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**SPIRITUAL AND PHILOSOPHICAL VALUES
IN THE PROFESSION AND TRAINING OF AN ARCHITECT.
PERSONALITY AGAINST THE TIME BACKGROUND**

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Abstract. The meaning of spiritual and philosophical values in profession and training of architects, and the role of a teacher in this process are defined. The study is carried out by example of Lviv Architecture School and its bright representative Andriy Rudnytskyi. Human features which do not depend on time – professionalism, honour, spirituality, justice and kindness – are discussed here.

Key words: spiritual and philosophical values, professionalism, architect development, Lviv Architecture School, personality against the time background, professor A. Rudnytskyi.

We beg you, our Lord,
to send Your saint great servants
to Ukrainian people,
to be their wise guides
by their example and word
in all domains of national,
social and public life...

The prayer To Ukrainian People

1. Introduction

The subject study is of urgent importance in times of radical transformations and changes that have been faced by Ukraine for the last thirty years and that are nowadays being strengthened in society, science and higher education. The need to preserve good traditions of morality and professional dignity of teachers and students is particularly relevant. Priorities in teachers' activity have changed and students begin to lose motivation for thorough knowledge. In everyday life we can observe the attitude not worthy of a person in the status of high school teacher or future specialist with higher education – the elite of the nation. It is important to introduce ethical criteria for teachers' and students' personalities on the examples of scientists and professors of past generations and to perceive the significance of interrelation between the spiritual and philosophical attitude and professionalism in the development of specialists.

The issue of developing spiritual and philosophical principles for students is mainly examined by teachers and predominantly in connection with creative professions, including the training of architects. In Ukraine, the research and recommendations of V. Verbets (2005), Zh. Davydova (2013), V. Zhadko (1997), O. Oleksyuk (1997) should be mentioned here. Philosophy of pedagogic action, humanization and humanitarization of professional education was considered by the academician Ivan Andriyovych Zyazyun (1996, 2008). At Lviv Architecture School, the issues of artistic training of architects in connection with forming of spiritual and philosophical values are investigated by the Doctor of Pedagogy O. Kaydanovska (2016), as well as by the teachers of Department of Design and Architecture, Lviv Polytechnic National University.

The study aims to outline the role of spiritual and philosophical values in the profession of architect and the role of a teacher (at school) in formation of these qualities with respect for future profession. The analysis is conducted by example of Lviv Polytechnic Architectural School and its representative Andriy Markovych Rudnytskyi. Conclusions are made on the basis of our own experience and also on the results of the communication with students and teachers of different generations. Human features that do not depend on time – professionalism, honour, spirituality, justice, kindness – are in the core of the research.

It is well-known that the orthodox-pragmatic approach is applied to work and training of specialists. Our investigation is based on the indivisibility of the process of lofty philosophical features and professionalism forming. But the questions how to maintain the integrity of spiritual and professional values in the new realities of life and how to educate young generation in the way of highly spiritual specialists are ones of the most important. Under these circumstances, the role and the personal example of a teacher remains to be decisive.

The 90th anniversary of Prof. Andriy Rudnytskyi birth is an occasion for reflections about the versatility of his personality and his activity as a scientist, designer, teacher, Head of the Association of Architects, Dean, Chair and organizer of new departments. Power of intellect, high moral qualities and spiritual-philosophical views left a significant impact in the heads and hearts of everyone, who was under the influence of his credibility, including myself. I am grateful to my destiny for having had an opportunity to work and communicate with the professor for many years.

2. Basic Theory Part

No one chooses the time to live in, however in all the times human values should be the benchmarks for a person. In the years of spiritual enslavement of the Soviet period, Prof. Rudnytskyi preserved his system of values and priorities by establishing the traditions of Lviv Architecture School and forming the professional qualities and life philosophy of numerous of its graduates.

