

# The Place of the Lost Architectural and Urban Planning Heritage in the Modern Environment of Ukrainian Cities

**Volodymyr Gaidar**

<https://orcid.org/0000-0002-1652-8104>  
[gvgart@gmail.com](mailto:gvgart@gmail.com)

*Lviv Polytechnic National University*

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**Abstract:** The study examines the problem of presenting the lost architectural and urban planning heritage in the modern environment of Ukrainian cities. Currently, in our historical cities, we have a significant number of lost valuable architectural structures and complexes that are not known to society. These are unique objects that had historical, urban planning, scientific and restoration value, their place and role in the volume-spatial structure of cities was often key. Today, these objects are critically lacking for the formation of a coherent picture of the perception of the historical environment.

The historical environment today is not perceived as it was originally intended by the creators of cities. For the most part, it was the lost components of historical cities that contained significant national, cultural-artistic, architectural-historical value. Such objects as castles, palaces, fortresses, sacred, public, recreational, residential complexes formed national identity and were material symbols of the entire Ukrainian people.

On the example of a lost sacred building – the Greek Catholic church of the 17<sup>th</sup> century. in the historical city of Ivano-Frankivsk, a variant of the symbolic identification of a lost valuable object is presented. The developed and implemented project “Square with a memorial sign in honor of the first Ukrainian Church of the Holy Resurrection (XVII century) in Ivano-Frankivsk” is a composition of volumetric and spatial symbolic identification of the Ukrainian church, which helps to form a complete picture perception of the city’s architectural and urban planning heritage. The object is located in a formed historical environment, successfully complements it and symbolizes the Ukrainian heritage of the past.

**Keywords:** architectural and town-planning heritage, symbolic identification, preservation, historical environment, lost heritage

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## Introduction

Ukrainian historical cities and settlements have a complex history, reflected in the multi-layered architectural and urban heritage. Currently, in most cases, cities and complexes have a changed original appearance and status, and valuable monumental objects that shaped the environment of historical centers and areas are either completely lost or significantly altered in their original form; often they are in poor condition or have been reduced to ruins. In other words, a significant part of the key historical objects that originally formed the spatial structure of cities and complexes are unknown to society. Often, the main idea or concept that was laid out in the creation of urban structures has been partially or entirely lost or neutralized due to disharmonious transformations carried out during the existence and development of cities and complexes. As a result, the historical environment today is perceived differently than originally intended by the creators of the cities.

Mostly, the lost components of historical cities contained significant national, cultural, artistic, and architectural-historical value. Objects such as castles, palaces, fortresses, sacred, public, recreational, and residential complexes formed the national identity and were material symbols of the entire Ukrainian nation. Currently, it is important to define the role and place of lost heritage in the contemporary environment and to explore ways of representing it through modern methods and technologies.

## The aim of the work

To offer options for presenting the lost architectural and urban planning heritage in the modern urban environment.

## Presentation of the main material

Changes in the historical environment of cities occurred mainly in three ways:

1. New objects were built on the site of lost historical buildings, harmoniously complementing the environment;
2. The historical buildings were lost, and on their site, new, more modern buildings appeared, which did not fit well into the pre-existing environment;
3. The site of the lost valuable historical buildings remained free. In the first two cases, changes in the established environment are very complex and labor-intensive. It is unlikely that a dissonant structure can be replaced with a lost monument, no matter how valuable it was. In cases where the site of the monument is free, it is possible to carry out measures for its reproduction, tracing, or symbolic marking. To decide how to present a lost monument, complex research into the development of the environment should be conducted, considering all stages of its formation.

