THE PROBLEM OF RECONCILIATION OF NEW PUBLIC GOVERNANCE AND POSTMODERNISM: THE CONDITIONS OF RETURNING TO COMMUNITARIANISM

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Abstract. The article critically analyzes the relation of postmodernism and new public governance with regard to community development. The ethical ideals of the past in the period of postmodernism are extinct, and new ideals should replace them. However, the values of postmodern capitalism often do not allow them to be formed, not to talk about the fact that the very existence of the values in the postmodern period is questioned. The authors build some kind of bridge between the past communitarianism and contemporary sense of community in order to revive it. The authors are trying to answer the question why tribal marketing in its specific form as community is suitable for the new public governance. The authors answer that tribal marketing in its specific form as community is suitable for the new public governance due to its attitude towards community as active co-creators and due to the durability, historicism and immortality in the society provided by the brand and mobilization of its members in solving identity problems. Tribal marketing in new public governance could also help to solve the problem of shortage of community motivation systems, by using socio-psychological factors and the pheno-menon of the competing tribes.

Keywords: modernism, postmodernism, community, new governance, public administration

1. Introduction

Each historic period is distinguished for a unique entirety of cultural ideas, values and forms of life, which inevitably appear in various layers of the society, public institutions, private sector organizations, and the structures of individuals' consciousness. The epoch of postmodernism is an opposition to modern values, realism, wholeness, synthesis, rationality, positivism, stability, consumption,

relativism, universalism, clarity, identity and authority. Therefore, in the current Western cultural environment there is a lack of trust in meta-narratives, consumerism, relativism, simulacra universal uncertainty, the fragmentation of the society and erosion of authorities and identity (Lyotard 1984, Bauman 2007, Baudrillard 1998, Sorgner 2007). This environment is especially important during the transformation of public administration models, when the priorities of state governance are being changed, along with the functioning of the institutions, the decision taking processes and civil service systems. In the context of the formation of a normative, democratic discourse of new public governance, public sector institutions, as a mechanism for the implementation of public policy, both together face the needs and the provisions of the postmodern society, ambivalent forms of thinking and life, which could become a threat to the formation of new public governance principles and their practical implementation.

On the other hand, it is essential to note that one can notice the trends of reintegration and restructurization of traditional ideologies in postmodernism. In a consumerist, fragmented society, with the predominating sense of universal uncertainty, individualism and competition (each person's fight against everybody else and together against all), one should emphasize the return of communitarianism as ideology. This can be confirmed by the theory of tribal (communal) marketing that became popular in the private sector, which is oriented towards the creation of a consumerist society. Taking into consideration the fact that the process of modernization of public sector is an integral part of integrating good practice of the private sector into state governance, in this case the aim is to show that communitarianism could conform to the current postmodern environment, the needs of contemporary society and to be also integrated into the system of public administration, as a value of new public governance that is being formed (this would be a priority component both in terms of political will and finances). This would provide new opportunities in public governance how to constructively use, or at least to neutralize negative influences of postmodernism.

Beside this, new public governance also encourages cooperation, co-participation and social justice, which are first of all characteristic of successfully functioning communities. New public governance is a model of new, contemporary capitalism type governance, which is more focused on the creation of favorable conditions for the formation of natural needs of the society and for new organizational forms to develop from 'above'. In this case, central government becomes merely an advisory, not an imperative body of governance, but the same kind of participatory element as the community. A special role is given to the level of territorial self-government, which *per se* is 'closer to people' than central government. Cooperation of municipalities and communities must solve a number of issues related to technical interoperability, and especially of commonplace nature, and also in extreme cases.

The article is trying to prove the relevance of a new value-related normative model and to substantiate the status of a community as a value of this model in the postmodern cultural environment by referring to acknowledged Western authors,

such as Lyotard, Baudrillard, Bauman, Parker (philosophical, sociological discourse); Lane, Pollitt and Bouckaert, Hood and Peters, Denhardt and Denhardt, Osborne, Samier, (problems of modernization of public governance); Etzioni, Fox and Miller, Cova and Cova, Mitchell and Imrie (communitarianism and tribal marketing).

The tasks of the article are as follows: (1) to realize the role of the community in the postmodern period by analyzing the environment of not only of the public but also the private sector; (2) to show the transformation of the community concept and its meaning in accordance to the values of the new public governance; (3) the authors pose a task to answer the question why tribal marketing in its specific form as community is suitable for the new public governance. The authors mostly use the methods of literary analysis and description, as well as a comparative method. The article covers both the gnoseological-cognitive and axiological-value aspects.

2. The period of postmodernism:
the need to see the role of the community in a new way

By revealing the essence of postmodernism, one has to first of all clarify its concept. To this effect, we will refer only to the works of both classical postmodernists and new theoreticians. According to J. F. Lyotard (1984), 'to put it in simple terms, something that is 'postmodern' can be considered lack of trust in meta-narratives'. To put it in other words, that is a period when the great meta-narrative which is characteristic of the modern point of view, which ensures unity and stability and objectivity, is now losing its positions. Burbach (2001:69) preserves a very similar position and describes postmodernism as a new state of culture, the epoch of uncertainty, when rationality and other values of positivism, which are an integral part of the epoch of enlightenment, are challenged. Therefore, postmodernism is closely related to the rise of mass consumerism, information technologies, mass media, constant changes and impermanence and the disappearance of such barriers between the reality and fiction. The insights of the authors reveal the fact that the lack of trust and disappointment with the old forms of thinking and life encourage questioning of the traditions that are enshrined in modernism, and this creates new phenomena and a sense of uncertainty and a feeling of representation crisis. Therefore, these aspects are very important also for public administration, especially for new public governance that is currently being formed in contemporary postmodern environment.