Lviv Polytechnic Architectural School was considered to be the elite one. There were about one hundred students and 35–40 teachers at the Department. Professors Andriy Rudnytskyi and Roman Lypka had an especially high authority. The deserved respect was gained by teachers Yaroslav Shvets, Ihor Seredyuk, Viktor Kravtsov, Mykola Kuzyk, Oleksandr Kubar, and those of the younger generation – Bohdan Posatskyi, Iryna Rusanova, Oleh Ilyashenko, Tetyana Maksymyuk, Volodymyr Blyusyuk – the people so different and so close to us back then (Fig. 1).



Fig. 1. Teachers of Department of Architecture. In the center Prof. A. Rudnytskyi (from the Rudnytskyis' family records)

Analyzing the Lviv Architecture School and its professors from a distance of time, we should emphasize both the high level of professionalism and the spirituality dimension of most teachers. The personality of Andriy Rudnytskyi (1928–2008) especially stands out among his contemporaries. Being a Halychyna native of “non proletarian decent”, seen by the “liberators” as “the ones with us, but not ours”, the professor had to be cautious in his attitude and speech and be aware of what was not worth talking about; he spoke “quietly”. However at the lectures or project discussions, he showed not only encyclopedic knowledge but also intrinsic intelligence and deep spirituality.

Having worked for many years at the Urban Planning Department, it was a pleasure to have classes together with the professor as his assistant. The *representative examples*, which reveal the spiritual nature and philosophical position of the professor are to be provided in the article. At the beginning of so called *Perestroika* (transformation) period (1987), when the spiritual revival of people began to come into force, the professor suggested various courses in the field of public building design in the urban environment. The new course *Churches and monasteries* was also put on the list. At that period it was like the action of heroism that could have had unpleasant consequences. The course development was also assisted by the author of the article. It turned out that almost all students chose the new subject. Prof. Rudnytskyi placed a great sense of responsibility on the opening lecture. Everything that had accumulated and had been suppressed in his soul by the Soviet reality resulted into two phenomenal lectures. I had an opportunity to listen to different lectures and speeches of different academicians; however I deem these Andriy Markovych’s lectures to be the best of professional and pedagogic excellence. I still regret that there was no possibility back then to record them and publish without any editing. The lectures manifested the nature of the Professor, his spiritual and philosophical values and priorities.

The first lecture dealt with the location and architecture of Ukrainian temples. On the basis of extensive material on global architecture and urban planning, the following issues were highlighted: sacrality of urban space, spirit of place and city, urban planning context in temple construction, organization of space near the temple. The peculiarities and styles of Ukrainian temple, its proportionality, finishing and symbolism of domes, etc were also explained. The Professor briefly outlined the history of Ukrainian church and indirectly addressed the topic of faith. It became almost a revelation for me; I heard the vast majority of this information for the first time. I’m sure that all the students were in the same situation. Nowadays there are many publications and other opportunities to receive information on temple construction. Then it was an attempt of the Professor to focus on it systemically and present this complicated issues to us after forty years of prohibitions and neglect of the theme.

The second lecture was on the interior of Ukrainian temples: structure of internal space, iconostasis, its elements, church furnishings and internal decorations, finishing. These and other issues were related to the liturgy and worship activities (baptism, marriage, etc). Special attention was paid to Christian art and its place in sacral space as well as the issues of Christian ethics. It could be felt that the Professor lacked the direct contacts with the church life at those times. He spoke so poetically and passionately about the importance and beauty of a Church both as a temple and an institution of social activities, and about its role in human life. He took the heavy losses caused by atheistic propaganda close to his heart. A lot of students didn’t know even the prayer *Our Father*, or either was ashamed or afraid to reveal their Christian knowledge and belief. Meanwhile, the project turned out to be very successful. Already two years later, we had a diploma project on the topic of sacral architecture. In particular, Oksana Davydyuk (daughter of Zynoviy Davydyuk, Stepan Bandera’s nephew) developed the project of the convent near Hoshiv (Prof. Rudnytskyi and I were the project supervisors). At that time, the Greek Catholic church was able to function openly and the project was submitted to the Church Eparchy (Fig. 2).