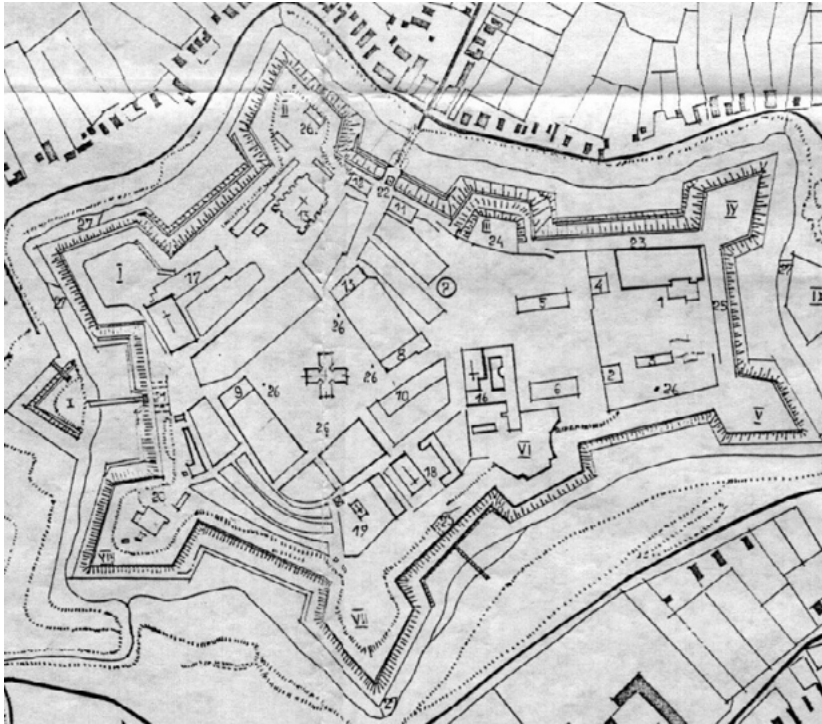
In the study, we suggest considering the problem of revealing the value and representation of lost valuable memorial objects using the example of a lost sacred building in Ivano-Frankivsk. The historical city of Stanisławów (now Ivano-Frankivsk) was founded in the 17<sup>th</sup> century according to the principles of "ideal" Renaissance cities, which is reflected in its planning and spatial structure. The central part of the historical Stanisławów consisted of a square (Rynek) with regular perimeter buildings, initially surrounded by a hexagonal system of bastion fortifications. Later, the hexagonal-shaped area was complemented by a trapezoidal territory – the Potocki Palace, which was owned by the city's proprietors. In the 17<sup>th</sup> century and beyond, the city was multinational, and within the city's defensive fortifications, Polish, Armenian, Jewish, and Ukrainian communities lived. Each community was represented in Stanisławów, with their own quarters in the city center. Each community also had its own sanctuary located in their quarter, serving as a national symbol. An extremely important fact is the presence of the Ukrainian community in the protected central city, alongside the Polish city, with its own sanctuary. The Ukrainian quarter was located on the southern side of the square, next to the Armenian district, and it was here that the Greek-Catholic wooden church was situated.

Most historical sources regarding the existence and location of Ukrainian churches in the city of Stanisławów provide very sparse information or none at all. This is likely related to the pro-Polish policies during the city's founding and its subsequent social life. However, examining the oldest preserved maps and plans of Stanisławów, we can conclude that Ukrainian churches existed in the city throughout its history. Several historical plans depict the location of the Ukrainian church in the city center, including the Plan of the Stanisławów Fortress (1760s), the Fixation Plan of Stanisławów (1770s), and the City Map of Stanisławów (1792). Sacred buildings of the Ukrainian people were located in the suburbs and within the fortress throughout the city's development. These buildings were wooden, so unfortunately, they did not survive to the present day.

According to known historical descriptions, the first Ukrainian wooden church was located in the city center of historical Stanisławów (now Ivano-Frankivsk) in the 17<sup>th</sup> century, in the Ukrainian district. It was the Ruthenian (Ukrainian) Church of the Resurrection. This structure was the center of the Ukrainian Greek-Catholic community. Near the church, in the Ukrainian district, there was a parish school, later a hospital, and a small cemetery.

