

Educational Establishment “Belarusian State University of Culture and Arts”

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EDUCATIONAL AND METHODOLOGICAL COMPLEX
ON ACADEMIC DISCIPLINE

URBAN ANTHROPOLOGY

*for the second stage of higher education
(magistracy) 1-21 80 13 Culturology*

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1. EXPLANATORY NOTE

Electronic educational and methodical complex (hereinafter – EEMC) for the course “Urban Anthropology” is a set of materials on the topics of the discipline, theoretical, practical, independent work for undergraduates who study in the specialty “Culturology”.

EEMC is aimed at providing a new design of the educational process and organizing the integrity of the system of educational and cognitive activities in the discipline “Urban Anthropology”, which is one of the important areas of strategic innovation in education. In this context, the organization of the study of the discipline “Urban Anthropology” on the basis of the EEMC implies a productive educational activity that allows to format the professional competencies of future specialists in the field of international cultural relations, to ensure the development of cognitive and creative abilities of the individual. The proposed development of EEMC is intended to identify specific areas of interdisciplinary interaction on the platform of modern scientific knowledge, pedagogical innovations and information technologies. EEMC is based on a systematic study of modern achievements in the field of cultural studies and urban anthropology.

The goal of EEMC in the discipline “Urban Anthropology” is to provide high-quality methodological equipment for the educational process, which contributes to the training of highly qualified specialists in the field of cultural studies, as well as the formation of professional competencies in the field of urban culture formation, based on the acquired modern knowledge, skills and abilities.

Tasks of EEMC:

- systematization of the content of the discipline “Urban Anthropology”;
- streamlining the process of studying the academic discipline, taking into account the achievements of applied science;
- ensuring the organization of independent work and control of students’ knowledge;
- providing students with methodological assistance in the assimilation of educational material.

EEMC in the discipline “Urban Anthropology” is structured into sections and topics, which are relatively independent didactic units of the content of education.

Section 1. Explanatory note, which reflects the goals, objectives of the educational publication, features of structuring and presenting educational material, recommendations for organizing work with EEMC.

Section 2. The theoretical section contains lecture notes. The material is structured by topics in accordance with the curriculum for the academic discipline.

Section 3. The practical section includes materials for conducting practical classes: the topics of seminars and a list of references recommended for study.

Section 4. Knowledge control contains a list of topics of essays, topics of cases and questions for the exam, criteria for evaluating the results of students' learning activities. When attesting students, the results of educational and research work, the level of answers in seminars and practical classes are taken into account.

Section 5. The auxiliary section includes the curriculum, the educational and methodological map of the academic discipline for the full-time form of higher education, the list of basic, additional literature recommended for study in the academic discipline; as well as a list of remote access electronic resources.

EEMC on the discipline "Urban Anthropology" is posted on the website of the educational institution "Belarusian State University of Culture and Arts". EEMC contributes to the successful implementation of educational activities, makes it possible to plan and carry out independent work of students, ensures the rational distribution of study time on the topics of the academic discipline and the improvement of the methods of conducting training sessions.

РЕПОЗИТОРИЙ БГУКА

2. THEORETICAL SECTION

2.1 Abstracts of lectures

Abstracts of lectures on topic 1: “Introduction. A City as an Anthropological Phenomenon”

(2 hours)

Main questions:

1. The subject, content and objectives of the discipline “Urban Anthropology”.
2. Various approaches to the study of the city in social and humanitarian knowledge.
3. The problem of defining the city as a cultural and anthropological phenomenon.
4. Methods of urban research.

Today, most of humanity lives in cities. Urban anthropology explores the life of people in cities, the diversity of forms of social organization, the sociocultural experience and practices of urban communities.

The program of the discipline “Urban Anthropology” is intended for mastering by undergraduates who study in the specialty “Culturology”, taking into account the knowledge they have gained in the disciplines “Theory and History of Culture”, “Sociology of Culture”, “Theory and History of Art”, “Ethnography, Ethnology and Anthropology”, “Intercultural Communication”, “Semiotics of Culture” and provides for the actualization of interdisciplinary relations.

The purpose of the discipline “Urban Anthropology” is to form a holistic view of the place and role of the city in the life of society, the mutual influence of a person and the environment in which he lives and acts.

Tasks of the discipline:

- mastering the skills and abilities of searching, systematizing and comprehensive analysis of material on the subject matter of the academic discipline;
- assimilation of a complex of theoretical knowledge of the place and role of the city in the life of society;
- consolidation of skills in the use of systematized theoretical and practical knowledge in the organization and planning of urban space;
- formation of professional competencies in organizing international cultural exchange and international cultural events in urban areas.

The city, as a socio-cultural space with special forms of communication, values, norms, is considered starting from the works of Herodotus, Aristotle,

A. Augustine. The theory of urban space was developed by representatives of Western sociology – G. Simmel, M. Weber, W. Sombart. Representatives of the Chicago school – J. Mead, C. Cooley, G. Bloomer and the British researcher C. Lynch paid attention to the spatial organization of the city. O. Spengler showed the role of cities in the development of modern civilization. F. Braudel formed an integrated approach to the study of the urban environment. The works of N. P. Antsiferov, I. M. Grevs, Yu. M. Lotman, K. Lynch and others are devoted to the study of images of cities. Modern conditions for the existence of cities orient researchers to comprehend the Western European experience and create an image of the city with the help of cultural resources. The works of C. Landry, F. Kotler, D. V. Vizgalov are devoted to this issue.

Cities are a form of settlement for people who are predominantly engaged in non-agricultural activities. Urban settlement systems are diverse. Features of the social structure and social relations are the qualitative differences between a city and a non-city. Experts note that large cities are the centers of progressive ideas, needs, current behaviors that are carefully selected, undergo testing stages, and then spread throughout the country.

