Socio-Cultural Aspect of Design and Construction of Modern Orthodox Churches

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Abstract. The article analyzes the aspects of socio-cultural design and construction of modern churches in Russia. Today, for many residents of our country, religion is a freely manifested spiritual, moral and regulatory framework that regulates the way society acts. Most of the residents consider themselves to be of various faiths. The professional community continues to discuss the problems of searching for a new image of a modern Church and the hereditary development of the system of objects of the Orthodox Church. Since design as a field of professional activity always projects through a specific type of consumer and features of production, it is possible to look at the problem in several planes. Thus, the socio-cultural aspect of the design and construction of Orthodox churches in modern Russia, conferences and seminars held in the capital and regions reflect the historical approach. In the historical approach to the Church building, the issues of its relation to traditions and historical models are discussed, without an active attitude to the social environment. The theological approach focuses on the spiritual dimension of Church activity. Creative activities related to the design and construction of Orthodox religious sites that solve the problems of spatial approach. The spatial characteristics of the Church building and its surroundings are Central. Architects, designers and planners solve the problem of integrating Orthodox aesthetics into the urban environment.

1. Introduction

The relevance of the research is due to the processes of renewal and significant changes in the Russian Federation regarding the construction of temple architecture. Due to the increasing needs of society, the activation of its social and cultural life, the infrastructure of the urban environment is dynamically transformed and changing [1]. Architecture and design provide the material embodiment of these changes. The city as a special form of social organization acts and grows in accordance with the regularly changing needs of its existence. One of these needs is the religious need. A significant proportion of the population performs religious rituals, visits the temple with different frequency,
celebrates religious holidays, and uses Church symbols and objects in everyday life [2]. The revival of spirituality since the 90s has been accompanied by an active process of reconstruction, revival and construction of churches, temples and monasteries.

In our multi-confessional country, an important place is given to Orthodox Church architecture. This leads to the gradual introduction of temples and temple complexes into the structural composition of urban space. This process does not always go smoothly. In the socio-cultural environment, there are problems with the allocation of land for construction, with the location of temples in relation to residential buildings and urban recreational areas. As a result, there are various kinds of protests of the population. Researchers name a number of reasons for these processes. One of them is the lack of development of the environmental approach to the organization of urban space. According to many experts in Russia, the practice of architectural design and the environmental organization of cities are separate processes. So, S. A. Stepanova (2006.), fifteen years ago noted that environmental architectural design is in its infancy, does not have its own methodology and, most importantly, is not mandatory. Little has changed since then [13].

The Orthodox Church is expanding and improving, showing its attitude to urban development trends. This is confirmed by statistical data on the number of churches, chapels and temples built in the country over thirty years.

Religious buildings and complexes are the objects of in-depth and multilateral research. There are works that consider Orthodox architecture from different angles. Already in the NINETEENTH century, a number of Russian scientists (E. E. Golubinsky, I. A. Blagoveschenskiy, V. V. Zverinsky, etc.) in their works identified the essential content parameters of objects of religious architecture by time and spatial criteria, identified differences and similarities among them. The works of P. A. Florensky, N. F. Krasnoseltsev, and I. D. Mansvetov are dedicated to Church architecture from the point of view of the process of worship.

If you look at the problem through a specific type of consumer, you can distinguish its heterogeneity. We can consider permanent members of parishes who regularly visit the Church. Believers who do not attend services or attend significant events in their lives. There are non-believers who may live in close proximity to the temple, or encounter it as an object of historical and cultural heritage. In any case, the temple as an object of architecture is connected in the final result - with a person-the consumer of architecture. Design-research of sensory reactions of aesthetic influence of the form of architecture of religious objects, their social properties, and convenience.

If you look at the problem through the features of production, you can turn to modern religious and design practice. On the one hand, the mechanism of the construction process involves the control of any activity related to the design and construction of religious objects in accordance with the Urban planning code of the Russian Federation [19].

This is the preparation of project documentation based on the customer's task, the results of engineering surveys, the urban development plan of the land plot in accordance with the requirements of technical regulations, technical conditions, permission to deviate from the maximum parameters of permitted construction, reconstruction of objects. Approval of the project documentation by the customer in the presence of a positive conclusion of the state expertise. Conformity assessment of the design documentation to requirements of technical regulations, including sanitary-epidemiological, ecological requirements, requirements of state protection of objects of cultural heritage, requirements of fire and other safety and engineering survey results and assessment of conformity of results of engineering researches to requirements of technical regulations.

On the other hand, only people or companies with special powers and competencies can provide this activity. Dioceses try to attract them to their own diocesan divisions, or to separate them into a separate legal entity. This structure concludes contracts, makes estimates, orders and evaluates projects, organizes construction support, technical supervision, and cooperates with a number of design bureaus.
2. Methods and materials

Information analysis of sources included searching for the source sources of information in combination with a preliminary study of their content, which is reflected in the section of the review of literature related to the study. With this study and obtaining objective data on the problem under study, we were able to determine the goals and directions of our research work, and adopt other scientific methods, such as design research. David de Vaus (2006) points out that the purpose of the study is to collect data that can convincingly answer research questions [18]. If you turn to the design of the environment, then it is formed on construction, art, architecture, it is impossible without design research, knowledge and methods from other fields: psychology, sociology, marketing, etc. [12].

