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**Recreational Space as the Embodiment of the Garden of Eden Archetype**

**The purpose** of the article is to research the spiritual basis and motivation of human activity in the relationships between humans and the natural environment to create various forms of recreational spaces in the socio-cultural context of the post-industrial era. **Theoretical basis.** The research is based on the approach of analytical psychology by C. Jung, who identified the archetypes of the collective unconscious. These archetypes help overcome the limitations of the functional and pragmatic approach, which is focused on mere survival. They make sense and provide values in the relationship between humans and nature. **Originality.** The article evaluates how archetypal images of the collective unconscious, with the help of the Garden of Eden image in the socio-cultural context of European civilization, influence the recreational space in contemporary urban environments. The novelty of the work is also in the interdisciplinary approach, integrating knowledge from various fields such as philosophy, sociology, cultural studies, analytical psychology, and urban planning, which contributes to the profound understanding of complex socio-cultural processes. This paradigm emphasizes the interconnection and interdependence, adaptability, and co-evolution of society and nature, as well as requires the interdisciplinary methodological approach. Additionally, the article presents a fresh perspective on nature and its elements in terms of their importance both for individuals and society. **Conclusions.** The article investigates the socio-cultural factors that evoke the interest of man and society in natural factors as a recreational resource and determine the latest theoretical approaches to their use. Various recreational activities to create a renewed space provide a person with a full physical, socio-psychological and cognitive development. The humanization of the natural environment becomes the embodiment of the collective memory and history of mankind. The recreational space symbolizes spiritual values, so it is transformed from physical to socio-cultural and provides theoretical approaches to its implementation in modern urban planning practices.

*Keywords:* human; Garden of Eden; archetype; redemption of sinfulness; ecological paradigm; recreational space; landscape theories of urban planning

**Introduction**

The concept of recreation, as a process of restoring both physical and psychological well-being, is linked to the rejuvenation of neglected natural environments, the preservation of pristine natural spaces of densely industrialized urban areas and settlements. Simultaneously, there is a process when industrial giants of the industrial era are starting to wane and the resource base for recreational opportunities in urban environments is being created or restored, which represents multifaceted processes. The understanding of such processes can be reflected in economic, philosophical, and cultural literature, focusing on the promotion of physical and mental health, intellectual activity, and leisure as necessary components of relaxation. Contemporary understanding of recreation encompasses a sufficiently broad socio-cultural field. Its content is filled with valuable components of spiritual life, including moral and ethical, aesthetic, and psychological dimensions. It is the revitalization of life spheres where human freedom of choice and full control over one's leisure time prevail (Nikolenko, Hamma, Zarichanska, Nesenchuk, & Zinchuk, 2022).

The modern system of interaction between nature and humans is beyond the pragmatic paradigm of commodity production of the industrial era, aiming to explore new approaches and perspectives for the further development of humanity. This viewpoint involves the analysis of hu-

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man interaction within the realm of 'second nature', represented by culture. It includes the recreational process of transforming industrial landscapes in the post-industrial living environment of contemporary society with its new value orientations.

In this regard, it is worth noting the opinion of the American researcher of the previous century, J. Shivers, concerning the idea of humans who constantly engage in motivational self-creation during the early stages of history, which serves as a source of moral spirit and elevated existence, and conforms to the modern understanding of recreation. In his renowned work 'The Ethos of Civilization and Culture', J. Shivers (1981) writes that such profound feelings find "its earliest seeds in the leisure which was first attained as evolution changed an animal into a human being" (p. 19).

The Polish researcher M. Zowisło also focused on the analysis of socio-cultural practices regarding the meaningful content of the concept of 'leisure'. The author argues that the attribution of free time in primitive societies was a significant achievement of civilization, a kind of anthropological turning point: "Leisure appears at last to be a great challenge for humans to show their own specific and private attitude towards their lives and understanding their own position in the whole world" (Zowisło, 2010, p. 70).

It should be noted that the author does not delve into the deeper understanding of leisure, which lies in the archetypal images of culture, providing insight into human and communal motivational activities. We find it relevant to turn to the methodological approach of analytical psychology by C. Jung, regarding the archetypes of the collective unconscious, which emerge in mythological and religious worldviews and serve as genuine motivators of socio-cultural activity. Along with the open system of Jungian archetypes such as the mother, the sage, the child, the hero, and others, it's appropriate to consider introducing the archetypal image of the Garden of Eden.

