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## **UKRAINIAN SOCIETY TO ACCEPT THE CONCEPT OF SUSTAINABLE DEVELOPMENT (ANALYSIS OF ARCHETYPE)**

**Abstract.** The essence of concepts of “sustainable development” and “archetype” is explored in the article. The basic principles of the concept of sustainable development are determined. It is noted that the basic elements of culture that form the constant models of spiritual life and the basis of the ecology of culture in the information society are the archetypes of the unity of man and nature. It is found out that, perceiving the concept of sustainable development, built on the development of personality, it is necessary to take into account that the archetypal person inherits, so he is in it, but at the same time he is also from the outside.

Innovation in the school of archetype is the model of the universal epochal cycle. It is complemented by a system of social indicators, which, during the last decade, has been monitoring the psychosocial changes in Ukraine. It is emphasized that the main goal of sustainable development of society is to ensure the conditionally infinite existence of human civilization and its progressive development. Such a goal requires the solving of two levels of tasks. The first level can be marked as necessary — it is the physical survival of the human biological. The second level — sufficient, it involves the spiritual development of human rights. It is noted that the state policy on sustainable development should be based on the following basic principles: the balance of development of Ukrainian society; ecologically and technologically safe conditions of life of the population; the establishment of humanism, democracy and universal values; ecological and economic equilibrium of development of separate regions and its coordination with national needs. It is argued that the efficiency of the functioning of public authorities depends on the depth of awareness of the performers and the entire population of new approaches that reflect: the acquired experience (negative and positive); forecasts of the situation in the biosphere; practical needs of people; archetypal component of human development (conscious and overconscious).

**Keywords:** archetypes, society, sustainable development, human development.

### **СПРИЙНЯТТЯ УКРАЇНСЬКИМ СУСПІЛЬСТВОМ КОНЦЕПЦІЇ СТАЛОГО РОЗВИТКУ (АРХЕТИПНИЙ АНАЛІЗ)**

**Анотація.** Досліджено сутність понять “сталий розвиток” та “архетип”. Визначено основні принципи концепції сталого розвитку. Відмічено, що базисними елементами культури, які формують константні моделі духовного життя, та основою екології культури в інформаційному суспільстві є архетипи єдності людини і природи. З’ясовано, що сприймаючи концепцію сталого розвитку, побудовану на розвитку особистості, потрібно врахувати, що архетип особистість успадковує, тому він перебуває в ній, але водночас він є і ззовні. Новацією школи архетипіки є модель “універсального епохального циклу”. Вона доповнена системою соціальних показників, з використанням яких упродовж останнього десятиріччя ведуть моніторинг психосоціальних змін в Україні. Виокремлено, що головна мета сталого розвитку суспільства полягає у забезпеченні умовно нескінченного існування людської цивілізації та її прогресивного розвитку. Така мета вимагає вирішення завдань двох рівнів. Перший рівень можна позначити як необхідний — це фізичне виживання людини біологічної. Другий рівень — достатній, він передбачає духовний розвиток людини соціальної. Зазначено, що державна політика щодо сталого розвитку повинна базуватися на таких основних принципах: збалансованість розвитку українського суспільства; екологічно та техногенно безпечні умови життєдіяльності населення; утвердження гуманізму, демократії та загальнолюдських цінностей; еколого-економічна збалансованість

розвитку окремих регіонів та її узгодження із загальнонаціональними потребами. Стверджено, що ефективність функціонування органів державної влади залежать від глибини усвідомлення виконавцями й усім населенням нових підходів, які відображають: набутий досвід (негативний та позитивний); прогностичні оцінки ситуації у біосфері; практичні потреби людей; архетипову складову людського розвитку (свідомого і надсвідомого).