Nowadays there is a well-developed architectural school formed in the region the main task of which is to design temples. Directly or indirectly the knowledge and perception of sacral architecture and sacral activity space outlined by A. Rudnytskyi was used by students and later by architects in their artistic work.

Another example related to the project and spirituality of the Professor was revealed in one of our communications. At times, when students were doing the parti diagrams, and we had an opportunity for private talk, the Professor asked me, ‘Do you know the Ten Commandments?’ I am grateful to my mother, who taught me not only a lot of prayers, but also the Commandments. So I told them without a hitch and explained: the first three

Commandments regulate our relations with God, and the rest of them are for the relationship between people. Professor was surprised (I hope, pleasantly) with my knowledge, but I was so excited that I missed the fourth Commandment – “Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you”. Reminding me of that Commandment (and thus emphasizing knowing them as well), he was reflecting on the Christian ethics. At the end of the conversation he said half-jokingly, ‘Most important is not to do evil’. I remember those words, and having sometimes a “wicked tongue”, but not being mean in my soul, I still try to honour them. While discussing the projects or scientific works, I usually speak critically but sympathetically (I want to provide good advice and help), but I never wish to hurt or humiliate any person.

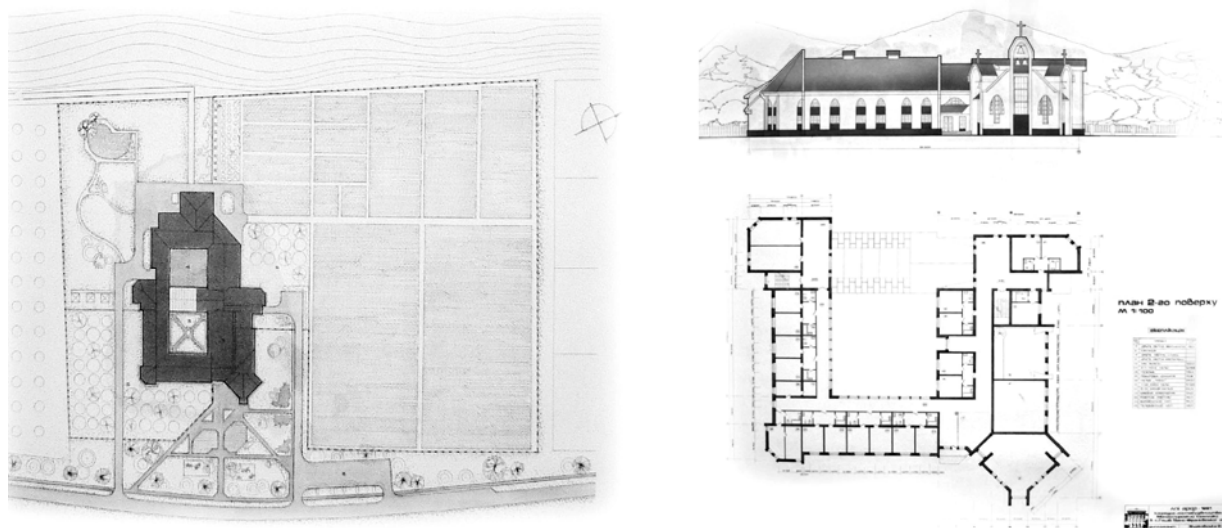


Fig. 2. Fragments of a diploma project by O. Davydyuk (1988). One of the first projects on sacral architecture at Lviv Polytechnic National University (from the author’s private records)

There is also another interesting example of his attitude to life worth telling about. While designing and building a memorial sign to honour the reunification of Ukrainian lands at the entry from Kyiv direction, one more trait of his great personality (Prof. Rudnytskyi and I were the authors of the project) was found. Everything started with Lviv preparation to the Olympic Games in Moscow in 1980, as far as it is located at international touristic connection with Europe. There was a contest (1978) for the entrance signs to the city from major (European) directions. Project of mine, still a student back then, of the entrance sign from the Western direction (located at the end of Horodotska Street) was recognized as the best one. The idea was to create a “triumphal” ark with partly opened decorative grid in its hole. The interpretation was the following: we are open to those who come to us with good intentions and closed to the ones with evil. There was a historic emblem of Lviv on the ark and also the city map with main transport communications on a small wall. The grid was supposed to be made of wood and the multi-tone map mosaic was meant to be developed using the peculiar Ukrainian decorative motives.