The etymology of the word “city” comes from the Proto-Slavic city. The researchers considered the concept of “garadzishcha” to be Slavic and emphasized that in the territory of Belarus a significant number of “names of villages, settlements begin with the words Gorodok, Gorodishche, Garodna, etc. Equivalent words are also present in other Slavic languages, which are translated as a city-fortress, i.e. – a settlement surrounded by a fortified wall. According to models describing the specifics of the organization of life in the cultural space, presented by S. N. Ikonnikova, the city is similar to a Fortress House. It is based on the archetype of the enemy, which can cross the border of “friend or foe”, disturb peace and cause harm. Therefore, many ancient cities were built to ensure the safety and protection of settlements. Residents erected walls, fortresses, castles, guard posts and lookout towers.

The category of space is one of the important characteristics of human functioning, which refers to the activity of mastering and processing the surrounding world. Awareness of space appears simultaneously with the formation of culture. Space does not exist by itself; people of different cultures live in different value systems. Each cultural epoch creates its own cultural space. Spatial representations create a general picture of the world, on the basis of which citizens have ideas about the urban space. Those who live in cities determine their future success, and the features of the traditional and modern culture of the region become the hallmark of the city and shape its image in the context of globalization.

Culture is associated with the intangible properties of the environment, which creates a special urban landscape and a unique feeling of the city. It is also important to understand the multidimensional urban culture from the point of view of its spatial characteristics.

The Method of structural and functional analysis. The heterogeneity of the city involves the application of the method of structural and functional analysis with the identification of the backbone elements of the urban cultural space. The specificity of the structure of the cultural space of the city is that it is a complex developing formation, determines the nature of human activity, ensures the existence of culture, and can act as an object for the modeling method. The task of the method is to identify the most important structural parts and present them in the form of a generalized form limited to the main defining details and functions.

The System method. The city is an integrated system that includes subspaces that influence the culture of citizens. The application of the system method allows us to consider the space of the city as a complex, integral, multi-level system, the elements of which are in relationship with each other.

The Genetic Method. The changes taking place in the socio-cultural environment are manifested in a concentrated form in the urban cultural space, which is a place of storage, accumulation, transfer of a system of values, norms, ideals, patterns of behavior. The genetic method makes it possible to trace the process of these changes from the moment of occurrence to the present stage

Abstracts of lectures on topic 2: “Essential Characteristics of the City”
(4 hours)

Main questions:

1. The Classic city.
2. The Urban Theories.
3. Formation of an industrial city. Modern city.

The main element of the Greco-Roman civilization was the polis, which formed the entire structure of this civilization. The polis was the main form of the socio-political organization of ancient society and an integral feature of all ancient life. The polis united the territories of settlements around the city center, at the same time it was used to designate an independent, autonomous, full-fledged political community.

The city occupies a special place in the symbolic space of culture, it appears as a kind of replacement for the City of God. The place of residence is perceived by a

person as a form-copy of God or Paradise, which is connected with the planning organization of cities mainly in the form of a circle with a regular street system. The idea of such a copy is to model the space around the center, which is conceived as the center of the world.

The forms of a classical city are a star or a circle with a regular street grid. So cities were perceived by man as a form-copy of God or Paradise, which was reflected in the works that build the image of an ideal city (T. Campanella “City-sun”, etc.). The space was modeled around the central part, which is conceived as the center of the world. The first thing that saw those who arrived to the city was the gate, which has the metaphor of entering the Gates of God, the gates of paradise. All this is reflected in the cultural space as a repository of symbols, patterns, concepts, which is built on top of the natural and material space of the city.

The space is the environment of people’s daily habitation, like the “House”, which “performs the sacred function of protection from adversity, where a person can find help and support”. This atmosphere of complicity and sympathy is especially necessary for a person”, in this regard, different social groups strive to build their own “home”, as a universal building of their micro – and macrocosmos. This is connected with the ideal idea of the city as a space, and the attraction of the building center to the most important – religious and administrative buildings.

The visual (vertical) dominates in the center of the city. The structural model of the city is formed due to the presence of dominants. Semantic dominants accentuate visually significant elements in the silhouette of the city center. Traditionally, visual dominants created a system of landmarks in the city.

The ancient Greek thinkers Sophocles and Herodotus understood the city not just as an architectural space, but also as a complex of citizens’ feelings about belonging to a certain group and locus. Herodotus tried to comprehend the formation of the foundations of polis life through the value of the civic community and emphasized that it is the inhabitants of the city who create the cultural space within it.

The policy is defined by Aristotle as the highest form of the most perfect communication of people, arising for the sake of achieving the common good. The thinker also presented a theoretical justification for the evolution of the polis from lower forms of human community – the family (oikos) and the village; to the unification of several families in the village, and then the formation of the city, which took into account the needs of citizens and the laws of the policy. So, policies became the prototypes of modern civil society.

A. Augustine believed that human society is differentiated into two degrees. People who live with faith in God, in pious humility, form the “City of God” (Civitate Dei), non-believers, absorbed in earthly goods – “City of the Earth” (Civitate Terrena). The typology was based on the principle of faith and unbelief. The

boundary between the inhabitants of these cities in worldly life is erased, they exert mutual influence, both “cities” are adjacent on the same land, they are connected by mutual tolerance, assistance, recognition of one by the other. It is important that the “City of God” in the understanding of Augustine is not a single city-polis. It is a global community model in which a city brings together a community of people living in a particular area.

I. Mechnikov studied the features of the origin and development of civilizations depending on the terrain and comes to the conclusion that since ancient times, man began to create constructions of reality based on geographical factors, as well as to think and live in them taking into account his own needs. At the same time, the researcher emphasized that, first of all, the hydrosphere acted as the main factor in the emergence and development of cities, acting as a center around which people were forced to settle in order to ensure their livelihoods.

In the 19th century researches paid attention to the study of the urban history. The descriptions of the cities became complex and implies an understanding of the relationship between the process occurring in the city, society and culture. Researcher E. Tyshkiewicz, one of the first in the territory of the Republic of Belarus, presented a sample of the historical and ethnographic description of the city, based on processed statistical and archival documents describing ethnography, toponymy, folklore, linguistics of the area. The researcher noted that the main factor in the construction of cities was its geographic position and the ability to strengthen trade relations with other countries. The authorities recognized the settlement as a city on strategic, political, financial, religious principles, or as a result of the choice of residence by an influential person. At the same time, small and medium-sized cities are the most common type of settlements on the territory of Belarus, preserving the history, culture, traditions of the Belarusian people and performing the functions of a semantic center for neighboring settlements.

