

**THE DEPENDENCE OF THE APPEARANCE OF CERTAIN TYPES OF
BUILDINGS FROM THE PRINCIPLES OF EXISTENCE OF SOCIETIES
(with the examples of historical and architectural processes that have taken and are
taking place on the territory of Ukraine)**

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Abstract: For a better understanding of architectural processes taking place today in-depth analysis and search of useful achievements the creation of objects of material culture of the past and their introduction in our days, for successful attempts to predict the course of history, civilization, society, urban planning, architecture, art, required a comprehensive analysis of factors of influence on the specified development, which took place in the historical past, takes place in our time can take place in the future. Our time of the domination of ideology of enrichment, the actual service utilizing architecture and design ideas for the commercial benefit of certain customers, leads to losses of valuable historical material heritage, leads to the creation of objects of material culture that are not only useful, but often very dangerous both for people and for the environment. For a better understanding of why such processes are characteristic of our time than were the differences in the approaches to urban, architectural and other design industries in the past, will change, and what to expect and strive for in the future, need to better understand the influence of society on the features of formation of certain types of buildings and structures in certain times and certain States.

The article examines the impact previously identified by the author types of companies, classified according to the principles of their existence on processes of emergence and dominance of certain types of buildings and structures (on the example of the development of societies and States located on the territory of the settlement of the Eastern Slavs on the territory of modern Ukraine, which are quite revealing to illustrate the viability of the concept). Although even a superficial analysis of the development of societies in other European countries also points to the similarity of historical and architectural processes that had and have a place (with certain national differences) and confirm the validity of the proposed concept.

Distinguishing in previous works four basic types of necessities of people and functions of society, and also four types of principles of existence of society, the author proposes to use four types of society, according to main principles of their existence.

An author considers that for the names of the marked types of societies it is better to use the names of the Indian castes. Therefore exactly the names of the Indian castes better than the names of public classes represent principles of existence and ideology both separate groups people and separate societies.

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The analysis of development processes of societies on the territory of the settlement of the Eastern Slavs of the first Millennium our time was allocated to the following periods of development of society, which is characterized by the dominance of certain principles of its existence: 1. Spiritual society of the Brahmins ideology (probably thousands of years – about VIII-IX century, BC); 2. Society of servants ideology (of warriors, Kshatriyas) – about the VIII-IX century to mid of nineteenth century; 4. Society of Vaishyas ideology – from mid nineteenth century. – To 1917; 5. Society of physical workers ideology (of Shudras) – 1917-1989 years; 6. New society of ideology of Vaishyas – 1989 – to our time and to a certain period in the future (until you change it with another type of society).

As a scientific hypothesis put forward the idea of patterns and cyclical development of societies, classified according to the principles of their existence (in fact, the types of society are the stages of its development, what is likely infinite alternate change identified four types of societies according to the scheme: the Brahmin period, the Kshatriyas – the period Vaishyas – period Shudras – again period Vaishyas – again period the Kshatriyas again the period of the Brahmins, and so on indefinitely. In the case of the truth of the proposed hypothesis model developed by the natural alternation of certain types of societies will allow a better understanding of the processes that were in the past is in the present, to predict the processes, including architectural, which may take place in the future.

The supremacy of certain principles of existence of society leads to the emergence and dominance of certain types of buildings and structures, the most significant and expressive, reflecting the importance of the ideology of the ruling classes: in the Brahman period, the most important are social constructions, those that symbolize the connection with the universe (temples, shrines, etc, etc.); in the period of Kshatriyas: buildings and structures related to the functions of protecting the interests of a certain ruler of a certain military administration, the state or the rule of law - public buildings that show the greatness, the possibility of material technology, the material power of the state and its rulers, reflect the status and prestige of the owners (castles, palaces); in the period vishv: a public building designed to produce income, or which demonstrate the accumulated wealth of their owners (shopping centres, banks, administrative buildings of the ruling rich); in the period of the rule of the principles of physical workers: a public building for meetings of community workers and to promote the ideology of social equality and hegemony of their physical labour for the sake of society (clubs, palaces clitoris and sports palaces of meetings of councils and committees of the governing workers ' party).

Key words: architecture, patterns of development of architecture and design, the classification of types of societies, the influence of societies on the emergence and dominance of types of buildings and structures.

