an elementary physical existence threatens to turn into an unsolvable existential problem, begins the consciousness that the captivity of an individual by the imago is the result of his own unconscious product. The subjective content which are constantly correlated with the established norms of social life, but not perceived by the individual finally, unconsciously carried by them to the external environment where are dominated the massive forms of unconscious behavior. Positive

or negative evaluation of the individual's own imago is increasingly determined by its intrinsic properties, than those or other of the opposing influences of imago object. It allows to disclose the real quality of an object in outside world, which has receive the status of «Other» as the participant of the symbolic interchange by the contents.

Consequently, any life's situation, surrounded by a mass of conventions, always envisages the process of unconscious human's exploration of their social imago partner. According to C.G. Jung it implements by the individual development of archetypal fantasies. By occupying to the «captured» more and more officially unfamiliar with each other ordinary people, imago-complex acts as the guarantor of their rapprochement and unification in the unenlightened masses and the spontaneous nature of the aforesaid processes at society-scale demonstrates the mythic, turning of archetypal message, the roots of imaginative.

However, the essential feature of existence of the imago by itself is the fact that the imago is never find finally status and the sing for itself in any external forms of social, it always stays completely direct-native for human, because it reveals impartial the essence of any phenomenon or one or another measure of its unconscious disposition / development . Thus, it is the imago appears timeless ontological basis of the subjective, «individual» as a natural «indivisible» mode of development of the world provided by archetypal vector and patrimonial matrix of his cognition. In this context, it is possible to paraphrase the famous saying of Archimedes and to say justifiably: «Give me your imago, and I will tell about the essence of your way of life.»

Thus, the primary imaginatsias as protuberances of undeveloped consciousness serve as the basic form of the phenomenon of human primordial archetypal generating essentially unconscious imago. At the same time,

it should be emphasized that creative, active, imaginative development of the phenomena of the world is only possible if a priori recognition of the man and his social environment, the enduring values of the ontological knowledge of the world for its own existence. In addition, imaginative phenomenology of being in the mind of the individual is a prerequisite for its moral improvement in the process of myth-ritual, mental re-create the world, creative way, each intermediate result of its development. At the same time, imaginative maieutics, archetypal nature of the processes of consciousness presupposes his exhortation, not only formally distinguish between friendly and perceive different, but meaningful and interact with him as a leading and indispensable condition for the harmonious development of its own.

Socially constituted the individual's subjective imago turns his world into the reflection of hitherto unknown for him of his own person. The social by itself as a result of this procedure each time became in one step closer to a state of total indifference and irresponsibility, which poses the possibility of its collapse. Nevertheless, there is always an alternative to a balanced understanding of the individual rights of their own imperfections on the basis of a critical attitude towards oneself. It would be logical assume, that the process of imaginaci, the special features of which were mentioned above, can be traced in the analysis of chains of interacting individuals with social constructs, with the only difference is that with changing the degree of human involvement in the cycling group, party's relations, public relations, qualitative change and the level of unconscious forming of the imagos that significantly affects each and every form of socialization of human spirituality.

It should be noted that the mechanism of the imaginaci cannot be unambiguously assessed. As rooted in the unconscious process, the imaginaci

constitutes an effective start, qualitatively transforming the space of consciousness. It provides the possibility of a gradual evolution from the individual's unconscious identification with the imago-object to *selfication* (from «Self»), sign by full exemption of the individual's from the power of social and undeveloped imago complexes, moreover, the conductor of this process is determined by the archetypal symbol. Self-awareness with necessity is pushed people to the disengagement and the return of developed imago in their archetypal fiefdom, which leads not only to the integration of unconscious contents of the individual, but also to a reorientation of the «The ego», on the interaction between consciousness and unconsciousness. C.G. Jung calls this process «integration of the archetype» or «expansion of consciousness.»

### Conclusion

Conducting the initial analysis of the essence of the processes of development of the world demonstrates its primordial archetypal, imaginative nature manifesting in the progressive formation of the initial field of conscious development of the contents of the collective unconscious, and on this basis the acquisition of the self by Consciousness. In addition, the author's researching of the principles of imaginative development life helps to determine its bidirectional nature. On the one hand, archetypal formed the friendliness of the human with Being, nature and society is presented the natural inexhaustible, inventively creativity of the capacity of the unconscious imaginativeness. On the other hand, the practice of systemic social regular experiments with archetypes and human is presented the alternative negative mode of the operation with unconscious content, institutionally singled in the hierarchy of short-term, private sector priorities, forming a ritual playing hostility conscious and unconscious as

the Development Foundation and the Statutes of the principles of Being.

According to the author, the duality of the essence of imaginative development of the world had to be delineated with necessity by identifying the top two scripts (revealing the specific effect of the archetype of human consciousness and its forms of social interaction), which necessitated the introduction of a pair of key concepts of the unconscious enantiomorphism opposites. As a result, one of its poles is formed «imagogenios» are activities, creative exploration phenomenologizing consciousness of the unconscious, the collective contents. And the opposite – «imagostasis» means forced conservation institutionally canceled, social stigma and «disgraced» the official status of the contents of the collective unconscious, which is now recognized and a priori limit of their development, and self-sacred social value.

As a result, the hierarchy of socio-branded of the collective unconscious is recognized as the formal limit of his personal and social content implementation. While the archetypal dialectic of form and content presents itself imagogeniously to the Consciousness as phenomenologization its archetypal world. The imagostasis positing of the limit of the interaction between form and content clearly violates his measure, quantify the ways of monologue of the manifestations of the archetype of «nomenclature» imago social complexes.

Significantly, in each case, the archetypal balance always situational and formed a measure imagogenios, conscious understanding of reality, where a person lives, crippled or violate its temporary anarchy unconscious imagostasis identification with the imago complexes. Thus, the archetype appears a priori form of natural, direct, informal, uninstitutionalized, socially deterministic, but socially organized, individually **maieutical** development of the world.

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## **К проблеме архетипической детерминации сценариев социального взаимодействия**

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*В статье анализируются бессознательные процессы, обуславливающие экзистенциальную динамику души человека и выражающиеся в имажинативных способах презентации архетипов коллективного бессознательного в сознании индивида. На основании этого делается вывод о наличии двух основных моделей реализации архетипов в пространстве социального взаимодействия. Формируя творческий и консервирующий сценарии архетипического самоосуществления человека, они, в свою очередь, детерминируют культурные и цивилизационные контуры его бытия.*

*Ключевые слова: архетип, бессознательное имаго, объективация, имагинация, миф, символическая смерть сознания, бессознательная детерминация, идентификация, имаго-комплекс, имаго-партнер.*

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