Turning to such a sensitive topic as religious activity, we are faced with its closeness. According to many experts, mass surveys and statistical analysis of data reflecting the volume of religious offerings in the Russian Orthodox Church are either not conducted or are completely closed. We decided to analyze the shared content.

3. Results

Today, state structures and private architects are engaged in designing churches. However, the most authoritative are several companies that specialize in Church architecture: "Association of restorers. Workshops of Andrey Anisimov", workshops of St. Daniel's monastery, Patriarchal architectural and restoration center in the Trinity-Sergius Lavra, Architectural and art center of the Moscow Patriarchate (ARCHCHRAM). Each of the companies has its own conceptual approach to the style of the modern temple.

Some turn for inspiration to examples of ancient Russian architecture: Pskov-Novgorod and Vladimir-Suzdal schools, the Orthodox tradition of tent churches and the neo-Russian style of the late XIX – early XX centuries. Others are adherents of all stylistic trends of ancient Russian architecture from regional schools of pre-Mongol Russia to the all-Russian artistic style of the XVI-XVII centuries. Others are guided by the traditional five-domed and hipped bell towers or tend to Russian-Byzantine motives, taking into account the wishes of the customer, as well as regional and national traditions [7].

By comparing the statistics of events, we have a picture that construction activities are much larger than others in their scope and intensity. According to information posted on the official website of the Russian Orthodox Church, today there are 38,649 churches or other prayer rooms where the divine Liturgy is celebrated. Metropolitan Hilarion of Volokolamsk notes the dynamics of the construction of churches over the past 32 years, namely, from 1988 to 2020. It is reflected in numbers from 6,5 thousand temples, to almost 40 thousand. This data applies to the entire Russian Orthodox Church, including its parishes abroad.

4. Discussion

The socio-cultural aspect of the design and construction of Orthodox churches can be traced in certain types of activities of the manufacturer, each of which requires research of its own issues and resources. Today, design is also allocated from production resources (human resources, natural resources and materials produced from them, capital resources). And design research is recognized worldwide as a modern method of research.

Design is currently a highly professional service that is carried out in the research, formation and development of concepts, devices and requirements for improving the set of features and appearance of products, to the mutual benefit of consumers and manufacturers [11].

The mission of design research is the analysis, study and research of objects and objects created by man-made people, scientific research of artificial [17] and how this will be expressed in academic Sciences, or in industrial organizations.

The interaction of practical and research activities in design has become a topic of discussion, both among academic and industrial communities [10].
In addition, in the 90-ies of the XX century, the concept of a religious market was proposed. Stark R., Iannaccone L. they introduce the terms "religious firm", "religious economy", "religious product", and so on. The religious economy, as well as the commercial economy, is a market for interaction between consumers and various firms offering religious products. Like other products, they are produced, selected, and consumed. Design is directly related to the culture of production and consumption and is not implemented outside of their space. As part of our problem, it acts as an intermediary between the sacred and the ordinary. It is known that in order to organize production, resources are needed, both material and non-material, and we have included organizational measures in this category. During this period (1990 – 2020), design and production workshops were organized, whose work was aimed at the design, construction and decoration of temple buildings. As a part of them, departments of architectural design, art workshops, public relations and media departments, etc. began to function [9, 20].

From the point of view of our design research, analyzing scientific events, we noted the importance of such a concept as the consumer value of the product produced. In marketing theory, the concept of consumer value is quite extensive. It includes properties of the product (quality level and reliability of the product, the functions that it performs, duration of time in which it is valid, aesthetic characteristics, quality and term of service, recognition by the firm and qualification of employees when it comes to providing services). Almquist E., Senior J., Bloch N. they give characteristics of values that reflect certain needs and divide them into 4 basic categories: functional, emotional, improving the quality of life and impact on the social environment [16].

If we take into account that such a product is a temple structure, as a desired object that meets certain needs, we can identify the values that representatives of the ROC would like to see in this product. Functional factors reflect such indicators of consumer value as the presence of one Church for every thousand Orthodox believers, as well as orientation to the economic feasibility of construction. Emotional factors reflect the embodiment of the high ideals of Russian ecclesiastical art in stone and wood, respect for the appearance of buildings being built, rejection of modernist innovations, and blind copying of old models. Factors that improve the quality of life and impact on the social environment are shown in the possibility of building churches on an accelerated scheme using modular structures on the principle of walking distance to the Church building (15 minutes). At the same time, the capacity of the Church is calculated based on the number of believers who regularly attend services, according to sociological research. This approach is similar to the principle of choice of location for the construction of primary schools, gas distribution stations or Bank branches [6, 8].