ЗАЛЕЖНІСТЬ ПОЯВИ ПЕВНИХ ТИПІВ БУДІВЕЛЬ ТА СПОРУД ВІД ПРИНЦИПІВ ІСНУВАННЯ СУСПІЛЬСТВА (на прикладі історико-архітектурних процесів, що мали і мають місце на території України)

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Анотація: В статті аналізується вплив раніше виявлених автором типів суспільств, класифікованих за принципами їх впливу на процеси появи і домінування певних типів

будівель і споруд (на прикладі розвитку суспільств держав, що розташовувалися на території сучасної України). В результаті аналізу процесів розвитку суспільств на території України з I тисячоліття по наш час були виділені такі періоди розвитку суспільства: 1. Духовне суспільство принципів (чи ідеології) брахманів (вірогідно з I тисячоліття до н. е. по VIII-IX ст. нашої ери); 2. Суспільство ідеології воїнів (кшатріїв) – приблизно VIII-IX ст. – середина XIX ст.; 4. Суспільство ідеології торговців (вайшів) – середина XIX ст. – 1917 р.; 5. Суспільство ідеології фізичних трударів (шудрів) – 1917-1989 рр.; 6. Нове суспільство ідеології вайшів – з 1989 р. – наш час.

Верховенство певних принципів існування суспільства призводить до появи і до домінування певних типів будівель і споруд, найбільш значних та виразних, що відображають значимість ідеології правлячих класів

Ключові слова: закономірності розвитку архітектури, класифікація типів суспільств, вплив типів суспільств на виникнення типів будівель та споруд.

ЗАВИСИМОСТЬ ПОЯВЛЕНИЯ ОПРЕДЕЛЕННЫХ ТИПОВ ЗДАНИЙ И СООРУЖЕНИЙ ОТ ПРИНЦИПОВ СУЩЕСТВОВАНИЯ ОБЩЕСТВА (на примере историко-архитектурных процессов, что имели и имеют место на территории Украины)

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Аннотация: В статье анализируется влияние ранее выявленных автором типов обществ, классифицированных по принципам их влияния на процессы появления и доминирования определенных типов зданий и сооружений.

В результате анализа процессов развития обществ на территориях расселения восточных славян с I тысячелетия до н. э. по наше время были выделены следующие периоды развития общества, которые характерны доминированием тех или иных принципов его существования: 1. Духовное общество идеологии брахманов (вероятно I тысячелетие до н. э. – примерно VIII-IX века нашей эры); 2. Общество идеологии воинов (кшатриев) – примерно VIII - IX века – середина XIX века; 4. Общество идеологии торговцев (вайшев) – середина XIX века – 1917 г.; 5. Общество идеологии верховенства физического труда (шудров) – 1917-1989 гг.; 6. Новое общество идеологии вайшев – с 1989 – наше время.

Верховенство определенных принципов существования общества приводит к появлению и к доминированию определенных типов зданий и сооружений, наиболее значительных и выразительных, отражающих значимость идеологии правящих классов.

Ключевые слова: архитектура, закономірності розвитку архітектури і дизайну, класифікація типів обществ, влияние типов обществ на возникновение и доминирование типов зданий и сооружений.

Introduction For a better understanding of the architectural processes that take place today, for a deep analysis of useful achievements of the creation of objects of material culture of the past, for successful attempts to predict the course of development of history, civilization, society, urban planning, architecture, art, we must to do a comprehensive analysis of the factors influencing their development. Our time is a time of domination of the ideology of enrichment. This is time, when, as a rule, architecture and design are servicing a basic idea of commercial profit of certain customers. And it leads to the loss of valuable historical material heritage, leads to the creation of objects of material culture which are not useful, and often they are quite dangerous and for people and for the environment. The understanding of the influence of the type of society on the peculiarity of the formation of certain types of buildings in certain time is very important.

The scientific problem of this work is to identify the relationships of types of societies (according of the principles of their existence) with the processes of appearance of certain types of buildings, and to test: the concept of existence of four types of societies is true or not true, by analyzing historical and architectural processes that were and are now on the territories of settlement of the Eastern Slavs (or more precisely, on the territory of modern Ukraine) from ancient times to the present time.