The decision was made by the first secretary of the City Committee of the Communist Party Henrih Bandrovskyi. He had an idea to locate the developed sign at Kyiv highway, and therefore he required the changes to the project – people from the East come to us “only with good intentions”. The ark received monumental size (27 m in height) with a wooden oak grid of hospitably open city. A transversal “ribbon” also made of wood was added as well and it had to be carved with geometrical (western Ukrainian) and plant (all Ukrainian) motives, which were organically intertwined as the symbol of our united lands. The ark had historical shields on both sides with Lviv and Soviet Union emblems, as well as inscriptions “1939” and “Lviv” from the side of departure from Lviv and to the city entrance. Wooden carved crossbar symbolized the towel (rushnyk – the embroidered piece of fabric), with which Ukrainian people met the libertines. Everything was adherent to Soviet canons and myths of the time.

In such a way the entrance sign has transformed into the memorial sign. The relevant landscaping was also introduced – the oak grove had to be planted and organized through the alley with sculpture groups manifesting the battle of Ukrainian people for reunification. It was crowned with a mound at which the multi-figure sculpture composition *Meeting the Libertines* was set. At the foot of the mound, the wall with the text of People’s Assembly on Reunification was to be installed. In such a way the entire complex was created. However only a small part of the intended was implemented (Fig. 3).

While the sign was being created, I was spending a lot of time at the construction site. Prof. Rudnytskyi also visited it – especially when the excavation works were held and the complex “horizontal plane” was built, and when the important elements were installed. It was the opportunity to communicate in private and openly (Fig. 4). It is obvious that the Professor trusted me and was sure of my human decency. Once I asked him to tell me more details about the times we were “perpetuating” with help of the designed sign. The Professor told me that Ukrainians indeed were greeting “the first Soviets” with flowers and bread and salt. Having suffered during the interwar period from pacification and abuses from Polish, people believed that by uniting with the great Ukraine, they would be able to live happier and freer. However, as it is well known, the reality turned out to be different. Nowadays everyone is aware of it from various research and sources. And then it was not only new but also very painful information – about prisons, repressions, deportations and other crimes of the Soviet regime. There was also a positive moment, as the Professor mentioned, it was the reunification of Ukrainian lands. People believed that in future they would have their own state.



Fig. 3. Sign in honor of the reunification of Ukrainian lands. Opened in 1982 (from the author’s private records)



Fig. 4. Professor Rudnytskyi and assistant Habel at the sign construction site. (from the author’s private records)

Another interesting example is our trip to the Science Days in Vilnius in 1977. There was Dmytro Sheremeta, Lyena Samoylova and Volodymyr Pasichnyk from Automation Department travelling together with us. After speeches and discussions that had lasted for several days there was a closing concert. There were almost 800 people and delegation from the various cities of the former Union had to perform on the stage. Dmytro Sheremeta played the guitar very well, so on his initiative we learned the song *Step shyrokyi* (Wide Steppe) and attracted to our group a student from Dnipro city. I can still remember some parts, “The sun has burned the steppe, no drop of water, only one kozak walks in the patched peasant’s overcoat. Will I ever be back to Ukraine, or will I die here in the steppe. Die in the foreign land...” And the chorus, “Ukraine will erase in the yellow saber glow and blue glory!...” The song has had many verses. After I had returned I told about the Science Days, and about Vilnius, and how well we had been received especially

after such a wonderful song. Lithuanian people came to us and greeted. I understood the song's subtext. I sang all the verses to the Professor. He told me, 'Mykola, the song is great, but don't sing it to anyone ever again.' Without any doubt, the Professor was a genuine Ukrainian patriot, who was rooting for the future. He chose the way of quiet work in terms of education of young generation. He wasn't a noisy tribune; however he was the Ukrainian patriot.

