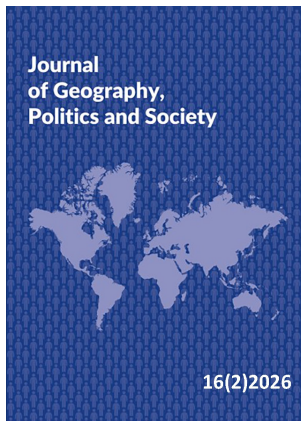




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ARCHETYPAL ANALYSIS OF SUSTAINABLE DEVELOPMENT: REGIONAL DIMENSION

Svitlana Yehorycheva¹, Mykola Lakhyzha²

¹Department of Finance, Banking and Taxation, National University “Yuri Kondratyuk Poltava Polytechnic”, 24 Vitaliia Hrytsaiienka Avenue, 36011 Poltava, Ukraine. ORCID: 0000-0002-7829-7073
e-mail: yehorycheva.sb@gmail.com (corresponding author)

²Department of Public Management, Administration and Law, National University “Yuri Kondratyuk Poltava Polytechnic”, 24 Vitaliia Hrytsaiienka Avenue, 36011 Poltava, Ukraine. ORCID: 0000-0001-8676-4578
e-mail: lahisha@ukr.net

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Abstract

The study examines the sociocultural dimensions of sustainable development through an archetypal lens, with particular attention to regional implementation in Ukraine. It argues that economic, legal, technological, and institutional instruments alone cannot fully explain why sustainable-development initiatives gain or lose social support, because their reception is also shaped by historically embedded values, symbolic meanings, and local cultural patterns. The article proposes an interdisciplinary interpretive framework that combines the sustainable-development, spatial, institutional, and archetypal approaches. Drawing on Ukrainian strategic documents, SDG monitoring materials, public-private partnership data, and relevant scholarly literature, the study explores how constructive archetypal patterns may support environmental responsibility, social cohesion, post-war recovery, and partnership-based governance. Regional archetypes are treated as heuristic interpretive models rather than statistically validated characteristics of particular territories. The findings suggest that incorporating sociocultural and archetypal factors into regional strategic planning can complement conventional policy instruments and improve the contextual sensitivity, legitimacy, and resilience of sustainable-development initiatives.

Key words

sustainable development, archetypal analysis, regional policy, local mentality, public-private partnership, Ukraine.

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1. Introduction

Sustainable development has become one of the central paradigms of contemporary public policy and global governance. Its normative core is the effort to reconcile economic development, social inclusion, environmental protection, and intergenerational responsibility. The growing pressure of climate change, resource constraints, poverty, inequality, and geopolitical instability has further strengthened the need for development models capable of

combining present welfare with the long-term resilience of social and ecological systems. At the global level, implementation of this paradigm requires international cooperation, diverse forms of partnership, and the mobilisation of financial, technological, institutional, and intellectual resources.

The practical implementation of sustainable-development policies nevertheless remains difficult. Policy instruments are often designed primarily in economic, legal, technological, and administrative terms—through investment mechanisms, ESG

frameworks, regulation, monitoring, incentives, and standards—while paying less attention to the cultural and symbolic structures that shape collective behaviour. An archetypal perspective can complement these approaches by focusing on recurrent cultural patterns, shared representations, and historically embedded forms of interpreting responsibility, authority, nature, community, and change. Uniform strategies that disregard local meanings and historical experience may encounter resistance even when they are formally well designed. Each region develops a distinctive sociocultural landscape shaped by geography, economic history, institutions, memory, and social practices; these factors influence how sustainable-development policies are perceived and implemented.

Archetypal analysis therefore makes it possible to consider sustainable development not only as a set of external policy requirements but also as a process of value-based social transformation. The regional level is particularly important because it is here that general policy principles are translated into concrete patterns of behaviour, including environmental activism, green entrepreneurship, responsible consumption, waste management, and community participation. At the same time, archetypal interpretations must be used cautiously: they should function as heuristic tools for analysing meanings and motivations rather than as fixed labels assigned to populations or territories.

2. Research Methodology

The study combines four complementary perspectives: the sustainable-development approach, which emphasises the interdependence of economic, social, and environmental dimensions; the spatial approach, which draws attention to territorial specificity and interregional interconnections; the institutional approach, which distinguishes between formal and informal rules; and the archetypal approach, which is used to interpret recurring cultural patterns that may influence the implementation of sustainable-development objectives at regional level.