**Ключові слова:** архетипи, суспільство, сталий розвиток, людський розвиток.

## **ВОСПРИЯТИЕ УКРАИНСКИМ ОБЩЕСТВОМ КОНЦЕПЦИИ УСТОЙЧИВОГО РАЗВИТИЯ (АРХЕТИПИЧЕСКИЙ АНАЛИЗ)**

**Аннотация.** Исследована сущность понятий “устойчивое развитие” и “архетип”. Определены основные принципы концепции устойчивого развития. Отмечено, что базисными элементами культуры, которые формируют константные модели духовной жизни, и основой экологии культуры в информационном обществе являются архетипы единства человека и природы. Выяснено, что воспринимая концепцию устойчивого развития, построенную на развитии личности, нужно учесть, что архетип личность наследует, поэтому он находится в ней, но одновременно он и извне. Новацией школы архетипики является модель “универсального эпохального цикла”. Она дополнена системой социальных показателей, с использованием которых в течение последнего десятилетия ведут мониторинг психосоциальных изменений в Украине. Выделены, что главная цель устойчивого развития общества заключается в обеспечении условно бесконечного существования человеческой цивилизации и ее прогрессивного развития. Такая цель требует решения задач двух уровней. Первый уровень можно обозначить как необходимый — это физическое выживание человека биологического. Второй уровень — достаточный, он предусматривает духовное развитие человека социального. Указано, что государственная политика в отношении устойчивого развития должна базироваться на следующих основных принципах: сбалансированность развития украинского общества; экологически и техногенно безопасные условия жизнедеятельности населения; утверждение гуманизма, демократии и общечеловеческих ценностей; эколого-экономическая сбалансированность развития отдельных регионов и ее согласование с общенациональными потребностями. Утверждено, что эффективность функционирования органов государственной власти зависят от глубины осознания исполнителями и всем населением новых подходов, отражающих: приобретенный опыт (негативный и позитивный) прогностические оценки ситуации в биосфере; практические потребности людей; архетипически составляющую человеческого развития (сознательного и сверхсознательного).

**Ключевые слова:** архетипы, общество, устойчивое развитие, развитие общества.

**Statement of the problem in general and its connection with important practical tasks.** One of the most pressing challenges facing the countries of the world is the achievement of sustainable development. The aim is to ensure economic recovery and the simultaneous protection of the resource base and the environment, taking into account the interests of future generations. Sustainability of economic development is a state of the economy in which the stability of the output (final) parameters of the development of production, social and economic indicators is maintained. Sustainable development as a key concept includes two main features: first, the survival and indefinite long development of civilization (society) and, secondly, the preservation of the natural environment, especially the biosphere. Thus, sustainable development is a harmonious (balanced) development of society and the environment. But the changes that used to take place over centuries and millennia and were perceived as a process of evolutionary development, in our time become stunning, almost unpredictable. At the heart of the negative changes there is the irresponsible, unconditional and violent human activity against the nature. Therefore, it is important to identify the mental driving forces that influence the course of sustainable development and the development of social reality. Archetypes are some of them.

**Analysis of recent publications** on the subject and identification of previously unsolved parts of the overall problem. Many scientific works of domestic and foreign scientists were devoted to the issues of sustainable development and the possibilities of

its achievement, among the luminaries-researchers of sustainable development on a global scale: V. Behrens, L. Brown, G. Brundtland, N. Virzba, St. Wood, A. Darnton, G. Daly, J. Dernbach, J. Egelman, A. King, M. Keating, B. Commoner, T. Malthus, D. L. Meadows, D. Medows, J. Mintz, A. Pechchei, A. Renda, J. Randers, J. Robinson, F. Strong, G. Shinazi, B. Schneider, A. Wallace, L. Hughes and others. In addition, it is necessary to highlight the research in the field of sustainable development management, related to the study of the mechanisms of its effectiveness: John McIntyre, S. Ivanaj, V. Ivanaj ("Multinational Enterprises and the Challenge of Sustainable Development"), Sh. Leader, Ong D. ("Global Project Finance, Human Rights and Sustainable Development"), M. Segger, M. Gehring, A. Newcombe ("Sustainable Development in World Investment Law"), F. Gaol, F. F. Hutagalung, N. Bagautdinova ("Social Sciences and Interdisciplinary Behavior"), etc.).

Among domestic researchers of sustainable development we should also highlight the scientific works of: A. Balashov, O. Bezuglyi, Ye. Borshchuk, O. Veklych, V. Vernadskyi, V. Heyets, S. Herasymchuk, E. Hirusov, B. Danylyshyn, M. Zgurovskyi, L. Melnyk, M. Mykolaichuk, O. Karintseva, O. Osaulenko, H. Platonov, etc.).