The analysis of the features of postmodernism should start with the situation that appeared due to the refusal to weaken basic civilization structures, objective theories and standards (meta-narratives). Parker (2003:23) explains these processes by emphasizing that modernity has been influenced by the greatest progress narratives, academic thinking and self-realization, and the postmodern status is described as a complex of a number of small, limited narratives, which seem to

appreciate attempts to propose a universal truth. The enlightenment period with its components of rationality, empiricism, scientific approach, universalism, freedom, secularism causes lack of trust (Allmendinger 2000). The same logic applies to the metaphysical dimension, in which the norms of objective morals have been ontologically enshrined. Taking into consideration the fact that postmodernism refuses traditional social practices and modern behavior and the crisis of identity is enshrined, most of the walks of life reflect contradictions and the tensions and conflicts of the society (Glanz, Behar-Horenstein 2000). Naturally, the loss of standards and clear criteria both on the theoretical and practical level can cause and does cause the states of uncertainty and chaos, disagreement about the simplest areas, by indicating the pluralism of opinions that prevails everywhere, which is an integral part of stagnation and social conflict, which is especially noticeable under difficult economic, social and political circumstances (Minke-vičius, Rakšnys 2013:52) First of all it can be observed in supra-national and national policies, for example, in pursuing or not of European federalization, in avoidance or active participation of solving the Russian-Ukrainian conflict, in various spheres of national economic and social life, especially in the less developed countries. For example, the younger generations begin to question the historical state social insurance principle "pay-as-you-go", as they no longer want to participate in a generally solidarist state social insurance system and strive only for private insurance, or solving acute immigration problems for integration, when you need to show more mental, physical and financial efforts.

The second feature, which is very noticeable in a postmodern society, is the recognition of universal relativism, which obviously influences the changes in governance and their direction. By analyzing relativism one should point out the dichotomy of realism and relativism. Realists state that reality does not depend on our way of thinking, even if the way we think about it depends on us. Relativists disagree with this and claim that the things that exist and the things that are true in this regard depend on our attitude (Kirk 1999:1). We can see that the relation with the part of the reality described will depend on the stand of evaluation, the evaluator's attitude, and in this case independent truth ceases to exist. The recognition of relativism creates a practical niche in which on the level of governance one can move away from the real interests of the citizens and the mission of the public sector. The essence of this problem is also emphasized by Sorgner (2007) by noting that even our evaluation standards are based on the criteria which are currently relevant for a concrete period or area, and in another period they could be different. Relativism reveals the dependence of the criteria and evaluation standards or epistemological dimension on the territorial, historical, socio-cultural field, and also on the subjective, individual positions. Relativism is becoming a challenge in the methodological sense, by aiming at finding the truth or at least determining objective criteria for the search of truth. It is no less important to ensure that in managing a state one cannot appeal to the dimension of objective facts, and in this case it is becoming increasingly difficult to aim at justice (especially social justice, which is characteristic of new public

governance). As Rasch and Wolfe (2000:24) state, if there is no truth, something non-true does not exist either. Although many aspects in the postmodernist epoch seem to be relativistic, there exist highly developed technologies, infrastructure and decisions, which are solved in a defined way and by strictly defined methods. The aspects of relativism revealed are relevant to most of the areas of the post-modern society. However, one of the fundamental aspects of currently formed new public governance is moral dimension in civil service, which is under strong influence of postmodern relativism. By analyzing the relation of relativism and moral, one can see a problem that if the individual moral is determined by traditions, cultural factors, social environment, would such moral categories as 'right' or 'wrong' become insignificant? What kind of objective standard could we refer to claiming that one action is immoral with regard to another one in a different context? The essence of the categories, after all, lies precisely in objectivity, as does independence on individual opinions. Historical examples have proved more than once how destructive the deformation of the moral dimension can be, when transcendental standards are rejected, as well as the essential, fundamental values that are common for all people, which have contributed to the human progress and existence of the current civilization, including management of the organization of the society's life and maintaining the chosen order or management of its improvement processes (Minkevičius, Rakšnys 2013:52). Therefore, it is essential now to cautiously look at the implications of dismantling postmodernism in this area. Various old and newly founded forms of 'real democracy' (not formal democracy), as direct elections of mayors, employees' participation in the boards of companies physically and financially as owners, participation in decisions orientated NGOs, etc. can form the atmosphere of empowerment and aims reaching, not neglecting relativism. The success of strategic planning and any enabling visions may strengthen the ties of social capital, social responsibility and social quality for a more general and holistic perspective.

