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**SUGGESTIONS ON THE DEVELOPMENT
OF HIGHER THEOLOGICAL-HUMANITARIAN INSTITUTIONS
ARCHITECTURE IN UKRAINE**

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Abstract. The article highlights and analyzes the architectural peculiarities of such a new type of buildings as theological-humanitarian higher educational institutions, distinguishes the major factors that influence their architectural and space planning organization, and outlines suggestions on the development of theological-humanitarian institutions architecture in Ukraine.

Key words: architecture, theological education, humanitarian education, higher educational institutions, university.

1. Introduction

According to Ukrainian legislation and European practice, the contemporary secular education in our country is separated from any religion. Nonetheless, some young people strive to acquire an education that would go in line with the everlasting Ukrainian tradition and the Christian ideology. The tendency is particularly important for the humanitarian education. The needs of those, whose everyday life, education and later on employment are inseparably linked with Christianity, cannot be overlooked. A person should always be capable of making his or her choice. Meanwhile, the contemporary higher education in Ukraine offers school graduates to enter either secular institutions or theological seminaries and academies, which prepare priests. A few positive examples, like the Ukrainian Catholic University in Lviv, do not change the situation significantly. Ukraine desperately needs universities of the new theological-humanitarian type. The establishment of such universities is not limited to a brand-new educational doctrine, a set of relevant educational programs and highly-qualified specialists. Theological-humanitarian educational institutions require special buildings and complexes that would meet the contemporary targets of theological-humanitarian education in Ukraine in terms of its architectural, space planning, aesthetic and ideological characteristics. That way, it will be possible to return to the origins of Ukrainian and, what is more, European education, which during the last decades finds itself under the influence of total secularization. Of course, theological-humanitarian educational institutions should differ from the secular ones in the architecture of their buildings. The development of a specific architecture is a challenging, but, at the same time, interesting and responsible task. The future of our youth and their spiritual, educational and civic progress are at stake. The environment, that surrounds the new generation of Christian humanitarians during their studies, would determine whether the idea of returning to spirituality in education will gain its roots. The article aims to answer the topical questions of theological-humanitarian institutions architecture formation.

2. Basic Theory

During the last decades, the Roman-Catholic Church, which is the most numeric in the Christian world, has been conducting an active policy of rapprochement with the secular society and it has found its reflection in

the Vatican system of theological education. Catholic educational centers are closely integrated with the Western society centers of humanitarian studies. These Christian educational centers (universities) provide theological and humanitarian education for both – future priests and average humanitarian students, who do not intend to link their future with any church institutions. The tendency finds its reflection in architectural and space planning decisions of the Catholic theological educational institutions. One can witness the departure from buildings of a monastery (closed) type and creation of a new more civic image of a Christian university.

The Pontifical Lateran University in Rome is constructed on the basis of a similar ideology, which promotes openness of church through openness of architecture. The architecture of the complex is tempered, ascetic, and, thus, associated with medieval monasteries. Only the entrance block is executed in a more genteel manner with the help of a set of big glass planes (Fig. 1). The big conference room is adjacent to the main studying block on the right side. The university uses the parish temple and the chapel, which are located on the square in front of the main entrance. The most interesting building in the university complex is the newly constructed library (Fig. 2). The library design is a brave attempt to integrate modern architecture with the conservative buildings of a theological educational institution. In their creative search, the architectural bureau King Roselli Architetti exceeded the boundaries of Vatican traditional architecture. The main task of the project was to establish a new principle of library functioning, namely the usage of modern multimedia technologies and materials on digital media carriers and the introduction of an electronic archive. The building has a modernist façade, but it is executed in an ascetic and decent manner, similar to other blocks of the university. It does not fall out of the general building complex and successfully supplements the architectural environment of the theological-humanitarian educational institution. The library repeats the character of the historical building complex in terms of its scale, colour and brickwork, but remains modern in its spirit and shape.