Analysis of recent research and publications Although the Marxist-Leninist's formation classification of types of societies is logical, it is logical only from the point of view of classification by the means of production of material goods. Otherwise, it does not always work, so you need to have different approaches to classifying societies [1-3]. One of the other approaches is the author's classification according to the leading principles of the existence of societies, which is discussed in detail in this publication.

The aim and purpose of the article is to publish an analysis of the influence of the types of societies previously identified by the author, classified by the principles of their existence on the processes of appearance and dominance of certain types of buildings and structures (on the example of the development of societies of states located on the territory of the settlement of the Eastern Slavs (namely - on Ukraine), which are well understood and illustrative enough to illustrate the viability of the proposed concept).

Presentation of the material In previous works, highlighting four main types of needs of people and functions of society, as well as four groups (types) of principles of existence of society (1.Manufacture of material production; 2.Organization of production, distribution, and accumulation of material goods; 3. Protection of material and spiritual foundations of society by service and use of physical and legal force, control over the distribution and participation in the redistribution of wealth, physical subjugation of different segments of the population to certain ideas, laws, and rulers; 4. Creation of spiritual wealth, education and education, accumulation, processing and use of knowledge), the author identified four types of societies in which at one time or another, in a particular territory, dominate certain principles of society. These types of societies are very much in line with the principles of existence and ethical and psychological standards of life of certain populations.

Therefore, it is possible to speak of the existence of four types of principles of existence of societies, four types of societies that are considered appropriate to name the castes, names that most accurately illustrate the nature of types of societies according to the dominant principles of their existence, or rather, and the types of dominant ideology. Because the ideology and principles of the activities of the four Indian castes, rather than class distribution, reflect certain principles of existence and vital activity of certain population groups with some adjustment (the author believes that the modern interpretation of castes is somewhat distorted and definitely has some differences from what Indian traditions now offer us. The rationale for this statement will be in further publications of the author. In this article, the author considers castes from the more faithful, according to the author's understanding, interpretations).) 1. Dominance own physical labor principles and the rule of material production (society of physical laborers, or "Shudras", under the name of a caste Indian, and Marxist-Leninist classification - socialist society); The 2nd type of societies are societies whose main purpose is to accumulate material goods through the organization of production, profitable resale of goods, that is, the society of the rule of money, for which everything is bought and sold, and at the expense of which, basically, all issues are resolved. Such a society may be called the Merchant Society, and in the language of the name of the relevant Indian caste: "society gone"; 4. The essence of the fourth type of society is revealed by the name of the fourth Indian caste (caste "Brahmins"), the main principle of existence of which is the dominance of spiritual values, spiritual knowledge, and carriers of this knowledge (priests, brahmins, representatives of God). It is perhaps this type of society that has been timidly dreamed of in a "communist" type of society to which humanity has never lived and could not survive at this stage of its development. Or, perhaps, certain features of this spiritual type of society, or even

full-fledged spiritual societies, lurked in the great historical and cultural layers of human development, which Marxists have the common name of "primitive order."

The Brahmins type of society is characterized by the supremacy of the spiritual over the material, the connection of all its existence with the cosmic processes, with the cosmic forces (at certain stages it was expressed in real, not formal, worship of gods and powers). Also, the characteristic features of the Brahmins system are the dominance in the society of priests (priests, shamans, sorcerers, priests, elders) who had certain attributes and skills that guided the behavior and actions of other members of society. Man, building, settlements were seen as reflecting the construction of the universe, not only in form but in essence. Of great importance was symbolism. Symbols, like forms, were not so much decorative as energy. The spiritual leaders had not only spiritual but also real material authority. Using their knowledge of the laws of nature, they clearly calculated and indicated when and how to do certain chores, where and how to build buildings, when to hike, etc. And the warlords of the tribes, their warriors, like other members of society, obeyed the will of the higher powers unknown to them, they will which they had declared to them, and which the priests represented. Wealth, and ostentatious luxury, did not make much difference, and were in the background, or lacking. Clothing, household items, residential, defensive, religious buildings were without any adornment and were maximally adapted to the performance of their functions, had shapes, compositional solutions, and symbolic load. Intended for the accumulation of certain energies (Menhirs and Stoneheads or Egyptian pyramids are immediately mentioned). At present, material forms and technologies are developing quite slowly.