The research is interdisciplinary and conceptual in character. It draws on economics, public administration, law, sociology, and archetypal studies. The institutional perspective makes it possible to analyse sustainable development as an interaction between formal institutions—laws, strategies, agreements, and administrative procedures—and informal institutions, including

traditions, business practices, trust, value orientations, and collective representations. Archetypal analysis is used to interpret possible symbolic and motivational patterns in relations among citizens and civil society, public authorities, and business. The study does not claim to measure the prevalence of particular archetypes statistically; rather, it develops a heuristic framework that can subsequently be tested through empirical research.

The empirical and documentary basis comprises Ukrainian SDG monitoring materials, national legislation and strategic documents, official data on public-private partnerships, and relevant international reports. These sources are used to assess the institutional context in which sustainable-development policies are implemented. The methodological contribution of the article lies in combining this pragmatic policy analysis with an archetypal interpretation of sociocultural factors. Such a combination makes it possible to formulate the idea of archetype-sensitive regional strategies: strategies that preserve measurable policy objectives while taking account of the cultural meanings through which communities interpret development, responsibility, risk, and cooperation.

3. Sustainable Development and Its Implementation in Ukraine

The contemporary concept of sustainable development emerged from a growing recognition that economic dynamics, social development, and environmental change cannot be analysed separately. During the 1970s and 1980s, environmental degradation and resource constraints increasingly challenged models of development based on unlimited growth. The widely used definition of sustainable development was formulated by the World Commission on Environment and Development in *Our Common Future* as development that meets present needs without compromising the ability of future generations to meet their own needs (World Commission on Environment and Development, 1987). The concept received further political consolidation at the 1992 United Nations Conference on Environment and Development in Rio de Janeiro, which linked environmental protection and development within a common international policy framework (United Nations, 1992).

Sustainable development consequently rests on the interdependence of economic viability, social inclusion, and environmental integrity. It implies not the rejection of economic development but its

reorientation towards forms compatible with ecological limits, social justice, and long-term resilience. In this sense, sustainable development constitutes an alternative to models of economic growth that externalise environmental and social costs.

Sustainable development can therefore be understood as a long-term process aimed at balancing economic, social, and environmental objectives through transparent and adaptive governance. Its implementation requires information, monitoring, institutional coordination, and the capacity to integrate diverse interests. Research on post-communist societies also demonstrates that the terminology used to describe sustainable development—balanced, stable, long-term, or responsible development—reflects different intellectual and policy traditions (Lakhyzha, 2021). Such differences provide an additional reason to consider the role of cultural meanings and institutional legacies in policy implementation.

In 2015, all United Nations Member States adopted the 2030 Agenda for Sustainable Development, which established 17 Sustainable Development Goals (SDGs) and 169 associated targets (United Nations General Assembly, 2015). The agenda organises global action around interconnected priorities concerning people, planet, prosperity, peace, and partnership.

Ukraine subsequently adapted the global SDGs to its national context. The 2017 national report Sustainable Development Goals: Ukraine established a national framework comprising 17 goals, 86 national development targets, and 172 monitoring indicators (Ministry of Economic Development and Trade of Ukraine, 2017). A national monitoring architecture was then developed, including open-data and statistical tools coordinated by the State Statistics Service of Ukraine (State Statistics Service of Ukraine, n.d.).

The first comprehensive SDG monitoring report, Sustainable Development Goals Ukraine 2020, was published in 2021 and presented data for 2015–2019. It identified uneven progress across the goals and showed that national averages concealed considerable territorial variation (State Statistics Service of Ukraine, 2021). This heterogeneity is particularly important for regional policy, because regions differ substantially in economic structure, environmental conditions, demographic trends, institutional capacity, and exposure to the consequences of war.

In 2024, the Government updated the national SDG framework to reflect the effects of the full-scale war and changes in national priorities (Cabinet of

Ministers of Ukraine, 2024). The revised system comprises 101 national targets and 309 indicators. The Sustainable Development Report 2025 likewise shows that Ukraine continues to face major challenges across most SDGs, with progress constrained by the human, material, financial, and environmental consequences of the war (Sachs et al., 2025). These conditions make the refinement of national and regional implementation mechanisms especially important. Archetypal analysis cannot replace conventional policy evaluation, but it may help explain why formally similar initiatives receive different levels of social acceptance and mobilisation in different territorial contexts.