The features of postmodernism that have been enumerated above are not the only ones that can be and are destructive. The third factor necessitating attention in postmodern culture is the phenomenon of consumerist culture, which is marked for clear individualism, economization of all walks of life, unlimited inflation consumerism, protection of pseudo values, based on the signs represented which become indicators for the organizations of public or private sector, as well as indicators of human usefulness and significance of existence (Bauman 2007: 286, Baudrillard 1998). 'The success' of consumerism can be explained by the fact that in the society, after the failures of modernism, after refusal of old forms of life, after the erosion of identity it fills in the existing emptiness, which determines the fact that the feeling of uncertainty becomes enshrined, and then one attempts to compensate it by economic and social symbols. As Boden (2003) notes, giving meaning for meta-real objects may be associated with identity crisis. A post-modern human is an economic man with economical features: competition, individualism, disunity and fragmentation. Therefore, according to the afore-

mentioned aspects, in the context of consumerist culture, the value of an individual is determined by his economic capacity. This means that consumerism becomes not merely imperative of massive, ceaseless consumerist culture, but it is also a radical form of reductionism. Various manipulation strategies are used to provoke consumerism, unreal images and impressions are created in the society via television, internet and other mass communication means. For example, kitsch and 'star disease' can sufficiently distort the standards of national or even supra-national cultural policy and urbanization processes. The deviation from truly humanistic nature, when European states evaluate their present and future participation in the process, can be observed in today's crisis of unregulated immigration from African and Asian countries to Europe.

To summarize the ideas of most of the authors and personal observations of various walks of life one can state that essential features of postmodernism that may become and do become threats for the formation of new public governance, are a lack of trust in traditional values or even their questioning, predominating relativism, moral indifference and its ontological placelessness, also consumerism, individualism, fragmentation. By seeking to react to these phenomena, it is essential to find out the relation of the features described with the elements of the new public governance.

3. The evolution of public administration models: towards the new public governance

Postmodernism reveals not only cultural transformations, but also essential philosophical, methodological positions, including managing the organization of public life and maintaining the order chosen or improving its processes. Therefore, attention should be drawn to the governance reforms, the search for an optimum and effective model and its logical structure keeping in mind the fact that one of the important instruments of postmodernism is dismantling, which has already become an integral part of these searches and practical changes.

The first stage of public administration reforms is to be associated with the traditional Weberian (1978) model of bureaucracy. We should emphasize that the fundamental values of the bureaucratic governance paradigm that were formed in the Enlightenment epoch, became the main principles of modernism, i.e. rationality, instrumentality, technological nature and scientific principle. One of the essential features of the Weberian model was a long-term system of civil service, where bureaucracy was meant to become an elite layer of the society, by standing out by its exceptional guarantees and privileges, by enshrining in the internal structure of the bureaucratic model the motivation system to focus on the public interest.

The traditional paradigm, which is marked with the professionalism of bureaucrats, depersonalization of relationships and legal methods, should become the opposition power to that of hereditary and corrupt authority. Therefore, the

individual's abilities and the suitability of his features to serve in a certain position has become the essential factor, rather than hereditary relations or personal authority. Hence we can state that the traditional public administration model personifies the modernist aim to rationalize all walks of life, by creating the structure of 'an iron cage' in the area of management (Delanty 2000:67, Lane 2000:51–52).

However, rationality as a value is increasingly less relevant in the context of postmodernism, and this is revealed both in the processes of decision-making and conflict resolution. Citizens increasingly doubt the rationality of politicians and administrators, and their orientation towards public interest. Besides, the importance of objective rationality is being replaced more by the 'subjective rationality'. Scientific theories emphasize more liberal, encouraging creativity, self-realization and autonomy. The specialized distribution of functions is replaced by multi-functions, centralization is gradually replaced by decentralization, and the static structures of the organizations are replaced by dynamic ones (Clegg 1990:180–181).

The second evident stage of the modernization of public governance is an integral part of the new public management. The new public management, as integration of the management instruments of private sector into the public sector, had to overcome bureaucratic problems, by focusing on the performance results of the officials by referring to their economic expression, reforming the established structure, aiming at creating inter-institutional competition in public sector, decentralization, encouraging privatization, by transferring provision of part of public services to business sector and focusing on the effectiveness and referring to economic preconditions (Denhardt, Denhardt 2007). Even though it is essential to note that the traditional, Weberian public administration was based on the idea of the dichotomy of the formation of public policy and implementation of it, which was formulated by Wilson, it is however essential to note that in the governance practice bureaucrats would also influence political decisions. For instance, they could delay making certain decisions, or try to influence politicians by seeking for more funds to satisfy the needs of their institutions.

Therefore, this modernization stage is precisely described by Samier (2005:82) who states that the objective of the new public management reforms, as an administrative ideology, was to return the political power from bureaucrats, as part of an overall strategy of retooling the state along the market principles (the three E's of economy, efficiency, effectiveness that have replaced the three C's of traditional administration, conduct, code of ethics, and culture).

However, the cultural environment of the new public management has determined the fact that the state has given itself to postmodern consumerism, by reducing it to a capitalist product, by using a supermarket as an analogy for performing public functions. The criteria of the effectiveness of a supermarket are oriented towards the quantity of the production sold, and the more goods and services are sold, the bigger profit they generate for the owners. Therefore, the priority in a supermarket is quantitative indicators, which do not guarantee quality

at all (Guogis, Rakšnys 2014). This is also confirmed by Drechsler (2005) who states that one of the essential myths of the new public management is that everything that is important for public administration may be measured quantitatively, therefore, qualitative evaluation is not essential.