In connection with the intensive processes of urbanization, since the end of the 19th century, the city has become an object of research in geography, sociology, economics, history, cultural studies and other sciences. Due to the multidimensional nature and the lack of a general conceptual scheme of analysis, most researchers describe and study cities within their own disciplinary subject matter. The economic approach in urban theory is presented in the works of K. Marx, F. Engels and others, in which cities were considered as economic units that contribute to the development of all spheres of human activity. The dominant nature of the productive forces and the final product, according to K. Marx, determined the nature of the socio-economic system of cities, subdivided into: industrial, financial, informational and recreational, etc.

Researchers (F. Braudel, F. Gröbner, K. Sauer, N. Ya. Danilevsky, W. Koppers, A. Toynbee, L. Frobenius, R Harstorn, W. Schmidt, O. Spengler) took as a basis the theory and conclusions of the representatives of the anthropogeographical approach and significantly supplemented them. It was found that civilizations are influenced not only by geographical, but also by a number of historical and cultural factors.

Representatives of the local cultural approach (N. Ya. Danilevsky, A. Toynbee, O. Spengler) came to the conclusion that there were large unique civilizational formations that existed in specific geographical regions for a certain period of time.

N. Danilevsky singled out “cultural-historical types”, united on the basis of similarity in spiritual culture (religion, language, normative-value systems, mentality), located in territorial proximity and similar in terms of socio-economic, political development. In the process of intercultural interaction between members of ethno-cultural formations (regions, countries, cities), there were exchanges of elements of culture and processes of assimilation, acculturation, integration. Researcher singled out five laws of grouping and development of cultural-historical types: the use of one language or a group of similar languages forms civilizational communities, consisting of politically independent member countries. Among them, centers stand out that go through stages of development similar to living organisms, namely: growth, flowering, fruiting. After that, the decline begins, and the centers move to other nodal points. Secondary parts of the system have the right to participate in various kinds of exchanges; and new ones – to use the experience accumulated by the subjects for the development of all their spheres of life.

A. Toynbee expanded the existing theories explaining the characteristics of the character, behavior and lifestyle of representatives of different cultures and their interaction with the geographical environment, due to the following additions: “the environment is not a static factor”, it is a stimulus that causes “the most powerful creative changes”. From this it follows that socio-economic transformations act as challenges for individual states, regions and cities, stimulating integration, which is accompanied by the interaction of various elements of cultures, the creation of new ones on their basis, and, as a result, the emergence of a new response structure – urban cultural space.

Representatives of the German school of diffusionism F. Gröbner, W. Koppers, L. Frobenius, W. Schmidt continued anthropogeographic research aimed at determining the centers of the emergence of a particular culture, methods and trajectories of their spread in geographical space (the theory of cultural circles). The researchers came to the conclusion that cultural boundaries may not coincide with political and economic ones and are in a constant process of expanding their zones of influence, due to the spread of normative value systems and cultural artifacts. Getting

into other natural and geographical conditions and interacting with other cultures, they can form new cultures.

The representative of cultural geography K. Sauer introduced the concept of “cultural landscape”, which was understood as a spatial reflection of the cultural experience accumulated and concentrated in a certain area. The morphological approach proposed by the researcher made it possible to record and describe the influence of natural-geographical and socio-economic conditions on cultures that exist within the boundaries of certain geographical spaces.

R. Hartshorne, the founder of behavioral geography, focused on the rules, traditions, customs that were used by the population living in a certain geographical area in the process of creating artifacts of material culture. In the effective functioning of political associations, the researcher saw the need for horizontal integration of communities based on cultural characteristics.

Representatives of the theory of symbolic interactionism – G. Bloomer, C. Cooley, J. Mead were engaged in deciphering the cultural codes of cities and interpreting significant urban semantic dominants by city residents.

Cultural geography stood out as a special trend in the United States, its researchers (K. Sauer, R. Harshtorn) were engaged in identifying cultural differences between regions.

The understanding of the city as a system began in the first quarter of the 20th century from the studies of M. Weber, F. Brodel, I.M. Grevsa, N.P. Antsiferov, etc. In the works of researchers, the city was considered as a social, historical and cultural phenomenon, integrating the scientific discourse of economic, sociological, historical, and art history sciences. During this period, the internal interconnections of the multifaceted life of the city can be traced.

Depending on the dominant function of the city, W. Sombart singled out the consuming city, in which the key is consumption mediated by the market; and a city that produces goods. The use of the genetic method allowed the researcher to trace the transformation of economic thinking in different periods of time and come to the conclusion that the development of capitalist relations created a new urban stratum – the bourgeoisie, who supported certain ideals, judgments about values in spiritual and material culture. Thus, according to W.Sombart, the classification of cities on an economic basis is based on the social nature of the urban population. The nature of the socio-economic system of the city depends on the nature of the dominant type of production, they differ in the product that they produce to a greater extent, i.e., the dominant nature of the productive forces and is divided into: industrial, financial, information, recreational, etc.

A differentiated study of the city, as economic and political-administrative phenomenon offered M. Weber. The study of the socio-cultural situation of the space

of a particular city and the factors of its emergence in a certain cultural era, according to the researcher, becomes the basis for the typology of cities and urban communities. M. Weber singled out Western and Asian cities that arise in certain cultural and historical situations and represent the space of sociocultural communications, where individuals select visual signs and symbols with which they navigate in the city, form its image in their own minds and broadcast to others

F. Braudel focused on a comprehensive analysis of civilizations, regions, states and cities, in terms of the characteristics of their political, economic, social and cultural level of development. The researcher based on the analysis of material artifacts of the culture of cities located in different geographical regions, developed the concept of the world-economy. It is understood by the researcher as “the sum of individualized isolated spaces, regrouped according to the laws of the world-economy”, the integrity and unity of which is enhanced by established trade and cultural ties and exchanges. F. Braudel understands the cultural foundation of world-economy as a space of culture in the economic complex, within which contacts and exchange of cultural elements take place, contributing to the development of association.