4. Archetypes as Manifestations of the Collective Unconscious

Archetypes are commonly understood within analytical psychology as universal or recurrent psychic patterns associated with the collective unconscious. The term derives from the Greek *archetypon*, meaning an original pattern or model. Carl Gustav Jung developed the modern psychological concept of archetypes as innate structural predispositions that become visible through myths, symbols, dreams, narratives, and recurrent forms of human experience (Jung, 1968). In social analysis, archetypal categories are used more broadly to examine the symbolic patterns through which groups interpret authority, danger, community, identity, and the natural world. Such interpretations are mediated by cultural codes and historical experience rather than expressed identically across societies (Afonin & Martynov, 2015).

Among the archetypal configurations discussed by Jung are the Self, Persona, Shadow, Anima, and Animus. These categories should not be understood as fixed memories or ready-made images; rather, they describe structural tendencies through which experience is organised and symbolically represented (Jung, 1968, 2002). Jung's writings also address a wider range of archetypal figures and motifs, which later scholarship has adapted to different fields of cultural and organisational analysis.

Archetypal studies have consequently developed as an interdisciplinary area of inquiry concerned with recurring symbolic structures and their manifestations in culture, institutions, organisations, and social behaviour. In public administration and management research, the archetypal approach can be used to investigate how implicit assumptions about authority, responsibility, cooperation, risk, and

change influence organisational practices and public responses to reform.

Mark and Pearson (2001), drawing on Jungian theory, systematised twelve archetypal figures—such as the Ruler, Caregiver, Creator, Explorer, Magician, and Outlaw—for the analysis of organisational and brand meanings. Ukrainian scholars associated with the Ukrainian School of Archetypics have also applied archetypal reasoning to public administration and management (Afonin & Martynov, 2015; Donchenko, 2012; Sushii, 2012). Donchenko (2012), for example, interprets archetype-oriented management as an attempt to coordinate conscious and unconscious dimensions of individual and collective behaviour. For sustainable-development analysis, the value of this approach lies in its capacity to identify symbolic resources that may either facilitate or inhibit acceptance of long-term ecological and social change.

5. An Archetypal Approach to Sustainable Development

From an archetypal perspective, sustainable development can be interpreted along several interconnected temporal and normative dimensions:

- the balance between present needs and responsibility towards future generations;
- the balance among economic viability, social justice, and ecological integrity, including recognition that human societies remain embedded within natural systems;
- the cultivation of moderation, care, and responsibility as value orientations supporting long-term resilience.

This interpretive framework corresponds to the broader principle of moderation and balance: sustainable development requires movement away from linear models of extraction, production, consumption, and disposal towards circularity, resource efficiency, renewable energy, and responsible consumption. Within archetypal language, the Creator and Caregiver may symbolise the capacity to redesign existing systems while preserving the conditions necessary for collective well-being. Such metaphors should not substitute for economic or environmental analysis, but they can help articulate the value orientations that accompany institutional transformation.

Several additional Jungian figures are particularly useful for interpreting tensions within sustainable-development policy:

- The Mother / Great Mother can symbolise care, fertility, security, and nature, while also

containing a destructive or overwhelming dimension;

- The Child can symbolise vulnerability, potential, renewal, and responsibility for the future;
- The Trickster can represent creativity and rule-breaking but also opportunism and the circumvention of collective norms;
- The Hero can symbolise the willingness to confront obstacles and sustain action under conditions of risk;
- The Wise Old Man / Sage can represent knowledge, guidance, foresight, and reflective judgement (Jung, 1968, 1976).

Applied to sustainable development, these figures offer a language for interpreting competing value orientations. Extractive models can be associated heuristically with destructive manifestations of the Ruler or Trickster, whereas conservation, intergenerational responsibility, and restoration may be interpreted through the Mother, Child, Caregiver, or Sage. The purpose of such an interpretation is not to claim that economic actors literally embody fixed archetypes, but to identify recurring symbolic narratives through which development choices are justified or contested.

Previous Ukrainian research has similarly argued that the social reception of sustainable-development policies is connected with deep value orientations and archetypal patterns (Buryk, 2019; Korchak, 2013; Novikova et al., 2025). On this basis, several potential directions for applying archetypal reasoning to policy communication and institutional design can be identified.

First, environmental policy can be strengthened by shifting public narratives from the treatment of nature exclusively as an exploitable resource towards an understanding of ecosystems as entities requiring care, stewardship, and restoration. The Mother or Mother-Earth archetype provides one possible symbolic framework for such a shift. Legal developments recognising rights of nature illustrate a comparable change in environmental reasoning. A prominent example is the Colombian Constitutional Court's recognition of the Atrato River as a subject of rights to protection, conservation, maintenance, and restoration (Colombian Constitutional Court, 2016). For Ukraine, analogous legal innovation would require a separate constitutional and legislative debate; nevertheless, the example demonstrates how changes in legal status can reflect broader transformations in ecological ethics.