Having applied this logic to a state in the context of the new public management, the problem becomes evident by understanding the fact that the institutions of public sector will provide a certain amount of services at a certain time, but they will not guarantee that 'the clients' will be satisfied. Therefore, quantity does not determine a certain result (Guogis, Rakšnys 2014).

While pursuing for quantifiable indicators, the society can lose its integrating and solidarity components and this can result in formal democracy, loosening of the quality of social rights and social inequality increase. Especially the level of social inequality increases if the need for social care and social assistance is ignored. Effective social services to the weaker members of society are a great victory of democracy and one of its conditions since the solidarity of the society consolidates democracy. Whereas social insurance and monetary social benefits are often seen as stigmatizing and oriented towards 'a passive social protection' (and were inherent to modernism epoch), social services, especially services at home and provided by community members, are seen as 'active social protection', which increases empowerment, and which is inherent to the postmodernist epoch. Under the home conditions one can achieve 'more active social protection'. Not only objective factors on the state level (or on the municipality level) or direct activities of the administration of the organization and the personnel with the view to the clients of social services are significant for the effectiveness of services and development of democracy, but also the factors of 'subjective welfare', which are known in the theory of public services as 'empowerment' and 'co-production and co-creation. Empowerment means active participation for a person when making an impact on one's own destiny. Co-participation and co-creation means a common participation of the clients in the services and the organizers and providers in implementing them.

The reforms of the new public management have caused tensions amidst the distribution of the aims of governance, private logic, social justice and public goods. The new public management has adapted the consumerist logic in the discourse of public administration, by economizing and reducing persons to the status of goods, by treating personnel as human resources, i.e. resources which can be manipulated as things, firing them by terminating the work contracts once they cease meeting the norms established by consumerism. As a result, the long-term system of civil service, which predominated in the Weberian bureaucracy, in the context of the new public management was replaced by a short-term contracting system, and this process is called by Samier (2001) *demandarinisation*, where there are attempts to eliminate this from the highest level elite of bureaucrats by attempting to reduce their influence and by forming the opinion of the society that bureaucracy is the one to blame for the ineffectiveness of the public sector. Even though the new public management was nominated for the status of the panacea

for solving systematic public administration problems, it is obvious that this modernization stage failed to avoid dysfunctions. This was properly summarized by Hood and Peters (2004:278) by stating that even though new public management reformers often emphasized the need to adopt *evidence-based learning*, but NPM reforms in practice often tended to be evidence free.

On the contrary, the new public governance that is being formed is distinguished for totally different accents. It emphasizes the importance of social justice, the inclusion of communities into governance, responsibility, accountability, participation, the components of the moral dimension and collaboration with nongovernmental organizations (Bingham et al., 2005:54). This is also confirmed by Osborne (2006:380–384) by emphasizing the fact that a new, holistic paradigm of governance is being formed, which steps forward and expands the traditional dichotomy of administration (legal methods) and management. Accord- ing to the theories of organizational sociology and networking, one takes into consideration the especially fragmented and unsecured modern situation of public administration. In this regard, the proximity of formation of public policy and the proximity of its implementation and the increasing need for pluralism are acknowledged. By associating the features of postmodernism and the new public governance, various methodological problems become evident. As we have already mentioned, these problems are first and foremost associated with values due to distrust of meta-narratives, by emphasizing the paradigm of clear, objective criteria and standards and distrust of the existing values, rationality and scientific methods. Distrust of meta-narratives and the enshrinement of dismantling logic in the mentality of officials determine the decision-making and their implementation. Rojek (1995) claims that postmodernism is marked for the fact that it creates dichotomies and tensions between academic thinking and symbols, myths, political theatre and real politics, as a way to solve problems. By using the dismantling logic and not trusting the research and scientific method, and also having refused the standards of objectivity in the decision-making processes, the implementation of each decision can be justified and aligned by the social group (layer) protecting it or separate interests of individuals, irrespective of the fact whether they are politicians or officials, or business representatives. Post- modernism creates the logic of different narratives, the content of which is equally fair. In a situation like this all components of the new public governance are deformed. It is obvious that by refusing the scientific thinking and instruments, any decision can be rationalized, depending on the interests within the field of power, by ignoring the public interest in this way. Different groups or public governance institutions advocate different narratives about the things they know and do. Their knowledge does not acquire a structure and a complete form, they are quicker in choosing the form of a certain narrative as an instrument, which allows them to achieve their aims and substantiate the decisions (Cilliers 1998:125, Minkevičius, Rakšnys 2013:54–55). Beside this, there is a paradox that when objective scientific methods are used, the data can also still be interpreted relatively, since the very evaluation criteria,

according to the logic of postmodernism, depend on the socio-cultural field. We stick to the position that during the transition period to universal relativism, it should not be surprising that the clarity of the evaluation and objective truth and their value will depend on a group or institution advocating their narrative. On the other hand, having completed an analysis, we can state that in postmodernism essential criteria disappear, and those opposing groups have to be singled out. For example, political parties in whose working programs it is already difficult to see the differences, and the ideological foundations have completely faded out, whereas they all declare to the society that they would ensure social justice of the highest standard. Relativist logic influences social justice in an especially destructive way. An apparent problem is evident in postmodernism by naming what social justice is since what is fair in some socio-cultural field may be completely unfair in some other, and cultural differences may completely balance out the content of this concept. Having refused the standards of objective truth, there is no injustice (nor justice) hence one can justify any political or administrative decisions. Therefore, it is not surprising that the criteria of social justice and the related decisions are an integral part of some interests of a certain layer of authority, and the tensions among them and the interests of the society in the context of postmodernism are real.