The approximate original location of the church in the 17<sup>th</sup> century, according to historical cartographic materials, was within the modern block bounded by Virmenska, Krushelnytska, Strachenykh, and Melnychuka Streets. The current block consists of varied residential and public buildings and a sacred structure – the Temple synagogue (late 19<sup>th</sup> century). Since the historical Church of the Resurrection (17<sup>th</sup> century) was wooden, there are no preserved artifacts belonging to this structure, nor any iconographic materials. No archaeological research has been conducted to date. A significant piece of evidence for the existence and location of the structure, aside from historical maps, plans, and descriptions, is a cornerstone of the church, discovered in

the 19<sup>th</sup> century during the construction of the synagogue. This artifact has been preserved to this day in the Archcathedral and Metropolitan Cathedral of the Holy Resurrection of the Ivano-Frankivsk Archdiocese of the UGCC (originally the Jesuit Church of the 17<sup>th</sup> century).



**Fig. 1.** The map of the city of Stanisławów from 1792 (fragment), where the Ukrainian Greek-Catholic Church is marked under number 19



**Fig. 2.** The plan of the Stanisławów fortress from the 1760s (fragment), where the Ukrainian Greek-Catholic Church is marked with the letter "K"

Currently, the planning structure of the historical center of Stanisławów (today Ivano-Frankivsk) is largely preserved. In particular, the market square with the historical Town Hall and adjacent blocks, except for one block where the Jewish community was located, has survived. This block was destroyed during World War II. Existing historical streets, squares, and sacred buildings date back to the initial phase of the city's development in the 17<sup>th</sup> century, along with other elements of the city's planning structure. Therefore, the space of the

historical city center of Stanisławów provides a general idea of the historical appearance of the city, except for a few reconstructed or destroyed blocks, buildings, and structures over different periods of the city's existence.

The lost Resurrection Church (17<sup>th</sup> century) was a full-fledged element of the city's urban planning structure in the 17<sup>th</sup> century, the center, and a dominant feature of the block. Today, this church could significantly complement the preserved volumetric-spatial structure of the historical city center of Stanisławów and influence the perception of the architectural and urban heritage of the city. When there is a lack of information about the volumetric-spatial structure of a sacred building, its reconstruction to restore the integrity of the historical city center is impossible. However, if new elements of the urban structure from later historical periods (in this case, the 19<sup>th</sup> century) have emerged in the place of the original location, which also have architectural, urban, and historical value, we propose using the symbolic environmental marking methodology we developed [1]. To determine methods and approaches for comprehensive marking of buildings and complexes, it is necessary to analyze a valuable historical object based on the proposed set of criteria: its preservation status, location, technical condition, functional purpose, value categories, authenticity, and degree of research.

The Resurrection Church, in terms of the preservation of elements of architectural and urban heritage, is classified as a lost object that is not identified in the area. Today, the location of the original site of the historical sacred building is near or within the boundaries of the existing synagogue – Tempel on Stratchenykh Street.

In terms of location, the church was situated within the historical city center – occupying a significant, dominant position in the block. In terms of value categories, it has historical, urban, and scientific-restoration value. In terms of research, it has not been studied. Its role in shaping the environment of the historical city center was significant because the sacred building played the role of a dominant alongside the typical two-story block buildings.

Thus, the role of the building in the past and today, from the perspective of historical, architectural, and urban heritage, was and remains significant. It was a symbol of the Ukrainian people and the Ukrainian ethnic community in the city. At present, this object is missing from the volumetric-spatial structure of the historical city center, as is the information in the modern urban environment about the historical existence of the church, its role, and its status during the founding period and the early stages of the city's development.

As a result of the conducted comprehensive study, we propose the idea of creating environmental marking for the lost historical building – the Greek Catholic Church in the center of Ivano-Frankivsk. The authors – architect Volodymyr Haidar and sculptor Stepan Fedorin – developed and implemented the project “A Square with a Memorial Sign in Honor of the First Ukrainian Church of the Resurrection (1670) in Ivano-Frankivsk.” The main idea of the project is to create an “elusive, airy” image of the building that once existed, which can be fully seen only from a certain angle. With this solution, the authors do not claim exactness, as the volumetric appearance of the church is unknown, but encourage viewers to think and engage in associative, imaginative thinking.