Second, the archetypes used to describe political and corporate leadership can be reinterpreted in terms of time horizons and responsibility. Sustainable-development strategies and corporate

social-responsibility frameworks encourage a movement away from short-term extraction towards stewardship, foresight, and accountability. In archetypal terms, this can be represented as a shift from a narrowly controlling Ruler towards the Sage or Caregiver, whose legitimacy derives from long-term responsibility rather than immediate command.

Third, the Trickster offers a useful metaphor for the ambivalence of entrepreneurial innovation. The same creativity and willingness to challenge established practices can support either destructive forms of planned obsolescence and manipulative consumption or constructive innovations associated with sharing, repair, recycling, circular production, and resource efficiency. Public policy can influence which of these trajectories becomes institutionally rewarded through standards, incentives, liability, and public procurement.

Finally, Joseph Campbell's model of the Hero's Journey can be used as a communication framework for environmental education (Campbell, 2004). Behavioural change can be narrated as a sequence involving a call to change, confrontation with obstacles, learning, and the return to everyday life with new practices. In this sense, the movement from routine consumption towards environmentally responsible behaviour can be presented as a process of agency and transformation rather than simply compliance with external instructions.

The archetypal approach therefore suggests that implementation of the SDGs depends not only on legal and economic instruments but also on the symbolic framing of responsibility, innovation, care, and collective agency. The practical objective is not to "reconfigure the collective unconscious" directly, but to design communication and participation mechanisms that resonate with constructive cultural meanings while discouraging narratives that normalise irresponsibility or short-term exploitation.

6. Regional Archetypes in the Implementation of Sustainable Development

Although archetypes are conceptualised as recurrent symbolic structures, their concrete cultural expressions differ across historical and socio-geographical contexts. Ukrainian scholarship has identified a number of national motifs and value patterns that can be interpreted through an archetypal lens (Bychkoviak, 2020; Hordiichuk, 2025; Mishchenko, 2014). One of the most persistent is the symbolic significance of land and the Earth, historically associated with livelihood, security, continuity, and intergenerational responsibility. In

the context of sustainable development, this cultural motif can support narratives of stewardship, soil protection, rational resource use, and environmental responsibility. Such connections should be treated as interpretive propositions rather than assumptions about the attitudes of all members of a regional population.

The Steward/Caregiver is another useful interpretive figure. In Ukrainian cultural traditions, the image of a responsible household or community steward is associated with foresight, careful resource management, and responsibility for collective well-being. In sustainable-development policy, these meanings can be connected with responsible consumption, socially responsible entrepreneurship, circular-economy practices, and long-term planning.

The archetype of Freedom is also relevant to Ukrainian political culture, particularly through historical narratives of self-government, civic agency, and the defence of personal dignity. In sustainable-development contexts, this symbolic orientation can support participation, local initiative, innovation, and citizens' willingness to assume responsibility for collective outcomes rather than relying exclusively on hierarchical state action.

The Family archetype can be linked to intergenerational continuity, mutual support, care, and the transmission of values. These meanings correspond closely to the intergenerational logic of sustainable development, which requires present decisions to take account of the living conditions and opportunities of future generations. The Family archetype may therefore provide a culturally accessible framework for communicating issues of resource conservation, education, health, and social cohesion.

The Mother archetype, frequently associated in Ukrainian symbolic culture with the homeland and the native land, may reinforce narratives of care, protection, social justice, and preservation. Its relevance to sustainable development lies in the moral language through which environmental protection and support for vulnerable groups can be represented not merely as administrative obligations but as responsibilities embedded in collective values.

The Hero archetype has acquired particular visibility in contemporary Ukraine under conditions of full-scale war. In the context of sustainable development and reconstruction, its constructive dimension can be associated with perseverance, public service, and the willingness to undertake difficult long-term transformations. At the same time, sustainable development requires not only heroic mobilisation during crises but also routine institutional capacity, cooperation, and responsible everyday practices.

Taken together, the Earth, Steward, Freedom, Family, Mother, and Hero can be used as a heuristic system for linking global SDGs with culturally intelligible narratives. The Earth may support communication around ecosystem protection and responsible consumption; Community and Family can be related to inclusive institutions, health, education, and social cohesion; and the Steward may symbolise responsible economic development and resource management. These associations should be empirically tested rather than treated as fixed properties of Ukrainian society.