The founder of the concept of "archetype" was C. Jung. He used archetype theory to explain mythology, religion, art, and other cultural phenomena. Further ideas of the theory of archetypes were developed by such foreign scientists as P. Bourdieu, M. Weber, E. Durkheim, M. Eliade, G. Lebon, S. Moskovichi, H. Ortega-i-Gasset,

G. Tard, E. Fromm et al. The representatives of the national school of archetypes are as follows: E. Afonin, L. Burlachuk, A. Donchenko, A. Martynenko, Yu. Romanenko, etc. Nevertheless, the analysis of Ukrainian society's perception of the concept of sustainable development through the prism of archetypes is a complex scientific problem, which is debatable and has not yet been completely solved.

**The purpose of the article** is to reveal the Ukrainian society's perception of the concept of sustainable development through archetypal analysis.

**Presentation of the main research material** with full justification of the scientific results. The term "sustainable development" first appeared in an official document, signed by thirty African countries in 1969 under the auspices of the International Union for Conservation of Nature (IUCN). In the same year, the United States created the Environmental Protection Agency, whose leadership had a huge impact on the development of the theory and practice of global environmental policy. The law that made up NEPA (the National Environmental Policy Act of 1969) defined sustainable development as: "economic development that can benefit present and future generations without compromising the planet's resources or biological organisms" [1].

Approval of the concept of sustainable development was held together with the report of G. H. Brundtland "Our common future" in 1987. The Report of G. H. Brundtland focused primarily on the needs and interests of people, and called for a global equity for future generations by redistributing resources to poorer nations to encour-

age their economic growth and to enable all societies to achieve their basic needs. The report states that social and economic justice can ensure the growth and maintenance of the environment, thus highlighting the three main components of sustainable development of the environment, economy and society, which later became known as the triumvirate [2].

The concept of sustainable development gained particular importance and design, at the UN conference in Rio de Janeiro, which was attended by heads of government, representatives of the scientific and business communities, experts from 179 countries. The conference called on all countries to adopt national sustainable development strategies. The second most important was the world "Earth Summit – 2002", which took place ten years later in Johannesburg. He It and concretized the concept of sustainable development and adopted important documents for its implementation. In fact, there was a transition from the study of sustainable development of ecological and economic system in the concept of sustainable development of socio-ecological and economic system [3]. To solve the problem of combining the interests of society and nature in 1999 on the initiative of the United Nations development Program and the US Agency an international project "Program to promote sustainable development in Ukraine" was launched [4].

There are many different definitions of "sustainable development" in the literature. To a large extent, they are a specification or refinement of the definition made by the UN World Commission on environment and de-

velopment. Sustainable development is a development that meets the needs of the present generation and does not jeopardize the ability of future generations to meet their own needs [5, p. 38]. K. Parikh states that sustainable development can be defined as “the preservation of opportunities to reduce the economy that provides certain goods and services derived from the state of nature” [6]. P. Elkins notes that “there is no experience of an environmentally stable industrial economy anywhere in the world where such sustainability refers to an inefficient economy, depletes the fund of environmental capital. So, it is not immediately obvious that, on the one hand, the term “sustainable development” is not just an oxymoron” [7, p. 44].

D. Pers defines sustainable development as “a situation in which the vector of development, that is, the vector of the desired social goals, which includes access to resources, as well as an increase in real per capita income, improving health and nutrition, achieving a high level of education, a more equitable distribution of income and an increase in basic freedom do not decrease over time” [8, p. 2–3].

Sustainable development of the country means its functioning of the national economic complex, when at the same time it provided to meet the growing material and spiritual needs of the population, rational and eco-safe management and highly efficient use of natural resources, maintaining favorable human health, natural and environmental conditions of life, preservation, reproduction and enhancement of environmental quality and natural resource potential of social production. Explor-

ing the prospects and problems of long-term social ecological and safe development E. V. Hirusov and G. V. Platonov defined six aspects of the term “sustainable development”: political and legal, economic, environmental, social, international and informative [9, p. 7]. The concept of sustainable development is based on three main principles: ensuring the balance of the economy and the environment; ensuring the balance of the economic and social spheres in the human dimension, which means maximum use for the benefit of the population of the resources that economic development gives; solving problems related to development not only in the interests of the modern generation, but also all future generations with equal rights to resources [10, p. 187; 11, p. 85].