The project includes the comprehensive improvement of the trapezoidal square, with a composition developed around the central element – the memorial sign dedicated to the historical sacred building. This is complemented by lawns, paths, and benches (Fig. 3). The project also includes other elements – an installation with a bronze copy of the found cornerstone of the Resurrection Church with a glass information table and a metal stela with bells. The main element of the project is the composition of volumetric-spatial symbolic marking of the Ukrainian church. The developed and placed volumetric-spatial symbolic composition in the square reflects the backlight silhouette of a traditional wooden Hutsul church, essentially a composite image of well-known local wooden sacred buildings. The composition is made of monolithic sheets of corten steel, which is resistant to atmospheric influences and corrosion, ensuring the durability of the structure (Fig. 4–7).



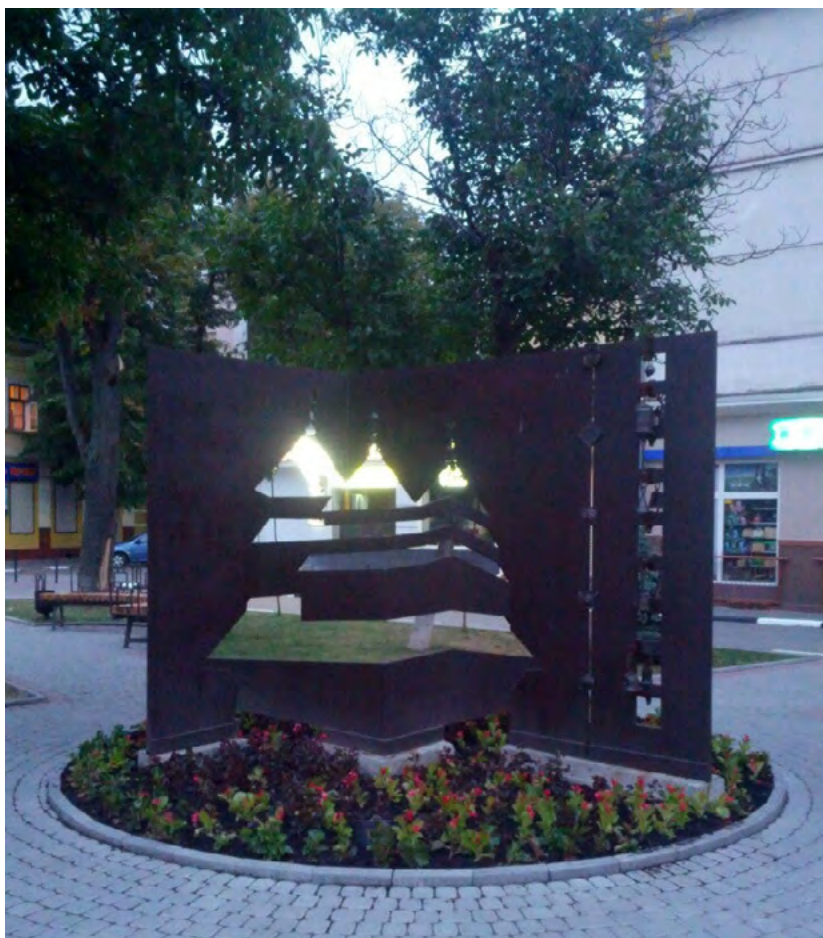
**Fig. 3.** The map of the city of Stanisławów from 1792 (fragment), where the Ukrainian Greek-Catholic Church is marked under number 19



**Fig. 4.** The plan of the Stanisławów fortress from the 1760s (fragment), where the Ukrainian Greek-Catholic Church is marked with the letter "K"