Fig. 1. Main façade with the entrance block [12]



Fig. 2. Library building [13]



Fig. 3. Interior of the university library [14]



Fig. 4. Spiral inter-floor covering of the library [14]

The modern decisions that are observed in the interior design of the new library building reflect the concept of combining traditional theological and modern humanitarian education (Fig. 3). The inter-floor covering is inclined as a spiral around the open light space with the upper lantern (Fig. 4). The vertical light symbolizes faith and knowledge, while the spiral stands for the idea of growing to perfection in the spiritual life and science. The large amount of glass in the library interior symbolizes openness of faith and human interrelations, general democracy of society and Catholic institutions.

While studying the issue of theological and humanitarian educational institutions in the world, we have to mention the Tel Aviv University (TAU). TAU is one of the biggest and most famous higher educational institutions in Israel, which combines theological, humanitarian, exact and medical sciences. The university is located in Tel Aviv. Currently, around 25 thousand students study there. The structure of TAU is constituted by nine faculties: Faculty of Arts, Faculty of Engineering, Faculty of Exact Sciences, Faculty of Humanities, Faculty of Law, Faculty of Life Sciences, Faculty of Management, Faculty of Medicine, and Faculty of Social Sciences. Additionally, in the university there are disciplines related to film industry and television. More than 80 research institutes function at the university, as well as the large library, the astronomical observatory and the botanical garden.

The spiritual foundation of the Tel Aviv University is laid by the sacred buildings, the Cymbalista Synagogue, some museums, the art gallery, the Jewish Heritage Center. The university is proud of its astronomical observatory, which is unique throughout the Middle East. The zoological garden of the university is famous for the largest collection of fauna in the world; and the botanical garden is known for its unique laboratory. The Wiener Library, located in the central university building, is the largest center of anti-Semitic documentation. On the territory of the main university campus, there are sports centers, cafés for students, canteens and a lot of shops. The university has its own center for psychological support. The university music academy constantly conducts music concerts and the local art gallery is always open for visitors. Every two years, the Faculty of Film Industry organizes the International Student Film festival [11].

The Synagogue (1996–1998), as the main sacred building, is located in the center of the educational complex and can be defined as the main dominant of the university campus (Fig. 5). Its project was designed by the famous architect Mario Botta. Most of the complex buildings are modern and embody the brave stylistics of facades and interiors (Fig. 6). The campus territory is beautifully landscaped. The buildings are connected by numerous pedestrian and cycling lanes. There are many places to relax and study in the open air, as well as the stadium, tennis courts and other sports grounds.



Fig. 5. Cymbalista Synagogue (architect M. Botta) [15]



Fig. 6. University academic building [16]

The Tel Aviv University is the typical representative of the Jewish high school, where modern education and science are harmoniously combined with religious groundings; spirituality at this university is an inexhaustible source for the further scientific progress and development of civilization in the society and the country.

Therefore, the contemporary European education suggests and implements the doctrine of returning to the Christian origins through the symbiosis of theological and secular humanitarian education into a brand-new theological educational institution, which can be referred to as theological-humanitarian. The educational conception finds its reflection in the architectural and space planning organization and the stylistics of contemporary Christian educational buildings.

3. Results and Discussion

The first higher educational institution of theological-humanitarian type in Ukraine during the period of its independence is the Ukrainian Catholic University (UCU) in Lviv. The university is the first one during the construction of which the specificity of the theological-humanitarian educational doctrine has been considered. To have a deeper understanding of the ideology, one should recall the words of Lubomyr (Husar), the major archbishop emeritus of the Ukrainian Greek-Catholic church, which were delivered during the inauguration celebrations on the occasion of the Ukrainian Catholic University establishment in 2012: “Unfortunately, nowadays the majority of people are convinced that university is a high school, which gives us certain knowledge, ensures better skills... and temporary material wealth. In short, it allows having a higher income. Nonetheless, a true university – if to understand its underlying idea correctly – looks at a person as a non-timely value and takes into account its dignity, rights and duties... Thus, we talk not only about knowledge or skills of doing something, but about understanding the sense of existence, understanding from where a person comes and where he or she goes, understanding the depth and height that a person can reach – this is the aim and the content of university education... Understanding human existence and everything that surrounds him or her is the wisdom and the true philosophy that can grant each thing its relevant place. It forms a person’s attitude to God, to himself, to those who surround him or her. In short, apart from the wisdom and apart from the knowledge of putting everything in the right place, such university education teaches a person the true morality” [2].