As mentioned above, all types of societies are considered by the four main Indian castes according to the principles of their existence. "Untouchables" did not have caste status even in the Indian caste system, they are also not considered and do not have the same type of society in the author's concept, because "untouchables" do not reflect certain moral and physical approaches to the organization of their existence and are, in fact, exiles society. Their principles of existence may be inherent except to states and societies that have almost completely collapsed and are just waiting for their death, ending their evolutionary movement. And such an end to the development of society in a given state or in several states can come at any of the 4 specified stages. And so, the type of society (according to the principles of its existence) is a stage of its development. This statement will be well understood from the following publication material.

Certain patterns of emergence and evolutionary development of societies are of interest to us in terms of architectural and urban planning processes, and the question of the destruction of these processes is possible and can be the subject of research, but not this one. What matters most to us is the types of societies in general, and the proposed classification according to the principles of their existence is reflected in the features of the appearance and development of certain types of buildings and structures.

The author considers the periodization of the types of societies according to the principles of their existence and their influence on architecture on the example of the development of the states located in the territories of the settlement of the ancient Slavs (or more precisely, in the territory of Ukraine). First, the history of the Slavs and Ukraine is best known and understood by the author, and secondly, the development of the societies of these states best illustrates and proves the truth of the proposed concept of classification of societies according to the principles of their existence, and thirdly, it is the analysis of the historical - urban processes that occurred in these territories and led to the emergence of this concept. The history of these societies states can cover our study may schematically be described as follows: BRAHMINS PERIOD → KSHATRIYAS IDEOLOGY → IDEOLOGY of VAISHYAS → IDEOLOGY of SHUDRAS → IDEOLOGY during the VAISHYAS reign (nowadays).

THE BRAHMAN PERIOD: In the Brahman period on the lands of the settlement of the Eastern Slavs, we can consider the period of the 1st millennium AD, the time of the formation of the Slavic tribes, until the time of the acquisition of power by military leaders (who would later become princes), who instead of national militias military (combatants). It is this pre-princely

period that we can regard as Brahman on a number of grounds: 1. The presence of real power of elders, magi, priests (who are Brahmins), who were spiritual leaders, teachers, healers, sages, etc. 2. All actions, including material existence, such as determining the time of the start of a military campaign, the beginning of crops, etc. they were calculated by the priests and made compulsory for other members of society, representatives of all other castes, classes, or groups, no matter what their name was; 3. The most important structures or objects that were made of the most durable and lasting materials were structures or objects related to the spiritual life: sculptural images of gods (idols), female statuettes of goddesses of fertility, dolmens, sanctuaries, etc. (fig. 1, 2). But, perhaps, the Brahman period covers a much larger period and includes the Late Paleolithic (35-11 thousand BC), when "along with the spontaneous location of the dwellings the elements of the organization of settlements are traced - the placement of the dwellings in a circle with an average space for economic activity or for religious construction"[1, p. 14-15], plus the Mesolithic Age (IX-VI millennium BC), the Neolithic Age (mid-VI – 2nd half of the 3rd millennium BC), the Neolithic Age (IV-III millennium BC), the Bronze Age and the previously mentioned pagan pre-princely period for the development of settlements of the ancient Slavs (with the heyday of the phenomenal Trypillian culture, perhaps as the pinnacles of the achievements of the Brahmins period of the societies that were located at that time) (fig. 3).



Fig. 1. Fragment of Lepesovsky Divination Temple. It is located near the village Lepesivka in the valley of the Goryn river in Khmelnytsky region. About III century. BC. e. [2]



Fig. 2. One of the four shrines of the Aryan era on the island of Khortytsia. Part of an ancient complex that includes an ancient observatory. About III-II thousand BC. e. [2]



Fig. 3. Settlement of the early stage of Trypillian culture Kolomyyshchyna-1. Reconstruction of general layout and plan [1, p.16]

However, to determine more precisely the time of the Brahman ideology, and to confirm its existence in general, to identify its basic features and its influence on spiritual and material culture, in general, and on architecture, in particular, it is necessary to conduct additional interdisciplinary

studies. And if the times of existence of the Brahman period in the territories of the settlement of the Eastern Slavs are not scientifically justified and require further clarification, other periods of development of societies in these lands are very clearly defined and revealed:

THE PERIOD OF THE BOARD OF KATHATRI'S ideology: from the 9th c. to the middle of the nineteenth century.