**Fig. 5.** Spatial and volumetric identification of the lost Church of the Resurrection (17<sup>th</sup> century) in Ivano-Frankivsk. View from Virnenska Street. *Photo by the author*



**Fig. 6.** Spatial and volumetric identification of the lost Church of the Resurrection (17<sup>th</sup> century) in Ivano-Frankivsk. Main element. *Photo by the author*



**Fig. 7.** Spatial and volumetric identification of the lost Church of the Resurrection (17<sup>th</sup> century) in Ivano-Frankivsk. Installation featuring a bronze replica of the cornerstone of the Church of the Resurrection. Glass information plaque accompanying the installation of the cornerstone. *Photo by the author*

During the project's development, this area was unused, the square was essentially abandoned, and it served as a discordant element in the historical core of the city.

A crucial aspect of conducting comprehensive identification is the analysis of the existing environment. In this case, the symbolic spatial and volumetric composition is located in a square, on unused land, successfully integrated into the environment, and fully harmonizing with the surrounding historical architecture.

In situations where it is impossible to place identification elements, alternative methods and approaches must be used to represent architectural and urban heritage. In such cases, modern information technologies can be employed to present and showcase lost or nearly lost cultural heritage (e.g., ruins of former fortresses or castle complexes). Skillfully combined multimedia and holography effects can complement existing authentic elements of objects, reveal the evolutionary changes of complexes, highlight the developmental periods of structures, and demonstrate episodes from the lives of people in the past, such as military battles or other significant historical events.

Such types of identification can function as standalone elements and be part of virtual tours, virtual museums, or 3D reconstructions. Augmented reality installations are also possible using multimedia tools based on lost or partially preserved objects that remain only at the subterranean level.

## Conclusion

As a result of the conducted research, it can be concluded that the role of lost architectural and urban heritage in the modern city is significant. By employing methods of comprehensive symbolic identification, it becomes possible to present even little-studied lost historical landmarks to a wide audience of residents and visitors.

The method of identifying a lost sacred structure presented in this study contributes to the popularization of architectural and urban heritage, increases the interest of residents and visitors in the city's history, and will positively influence the preservation of monuments in the future.

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## Miejsce utraconego dziedzictwa architektonicznego i urbanistycznego we współczesnym środowisku miast ukraińskich

**Streszczenie:** W badaniu rozważono problem przedstawiania utraconego dziedzictwa architektoniczno-urbanistycznego we współczesnym otoczeniu ukraińskich miast. Obecnie w naszych historycznych miastach mamy dużą liczbę utraconych cennych budowli i kompleksów architektonicznych, które są nieznane społeczeństwu. Są to unikalne obiekty, które miały wartość historyczną, urbanistyczną, naukowo-restauratorską, a ich miejsce i rola w przestrzennej strukturze miast często były kluczowe. Dziś tych obiektów brakuje, co utrudnia stworzenie spójnego obrazu percepcji historycznego otoczenia.

Na przykładzie utraconego obiektu sakralnego – greckokatolickiego kościoła XVII w. w historycznym mieście Iwano-Frankiwsk przedstawiono wariant symbolicznego oznaczenia utraconego cennego obiektu. Opracowany i zrealizowany projekt „Skwer z pomnikiem upamiętniającym pierwszą ukraińską cerkiew Świętego Zmartwychwstania (XVII w.) w Iwano-Frankiwsku” to kompozycja przestrzenno-symbolicznego oznaczenia ukraińskiej cerkwi, która pomaga stworzyć spójny obraz percepcji architektoniczno-urbanistycznego dziedzictwa miasta. Obiekt znajduje się w ukształtowanym historycznym otoczeniu, doskonale je uzupełnia i symbolizuje ukraińskie dziedzictwo przeszłości.

**Słowa kluczowe:** dziedzictwo architektoniczno-urbanistyczne, symboliczne oznakowanie, konserwacja, środowisko historyczne, utracone dziedzictwo