The duration of the evolutionary process, during which the elements of culture are appropriated and adapted, makes economic complexes more stable, and makes them less susceptible to challenges from the external environment. The world-economy of F. Braudel fit into a polygon with dominant cities – centers of capital concentration, intensive commodity and intercultural exchanges. Changes in the socio-economic development of regions, countries and cities determine the change of dominant cities, active and less active zones in the space of associations.

F. Braudel believed that a feature of the European continent is the urban type of culture, represented in a large number of diverse cities; social structures of the Eastern type of culture limited the free development of cities, for example, in India – the caste system, in China – the cult of ancestors, etc. The researcher noted that the cities of different regions at a certain period of time differed significantly from each other, which indicated a nonlinearity in the development of cities and the absence of a universal algorithm for analyzing cities, which depends on territorial and temporal characteristics. In addition, any geographical object (city, village) can be a separate cultural space, within the boundaries of which there are own ideas, traditions, customs, manifested in the features of the daily culture of the region. In this regard, F. Braudel was one of the first to develop a cultural approach to the study of cities.

The sociological approach presented in the works of L. Wirth, G. Simmel and W. Sombart considered the city as a community of individuals who determine the characteristics of urban culture and set the vector of its development and methods of distribution. The development of capitalist relations led to the formation of new

ideals, values, attitudes of the philistines, which also influenced the changes in their daily urban culture. Residents of cities by their activities determined the specialization of the city (administrative, economic, cultural) and its position in interstate associations.

F. Braudel, F. Grebner, N. Ya. Danilevsky, F. Engels, V. Koppers, K. Marx, L. Frobenius, R. Harstorn, K. Sauer, W. Schmidt, O. Spengler, A. Toynbee, on the basis of a comprehensive analysis of civilizations, identified geographical factors that affect the cities. The geographical position and configuration of the terrain provided the initial location for the birth of a civilization and the development of its culture. Natural, socio-economic challenges – prompted a person to transform the geographical space, create cities and material artifacts of culture.

Researchers emphasized the importance of social cohesion based on the similarity of cultural elements, which kept interstate associations from disintegration, supported integration processes and market mechanisms.

The sociocultural situation of the medieval city was considered by J. Huizinga, a researcher of the 20th century, who noted that the life of the townspeople is subject to religious ideas, and the Christian faith is revered as the main spiritual value. In addition, the researcher studied the relationship between the social groups of the city: feudal lords, members of the city council, merchants, artisans. He considered the organization of the city management system, lawsuits, the leisure of citizens, their insignia and fashion.

Abstracts of lectures on topic 3: “The Image of the City”

(2 hours)

Main questions:

1. Origin, content, structure of the concept “image of the city”.
2. The Image of the City by N.Antsiferov, I.Grevs, , K.Lynch, C.Landry.
3. Architectural image of the city. Monumental and small park sculpture in the city space. Color aura of cities.

The selected elements do not exist in isolation, but form a complex perception of urban space. The city is a complex spatial environment saturated with archetypes, the main elements of which include the semantic elements of the path, borders, nodal points and landmarks. Paths are the key elements that allow citizens to create an image of the environment in the process of dynamic perception of the space of the city. In the process of activity, citizens select, organize and give meaning to the elements of urban space, forming the image of the city. Sociocultural space

contributes to the formation of the image of the urban environment. Each citizen forms his own image of the environment, while the residents of one city form a group image of a certain territory. It is these group images based on the visual elements of urban space that are of interest for research and are aspects of the development of the cultural space of the city.

Citizens form the image of the city center, comprehending objects that have expressive characteristics or have a kind of orderliness. Each resident of the city forms his own perception of its structure, while it is possible to single out the dominant group images, which are a system of key points in the perception of the structural model of the city by a significant part of the citizens.

From the middle of the twentieth century opinions began to be expressed those studies of the city from a sociological point of view are limited. The study of the space of the city, according to culturologists, requires an understanding of its integrity, the interaction of the main components and their functioning in culture. O. Spengler attached great importance to the city in the process of the formation of culture and civilization, understood its symbolic structure, which has a “soul”, “language”, “style”, “culture-forming center”: “The Renaissance style already grows exclusively in the Renaissance city, the Baroque style – only in a baroque city...”

Russian scientists I.M. Grevs, N.P. Antsiferov used a systematic method in the studies of the city, which made it possible to consider this phenomenon from the point of view of history, sociology, cultural studies as a result of the connection and interaction of all elements of culture. The researchers proposed a methodology for applying the excursion method for the purpose of systematic study of cities and emphasized the need for included observation of the object of knowledge (the city), considering it from different angles. In their works, the researchers considered the issues of building the image of the city, the creation of a symbolic field, the relationship between the city and the city dweller, etc.

The works of researchers K. Lynch, V.L. Glazychev, A.V. Ikonnikova, D.S. Likhachev Adherents of the architectural approach considered the organization of the city space as structural components, represented by architectural objects, in which the ideas and meanings laid down by the city planners are embodied in a material form. The works of S. V. Gurinovich are devoted to understanding the architectural environment as an open space and a system of meaning generation, the emergence of new architectural forms and principles of organizing urban space in the era of postmodernism.

The sociological approach, initiated by the German sociologist G. Simmel, interpreted the city as a community of individuals, considered the main reasons for the emergence and factors influencing the development of cities; determined the subsystems of the city and established the relationship between the social structure of

the population; features of the urban lifestyle and urban culture, revealed the socio-psychological aspects of urban life. The researcher noted that the urban space, thus, acts as the center of socialization of individuals. The comprehension of the space of the city occurs by means of endowing points in the space of the city with meanings, their translation and decoding by other residents of the city. The researcher noted that the urban space, thus, acts as the center of socialization of individuals. The comprehension of the space of the city occurs by means of endowing points in the space of the city with meanings, their translation and decoding by other residents of the city.