The moral dimension is an important component of the new public governance. However, according to the postmodern discourse with regard to objective morality, in the context of state management, one should not be surprised that corruptive environment is increasingly enshrined. The distrust in meta-narratives determines any objective, universal moral standards, which are based both on rationality and metaphysical dimension. In the context of governance, for example in economic public choice theory, an official will first of all aim to maximize subjective economic needs, rather than satisfy objective public needs (Rowley, Schneider 2003). Therefore, on the philosophical level, it is problematic to make sure that in this kind of situation the norms of objective morals are enshrined, along with the individual's responsibility, and the egoistic type of behavior is treated as objectively immoral. On the one hand, there are institutional, legal mechanisms, but for their application the same relativist, postmodernist logic applies. Accepting the ideas of the authors we analyzed, the content of the concepts of good and evil, justice and injustice, morality and immorality in the epoch of postmodernism are losing their fixed meaning, even the activities carried out by legal and control mechanisms are insufficient, having in mind that this kind of activity costs, and the financing of it depends on the corresponding interest groups. Redistributive social policies in financing the social assistance and social services (not social insurance), is a good example for this. Charity and donations may serve even better as the example of high moral standards. In this regard, the new public governance faces a need to reinforce the civil service of the ethical control mechanism. However, whether this kind of means can overcome the spread of relativist logic among officials and universal ontological placelessness of postmodernist moral is not certain.

The problems of empowerment and inclusion are especially important in analyzing the opportunities of new public governance under contemporary conditions. The first replies, which are usually provided by grassroots, are 'nothing depends on me' and 'I cannot influence or change anything'. Negative connotations of postmodernism thrive precisely in this environment of alienation and individualism, where it is impossible to undertake collective actions for example to change the closest environment. A strong community means both individual and collective empowerment so that something does depend on us, or on me personally, and if you do something, you will succeed and you will shake up the stagnated and often chaotic hopeless environment. Relative postmodernism, which has been prevailing in the past decades, has shattered confidence of a big part of people, and public institutions and mass media should work to reinforce people's confidence by disseminating their good rather than bad practice. In this way, a certain vacuum of citizens' activity is created, the society becomes indifferent, which is caused by the fact that mass media intensively stimulates negative information. In this way, due to constant pessimistic stimuli the citizens' collective consciousness is stultified, any opportunity for participation, civil initiative, the requirement for responsibility is ruined, and passiveness thus becomes an organic, postmodern form of life.

It is essential that in the postmodern epoch we have the emerging neo-Weberian model's principles which constitute the distinct part of the new public governance paradigm. According to Pollitt and Bouckaert (2011:118–119), a shift from an internal orientation towards bureaucratic rule-following creates an external orientation towards meeting citizens' needs and wishes, supplementation (not replacement) of the role of representative democracy by a range of devices for consultation with, and the direct representation of, citizens' views. Neo-Weberian in the new governance means not only encouragement of governance from above, but also the governance from below with both self-governance and meta-governance. Not every policy item can be implemented in self-governance, many global governance items, such as climate change, disarmament, terrorism, epidemic diseases control are dependent on meta-governance.

Communication that has been developed by modern technology must contribute to ensure that separate and common good practices are made public as often as possible and as much as possible. Not by pushing new marginal groups behind the margins of the society, but by eliminating social exclusion and barriers should we aim to direct the activities of the public sector and public administration since it is precisely the public sector that must advocate public goods in a methodological and methodical way. It is the public sector that has to be a role model and not lagging behind the private sector in introducing social responsibility of organizations, which would reach the communities. The communities themselves should first of all find patronage and support for the development of its further activities due to their 'public aims' in the public sector. It is important to ensure that the transformations of governance models do not provide new unpredicted negative phenomena, and unwanted old phenomena,

which can be reborn in new forms. Are new public life forms evaluated? Is new cultural experience and are newly formed types of thinking sufficiently researched along with the value orientation of various social groups? The authors suggest that the probability of the success of the implementation of a new theoretic public governance model would increase if the community component becomes the priority. It is becoming especially important, considering the fact that 'the Golden Age' of communitarianism was in the pre-modern period. However, with the formation of postmodern culture there emerged the necessity for the new public governance, while new public management, as cultural environment of modernism, according to a number of authors, had exhausted its opportunities. Therefore, there appears a necessity of new understanding of community in new circumstances - by making ideological modifications according to the postmodern capitalistic environment. The sense of community is one of the most important examples of such reintegration. It is expressed by exploiting or neutralizing various postmodern influences both in public and private sectors. It is a paradox that in the postmodern period the society started looking for 'the new' sense of community, when one instinctively looks not for greater individualization development or isolation but for the sense of community and collective boundaries. It is a paradox but it arises in the relationship of the logic of the development of contemporary capitalism and private business. Should the old opportunities be exhausted, one can see a development reserve in the formation development of a new trade mark environment. 'Tribal marketing' may be some kind of panacea around new trademarks, which are characteristic of postmodern environment, to create some kind of communities by satisfying the need for the relative social connections. Since traditional boundaries, such as religion, nationality, science, etc. are devalued, 'tribal marketing' uses the niches that have appeared. 'Tribal marketing' may be inspired by different sources by starting from the consumption of culture and finishing with the necessity of quantitative indicators by developing a business. However, it can go to the field of public governance and comprise the logic of the development of the entire world. However, having not understood the expression of 'tribal marketing' in private sector, which demonstrates the relevance of communitarianism as the ideological value in the field of postmodern expression, it would become more difficult to substantiate the significance of the value-related communitarianism for imple-menting the new public governance. Further in the article the opportunities of reintegration of the sense of community (communitarianism) in private sector in the context of postmodern environment will be discussed.