Back in his days, the religious figure of the 8th century, John of Damascus, said that the Garden of Eden is not a natural element. It is created for humans as a kind of artificial prototype where humans experience true joy and pleasure in existence. We believe that this archetype was manifested in various cultural practices for many centuries and is currently relevant in activities aimed at creating recreational space.

The image of the Garden of Eden allows us to deepen our understanding of recreation from the perspective of the transcendent foundations of human existence. It reproduces the biblical ideal of human innocence, their carefree and protected state. It serves as a genuine motivation for recreational activities that extend beyond mere satisfaction of life's needs.

The archetypes of the collective unconscious overcome the limitations of the functional and pragmatic approach because they are focused on profound understanding of human values. It is likely to explain why the modern system of interactions between the world and humans cannot be placed in the paradigm of the industrial era, demanding the search for alternative approaches and value perspectives for the further development of humanity.

### Purpose

The purpose of article is to investigate the spiritual basis and motivation behind human activity in creating various forms of recreational space within the socio-cultural context of the post-industrial era.

### Statement of basic materials

The role of the natural component as a recreational resource in urbanized environments is paramount. Research on recreation in industrial regions has been conducted by philosophers, sociologists, and urban planners.

Theodor W. Adorno criticized industrialization for alienating humans from nature, destroying the environment, dehumanizing labour, and creating a monotonous and bleak environment. He called for the creation of 'oases' of nature within cities and a change in attitude towards it (Adorno, 1951; Horkheimer & Adorno, 2002). Martin Heidegger (1954) reflected on the connection between humans and place and how industrialization disrupts this connection, turning place into an object of exploitation and creating a uniform, impersonal environment. Erving Goffman (1966) studied how people in industrial cities use space and time, architecture and design to create their social identity.

In our opinion, the presented concepts of a harmonious urban environment imply comfortable conditions and satisfaction for people. Criticism of postindustrial paradigm is based on deep spiritual foundations that are defined by the archetype concept, the open list of which were presented by C. Jung. It should be noted that their content is determined by certain socio-cultural factors that are of priority importance in the spiritual life of society. Religion, as a historical form of worldview, retains its relevance today. Christianity, as a powerful component of European culture, manifests itself in archetypal images that become relevant in modern activities which transform the natural environment. We believe that the deep spiritual component of this activity is represented by the archetype of the Garden of Eden and the grief over its loss. The creation of recreational areas, ecological space, is a subconscious attempt to reproduce what has been lost in the modern conditions of post-industrial society.

In this case, recreation is not just a space for physical and psychological rejuvenation but an attempt to recreate the lost paradise according to the original intent of The Creator, as an ideal space for the interaction between humans and nature.

Relying solely on functional and utilitarian arguments to justify the creation of recreational space is insufficient, as their economic component does not fit into the pragmatic paradigm of economic feasibility. We believe that it is the archetype of the Garden of Eden that serves as a true subconscious motivator for significant material, organizational, and financial efforts as a modern form of redemption for the sinfulness of the humanity.

This approach allows for finding commonalities among various theories of achieving a balance between natural and urban components in the existence of post-industrial society.

Today, natural elements are no longer seen as background or secondary to the urban development. Thus, the value of recreation in industrial cities has anthropological significance as it influences people's lifestyles, cultural practices, and perceptions of their surroundings. Natural resources, studied in various contexts and roles, have become the focal point of modern research and urban theories, which increasingly find practical application and serve the goal of creating new living spaces. Modern ecological theories of urban planning, for instance, exemplify this trend by focusing on their impact on individuals and society.

*Natural Capital and Ecosystem Services.* The concept of ecosystem services and natural capital encompasses the benefits humans derive from ecosystems and biodiversity. It includes the production of food, regulation of ecosystem processes, culture (recreational, spiritual, and aesthetic services), support (other services such as soil development, pollination, nutrient cycling, etc.) (El-Baghdadi & Desha, 2017; Li, Wang, Paulussen, & Liu, 2005; Wu, 2008). Natural capi-

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tal refers to the stock of natural ecosystems that provide society with ecosystem services. Improper disposal of natural resources and ecosystem degradation deplete natural capital. This is why it is important to consider ecological resilience, which refers to the stable ability of a landscape to produce the same ecological service.