From about the 7th-9th centuries, when the power of warlords, who with the help of their professional troops of warrior-soldiers began to conquer their tribesmen and other peoples and lands, when states formed on the territory of the settlement of the Eastern Slavs, the warrior society began to strengthen (Kshatriyas) – a feudal system.

Strengthening the power of warlords and turning them into princes, adopting them a Christian religion (which made it possible to make their servants also spiritual servants), periods of Cossacks in Ukraine, the presence of tsarist and then imperial state power in the Russian Empire. Ukraine was also part of the time - some signs of a society of Kshatriyas.

The society of warriors is characterized by the dominance of physical force and strong power, which relies on a hierarchically-structured state apparatus consisting of warriors, officials, and other servants (who are the pillar of such military-administrative power and receive privileges and means for their faithful service.



Fig. 4. The Golden Gate, 1037 Kyiv, st. Vladimirskaya, 35 (Reconstruction with a fragment of the wall in 1982 Architects of the reconstruction: EI Lorushinsky, SA Vysotsky, NV Holostenko) [1, p.87; 4, p. 42-44]

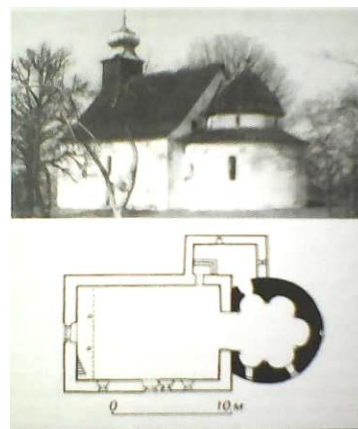


Fig. 5. Church-Rotunda XII-XIV centuries, Located in the village of Goryany (suburb of Uzhgorod). Facade and plan [1, p. 136]



Fig. 6. The palace of S. Konetspolsky in the castle. Village of Pidhirtsi, Lviv region [1, p.187]



Picture 7. Kiev fortress. A protective wall around the Far and Near Caves. Plot near the Church of the Nativity, 1844–1848 [3, p. 77].

THE PERIOD OF THE VAISHYAS ideology (19th c. – 1917).

The influence of global trends has led to a change in the principles of society and the departure of power from military administration to the power of money and owners of large-scale

production and traders. And in fact, from the mid-nineteenth century to 1917, the power of capital dominated the Russian empire: merchants and industrialists, that is to say, which became increasingly powerful, albeit with a rather rigid tsarist control effort, thanks to the very steadfast feudal-minded thinking of the representatives Russian society.

Therefore, along with the traditional palaces and temples, the most important buildings and structures are the City Hall (essentially the cells of local government of local capitalists), shopping malls, passages, markets, hotels, apartment buildings, own houses of the Vayishyas -capitalists, that is, buildings that took part making profits or showing the wealth of their owners (Fig. 8-11).

Of course, capitalist relations of commodity production, trade developed in the vast Russian Empire before, but until the mid-NINETEENTH century was dominated by the military power of the tsarist. Even before the Bourgeois revolution, the Russian tsars were very slow to give their power and tried to fully control the capital. Although roughly from the mid-nineteenth century, the power of money prevailed over the powers which already decided the majority of state and personal matters. So the middle of the XIX century – 1917 is considered as the period of domination of the principles WISW (merchants).

The society of the ideology of PHYSICAL WORKERS (Shudras) (1917-1989).

The society of the physical workers ideology (which knowing in the history as socialistic), which later was called the Soviet Union. Socialist system brings a revolutionary approach to shaping utilitarian objects.

Declaring the hegemony of the proletariat and the peasantry, equating the rights of all before the law and opportunity for all to quality education, health services, election of the profession and through membership in the Communist party and still be able to rise to the level of the head (and government), adopted a strategy of ensuring that all workers, regardless of wealth and social class housing, cheap easy things of life, practical and beautiful due to the lush decorating (which was characteristic of previous eras, but by well thought out forms and rational industrial technologies of their production. So, new approaches to shaping, which are developed in the most proletarian in spirit (at the time) countries: in Germany (the Bauhaus), and Russia (VKHUTEMAS), the Most important buildings and structures are public buildings that represent the power of the people and their chiefs: House of Soviets, the Regional parties, clubs and palaces of culture and sports, universities (Fig. 12-15).