K. Lynch was an urban planner and author. He is known for his work on the perceptual form of urban environments and was an early proponent of mental mapping. The space of the city turns out to be a dynamic system of personal and group interactions. The program of human activity is manifested in the desire to create man-made, artificial objects that did not exist in nature. The behavioral approach underlying the “perceived” geography of urban space by K. Lynch represents the concept of understanding the structure of urban space and its elements by citizens and their significance for their perception of the city. The British expert on the problems of the theory of visual perception of the city considered a complex of socio-psychological problems of architectural and urban planning science. He proposed a classification of elements of the appearance of the city (paths, boundaries, nodes, districts and landmarks), characterizing and revealing the features of their interaction in the visual perception of urban structures.

A city that a city dweller or tourist can imagine as an integral system consisting of various elements is perceived as well organized, understandable, “readable”. K. Lynch notes that “An observer who is already familiar with this city will be able to navigate well and easily move around this city and read similar cities”. The researcher identifies 5 elements of urban space: path, landmark, border, node, district.

The Paths (The paths can be streets, footpaths, highways, canals, railways). Paths are channels along which city residents and tourists move. For a large number of people, these elements dominate in the space of the city and allow you to organize the environment and form the image of the city in the process of moving through them. Among the spatial archetypes, the path is associated with the mythology of the path and overcoming obstacles on it. In the world model, a path is a connection between two marked points in space. The path is built along the line of ever-increasing difficulties and dangers that threaten the traveler, so overcoming the path was considered as a feat. A special role is usually played by the main directions of entry into the city.

The researcher K. Lynch defines boundaries as “linear elements that are not used and are not considered by observers as paths. These are signs of the boundary

between two states, linear breaks in the sequence: banks, railway breaks, edges of residential areas, walls”. So, on the one hand, the boundaries perform the utilitarian functions of dividing space, on the other hand, they model the contact of semantically heterogeneous spaces. In Greece, these functions were performed by a mountain range that separated one policy from another, in ancient cities – a city wall with gates, in the Middle Ages – the entrance to the temple (church), and the entrance to the house, which performed its functions throughout a person’s life. For example, the walls of the city act as a boundary between the inner and outer worlds, and the gates act as a line between the two states. The difference between a city and a non-city is based on the opposition of the ordered to the chaotic, which required clearly delineating the boundaries of the city with defensive walls.

The boundaries of modern cities have retained to a large extent the same mythological semantics. “Without realizing the reasons for this, we feel how psychologically important the moment of crossing the city border. Hence the accentuated form of city gates in the past, signs at the entrances to modern cities”.

The gate acted as a symbol of the transformation of the road that led to the defensive wall of the city into the main street. In connection with this, these gates were built not only in ancient cities, but also in the cities of modern times, as a symbol of the transformation of a country road into a city street. Triumphal arches are arranged at the entrance to cities, on bridges, on high roads in honor of the winners or in memory of important events.

The everyday life of citizens takes place within the spatial systems of streets, quarters, microdistricts, the arrangement of which should take into account cultural diversity and the characteristics of different places and regions. In the process of structuring space and moving within it, citizens need the presence of nodal points, focusing points to which it moves or from which it begins to move.

The associative codes that appear in the culmination nodes underlie the perception of the cultural space of the city as a whole. In the imagination, nodes may appear as compact points, but in real space they may be spacious squares, long lines, or entire districts.

The city is a heterogeneous unit of space, consisting of various elements. A necessary condition for a consistent and interconnected perception of space is the need for a constant orientation of a person in urban space through structural elements.

The components of the structural model of the city are: streets, squares, quarters, residential and public buildings, buildings, green spaces and other objects. The mutual arrangement of elements determines the structure of the architectural space of the city. Citizens strive to create a harmonious image from individual elements, which implies the selection of semantic dominants, endowing them with certain meanings and establishing links between them.

Districts are medium and large parts of the city, represented as a two-dimensional extension, “inside” which the observer mentally enters, and which has a certain common, recognizable character. Always recognizable from the inside, they are also used as an outward direction if visible from the outside. Most people organize their city into districts to some extent, with individual differences that become the dominant elements – paths or districts. It depends not only on the individual, but also on the given city.

The integrated and multifaceted space of the city acts as a play zone in which citizens realize the play principle through the dissemination of ideas, views, interests, language, traditions, beliefs and social programs. Included in the new systems of spatial organization of people, the city forms a complex of spaces, the backbone of which is the architectural space created by human hands, embodied in artificial objects that did not exist in nature and defining the real space of the city.

The architectural space is territorially isolated from other systems, real, observable, measurable, stable, static, inhabited and represents an artificial habitat, a set of architectural and engineering infrastructure. Urban forms reflect the mutual influence of architectural and socio-cultural spheres of human life; the influence of city architectonics on the inner world and behavior of citizens; the influence of the socio-cultural atmosphere in society on the form and principles of urban planning.

Today, the architectural solution of the city remains important as a construct of the accumulated intellectual experience of human society. The architectural space of the city includes material objects representing certain eras, artistic styles, objectified historical events.

The location in one space of architectural forms, created for different purposes and in different historical periods, determines the desire of the townspeople to compose a single limited space from individual elements. This is due to the inclination of citizens to create constructions for a better perception and understanding of the city, the allocation of semantic dominants that contribute to the perception of the urban space as a whole and its individual parts.

The transformation of society leads to an increase in the influence of not only social processes, but also culture. Researcher M. N. Remizova notes that in order to define a sociocultural space, it is first necessary to provide a definition for social space, by which she understands “territory, a set of social statuses, forms of development of society”, while the sociocultural one contains social and cultural components.