Among the higher educational institutions that partially integrate theological and secular education, we can name the Ostroh Academy and the Kyiv-Mohyla Academy. However, no special architecture design projects of the mentioned academy building complexes were executed. The design of the Ostroh Academy and the Kyiv Mohyla Academy architecture was outstretched in time and had no integrated approach [3]. Meanwhile, the project of designing the UCU building complex was preceded by the profound scholarly research of R. Stotsko, a lecturer at the Lviv Polytechnic National University (under the supervision of professor V. Proskuryakov) and the design and construction practice of the architectural company “SENSE-Private Enterprise” (COO – Ye. Datsyshyn; architects – Yu. Horalevych, R. Stotsko, O. Khamar, Yu. Verkhola). They completed the working design of the Lviv Theological Seminary at Khutorivka Street in Lviv (Fig. 1) and a set of educational monastery buildings [4]. The conducted research allowed outlining the major architectural and typological principles of a theological-humanitarian university, established by the Ukrainian Greek-Catholic Church (UGCC). The architecture of the UCU building complex is formed as based on the following principles:

1. The educational structure of a theological-humanitarian university consists of the theological-philosophical (theological-philosophical faculty) and the humanitarian-secular (faculties: philological, historical, law, journalism, etc.) learning directions;
2. The theological and the humanitarian learning directions are mutually integrated and based on the Christian spiritual values; the fact does not exclude the profound study of the other world religions and general human foundations of coexistence;
3. In the urban planning perspective, a theological-humanitarian educational complex inclines to the central part of a metropolis, where libraries, cultural and art institutions and other higher educational establishments are located.
4. In the architectural planning perspective, building blocks of the theological-philosophical faculty and the humanitarian faculty are spatially, visually, architecturally and stylistically divided;
5. The major dominant of a theological-humanitarian educational complex is a temple or a chapel.

6. Apart from the liturgical purpose, a temple (or chapel) performs a spiritual and educational function and, therefore, is designed as a temple-classroom with the corresponding spatial organization and functional equipment for lectures;

7. A theological-humanitarian educational complex should have residential areas for students and guests with the necessary household infrastructure, including food production facilities with a canteen and an outdoor café;

8. The territory of a theological-humanitarian educational complex performs educational and recreational functions and is equipped with everything that is necessary for holding conferences, seminars, scientific exhibitions, festivals, concerts, etc.

The above enlisted characteristics concern a theological-humanitarian university, for which the spiritual component is dominant and which is established by the church institutions. The Ukrainian Catholic University in Lviv belongs to this type. However, the most common can be humanitarian universities with a few Christian disciplines, where the humanitarian education is the major one and the Christian studies serve as a supplement aimed at the formation of a spiritual and moral core of the future humanitarian specialists. This type of theological-humanitarian educational institutions can be referred to as a Christian-humanitarian university and be based on different ideological, educational, and architecture planning principles, which are as follows:

1. Educational structure of a Christian-humanitarian university would not presuppose a separate theological faculty, that conducts trainings for Masters of Theology, but limit itself to teaching separate religious studies disciplines, which are capable of shaping the students' Christian worldview;

2. Christian-humanitarian universities would not substitute the average secular humanitarian educational institutions, but suggest an alternative to the secularized education in Ukraine;

3. The architectural and space planning structure of a Christian-humanitarian university would integrate buildings, facilities and spaces of the spiritual and educational purpose in such a manner that the spiritual component would not be dominant in the general image of an educational institution;

4. From the space planning and stylistic point of view, a chapel (rarely a temple) would supplement the university complex architecture, but would not be dominant in any of the perspectives;

5. A chapel in a Christian-humanitarian university would perform only the ideological and liturgical functions and would not be equipped for conducting classes;

6. Dormitory blocks can be located either on the territory of an educational complex or outside;

7. Development of a food supply network would depend on the number of students and can be limited to the availability of a few cafés;

8. From the urban planning point of view, the spaces of a Christian-humanitarian university would be integrated with the building construction of streets, squares, and the recreational arrangement of the university-based territories.