In this system, humans and society act as consumers of ecosystem services (provisioning, regulating, cultural, and supporting) while simultaneously providing services to nature: preserving and protecting natural infrastructure in urban areas, restoring degraded ecosystems to a sustainable state, and cultural services such as ecotourism.

*The Social-Ecological System Theory.* The theory of socio-ecological systems explores the interrelationship between social and ecological aspects within the urban environment. Its essence lies in the understanding that urban ecosystems are not only shaped and influenced by social processes but also impact the behavior and quality of life of urban residents. The interaction between people and their environment encompasses not only the physical presence of individuals in the urban setting but also their social and cultural connections with others, as well as the influence of the urban environment on their behavior, health, and well-being.

The socio-ecological system also examines the role of infrastructure, urban planning, and policies in shaping a sustainable and healthy urban environment. This entails the creation of public spaces and the development of environmentally sustainable technologies and practices to enhance the quality of urban life.

Perception of cities as dynamic, self-organizing systems challenges the modernist paradigm of urban planning. Contemporary urban planning and design thinking promote an idealized form of urban structures based on the concept of equilibrium, or a system founded on assumptions of stability, efficiency, and predictability, which minimizes or even excludes notions such as 'development', 'change', and 'evolution'. For urban planners, designers, and sociologists, this implies that there is no universal approach to urban planning. Instead, flexibility in approaches to finding solutions is required, and each project should not only be seen as unique, which always appears advantageous in the ongoing process of globalization and blurring of place identity, but also perceived as an opportunity for learning, accumulation, and exchange of knowledge among all parties involved in the process.

*Landscape Theories.* Special attention in the contemporary processes of environmental transformation is paid to the landscape, as it is the landscape that represents the scope where culture and nature interact most of all. The landscape is viewed both as a means and a method of synthesizing the human and the natural in urban planning and design, and the landscape approach provides a comprehensive methodology for identifying and developing interactions between them (Nassauer, 2012; Wu, 2008). In urban planning and urban design, there are three main directions of landscape theories: 1. Theories of design integration involve the adaptation and integration of designed (artificially created or recreated) green landscapes into the existing urban context (Smith, 2015); 2. Theories of ecological integration propose the integration of entire natural systems into the urban context rather than artificial green landscapes. The concept of 'new urbanism' in urban planning is a typical example (Steiner, 2014); 3. Theories of landscape structure define landscape systems rather than the artificial urban environment, as the fundamental organizing factor of urban space (Smith, 2015; Steiner, 2014).

Thus, the most widespread is the theory of urbanism called 'Landscape Urbanism', which in many issues combines all three main directions. The core idea of this theory is that cities should be designed and developed considering natural systems and processes, and urban spaces should

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not only be functional but also ecologically sustainable: nature should be integrated into the urban environment through the creation of green spaces and the preservation and restoration of natural ecosystems.

The differences between these approaches are in the variety of relationships within the 'culture-society-landscape' system, the use of different approaches (biocentric, socio-ecological, eco-systemic), the scales of elements, and so forth. The presence of a broad methodological framework regarding landscape issues, as well as its social significance, give rise to a large number of landscape theories.

Such sociologists as Mancur Olson, Adam Smith, Marvin Harris, and others have explored the impact of landscape on society. In his work 'The Logic of Collective Action...', Olson (1971) argues that societies facing resource scarcity tend to develop centralized and authoritarian structures for effective management while Harris (2001), in his work 'Cultural Materialism: The Struggle for a Science of Culture', examines how cultural practices, including social structures, are shaped by adapting to specific environmental challenges.

Today, the importance of recreational resources is rethought and redefined. With the shift from industrialization and the approach toward post-industrial societies, this process is intensifying. Modern people see the value of recreation not only on a personal level, but also in its impact on the society and culture.