The essence of cultural space is the play of meanings. When playing, a person not only masters and transforms the surrounding reality, but also realizes the need for his own identity, creative freedom and much more. E. Fink emphasized that the game “covers all human life to the very foundation, masters it and essentially determines

the person's existential warehouse, as well as the way of understanding being a person". By means of the game, a person is provided with one of the ways to realize freedom, interrupting reality through a creative outlet and fantasy, which allows one to free oneself "forget adversity for a while and flee to a happier world of dreams". At the same time, the concept of sociocultural space should not be reduced and understood as the sum of social and cultural space. "The socio-cultural space has boundaries delineated by social formations, structures, values and norms, as well as the interactions of groups that include social, cultural, personal aspects of the interacting participants".

Sociocultural space is constructed in each particular city in its own way and represents the relationship between social and cultural objects, phenomena, processes. This space includes different levels, stages, coexistence of the spiritual and material world. Elements of the socio-cultural space have significance and semantic content, form the cultural memory of the society. Changes in society also have an impact on the socio-cultural space of the city. This type of space is largely differentiated by the type of city, the number of actors – citizens and their joint creativity.

The boundaries of the socio-cultural space of modern cities are unstable, in the process of interaction with other cultures or spaces according to the A. Toynbee "challenge-response" law, which leads to the emergence of new elements and innovations, in case of aggression from other spaces, the boundaries of this space narrow. Researcher E. Yu. Shakirova characterizes the socio-cultural space of modern cities as "branched, multidimensional, random, malleable and limitless, similar to a mosaic model, the elements of which are in non-rigid subordination and have different influences on each other". The socio-cultural space of the city is a complex set, organized according to the mosaic principle.

The city represents an area in which the life of society is realized through communication, data exchange and other information flows in the information space. The information space is fundamental in the structure of A. Mol. Within the information space of culture, he distinguishes the following levels: information accumulated by a person in the process of evolution, the culture of the collective, social group, society as a whole; culture of the individual (social and individual).

Modern mass media and communications are integrating elements that set the integrity of the urban space, and have an impact on the social, political, economic and cultural spheres of life in the city and act as tools for transmitting the cultural values of modern citizens. The information space of the city, as part of the cultural space, provides new opportunities for the development of the individual, unites the society, directs its activities, creates urban unity and a common mentality.

Modern possibilities of information exchange in on-line mode, expand the limits of perception of the city, form new knowledge and skills. A new information space is superimposed on top of the territorially defined, urban world, which contributes to the formation of a new type of citizens who structure new behavior patterns, systems of special communicative codes for interacting with each other through new devices.

The plurality of electronic means of communication represent new resources and new frameworks for constructing the information space of the city and imply a significant level of mobility, which also affects the mentality of modern citizens, expressed in mass migration as the main factors of change. The intensification of migrations is also imposed on the streams of images and feelings transmitted in the form of information streams. Thus, the boundaries of the information space of modern cities seem to be the most blurred and imaginary, and modern citizens are in constant development and formation in a dynamically changing information space of a modern city.

Abstracts of lectures on topic 4: “Public Spaces in the Urban Environment”
(4 hours)

Main questions:

1. Definition of the concept of “public space”. Functions of public space.
2. Ensuring communication and interaction of people in the city as the main function of public space.
3. The concept of a socio-spatial approach to understanding the city.
4. Project for Public Spaces and the main ideas behind the concept of playmaking.

The city is a human-organized space for activity and at the same time the result of this activity. A person creates a cultural space within the city, which has an impact on himself. A city dweller has spatial characteristics – he is located and lives in the architecturally designed space of the city, i.e. it is located at that point in the geographical space where the city is located. The city dweller is within the city space, moves in it and obeys its logic. Existence in space allows a person to comprehend a place, to form landmarks far and near, one’s own and another’s. Man forms himself in the conditions of cultural space.

Cultural space reveals itself as a kind of material and spiritual reality. Mastering the space, saturating it with signs and meanings, culture comprehends its natural features. Initially, purely topological features are processed into the so-called

“second nature” – cultural space. Man, as the creator of culture, creates the space of his dwelling. Creativity fills this world with many meanings. The space is constantly involved in the field of human activity, so the cultural space always carries a meaningful, creative beginning.

The cultural space in each city has its own centers of gravity and its own area of existence, which is reflected in the style of building, way of life, observance of customs and rituals, the way of holding holidays and meetings, in communication and interests, preferences and values. A correctly interpreted text of the urban landscape allows you to see the deep structures of human society, explicit and hidden meanings, values and symbols. The specificity of the structure of the cultural space of the city is that it is a complex developing formation, is in constant motion, has no clear boundaries, can move. In addition, each subspace included in the system has its own structure, includes its own elements, is determined by the nature of human activity, ensures the existence of culture, and can act as an independent space and object for structural and functional analysis.

An attempt to determine the boundaries of subspaces creates a multi-level system, on the one hand, limited by the common boundary of the cultural space, on the other hand, its own boundaries, which will determine the level of significance.

Russian researcher I.M. Gutkina separates the concepts of “cultural space” and “space of culture”. In her concept, cultural space has boundaries, size; it is mobile, able to interact with other cultural spaces, concentrates the values, the mentality of this space in a certain time period. The space of culture determines the existence of culture, it seems to be established, settled; it is larger, acts as a carrier and translator of eternal values. In the space of culture, value orientations are grouped, which further influence the form and content of the cultural space.

Considering the formation of the category of cultural space, E. V. Orlova notes that “cultural space acts as a kind of area in which the play, creative activity of individuals arises and is implemented, contributing to its preservation, and at the same time creating new cultural values”. The researcher emphasizes that all cultural phenomena today fit into the boundaries of cultural space. Russian researcher E. V. Orlova notes that various researchers have the concepts of “cultural space of society” and “cultural space of the individual”, “cultural space of the city”, etc., which are simultaneously located within the cultural space and are independent entities.

Culturologist M. S. Kagan correlated cultural space with natural, social, living space, personal space, understanding it as a form of existence of objective reality, which is a relationship between the corresponding objects. The development of space by man has led to an understanding of the cardinal points, the categories of “top” – “bottom”, “close” – “far” and understanding the place.