The archetype of Rebirth is particularly relevant to contemporary discussions of Ukraine's reconstruction. It symbolises renewal after destruction, mobilisation of internal resources, and the creation of new institutional and economic arrangements. Applied cautiously, this figure can help frame post-war recovery not simply as restoration of pre-war infrastructure but as an opportunity to build more resilient, inclusive, technologically modern, and environmentally sustainable regional systems.

Archetypal analysis can also complement conventional regional policy by treating a region not only as an economic and administrative unit but as a space of shared meanings, memories, and values. This is especially relevant in Ukraine because its regions have distinct historical trajectories, settlement patterns, economic specialisations, and institutional traditions (Omelianenko & Omelianenko, 2022). Such diversity does not justify assigning rigid archetypes to territories, but it does support context-sensitive interpretation.

Within the heuristic model proposed in this article, the Mother-Earth motif may be especially relevant to agricultural territories in central and southern Ukraine, where land and agricultural production have historically had major economic and cultural significance. This hypothesis suggests that environmental communication in such territories may be more effective when connected with stewardship, soil fertility, and intergenerational responsibility. Its validity, however, requires empirical verification through regional surveys and qualitative research.

A Community-oriented archetypal interpretation may be particularly productive in parts of western Ukraine, where local self-government, cooperative traditions, and civic mobilisation have historically played important roles. This framework may help explain why participatory governance, local initiatives, social entrepreneurship, energy-efficiency projects, and community-based environmental action can acquire strong symbolic legitimacy. Again,

these regional associations should be treated as hypotheses rather than deterministic cultural classifications.

For the Ukrainian Carpathians, the interaction between Community and Nature provides another useful interpretive framework. Local livelihoods, tourism, forestry, agriculture, and cultural traditions are closely connected with the mountain environment. Sustainable tourism and ecological development therefore depend on balancing economic use of natural resources with ecosystem conservation and community interests (Kolieda, 2020). Archetypal language may help communicate this balance, but effective regional strategy must remain grounded in environmental data, economic analysis, and participation by local communities.

For industrial regions of eastern Ukraine, the Creator/Magician can be used heuristically to interpret the cultural significance of technical expertise, industrial labour, engineering, and innovation. In the context of reconstruction and ecological modernisation, these symbolic resources may support narratives of technological renewal, energy transformation, resource efficiency, and green industry. The principal policy challenge is to connect the industrial heritage of these regions with new forms of economic activity rather than oppose heritage and innovation.

The regional value of archetypal analysis therefore lies in its capacity to generate culturally sensitive hypotheses about readiness for change, mobilisation, and policy communication. It does not replace quantitative regional indicators or institutional analysis. For Ukraine, the most promising approach is to combine measurable economic, social, and environmental data with empirical research on local values and narratives, thereby testing whether particular archetypal frames actually strengthen the legitimacy and effectiveness of sustainable-development policies.

7. Public-Private Partnerships in the Regional Dimension of Sustainable Development

Public-private partnership (PPP) is an important instrument of sustainable development and is directly relevant to SDG 17, "Partnerships for the Goals". PPP arrangements combine public authority, private capital, managerial expertise, and risk-sharing mechanisms in the implementation of infrastructure and public-service projects. Within the archetypal framework proposed here, the public partner can be associated with the Ruler or Steward as a source of rules, legitimacy, and long-term public responsibility, while business can be interpreted

through the Creator or Magician as a source of innovation and entrepreneurial initiative. The Shadow represents potential conflicts of interest, corruption risks, opportunism, and asymmetries in the distribution of risks and benefits.

In the context of Ukraine's reconstruction, the evolution of PPP can be interpreted metaphorically as a transition from theoretical reflection towards a Builder-oriented logic focused on implementation. The most important policy areas include:

- the development of mechanisms for insuring private partners and investments against war-related risks;
- the use of PPP instruments to strengthen energy resilience and develop new generation and distribution capacity;
- municipal-private partnerships for housing reconstruction, water and heat infrastructure, waste management, and other local public services;
- the alignment of Ukrainian PPP legislation and procedures with European standards in the context of EU integration.

Official data demonstrate that the practical role of PPP in Ukraine remains limited. According to the Ministry of Economy and Environment of Ukraine, as of 1 January 2026 a total of 201 PPP contracts had been concluded: 19 were being implemented, 171 were not being implemented, and 11 had been suspended because of Russia's armed aggression. The 19 active contracts included seven concessions, four joint-activity agreements, and eight other arrangements (Ministry of Economy and Environment of Ukraine, 2026). These figures illustrate the gap between the formal existence of PPP agreements and their effective implementation.