A manifestation of professor's human values is displayed by *another example*. After wedding I lived in difficult living conditions with my wife's parents. It so happened that our baby died several weeks before birth. It was a tragedy for us. Prof. Rudnytskyi knew my situation and on his own initiative he wrote a request to the City Council to ask for the improvement of housing conditions for his employee. And only after V. Sekretaryuk had imposed the resolution "nado pomoch" (should be helped), he told me that things could have worked out that way (such resolution then was equated to an order). After a while I obtained a corporate one-room apartment with a kitchen, which was our first own accommodation and the basis for further improvement of housing conditions. That was what this Person did – he made this world to be a better place.

In conditions of high pressure on spiritual traditions of people and imposing the communists' philosophy and ideology, traditional values of Ukrainian nation managed to be preserved and aggressive activity was successfully counteracted due to certain activists and teachers. The specialists managed to defend the city from the ideas of social realism and suggestions to change its historical environment. Active position of Urban Planning Council and the Chief Architect of the city was of much importance in this case.

The Professor repeatedly went to the City Committee of the Communist Party and the City Council to persuade the city authorities and "teach them architecture". At that time Roman Myh had been the Chief Architect of the city for a considerable period. We became friends when he came to work at the Department. He told us about a lot of situations when professionalism and specialists' position became decisive, – authorities usually followed their opinion. Mr. Myh also emphasized Prof. Rydnytskyi's role in accepting a number of important decisions of city development. Young and less authoritative specialists often "advanced" the professor "to the frontline", and his professionalism and authority greatly contributed to strengthening the principles of urban planning in our city.

Roman Myh had been the Lviv Chief Architect for more than twenty years. He treated A. M. Rudnytskyi with particular respect and told us interesting situations about the life of urban architectural environment. I still feel some pity that I could not persuade Roman Myh to publish his memoirs about that period of his life. He had all information about meetings, workshops, urban planning councils and conferences which were recorded in his working notebooks. I suggested that a journalist would interview Mr. Myh and process the collected information with his assistance. But it had been always postponed until it became too late – an illness (diabetes, blindness), so the memoirs would have never been seen by the world. The notebooks might be still preserved by Roman Myhailovych's wife Mrs. Rosalia. I'm sure there is interesting information about the Professor, his speeches at urban planning councils and projects discussions.

It is typical that the relationship between a teacher-architect and a student are characterized with a high level of culture and the spirit of human values. People tried to hide from the existing reality, withdraw into their shells and improve themselves as personalities and specialists. Internal world, consciousness of their role and duty, deep knowledge of not only their profession but also literature, culture and art in general were of great importance.

While listening to the Professor, we were in awe of his beautiful Ukrainian language in texts, in always calm and weighted answers, and in always accurate and concise characteristics of people and often ironic situations. The Professor did not avoid panel discussion and always was tolerant in critical remarks. He did not initiate discussions himself except of scientific ones. He delivered short speeches; however, having been a professional urban designer, he always emphasized a broad content of the issue discussed. Having his duty and responsibility for the future of architectural school, the Professor designed and improved the syllabus for numerous courses in Architecture. He also supported future specialist in the minutes of "the debut difficulties" which were related to the adaptation of former students to the role of higher school teachers. He meaningfully created the climate of psychological comfort in the team and cared for the employees' problems (Fig. 5).