Researcher A. S. Karmin enters the forms of culture into the model of a three-dimensional cultural space and identifies its components: spiritual culture (religion, art, philosophy), social culture (moral, legal and political culture) and technological culture (the culture of development and processing of any material, execution, manufacturing) – these components intersect and combine in the most complex way. Located in this three-dimensional space, cultural phenomena are grouped into complexes and systems. In addition, A.S. Karmin believes that any sphere of culture also forms a mental field, through which it affects society. The mentality of people or the totality of their ideas, experiences, life attitudes forms a mental field.

Thanks to the formation of a mental field, heterogeneous, having different origins, borrowed from different cultures, knowledge, values, regulators are integrated into an integral system and form a single mental field. It can be compared with the gravitational field in the astronomical universe. The bodies located in the galaxy form its gravitational field and attract the fields of other cultures, they also plunge into this field and experience its effect on themselves.

From the point of view of the attributive approach, which was used by P. G. Ignatovich, cultural space represents “a form of existence of social life, a set of specific conditions of life that determine the level of interaction between society and nature, the nature of the regulation of social processes and phenomena, the measure of self-fulfillment and human development”. It includes many statuses and positions that make it possible to determine the socio-cultural development in society, forms economic, social, political, cultural and other features of the spatial organization of people’s life. A person fills the cultural space with spiritual content.

According to V.P. Bolshakova, cultural space is generated and changed by culture, and having arisen, it actively influences it. This means that culture is a specific space-forming phenomenon

Professor S. N. Ikonnikova believes that the cultural space is an integrating principle. She introduces the concept of “architectonics of cultural space”, which makes it possible to consider its integrity, cohesion. Architectonics is understood as the basic principle of construction and the general system of communication between parts of space. The techniques of architectonics change in connection with socio-economic transformations in society, in connection with this, the most important properties of the cultural space are multidimensionality and dynamism. It has a “porous structure”, which makes it possible to preserve its relict layers and be updated due to the emergence of new cultural layers, which are the specifics of the architectonics of the cultural space.

Representatives of the Chicago School introduced the concept of symbolic interaction to study the process of perception of the elements of the cultural space of the city. The researchers adhered to the point of view that all forms of interaction

between people in society imply the exchange of information based on certain significant social symbols that they comprehend and produce in the process of communication. The representatives of the Chicago school include: J. Mead, C. Cooley, G. Bloomer.

V. Vakhstein notes: “When we analyze what cultural demands exist in the city, we find that the demand for the activities of cultural institutions is far from the most significant”. The most significant are two other queries. The first is a request for events, because events are what creates a city in time. That is, those events that disrupt the daily course of life. Those rare moments in which you can suddenly realize your connection with this settlement. And the second request is a request for a cultural environment. With the help of mobile services, city residents are involved in cultural and communicative processes and begin to form a new type of mobile city dwellers. The vital activity of this type of city dwellers involves functioning in the new information space of the city, the ability to navigate the information field and satisfy information needs.

Abstracts of lectures on topic 5: “Semiotics of the City: Cultural Symbols in Urban Space”

(2 hours)

Main questions:

1. City as a symbolic environment.
2. Integral theoretical model of the city as a visual-communicative complex.

The cities are a form of culture development associated with the development of space and filling it with symbols, images and meanings, based on the conditions of the area and the intention of the population living in these geographical conditions.

Representatives of the Tartur school developed a semiotic model of urban culture, including the structural elements of text, symbol, and myth. In their opinion, the city is a carrier and translator of cultural information presented in the form of texts encrypted in the form of a kind of sign system: individual buildings (houses, palaces, temples), combinations of buildings (quarters, streets), ways of organizing urban space (squares, parks, city planning as a whole). Thus, the urban space has a symbolic character, which allows us to understand it as an integral system

The works of I.V. Morozov are devoted to the interpretation of the world of architecture, understanding it as a metahistorical method, the identification of textological meanings and the development of a hermeneutic approach to the cognition of architectural space.

Important elements of the analysis of the socio-cultural space of the city are the meanings and meanings of things, actions, situations. Semantics is engaged in their study, the central task of which is to establish, clarify the meaningful links between the subject, the meaning of the subject for the subject and the meaning of the sign, which stimulates the activity of the subject.

Semantic situations are formed in the process of communication, when the sign's own content is superimposed with a meaning that arises in society, individually-personal or individually-situational.

According to semantics, Y. M. Lotman understands the type of culture built on the semantization (symbolization) of the reality that surrounds a person, if the original semantic meaning of the object is lost, re-semantization occurs, i.e. giving it new meaning. Y. Lotman notes that “The concept of a border is ambiguous. On the one hand, it divides; on the other, it unites. It is always a border with something and, therefore, simultaneously belongs to both borderline cultures, to both mutually adjoining semiospheres”. Cultural space has its own specifics and architectonics. The semantics of the cultural space of the city is “a multi-layered intersection of texts, with varying degrees of translatability and spaces of untranslatability”.

An obligatory attribute of signs is their social existence. The sign performs the function of a substitution and is a dual compound: the replaced is perceived as content, and the substitute is perceived as an expression. At the same time, the same sign can be read differently at different levels of the cultural space system. Thus, a symbolic, semantic space is always formed around the cultural space, which fills the culture with common meanings and ensures the unity of the entire structure of culture.

The space keeps the memory of all the events, deeds and creations of mankind, the townspeople, mastering the cultural space of modern cities, saturate it with signs and meanings, recycle the previously existing ones. Cultural space is constantly involved in the field of human activity and carries a meaningful, creative beginning. Citizens lay down their city structures. It can be a metro scheme or topological names that embody an urban image for a particular person. The results of the activities of citizens in the cultural space of the city have symbolic properties, they are located between the concretely perceived formal space and the internal meaningful space.

According to Y. M. Lotman, cultural phenomena cannot exist outside the boundaries of the cultural space, which “is a condition for their existence and work, in a certain respect”. According to the researcher, the cultural space is a space of shared memory, which is binary, multiple, “because each of the newly formed languages, in turn, is subjected to fragmentation on the basis of binary”. Citizens function within the space of the city, where all elements can be represented as an

addresser and addressee, who communicate through various channels and are in a dynamic relationship, changing formulas and relationships to each other.