4. Tribal marketing as a successful reintegration of communitarianism in the private sector

A permanent process of modernization of the public sector is an integral part of the integration of the good practice of the private sector into public governance.

Therefore, various successfully adapted and time-tested economic, managerial, technological strategies in business structures and public sector institutions are constantly being adapted. Taking into consideration the environment of the formed new public governance in the context of postmodernism, attention should be drawn not only to the expression of negative parameters of the period but new opportunities to use these cultural tendencies in a constructive way or at least to neutralize them should also be sought. Especially by emphasizing the fact that postmodernism does not only contain a lack of trust in traditional values, but also reintegration of old ideologies and restructurization of traditional boundaries of the society. It is precisely these aspects, i.e. the return of communitarianism as ideology that is noticed when analyzing the theory of tribal marketing of post-modern management. The private sector, when taking into consideration the postmodern tendencies, realizes its aims by creating consumerist community (a community whose members lack identity and a sense of belonging, they feel like atomized and fragmented elements of the faceless society, which had no real meaning, self-realization and individualism, whose social interaction is limited by modern technologies and simulations, and whose motivation stimuli are restricted by satisfying hedonistic needs) (Cova, Cova 2002:596–597, Rakšnys, Guogis 2015:4).

This is confirmed by other authors, too, for example, Patterson (1998:71) who claims that neo-tribes (or consumerist communities – auth.) are using consumerism as a sort of 'social glue', which can replace traditional social institutes such as religion or family, which would bring people together. This means that the niche created due to weakening traditional institutes is gradually filled with new consumerist communities which not only deform the traditional concept of the community but also reinforce the need for individual consumerism. As people aim to become a member of the consumerist community (tribe), parts of their identification process with a group are rituals like collecting or travelling. Submission to consumerist logic becomes part of the integration process. Individuals gain confidence and reinforce their identity due to consumerist boundaries with these communities (Dionisio, et al. 2008:20). Hence, considering the exceptionally wide range of accessible goods and services, an individual must merely undertake consumerist activities and so he will automatically avoid social isolation and will become a member of the society according to his financial capacity, and will become a part of the specific consumerist community.

The formation of these consumerist communities (features of tribal marketing) are evident in postmodern social networks, for example, Facebook or Twitter, when a person becomes known for the fact that many people *follow* him or add him to their contacts. The more *friends* one has, the greater is the probability for an individual to become well known and successful. In some cases, consumerist communities are formed around this kind of persons, who use the constantly updated information of the account, exchange their opinions, experience intensive, collective emotions received from a consumerist object. And it is namely the positive emotions, self-satisfaction received from the consumerist activities that is

an exceptionally strong motivator. These emotions are even stronger especially in a group when the source of emotions is collective, and when people use the same production, due to the crowd psychology, a group sense of community is reinforced. It is essential to realize the fact that due to constant interaction these senses become contagious (Mitchell, Imrie 2011:40–41). Therefore, they not only reinforce the consumerism of the inner members of the group, but they also help to attract new members from outside, who would be willing to successfully realize themselves in a consumerist way and cannot resist this imperative activity.

Consumerist communities are useful due to the increasing loyalty to production sold. According to a number of authors (Cova, Cova 2002, Mitchell, Imrie 2011:40–41, Canniford 2011:592, Simmons 2008:303), by applying tribal marketing, one is trying to not only use greater utilization capacities of the consumerist communities, but to simultaneously integrate them into a common production system, in this way ensuring long-term loyalty of these communities. Consumerist communities, by applying contemporary technologies and networking methods, can provide an objective feedback (considering the fact that their own identity and prestige are an integral part of this service of goods) to evaluate and check the production, thus collaborating with the organizations providing them.

By orienting themselves to consumerist communities, business gets a possibility to expand the spectrum of their services, by aiming at satisfying their internal psychological, narcissist, self-identification related needs and rituals of the *tribes,* which are expressed by demonstrating various symbols and signs. These processes are especially relevant when applying tribal marketing in the community that has been formed around certain field of activity, for example, in the case of a fan club of a sports team, which tries to exploit the consumerism of the *tribe* (Meir, Scott 2007:331). Concrete symbols not only reinforce inner boundaries of the tribe, the sense of community, but they also satisfy another aspect of consumerism, the possibility to differentiate the individuals as insiders and strangers (those that belong to a community and express their status by consumerist symbols, by also singling out those who are not to be singled out by any symbols, in other words, those who are socially isolated and unsuccessful persons and individuals being marked by the symbols of opposition tribe, who naturally are to be considered *strangers* (Garry et al., 2008:961, Rakšnys, Guogis 2015:9). To summarize, one can say that tribal marketing is a constructive example how cultural changes can be directed in the right direction, by forming theoretical constructions reflecting the spirit of time. Tribal marketing forms the fact that the private sector, taking into consideration the postmodern consumerist tendencies, virtual networks, the fragmentation of the society, lack of confidence, uncertainty and hedonism, create a marketing strategy that is oriented towards the creation of a community around the production or service they provide. Or the production is oriented to an existing community. By using this strategy, one tries to emphasize their status by psychological uncertainties, search for identity, a need to emphasize their status, to make new contacts and to form a materialist goods based *dialogue*, to direct it in the course that is financially beneficial to business.