This concept of conservation of resources for future generations is one of the main features that distinguish sustainable development policy from traditional environmental policy, which also tries to understand the external factors of environmental degradation [12].

It should be noted that sustainable development is a complex and voluminous category, which is the basis of a certain way of seeing reality and reflects a new stage of development of the social subsystem of the biosphere. Now we can talk only about the most general theoretical contours of the concept, and not about the completed theory of sustainable development. It is quite reasonable to assert that the main idea of sustainable development coincides with the idea of the concept of noosphere by V. Vernadskyi, which is as follows: man is a natural stage of the evolution of living matter, the main purpose of which

is to eliminate the spontaneity of the biosphere and ensure the transition to the evolution controlled by the mind [13, p. 109].

Therefore, sustainable development should be seen as a new paradigm of social development, which should be integrated as soon as possible into the national strategies of countries to stop the depletion of resources, the destruction of ecosystems, and the violation of the natural balance. The implementation of this objective need depends to a large extent on such factors as the existence of political will, the recognition of the priority of the transition to sustainable development, the definition and study of ways to implement this idea [14, p. 7].

It is important that the archetypes of the unity of man and nature are the basic elements of culture, forming a constant model of spiritual life, the basis of the ecology of culture in the information society. The coming century — the century of the human information society — should become an era of genuine humanization of culture, the achievement of which is impossible without its greening.

Since the Swiss scholar Carl Jung, in 1919 in the work “Instinct and the unconscious” introduced into scientific use the concept of psychological archetype, defining it as impersonal or collective unconscious, the understanding of this phenomenon has become an integral component of socio-humanitarian research [15]. Therefore, C. Jung defined the archetype as a universal pattern, a fundamental principle that affects the overall structure of the personality and the sequence of images that exist in the subconscious and are actualized in the

mind when creative activity is released, or under the influence of uncertain life obstacles in situations of internal conflict. The scientist also described the basic essential characteristics of archetypes: first, as C. Jung noted, archetypes arise in the mind in the form of images; secondly, archetypes are not available for direct observation; thirdly, they cannot be discursively comprehended and “adequately” expressed verbally. Archetypes, according to the scientist, can be studied, but only with the help of methods of description, interpretation and typing [16, p. 105].

Carl Jung in his theory came to the conclusion that, in addition to the individual unconscious, there is also collective, racial unconscious, which is a manifestation of the creative cosmic force common to all mankind. Jung believed that in the process of individualization a person can overcome the narrow boundaries of the Ego and the personal unconscious and connect with the higher self, which corresponds to all mankind and the whole Cosmos [17, p. 26].

Archetypes, according to E. Neumann’s research, “are formal elements of the unconscious, connecting with certain ideas of individual experience, are subjected to a unique conscious processing”, as a result of which archetypal images are created and used. They arise and are fixed after a number of changes, transformations of subconscious contents first in the subconscious, and then in the conscious structure of the personality. In the future, such individual, spontaneous formations are included in the set of phenomena of social consciousness and through the acquisition of meaning and meaning become collec-

tive forms — symbolic archetypes [18, p. 94–96].

Archetype is a cultural stereotype hidden in the collective subconscious, “prototype”, an innate psychological scheme of thinking, which indirectly affects the activities of social subjects. At the same time as a person is aware of himself as a subject of social development, archetypes are directly “intertwined” in the structure of the mental existence of a person and become a kind of “connecting” material that provides personal integrity and stability of development. The first image acquires its semantic content, penetrating into consciousness and getting filled with conscious experience of reality, that is, archetypal representations, images, symbols and the like, which reflect the desires, expectations, aspirations and hopes of people arising from the joint work of consciousness and the collective unconscious [19].

A person, who is born into the world, somehow assimilates all that humanity has developed over the millennia, reproduces ethnic characteristics and the like. This becomes possible due to the influence of mental mechanisms of the individual psyche. Each individual reproduces and transforms the past potential of the development of the ethnos, nation and humanity, adding to it a drop of his spiritual and practical experience of relations with the world, society, nation and people. The psyche of each person (ethnophor) is included in the social psyche, is a micro particle and a kind of “generator psycho energy”. At the same time, the social psyche of the ethnic community to which this person belongs is “present” in the individual psyche as an internal psychological

experience of the external (social, that is, specific mental): experiences, sensations, perceptions, volitional, spiritual and social connections, feelings and the like. In short, there is a mutual influence of the social psyche of the nation and the individual psyche of its members [20].