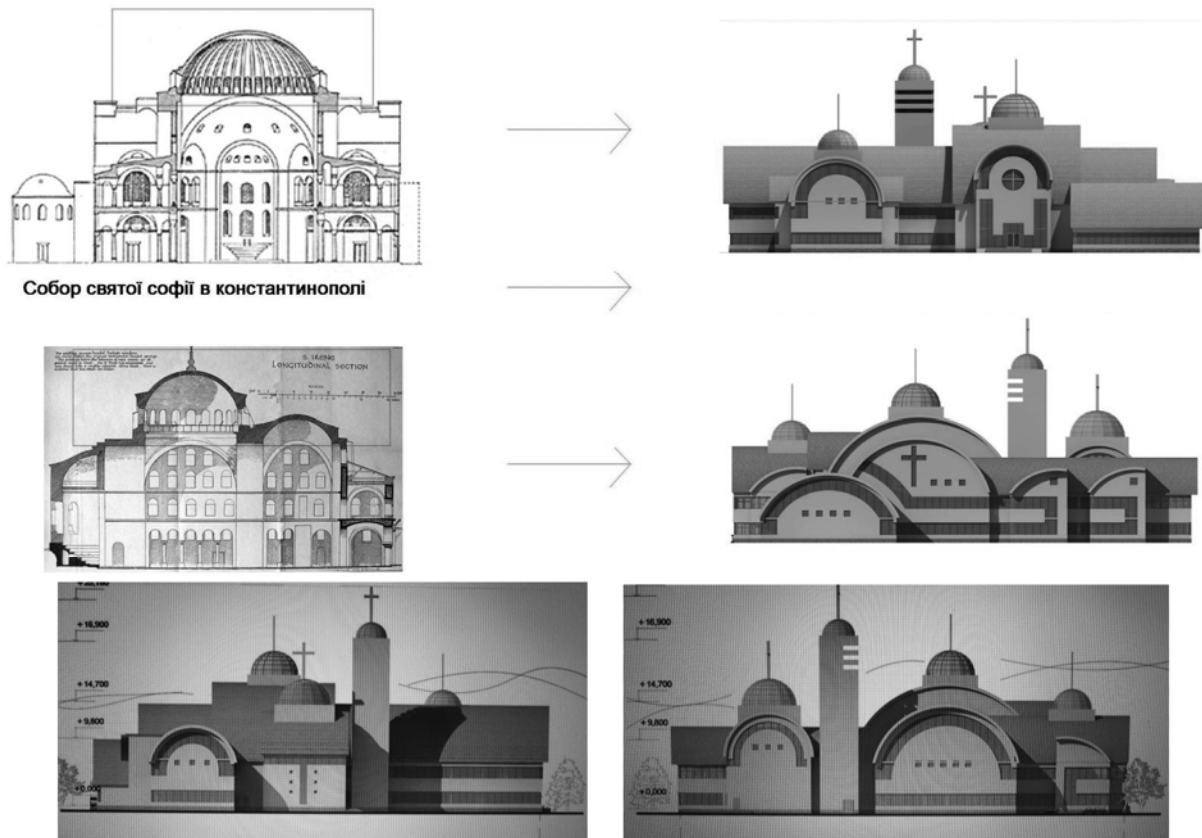
Thus, theological-humanitarian and Christian-humanitarian universities would differ in terms of the profoundness of studying theology, the percentage of humanitarian disciplines and the possibility of preparing priests with master's diploma. Apparently, the architectural image of the two types of universities would differ as well. A theological-humanitarian higher institution would incline to the stylistics of sacred buildings with the pronounced sacred symbolism, while the architecture of Christian-humanitarian universities would be more secular and based on the design decisions peculiar for modern university complexes. However, even such a civic architecture would have the stylistic and construction elements that identify it as an institution supporting and teaching Christian values.