The territorial distribution of active PPP projects is also uneven. According to the same official dataset, implementation is concentrated in a limited number of regions, while occupied and frontline territories face obvious constraints. At the same time, the reconstruction agenda is changing the sectoral profile of potential partnerships: alongside major transport and port projects, increasing attention is being directed towards municipal infrastructure, health care, education, energy resilience, housing, and waste management. Decentralisation may further strengthen the role of territorial communities in developing smaller and more locally embedded PPP initiatives.

From an archetypal perspective, regional differences in PPP governance can be formulated only as hypotheses for further empirical testing. Community-oriented narratives may be more effective where traditions of local cooperation and

participatory governance are strong; Steward-oriented narratives may support projects requiring long-term preparation and institutional trust; Creator-oriented narratives may resonate in industrial and innovation-centred territories; and Hero or Rebirth narratives may become especially salient in regions facing large-scale reconstruction. Such categories should guide research questions rather than predetermine conclusions about regional political cultures.

The principal barriers to PPP development are therefore not exclusively financial. They include limited institutional capacity in territorial communities, insufficient project-preparation expertise, uncertainty about long-term risks, difficulties in guaranteeing predictable regulatory and tariff conditions, and weak mechanisms of citizen participation. The official PPP statistics themselves show that the central problem is the conversion of formally initiated agreements into operational, sustainable projects (Ministry of Economy and Environment of Ukraine, 2026).

A significant institutional development was the adoption of the new Law of Ukraine On Public-Private Partnership, No. 4510-IX of 19 June 2025, which entered into force on 31 October 2025 (Law of Ukraine, 2025). The law updates the procedural and institutional framework for preparing, assessing, and implementing PPP projects. From the interpretive perspective of this article, its emphasis on structured risk allocation, transparent procedures, and partnership can be read as a movement away from a hierarchical "owner-subordinate" logic towards a more contractual model of cooperation. This interpretation should nevertheless remain secondary to the law's concrete legal mechanisms and their subsequent implementation practice.

8. Conclusion

The study demonstrates the heuristic potential of archetypal analysis for expanding conventional economic, legal, institutional, and managerial interpretations of sustainable development. The effectiveness of sustainable-development policies depends not only on formal institutions, financing, and regulatory instruments but also on whether proposed transformations are understandable and legitimate within the value frameworks of the communities expected to implement them. Archetypes can therefore be treated as sociocultural interpretive matrices that illuminate how societies represent nature, responsibility, authority, innovation, intergenerational continuity, and collective action.

The analysis suggests that ecological, social, and economic transformations are accompanied by symbolic changes in the ways societies understand development. A transition from unlimited consumption and domination over nature towards responsibility, care, moderation, restoration, and long-term planning can be described through archetypal language. Such language does not establish causal relationships by itself, but it can reveal cultural narratives that support or obstruct policy change.

Archetypal structures may perform both enabling and constraining functions by shaping public priorities, governance expectations, and patterns of collective decision-making. Constructive archetypal frames can support ecological ethics, social solidarity, innovation, and intergenerational responsibility, while destructive manifestations may legitimise opportunism, excessive control, or short-term exploitation. The policy relevance of the approach therefore lies in identifying how symbolic meanings interact with institutional incentives and communication strategies.

At regional level, the archetypal perspective can complement traditional analysis by drawing attention to historical experience, cultural diversity, local narratives, and social practices. The regional

associations proposed in this article—including Earth, Community, Creator, Steward, Hero, and Rebirth—should be treated as heuristic hypotheses requiring empirical validation. Their value lies in generating context-sensitive research questions and in helping regional strategies communicate global sustainable-development objectives through locally intelligible meanings. This may be particularly useful for participatory governance, public-private partnerships, and post-war recovery.

Further research should therefore focus on developing empirical methods for testing the relationship between archetypal frames and sustainable-development behaviour. Promising directions include regional surveys, qualitative interviews, discourse analysis, experimental testing of policy communication, and comparative studies across Ukrainian and European regions. Such research could establish whether and under what conditions archetype-sensitive communication and strategic planning improve participation, trust, environmental behaviour, and institutional resilience. The further development of this approach is most promising when archetypal analysis is used not as an alternative to evidence-based policy but as a complementary sociocultural layer within interdisciplinary sustainable-development research.

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