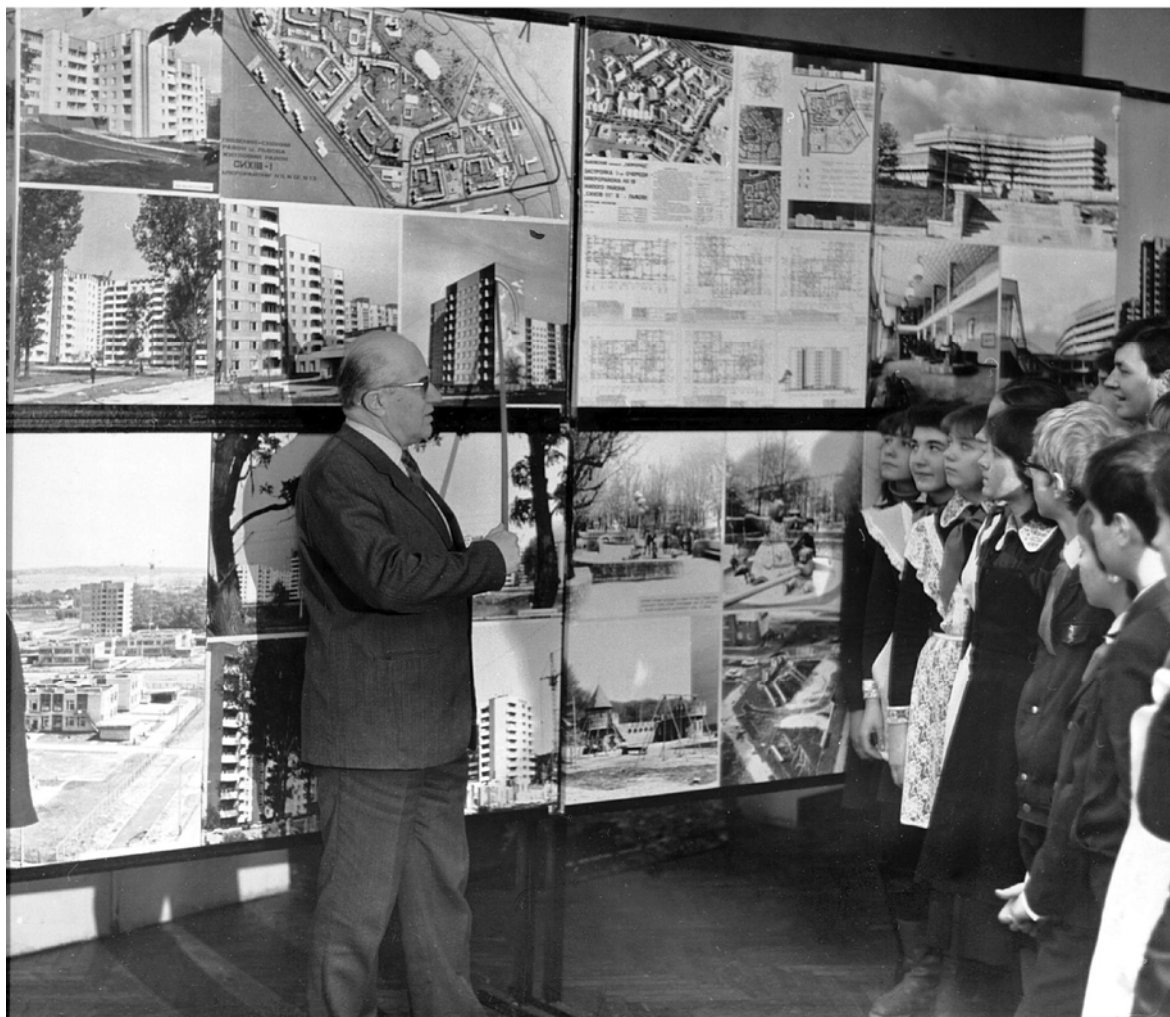


Fig. 5. Prof. Rudnytskyi meeting with Lviv schools' students
(from the family records of Rudnytskis)