We intend to consider the means of architectural-artistic and spiritual-aesthetic expressiveness used in the process of designing the building complexes of theological-humanitarian higher educational institutions, since this type of universities fully reflects the idea of sacred humanitarian architecture of the higher educational institutions in Ukraine. From the ancient times, the architecture of theological schools has been inseparably connected to the architecture of churches and monasteries. The connection

has, first and foremost, the spiritual and ideological character. A temple or a chapel has always been the major construction in theological seminaries, academies or universities and defined the architectural image and stylistics of the whole educational complex. On the other hand, the educational function belongs to the powerful factors of image formation in any educational institution. A significant contribution to the general image is made by educational buildings, library building, residential areas, food supply units and – in some universities – sports grounds and indoor gyms. Creation of an integral and harmonious architectural image and space planning organization of a modern theological-humanitarian university in Ukraine depends on the following factors: *a) spiritual-ideological; b) functional; c) national-historic; d) natural-climatic; e) economic; and f) resource-technological.*

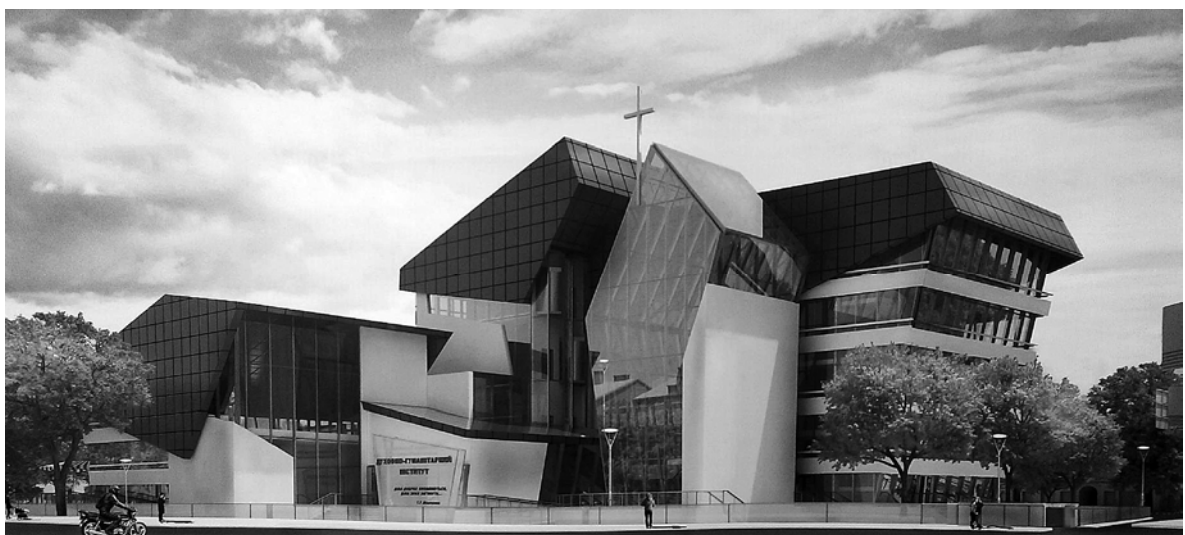
Spiritual-ideological factor defines the sacred character of design and peculiarities of facilities and space organization within an educational institution: for example, a canonic temple or a chapel, its location with respect to the surrounding educational buildings, an altar position, a tent or dome completion of a temple, a chamber or other sacred buildings, usage of sacred symbols and interior paintings with biblical scenes, etc. [6]. *Functional factor* predetermines the spatial structure of a complex, which would meet the requirements of students in terms of their educational and spiritual life, the façade composition of educational buildings, library and dormitories with the corresponding rhythm of sizes, the size and location of windows, stained glasses, balconies, terraces, etc. Functional factor is considered during the process of designing the courtyards, which are aimed for both recreation and educational and theological events; supplementing the open and closed spaces with the small architectural forms; and gardening. *National-historic factor* is particularly important for designing theological-humanitarian universities in Ukraine. Institutions of theological education in Ukraine have always resided on the spiritual, national and historic background. Customs, traditions and historic heritage are reflected in the artistic image of university buildings in their modernized form [7]. The architectural space planning organization and the choice of architectural-artistic and spiritual-aesthetic means of expressiveness in theological-humanitarian educational institutions depend on the natural-climatic environment. Thus, while designing these institutions in the Western Ukraine, it is required to secure buildings from the large amount of rainfalls and provide an appropriate level of insolation during cloudy and rainy days [10]. These are mainly sloping roofs of complex shapes, covered terraces, galleries, glazed spaces, summer gardens and other architectural elements, that ensure comfort in bad weather. A different climatic situation in the Eastern and Southern Ukraine conditions the usage of other means of architectural expressiveness, such as: light walls with the minimum window area, flat roofs, sun protection constructions, etc. Therefore, *natural-climatic factor* introduces major corrections to the architectural images of theological-humanitarian educational institutions in different regions of Ukraine. The *economic* and *resource-technological factors* are important from the view point of choosing the architectural and building materials that form the modern image of a building, e.g. high-tech and ecological constructions from metal, glass, concrete, and composite materials. Introduction of advanced technologies and materials is useful for an architect who aims to stylize the traditional motives of sacred architecture and ensure the ultra-modern outlook of a building.