It is essential to mention the fact that the authors, by giving attention to the analysis of tribal marketing, try to convey an additional argument on the communitarianism ideology, its integration in the postmodern period. The integration of the very community into the system of public administration could be constructive, by neutralizing the negative influences of postmodernism. The substantiation of this idea is expanded in the next chapter of this article.

5. Why is tribal marketing in its specific form as community suitable for the new public governance?

Tribal marketing in the new public governance could be important first of all due to the fact that in this strategy the attitude towards consumers, i. e. members of tribal communities from the perspective of organizations is first of all the same as towards active co-creators, by including them to the processes of evaluating their production, testing and ensuring feedback (Goulding et al. 2013:813–814). Therefore, it would also be expedient to call the members of the communities participating in public governance co-creators, by aiming at providing public services, the methods of civil servicing and processes of mutual communication improvement. By including the communities into public governance, one often faces passiveness of the communities, disappointment with the bureaucratic processes and legal nihilism, hesitation, the influence of their participation on the political and administrative decisions, since the feedback from public institutions is not properly ensured. By implementing simple and flexible mechanisms which are used by the organizations applying tribal marketing, this situation could be changed. One of the ways to do this would be the creation of the rituals increasing civic confidence, for example, the application of online, telephone interrogation, where the information about the quality of the public services could be collected on a quarterly basis (effectiveness, possible cases of corruption) from the communities with a co-creator status, or to organize permanent live meetings with the members of these communities. Aiming at the co-creators status in the context of tribal marketing, members of tribal communities get some privileges from the organizations in the private sector. Their members are among the first who may try out the new production, to represent it, to directly communicate with the management of the organizations (Cova, Cova 2002:604). Public sector institutions could encourage and organize events, during which the members of the organizations participating in governance would be used for disseminating information, education and public relations instruments. Tribal community's members might also be empowered for the opportunities to participate in governance by taking political – administrative decisions and improvement of democratic processes. In this way, not only the identity and the prestige of the community members would be used in a positive way, but also the identity and the prestige of the members of the community participating in governance would be reinforced, which are essential features of tribal marketing. Apart from this, it is also important that community

members take part in various public sector project activities, when allocating financing, implementing monitoring and taking decisions.

Active tribal communities could become an instrument to achieve the things that Fox and Miller (2007) call an authentic discourse in postmodern governance, to put it in other words, the real interests of the citizens that should prevail in choosing the course of public policy. Hence it is supposed that it is precisely the communities that could become the value indicators of such categories as social justice or public interest, as a whole of collective interests since a community reflects the relevant problems of grassroots and their extent in the most realistic and precise way. Besides, communities may have the role of opposition force in the tandem of interest groups and the political parties supported by them. Also it is important to understand that if more responsibility for the quality of the decisions made is delegated to the members of the community – and this suggests an advance of the entire community – this would reinforce the sense of community, and also influence the improvement of the mechanism of democratic account-ability (Minkevičius, Rakšnys 2013:56). The tribal marketing community is significant in the context of the paradigm of the new public governance and due to the brand durability and immortality in the society and making the community members active. This aspect is obviously used in private sector, where for instance well-known sports teams ensure a wide spectrum of new supporters because of their popularity in the society, i.e. the sign of the consumerist society helps to solve the problems of external support. If a community was marked for the specificity of the activity already recognized (trade mark, name) externally, it would also have greater chances to be physically and mentally renewed, sup-ported, financed and involved in the public governance. It is paradoxical that post-modernity, which is an anti-historical phenomenon, remembering Fukuyama's idea (1992) about the end of history, could demand historicism and incessant capitalist consumption in solving the problems of identity. This means that history is becoming important in new conditions. The end of history did not come true, therefore, the search for history is acquiring new forms via tribal marketing, and it would be rational to use these trends in public governance. Besides this, the example of the brand functionality and durability could be of the nature of criminal gang community existing in prisons, which are also marked for the features of tribal marketing, and various symbols (tattoos) expressing their status and opportunities to survive in prison. These communities are also marked for specific rituals and ideologies, which together mobilize the community and help them to attract new members and to survive in difficult conditions.