Those are my life examples and lessons learnt from the Professor. I am sure a lot of his students remember the lessons that were at hand in their life and professional journeys. He did not teach us to build a career, but he taught us to be a specialist having high ethical values. Such features of the professor's personality were formed also by his relatives, a family of true Halychyna elite with high culture and spirituality. His wife Mariya Bohdanivna Rudnytska (from the family of Greek-catholic priests) played a special role, not only by taking over all the difficulties of everyday life, but also by influencing his living philosophy. I had an opportunity to feel this wonderful family atmosphere, enjoy discussions, and listen to the Professor's memories about his teachers. Andriy Markovych spoke about Prof. Bahenskyi with special warmth. He was the Assistant of him and was significantly influenced by the latter. He told us interesting examples of his life experience and professional development. It was the tradition which was passed over and the school of humanity and high professionalism was formed.

3. Result and Discussion

And still, being a man with a "wicked tongue", I cannot help to make some remarks at the Professor's address. He was too serious towards himself and people around him, and lacked the sense of humour. Sometimes I really wanted to tell the Professor a good joke which I had just heard. But I did not dare. Roman Lypka instead was the person with a wonderful sense of humour – he replied to your joke with two of his own, very explicitly and to the point, smiling cunningly into his smoked mustache. We,

young and excited, were bothered by his excessive caution, as we understood it back then. We can realize the reasons only nowadays, when all the terror of the Soviet reality is disclosed. And he was a witness of repressions and deportations... And it resulted into the relevant form of behaviour. It is hard to call the Professor a revolutionist.

At that period, major activity of teachers was largely focused on teaching and having project discussions with students. The methodology principles were poorly developed and were of special importance. That's why Andriy Markovych researched this question thoroughly and published a lot of his papers on the problems of creative education in higher school, and training of future architects (Rudnytskyj, 1969, 1977, 1979a, 1979b, 1980, 1982, 1984, 1993) in foreign journals. They still have a very up-to-date meaning and are very informative. Considering the training of young architects and traditions of Lviv Architecture School he developed the foundations of methodological approach to architects' training. They were the basis for the development of the School that suffered from the Soviet pressure (there was the intention to close it) and making it the leading architecture school. Spiritual values of future specialists took an important place in these provisions.

Back in 1984, in the newspaper *Lvovskaya pravda* an article was published in which the Professor paid special attention to new problems encountered by architects due to the school reformation – and called for an increase of the number of open architecture competitions and promotion of scientific knowledge on Architecture and Design, etc (Rudnytskyj, 1984). In 2004, while considering the traditions of Lviv Architecture School, the Professor emphasized an important role of history and traditions being taught to future architects. He mentioned a special role of Yu. Zahariyevych, E. Kovach, T. Obminskyi, L. Markoni, T. Talyovskyi, I. Levynskyi in the development of local architectural traditions. During the first years of the Soviet period, the personality and professional activity of Prof. I. Bahenskyi played an important role in development of architectural education in Lviv.

His joint publication with Prof. Cherkes defined the role of culture and art in preparation of architects in modern conditions, and outlined the methodological problems of Ukrainian higher school of Architecture. It argues that the architects' training requires an integral development of traditional education forms combined with the introduction of new ones; and the quality requirements of art training, spiritual values, and cultural level of future architects must correspond the new reality of post-Soviet period (Cherkes and Rudnytskyi, 2007).

Modern developments of technologies, construction, urban architecture, market relations, and new opportunities have influenced the teacher-student relationship. How has the professional level, spirituality and philosophy of students and teachers changed; how has their relationship been influenced? What is the current level of our school? What should we do to improve the situation and how to adapt the traditions of great teachers of the past into the present system of architects' training?