SOCIETY OF WAISHYAS ideology (1989 is our time and up to a certain period in the future: society of rule of money again, ideas of accumulation of wealth, that is, the ideology of merchants – Vaishyas).

Evolutionary development led the society of the Soviet Union in the late 1980's – early 1990's to the return of the Vayish principles, to the society of the merchants, to the collapse of the Soviet Union. And in the territories of most of the former Soviet republics, there are now societies of merchants (Vaishyas) with various nuances of their manifestation, which in turn depend on the mentality and certain level of development of the peoples inhabiting the territories of the former USSR Again the most important are the buildings of commerce and profit (Fig. 14, 15): shops, shopping and entertainment centers, hotels, restaurants, residential buildings, which become the objects of large profits, in the process and after construction, own buildings of entrepreneurs and high-ranking officials (who are also, in essence, businessmen and serve not any ruler or state, or people, or spiritual ideas, but serve only the ideas of their own material enrichment, making the most of a certain public office



Fig. 8. Land Bank in Kharkiv, 1896-1898 [1, p. 327]



Fig. 9. Passage in Odessa, 1898 – 1899 [1, p. 329]



Fig. 10. An apartment building on Valovaya Street in Lviv, beginning of the twentieth century, Arch. Sosnovsky, A. Zakharevich and others [4, p. 111]



Fig. 11. Indoor market. Kyiv, 1910 – 1913. Arch. Guy G.Yu. [3, p. 88-89]



Fig. 12. Kyiv, House of the Supreme Soviet of the Ukrainian Soviet Socialist Republic (In the USSR), 1939 [1, p. 439]



Fig. 13. Sports hall Shakhtar Society, Donetsk, 1952-1953 [1, p. 435]



Fig. 14. Kharkiv. The State Industrial House, 1925-1929. [1, p. 413].



Fig. 15. Railway Culture Palace in Kharkiv, 1928-1932 [1, p. 406]



Fig. 16. Europe Shopping Center with high-tech stylistic features among the historical buildings of the XIX century. on the street. Deribasovskaya, Odessa. Photo fixation of the author, 01/29/2020



Fig. 17. In fact, the reconstruction of the historic building is near the Greek Square with a high-tech add-on and transform it in the Shopping Center "Athens", Odessa. Photo fixation by 29.01.2020

Conclusions

1. The analysis of development processes of societies on the territory of the settlement of the Eastern Slavs of the first Millennium our time was allocated to the following periods of development of society, which is characterized by the dominance of certain principles of its existence: 1. Spiritual society of the reign of the ideology of the Brahmins (probably the Millennium – about the IX century); 2. Society of the ideology of Kshatriyas (about VIII-IX century – XIX century); 4. Society reign of ideology dealers – Vaishyas (the middle of XIX century – 1917); 5. Society reign of the ideology of physical workers (Shudras): 1917-1989 years; 6. New society of Vaishyas ideology (1989 – our time – even a certain period in the future to change it with another type of society).

2. The supremacy of certain principles of existence of society leads to the emergence and dominance of certain types of buildings and structures, the most significant and expressive, reflecting the importance of the ideology of the ruling classes: in the Brahmins period the most important are social constructions, those that symbolize the connection with the universe (temples, shrines etc, etc.); in the period of Kshatriyas: buildings and structures related to the functions of protecting the interests of a certain ruler of a certain military administration, the state or the rule of law - public buildings that show the greatness, the possibility of material technology, the material power of the state and its rulers, reflect the status and prestige of the owners (castles, palaces); in the period Vaishyas: a public building designed to produce income, or which demonstrate the accumulated wealth of their owners (shopping centers, banks, administrative buildings of the ruling rich); in the period of the rule of the principles of physical workers: a public building for meetings of community workers and to promote the ideology of social equality and hegemony of their own physical labor for the sake of society (clubs, palaces clitoris and sports palaces of meetings of councils and committees of the governing workers' party).

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