Perceiving the concept of sustainable development, built on the development of personality, it should be borne in mind that the archetype (according to Jung’s theory) is inherited by a personality, so it is in it, but at the same time it is from the outside. Part of the archetype, assimilated and directed outward, forms a “person” (“mask”), the side of the archetype, turned inside the individual, that is a “shadow” (“shadow has an innate character: if you break the “mask”, you will see the “shadow”, which manifests itself in complexes, symptoms”). Psychological correction is effective only if there is a correction of a “shadow” and a “person”. The individual unconscious of a person can be known through “complexes” — a set of mental meanings charged with one emotion, one affect”. The complexes manifest themselves through symptoms, and the totality of symptoms constitutes a syndrome (e.g., fear, aggressiveness). Complexes should be corrected in a whole, and there is no use in eliminating individual symptoms — by removing one a symptom we get new symptoms, because the root cause — complex — continues to exist and has its destructive force. To correct the “complex”, it is necessary to extract from the unconscious emotionally charged “complex”, understanding it and changing its emotional sign, changing the direction of affect, that is, the goal is to



eliminate not the symptom, but the affect that underlies the “complex” [21].

It is important to note that the innovation of the archetypic schools is its own approach to the analysis of world history. In particular, on the basis of the cyclic paradigm, a fundamentally new for social philosophy and other social sciences theoretical and synthetic model of socio-historical analysis and forecast was developed – the model of the “Universal Epochal Cycle” (UEC), which reflects the features of the social world as a result of the development of different-scale social subject-object entities: man, society, civilization. Accordingly to the socio-historical development is considered in the format of this model at the micro, meso and macro levels as a process of “passing” of five social cycles. Each of these cycles describe using the four universal elements (“revolution”, “involution”, “co-evolution”, “evolution”), subordinate to the general logic of changes in the regulatory periods (involution, evolution), alternating transitive States (revolution, co-evolution) of social development. The UEC model is supplemented by a system of social indicators, which are used to monitor psychosocial changes in Ukraine during the last decade [22, p. 124].

In view of the above, the main goal of sustainable development of society is to ensure the conditionally infinite existence of human civilization and its progressive development. This goal requires two levels of challenge. The first level can be designated as a required one – it is the physical survival of the biological person. The second level – is the sufficient one, it involves the spiritual development of human social.

This does not mean any order or hierarchy. Both levels are extremely important and interdependent. Sometimes it seems that the problem of human survival as a species is more understandable and relevant priority. But it is no less clear that a person without spiritual development, a person whose personality is visible only by a natural desire to continue the race, to provide physiological functions, is a regression, the loss of the main thing by a person – the humanity, difference from the animal world. It is at the level of human social development, that human personality becomes possible to create the idea and reality of the concept of sustainable development [23, p. 87].

Ukrainian society’s perception of the concept of sustainable development was studied by scientists using a national sociological survey in February–March 2017 [24, p. 2]. According to the results of the empirical study, more than half of the respondents (54 %) pointed to the potential of sustainable development to stimulate the transformation processes in Ukraine, which will contribute to the achievement of equality, peace, social well-being for all and the preservation of the environment. At the same time, the share of those who are confident in this prospect is almost equal to the share of pessimists (18,2 % vs. 19,4 %). The vast majority of respondents (61,3 %) believed that the sustainable development goals rather cover the whole range of development priorities for Ukraine. At the same time, almost a quarter of respondents (23,3 %) were of the opinion that these goals fully cover the priority directions of development of our country. At the same time, in the opinion of 3,1 % of re-

spondents (37 people), the sustainable development goals do not sufficiently cover the priority areas of development of Ukraine [24, p. 16–17].