As based on the profound research on the enlisted factors, which was conducted in close collaboration between lecturers and students of the Department of Architectural Environment Design (AED) at the Institute of Architecture at the Lviv Polytechnic National University, a range of experimental projects of theological-educational buildings have been designed. These are, for instance, the design of the Christian Theological-Enlightening Center on Stryiska Street in Lviv (authors: Yu. Bartko, professor V. Proskuriakov, associate professor R. Stotsko; Fig. 7); the design of the Theological-Humanitarian Institute building on Stepan Bandera Street in Lviv (authors: D. Kutsan, professor V. Proskuriakov, associate professor R. Stotsko; Fig. 8); and the design of the Theological-Enlightening Center named after Metropolitan Archbishop Andrey in the village of Sknyliv, Pustomyty district, Lviv region (authors: O. Smetaniuk, professor V. Proskurikov, associate professor R. Stotsko; Fig. 9).



a) Main façade. Photo of the author

b) Side façade. Photo of the author

Fig. 7. Design project of the Christian Theological-Enlightening Center on Stryiska Street, Lviv**Fig. 8.** Design project of the Theological-Humanitarian Institute building on Stepan Bandera Street, Lviv.
Photo of the author

These design projects are the reflection of scholarly researches, conducted at the Department of Architectural Environment Design that are entitled “Development of Architectural Typology of Christian Theological and Theological-humanitarian Educational Institutions”. In the nearest future, they can serve as a background for the real life design of the higher theological-humanitarian institutions of the new type, which are necessary for the development of the Ukrainian humanitarian education. Such education is the education of the new generation and resides on the Christian and human moral values.

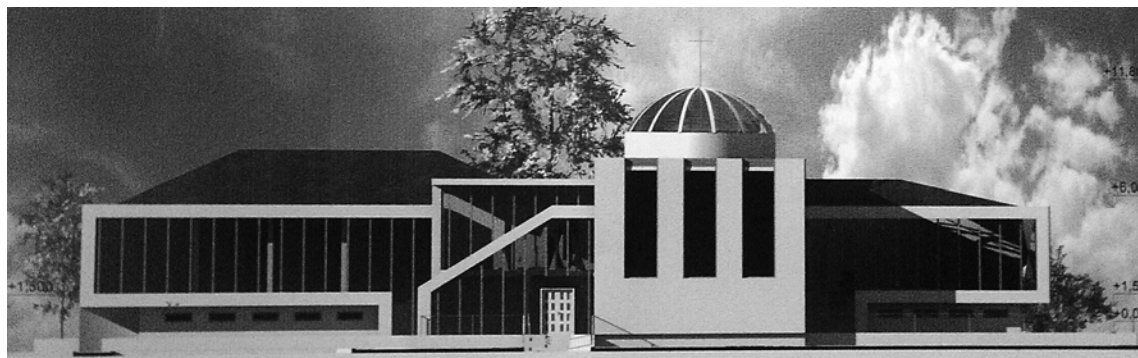


Fig. 9. Design project of the Theological-Enlightening Center named after Metropolitan Archbishop Andrey in the village of Sknyliv. Photo of the author