While the system of values remains unchanged, the priorities and opportunities are considerably different now. The present moment is complicated for the development of urban architecture: violation of composition integrity due to the irrational investment into the central part of the city, strengthening of transport problems, uncontrolled redevelopment of territories and buildings, unjustified growth of buildings' height, etc. To keep traditions of pedagogy in terms of modern information epoch has become a more complicated task. In the past, the books and teachers were the main source of obtaining new knowledge. At present, the Internet and various bloggers have occupied this role. Higher school put a huge emphasis on scientific research of a teacher. We, the Professors at the Institute of Architecture, no longer has the right to participate in meetings on city development which are held at the City Tower – our opinion is not taken into account any more, and it has become inefficient to “chase the windmills”. We consider it to be a waste of time, while our predecessors were more persistent in protection of our architecture environment and harmonious city development. And they have all the reasons to blame us for such a passive attitude. Because human professional features manifest themselves in complicated situations and we, teachers, should teach the youth to demonstrate human and professional values on our own examples. This is what we could learn from the Professor Andriy Markovych Rudnytskyj.

4. Conclusions

As the conclusion of our analysis, we would like to emphasize:

1) the importance of close integrity of the spiritual and philosophical component with the professional knowledge and skills of architects, which is the cutting edge in the field of Engineering, Humanities and Arts. An architect forms an environment and his activity is directed at human needs and values. Spiritual-philosophical qualities of teachers are necessary for more profound understanding of private responsibility;

2) a concept of spirituality, decency, humanity should remain unchanged in time. They should be aimed at both young teachers and students, and the actions but not the words should demonstrate their strengths. In this regard we have an excellent example of Prof. Rudnytsyi who belonged to Lviv Architecture School.

I would also like to express gratitude to the blessed memory of the professor Andriy Markovych Rudnytskyi for the living and scientific experience he seeded in the minds and hearts of his former students, who are nowadays the professors and practicing architects preserving the awe of integrity of his personality and high level of scientific and pedagogic talent.

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Микола Габрель

ДУХОВНО-СВІТОГЛЯДНІ ЦІННОСТІ В ПРОФЕСІЇ ТА ПІДГОТОВЦІ АРХІТЕКТОРА. ОСОБА НА ФОНІ ЧАСУ

Анотація. Визначено значення духовно-світоглядних цінностей у професії та підготовці архітекторів, роль особи викладача в цьому процесі. Рефлексії здійснено на прикладі Львівської архітектурної школи та її представника професора Андрія Рудницького. У полі розгляду перебувають риси людини, які не повинні залежати від часу, – професіоналізм, честь, духовність, справедливість, доброта. Основою для висновків став особистий досвід співпраці з професором Андрієм

Рудницьким і спогади колег-викладачів та колишніх студентів. Аналіз охоплює окремі події, подані на тлі історичних обставин кінця ХХ – початку ХХІ століть. Розглянуто методичні засади викладання, що їх дотримувався професор Рудницький, його принципи спілкування зі студентами, залучення їх до практичного проектування, виховання поваги до архітектурної спадщини минулого. Показано, як в умовах ідеологічного тиску на духовні традиції народу, завдяки професіоналізму, принциповій позиції фахівців-архітекторів і повазі до думки викладачів політехніки, вдалося уникнути багатьох містобудівних помилок і послідовно відстоювати історичне середовище Львова. Серед архітекторів Львівської політехніки панував дух загальнолюдських цінностей, важливими були не лише знання професії, але й літератури, мистецтва і культури загалом. Відчуваючи відповідальність за майбутнє львівської архітектурної школи, професор підтримував молодих працівників, формував клімат психологічного комфорту в колективі. Обґрунтовано незривність процесу формування високих духовно-світоглядних рис та високого професіоналізму. Особливо це стосується архітектури, яка перебуває на стику інженерної, гуманітарної та мистецької сфери, а діяльність архітектора, спрямована на людські потреби і цінності, вимагає від нього відповідних моральних якостей, і передусім – порядності і відповідальності. У забезпеченні єдності духовного і професіонального в нових реаліях життя, у методиці виховання молодих фахівців роль та приклад викладача залишаються вирішальними.

Ключові слова: *духовно-світоглядні цінності, професіоналізм, підготовка архітектора, Львівська архітектурна школа, особа на фоні часу, професор А. Рудницький.*