Also, in order to identify global risks for future generations, respondents were offered a list of seven existing problems, among which they had to choose the most terrible and threatening had to be chosen in the second place. Compared to the first survey (2014), the hierarchy of the biggest threats to humanity, according to respondents, actually remained unchanged. Wars and conflicts (68,8 %) remain in the first position with a significant separation from other threats, which is understandable, given the relevance of this threat to Ukraine. At the same time, environmental issues also remain in the focus of public opinion. If we combine the responses to the two environmental threats (pollution and depletion of natural resources), the level of environmental concern of the survey participants can be defined as quite high (35,2 % and 20,7 %, respectively, in total – 55,9 %). This illustrates that the population is quite a realistic view of threats in connection with the deterioration of the environment and the inadequate measures aimed at addressing them. Among the dangers, which were additionally mentioned by the respondents, it is worth mentioning moral and ethical relations between people and the spread of harmful habits that have a negative impact on human health (“alcoholism, smoking”) [24, p. 19].

Since the principle of sustainable development is not only the preservation of the environment, but also the overcoming of poverty as a result of economic growth, the attitude of diffe-

rent categories of respondents in these three important problems was studied: among all the participants of the survey, the problem of poverty is most of concern to women, older respondents, with complete secondary and secondary special education, as well as residents of the Eastern region. In turn, the importance of the problem of economic development of Ukraine is noted more often than other respondents with secondary and higher education, residents of the Eastern, southern regions and the capital. Among the important problems of our country, which were additionally mentioned by the respondents, the anti-terrorist operation in the Donbas and the achievement of peace were the most often mentioned issues [24, p. 20–21].

Taking into account the results of the surveys, the state policy of sustainable development should be based on the following basic principles, which provide [4, p. 20]: balance of development of Ukrainian society; parity of economic, social and environmental components, recognition of the impossibility of long-term progressive development of society in terms of environmental degradation; environmentally and technogenically safe living conditions of the population; approval of humanism, democracy and human values; ecological and economic balance of development of separate regions and its coordination with national requirements.

In ensuring these principles of sustainable development we should talk about the mentality and archetype of the nation is not separate, but as a mental and mental subsystem of its social psyche. Mental is such a forma-

tion of the collective unconscious and the subconscious collective social psyche of the nation that is a powerhouse, the core, the essence of her inner spirit connected with the mysteries of birth, ethnic group, its interactions with nature and social world, psycho energy which concentrates the rest of the set of mental, that is in any way manifested in behavior, actions, ways of thinking, attitude, worldview, etc. during the life of the nation [25, p. 76].

The field of state qualities is formed by archetypes of human relations and other norms, stereotypes of actions, lifestyle and figurations of inter-human dependence. That is, state qualities: are formed from explicit and implicit norms that determine behavior that is mastered and mediated by archetypal symbols; are created as a result of collective activity, together with their embodiment in objects. Therefore, the effectiveness of the functioning of public authorities depends on the depth of awareness of the performers and the entire population of new approaches that reflect: the experience gained (negative and positive); predictive assessment of the situation in the biosphere; practical needs of people; archetype component of human development (conscious and superconscious). Given this situation, it is necessary to learn how to compare the needs with the possibilities of the environment and nature, as well as their own interests with the universal. This is a stable specific formation of the link “collective unconscious – collective unconscious”, which holds the features of the socio-psychological image of society in historical and cultural conditions, which are constantly projected on today’s social reality. And this

projection, as we know, is a system of mental and sensory images that try to unconsciously stimulate and regulate the behavior of members of society in specific socio-cultural conditions.

**Conclusions and prospects for further research.** So, we can conclude that the concept of sustainable development is the ideological basis for the development of society. This concept broadly reflects human needs and interests among other management concepts. Its essential components cover all spheres of human existence. The quality of life reflects the level (completeness) of satisfaction of needs and interests, is regulated by the target policy of public administration. At its core, the ideas of sustainable development should be applied in the processes of goal-setting in public administration, which will contribute to improving the welfare of the country. The formation of public outlook on the implementation of the ideology of sustainable development in everyday life is a necessary condition for the further development and democratization of all spheres of public life. The concept of “archetype” in the modern science of culture, the relationship between man and nature receives the status of a category, which is the basis for the inter paradigm dialogue. The change of time is determined by the archetypes created in society, that is, the change of times means the change of archetypes or ways of their manifestation. Realizing the complexity of solving the problems, there is a need for further study.

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