Tribal marketing could also help in the new public governance to solve the problem of shortage of community motivation systems, and the problems of civil integration. In the modern period the criterion of rationality dominated in the motivation systems, and the attitude prevailed that an individual will be motivated as long as the efforts put in are in line with the financial stimuli received. However, in the postmodernist period money is used in much more subtle ways, and the socio-psychological factors also play an important role, e.g. social

recognition, self-realization, demonstration of symbols, the need to belong by associating it with an exceptional group (Meir, Scott 2007:331). The use of these factors is obvious when applying the strategy of tribal marketing. The mechanism of making communities more active could only arise from emphasizing the natural interests of different communities represented, natural competition, as in tribal marketing between competing sport fan tribes. This would also be encouraged by the difference of the communities, the *brands* competing by their exceptional specificity would demand more realistic democracy and real rather than formal participation in governance. In the practice of public governance competition from the public sector institutions between tribal communities could be encouraged also by giving more seats in the committees for the representatives of the most active communities, in program implementation in the project work. It could also be expressed even in such simple decisions as the creation of exceptional stationery, marked by the community symbols, regular naming of the most active community members in the websites of public institutions. As Etzioni (1994:2) emphasizes, an active community helps to reinforce the social, moral, political and value characteristics of the society.

As we have mentioned, one of the negative features of postmodernism for communitarian values is lack of trust in meta-ideologies, absolutes, in which objective truth could be enshrined, or to enshrine objective standards. The fragmented postmodernist world of the Western society contains a number of different narratives, which are usually constructed by different social groups. Whether this narrative becomes predominating in a concrete area depends on the activity or effort of each group, since without corresponding efforts none of these have the status of the privileged, therefore, the community participating in governance that is marked for tribal marketing features, the probability would increase to implement the pluralist, democratization objectives of new public governance (Parker 2003:23). In other words, even if in this era it is impossible to achieve universal truth, the community of tribal marketing may help to discover a local truth by getting involved in the problems of representation in its territory in the structures of public governance (Gómez-Arias, Acebrón 2001:14–15).

Although in the postmodern state the old starting points are becoming extinct and are being transformed, the supporting structures (religion, culture, family, traditions, territorial dependence, etc.), which could contribute to the development and formation of communities, remain a relevant and significant component of democracy. Seeking to avoid the influence of moral indifference with regard to social justice that is prevailing in postmodernism, it is worthwhile to look back to active, participatory tribal communities. It is necessary to single them out as a priority, both in terms of financing and the attention of the politicians or the heads of public sector institutions so that the problems of contemporary postmodern society can be solved. Therefore, to summarize, one can state that tribal marketing in its specific form as community is suitable for the new public governance due to its attitude towards community as active co-creators, due to the durability and historicism in the society provided by the *brand* and mobilization of its members

in solving identity problems. Tribal marketing in new public governance could also help to solve the problem of the shortage of community motivation systems by using socio-psychological factors, the phenomenon of the competing tribes. It is no less important that tribal marketing helps to solve the problems of relativism and nihilism that prevailed in the postmodern era by providing an opportunity to find local truth in tribal community, by involving the individual in the problems of its territorial representation in the structures of public governance.

6. Conclusions

Having analyzed the paradigm of postmodernism it was found out that postmodernist distrust in meta-narratives is becoming a threat to the new public governance due to the fact that without having confidence in rationality as a value and the positive methods in state governance, it is becoming more difficult to appeal to the dimension of objective facts, by seeking such components as social justice or orientation to public interest. Meta-narrative problems are also important due to the fact that there are doubts about the possibility for new public governance to acquire the status of universal adaptability.

Having refused the fundamental, traditional structures of civilization development, the dichotomy of rationality and spirituality, it is becoming increasingly difficult to ensure a functioning legal and managerial environment in state governance. The postmodernist aspect of relativism threatens most of the components of new public governance as a moral dimension, responsibility, account- ability and transparency of the activity of civil servants. Relativism is becoming an instrument of marketization and consumerism providing an opportunity to adjust each decision to the establishment of the interests representing it.

Amid the formation of the new public governance, it is essential to take into consideration the possible influences of relativism so that imbalance of the main normative conceptions that are related to governance can be avoided.

Consumerism as a negative feature of postmodern paradigm was integrated in the reforms of the new public management. Therefore, this preconditioned the economization of all walks of public life, the reduction of the state up to the level of an enterprise, quantitative effectiveness orientation of public sector institutions, the treatment of citizens as clients and turning civil servants into human resources. The governance reforms stood out for their postmodern deconstruction logic, imbalance of the established structures of the traditional model.

Tribal marketing is oriented towards the creation of consumerist community and the maximization of its collective consumerism in the context of postmodern culture. This strategy is actively used in private sector and is becoming an additional argument due to communitarianism as an ideological reintegration in the public sector of contemporary period.

Tribal marketing in its postmodern form as community organization is usable for the new public governance because of its approach towards community members as active co-participators and co-creators – due to the durability, historicism and immortality in the society provided by the *brand* and mobilization of its members in solving of identity and community's motivation and empowerment problems.

Tribal marketing in new public management could also help to solve the problem of the shortage of community motivation systems, by using socio-psychological factors, the phenomenon of the competing tribes. It is not less important that tribal marketing helps to solve the problems of relativism and nihilism that prevailed in the postmodern era by providing an opportunity to find local truth in tribal community, by involving the individual into the problems of its territorial representation in the structures of the public governance.

Seeking to avoid the influence of moral indifference that is being consolidated in postmodernism with regard to social justice, it is worthwhile to look at the active, participatory communities, requiring the responsibility of officials in public governance. It is necessary to single them out as a priority both due to financing and attracting the attention of politicians and the heads of public sector institutions.

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