4. Conclusions

The research on the tendencies of theological education and the development of architectural typology of the Christian educational institutions in the Western Europe and Ukraine highlighted the necessity of differentiating a Christian educational institution of the new type, namely a *theological-humanitarian university*. A theological humanitarian university, in its turn, can be divided into two sub-types: an institution with *theological education* as a dominant one (training of priests and secular persons) and an institution of *humanitarian education* with the introduced theological disciplines (training of humanitarian students only).

The formation of theological-humanitarian university building architecture in Ukraine depends on a range of factors, such as: *a) spiritual-ideological; b) functional; c) national-historic; d) natural-climatic; e) economic; and f) resource-technological*. Having profoundly researched each of the enlisted factors, the Department of Architectural Environment Design (AED) at the Institute of Architecture at the Lviv Polytechnic National University has designed a range of experimental architectural buildings of Christian theological-enlightening centers and theological-humanitarian educational institutions, which can in the future serve as a background for designing similar institutions in Ukraine and, thus, raise the national humanitarian education to a brand-new level, which would meet the challenges of our time.

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Ростислав Стоцько

ПРОПОЗИЦІЇ ЩОДО РОЗВИТКУ АРХІТЕКТУРИ БУДІВЕЛЬ ВИЩИХ ДУХОВНО-ГУМАНІТАРНИХ ОСВІТНІХ ЗАКЛАДІВ В УКРАЇНІ

***Анотація.** У статті висвітлено і проаналізовано особливості архітектури будівлі нового типу – духовно-гуманітарного вищого освітнього закладу, визначено основні чинники, які найбільше впливають на архітектурно-планувальну організацію будівель такого типу, викладено пропозиції щодо розвитку архітектури закладів духовно-гуманітарної освіти в Україні.*

Дослідивши тенденції духовної освіти та розвитку архітектурної типології християнських освітніх закладів в Західній Європі та Україні, автор обґрунтовує необхідність виокремлення комплексу будівель християнського вищого навчального закладу в новий тип освітньої будівлі (комплексу будівель), а саме духовно-гуманітарний університет. Духовно-гуманітарний університет, своєю чергою, автор поділяє на два підтипи: заклад з домінуванням духовної освіти (навчання священників та світських осіб) та заклад гуманітарної освіти з впровадженням духовних дисциплін (навчаються виключно студенти-гуманітарії). У статті досліджено, що на формування архітектури будівель духовно-гуманітарного вищого навчального закладу (університету) в Україні впливає низка чинників, основні з яких: а) духовно-ідеологічний; б) функціональний; в) національно-історичний; г) природно-кліматичний; д) економічний; е) ресурсно-технологічний.

У статті висвітлено приклади практичного застосування пропозицій щодо розвитку архітектури будівель вищих духовно-гуманітарних освітніх закладів шляхом експериментального проектування християнських духовно-просвітницьких центрів та духовно-гуманітарних освітніх закладів на кафедрі дизайну архітектурного середовища Інституту архітектури Національного університету “Львівська політехніка” та зазначено, що створені студентами та викладачами кафедри експериментальні архітектурні проекти в подальшому можуть бути основою для реального проектування подібних закладів в Україні. Автор зазначає, що дані дослідження та їх практична реалізація допоможе піднятися вітчизняній гуманітарній освіті на якісно новий рівень щодо організації навчального процесу шляхом будівництва новітніх комплексів духовно-гуманітарної університетської освіти.

Ключові слова: *архітектура, духовна освіта, гуманітарна освіта, вищі навчальні заклади, університет.*