Creative events presented in the form of competitions, exhibitions, and presentations. Almost 30 years ago, a competition was announced for the design of a temple in honor of the 1000th anniversary of the Baptism of Rus in Moscow (1999). Among the latter, we singled out the architectural competition "Project of an Orthodox Church with a capacity of 300, 600 and 900 people with a parish complex" (2015-2016), the review competition for projects and buildings of modern Orthodox churches (2014), the competition for the image of a modern Orthodox Church (2013), and others. Projects of temple architecture by individual authors or groups have been regularly displayed at exhibitions within the framework of the international festival "Architecture" since 1994. As well as at architectural festivals and days of architecture held in Russian cities to this day: Moscow, Vologda, Nizhny Novgorod, Yekaterinburg, Rostov-on-don, Krasnodar. Creative competitions were designed to attract new forces and find creative, conceptual, functional and typological solutions. Active construction activities indicate that all ideas and concepts are approved and successfully implemented [5, 14].

As a result, designers solve the problem of integrating Orthodox aesthetics into the urban environment. The perception of a modern temple in urban space is tied on the one hand in a certain utilitarian function, on the other, as a carrier of meaning, symbol, sign that have a certain socio-cultural content. We have already noted that the satisfaction of religious needs is one of the functions of the city, and its implementation is important not only for believers, but for the city as a whole. After
all, temples are not only objects of pilgrimage or religious tourism, but also part of the national identity of the country, affect the formation of cultural identity [15].

Designers solve not only aesthetic, but also functional problems. If we take into account that a temple structure as a special product is a desired object that meets certain needs, we can identify the values that architects and builders would like to see in this product. Functional factors reflect such indicators of consumer value as the presence of functional areas that are not traditional for temple buildings: confessional, changing rooms, refectory, kitchen, meeting room, offices, etc. This includes the versatility of the temple complex, a form that is new in itself and the history of Russian architecture does not know it. Architectural and theological solutions for placing volumes not horizontally on the plane, but vertically, in the same volume with the temple on a small plot. Application of new design solutions and modern finishing materials. For example, the use of new design solutions, which is expressed in the typical construction of religious objects. There is no consensus among the architectural community as to whether standard construction is generally applicable to temple architecture. Many believe that a typical architecture, with a competent approach to it, can be interesting because it depends on many factors - the natural landscape, urban planning situation, planning solutions, materials, decorative design in the sign and symbolic system, the selection of the site so that the religious building is traditionally the Central urban element, street planning, so that their perspective is closed by a view of the temple [3, 21].

Emotional factors reflect aesthetic concepts, ways of organizing internal space, and organizing space as an event. Factors that improve the quality of life and influence the social environment are manifested in the integration of Orthodox aesthetics into the urban environment, and the entry of old architectural forms into the modern city. The products of both scientific and creative activities include the introduction of the normative document SP 31-103-99 "Buildings, structures and complexes of Orthodox churches" (2000). Kesler developed a detailed guide to this document, where he analyzed the common theoretical foundations and practice of construction of Church buildings, project documentation in accordance with technical solutions, materials and features of interior decoration. The magazines "Temple", "lamp", "Church art and archeology" (2001), "Project Russia" (2001) are published. Publications on the subject of Church building in the magazine "Blagoukrasitel" and "Church Builder" (2009), "Khramozdatel" (2010) issue of the collection of articles "Russian temple. Century 21" in the journal "Church Builder" (2013). Series of publications in the journal of the Moscow Patriarchate on Church building (2015). Methodological and historical material was collected in the three-volume "Orthodox churches" (2003), a textbook: "Temple building. Spiritual foundations, traditions, modern practice" (2010), in the book "the Invalid in the temple (2015), V. Z. Deniskina, hieromonk Meliton (Prisada), T. A. Solovyova, etc.

5. Conclusions

Thus, the socio-cultural aspect of the design and construction of Orthodox churches in modern Russia, conferences and seminars held in the capital and regions reflect the historical approach. In the historical approach to the Church building, the issues of its relation to traditions and historical models are discussed, without an active attitude to the social environment. The organizational measures we have outlined reflect sociological and theological approaches. In the sociological approach, the social processes around the Church become Central. In addition to the traditional ones, our research links them to the restoration, construction and restoration of iconic architectural objects. Creation and development of documentation regulating the activities of the art criticism Commission, expert Advisory councils. The theological approach focuses on the spiritual dimension of Church activity, on the processes of creating Orthodox politics, Orthodox ideology, Orthodox economy, Orthodox culture, Orthodox legislation, and Orthodox statehood.

Creative activities related to the design and construction of Orthodox places of worship that solve problems of spatial perception are an important aspect in shaping the modern urban environment. The spatial characteristics of the Church building and its surroundings are the Central compositional object in the formation of certain territories. Architects, designers and planners solve the problem of
integrating Orthodox aesthetics into the urban environment, a humane architecture that is absolutely not indifferent to people, to tradition. The preservation of historical and cultural values is of great importance for creating new things in architecture and design [4].

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