### Originality

The novelty of research is in the identification of new trends. The paper presents a fresh perspective on the nature and its elements in the context of their importance to individuals and society, in particular. It shows the correlation between the social characteristics of natural resources and modern urbanistic concepts, which consider the ecological component as fundamental for urban planning transformations. The study examines the factors and motivation behind the growing interest in recreational resources and the rationale behind the 'escape from industrialization'.

Moreover, the article evaluates the influence of archetypal images from the collective unconscious, in particular, the image of the Garden of Eden in the socio-cultural context of European civilization, on the organization of recreational spaces in the modern urban environment. The novelty of the work also lies in the application of an interdisciplinary approach, integrating knowledge from various fields such as philosophy, sociology, cultural studies, analytical psychology, and urban planning, thereby deepening the understanding of complex socio-cultural processes. This paradigm emphasizes the interconnection and interdependence, adaptability, and shared evolution of society and nature, and also requires an interdisciplinary methodological approach.

### Conclusions

Transformation of the environment by humans is not only aimed for the biological survival but also represents the realization of spiritual aspirations embodied in the spatial-temporal dimension of cultural existence.

When the human is beyond the bounds of natural determinism, it means the signs of subjectivity capable to transform the natural space based on archetypes of the collective unconscious, to which the biblical image of the Garden of Eden belongs. This image evokes a range of emotional and psychological states (carefreeness, joy, security), which becomes a model of the desired future but evokes sorrow for its loss at the same time. These desires are concealed in the

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modern paradigm of ecological consciousness, realized in various concepts of landscape urbanism aimed at creating recreational space of leisure as a sphere of freedom and free choice.

Recreation, both as a process and a space, has a significant impact on personality development as it plays an important role in human growth. All recreational activities provide individuals with opportunities for physical, emotional, social, and cognitive development. Proximity to natural resources and the consumption of ecological services significantly increase the effectiveness of the socio-cultural process. Recreational spaces can become places for revealing creative potential and stimulating innovation, as well as serving as symbols of collective memory and community history.

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## Рекреаційний простір як втілення едемського архетипу

**Мета.** Основна мета статті полягає в дослідженні духовних основ та мотивації людської діяльності в системі взаємовідносин людини та природного середовища зі створення різноманітних форм рекреаційного простору в соціокультурному контексті постіндустріальної епохи. **Теоретичний базис.** Підґрунтям дослідження виступає підхід аналітичної психології, запропонований К. Юнгом, який виявив архетипи колективного несвідомого. Саме архетипи долають обмеженість функційно-прагматичного підходу, що спрямований на просте виживання, та надають сенсу та ціннісних критеріїв системі взаємовідносин "людина – природа". **Наукова новизна.** У статті надано оцінку впливу архетипових образів колективного несвідомого, через образ Едемського саду в соціокультурному контексті європейської цивілізації, на організацію рекреаційного простору в сучасному урбаністичному середовищі. Новизна роботи полягає також у використанні міждисциплінарного підходу, який об'єднує знання з різних галузей, зокрема філософії, соціології, культурології, аналітичної психології, урбаністики, що сприяє поглибленню комплексних взаємозв'язків для розуміння складних соціокультурних процесів. Ця парадигма підкреслює взаємозв'язок та взаємозалежність, адаптованість і спільну еволюцію суспільства та природи. Окрім цього, подано новий погляд на природу та її елементи в контексті важливості для людини та суспільства, сформульовано взаємозв'язок між соціокультурними характеристиками природних ресурсів та сучасними концепціями урбаністики, які розглядають екологічний компонент як ключовий для містобудівних трансформацій. **Висновки.** Досліджено соціокультурні чинники, які сприяють зацікавленості людини та соціуму в природних факторах як рекреаційному ресурсі й обумовлюють теоретичні підходи до їхнього використання в сучасних містобудівних практиках. Сукупність рекреаційних дій зі створення оновленого простору забезпечує людині повноту фізичного, соціально-психологічного та когнітивного розвитку. Олюднення природного середовища стає втіленням колективної пам'яті та історії людства. Рекреаційний простір несе в собі символи духовних цінностей, тому перетворюється з фізичного в соціокультурний.

**Ключові слова:** людина; Едемський сад; архетип; спокута гріховності; екологічна парадигма; рекреаційний простір; ландшафтні теорії урбаністики

Received: 13.02.2024

Accepted: 17.06.2024