In the process of activity, citizens comprehend the material world, endow it with meanings, single out structural elements, and single out semantic dominants. Representatives of the Chicago School introduced the concept of symbolic interactionism to study the process of perception of the elements of the cultural space of the city.

J. Mead focused on the role of consciousness in the behavioral action not only of the city dweller, but also of the people around him. According to the researcher, life experience has a significant impact on the reactions of city residents to certain symbols. Social life can continue if the meanings of the symbols are largely accepted and shared by other members of society. Thus, the collective perception of the city is presented as a set of images, feelings, impressions that arise in the minds of citizens.

To implement the activity programs, city residents saturate the elements of space with meanings and transmit encoded information about cultural and historical experience to subsequent generations. The use of symbolic-sign systems has a deep foundation that goes into archetypes and is expressed in myths.

An archetype is a prototype, initial image, idea and form for subsequent formations. C. G. Jung discovers the “collective unconscious”, which interprets as the universal basis of the mental life of individuals, inherited universal models of unconscious mental activity that spontaneously determine human thinking and behavior.

Archetypes serve as a kind of clues that citizens use to organize space, build a system of key points, to which they give names and fix routes between them in memory.

Significant components in the structural model of the city are semantic dominants. They form a frame for individual-personal relationships between the subject and its meaning for the subject. Every culture has its own system of images and patterns. The structural model of the city is formed due to the presence of dominants. Semantic dominants accentuate visually significant elements in the silhouette of the city center. Traditionally, visual dominants created a system of landmarks in the city. The dominant, as a rule, has the following attributes: visual significance, height and role in the visual perception of the city.

Vertical dominants set a system of landmarks in the city and created a clear system. The image of the world mountain, connecting heaven and earth, is embodied in vertical dominants. In the case of building a city on a hill, natural objects acted as a dominant, if the city is located on a plain, the symbolic function of the dominant is performed by artificially created verticals: towers, temples, cathedrals.

The city tends to be elevated. The world mountain corresponds to the axis of the world, around which the entire universe revolves. In accordance with this, before the construction of the city, a stone was laid, defining the center from which the construction of the city began. So, at the beginning of the universe, a mountain stands out, and then it is replaced by a city, the structure of which is organized with the help of nodal points, in which, as a rule, vertical dominants associated with socially significant objects are located. The symbolic activity of citizens consists in structuring space, highlighting key points and working with their meanings, images, and ideas.

Vertical or visual dominants, as a rule, are located at the key points of the city and are associated with the administrative structure of society, therefore, significant changes in socio-political relations entail a shift in emphasis in the overall model. Semantic dominants in the form of administrative and socially significant buildings are located on the avenue or in close proximity to it.

The color dominants of the city show the features of the relationship of social agents, characteristic sign-symbolic codes and mechanisms for the translation of social meanings. Color helps to highlight structures or individual elements of buildings, if they, according to the architect's intention, should play a major role in the composition. Variety in coloring, well-thought-out harmonic combination of tones enhance the artistic expressiveness of complexes consisting of standard buildings. Color dominants highlight the model of the city center and its social significance, in contrast to the monochrome other parts. Architectural facade lighting is an effective tool that creates the image of the city and enlivens the urban space in the dark. Lighting solutions make buildings and structures expressive, emphasizing their beauty, and creating a new perception of objects.

In modern socio-cultural conditions, the attention of urban residents is attracted by horizontal or functional dominants, such as sports and entertainment, shopping, and creative centers. Unlike the vertical dominant, the horizontal one has an impact on the city not due to its size or location, but due to the attractiveness of its functional solution. Such dominants reflect the new qualities of the social structure of society: openness, mutual respect, cooperation, create a system of values and guidelines for modern citizens. It is they who can subsequently be considered as semantic dominants of the structural models of the center and other areas of cities.

Abstracts of lectures on topic 6: “Axiology of Urban Space”
(2 hours)

Main questions:

1. Value aspects of the transformation of urban public spaces.
2. The values of social memory, national traditions, cultural history, urban identity, personal life and constructive development through cultural accumulation.

The urban cultural space, through the created signs and texts, controls human behavior. The birth of canon ideals, to which a person should strive, regulates his appearance, ideas and judgments about the world around him. A city dweller, becoming an object of urban culture, falls under the influence of a discourse that establishes the rules of his existence. The urban cultural space creates an individuality, which is endowed with the main characteristics of this culture.

Through fashion, norms, rules, the social “body” of a city resident is created. Moreover, each urban cultural space is trying to leave a specific imprint on the city dweller. Therefore, the appearance, the rules of behavior of people from different cities, especially provincial and metropolitan ones, so often differ.

Currently, researchers note the transition to a new system of values of modern citizens. They have a higher level of knowledge and digital literacy, are more network-oriented, have experience of living in an online environment, compared to the rest of the population. The system of values of citizens of large cities and metropolitan areas is a new model of A. Maslow’s pyramid, where at the lower level, along with physiological needs, ubiquitous access to the Internet and Wi-Fi technologies is mandatory; and the needs for belonging, recognition and self-actualization grow and occupy the remaining space of the pyramid.

Man is the creator of cultural events that shape the image of the city and society as a whole. Modern mobile devices and Internet access allow every citizen to create such events. A cultural event in the environment of mobile devices is initially and specially created for a certain range of situations: visiting a cafe, cultural event, traveling, etc. The capabilities of mobile applications ensure the design of information in the form of text, graphics, video materials into cultural events using the resources of specialized software of your device, which is a cultural process.

The tablet and graphic applications create the prerequisites for creative, creative thinking and the participation of each person in the formation of the cultural environment of the city and society, where a mobile device acts as a tool for creativity. The product resulting from such activities is posted on social networks, causes a public reaction in the form of “likes”, “comments”, “reposts”, influences other subjects of communication, forms value orientations.

The rapid development of information systems and technologies, as well as the globalization of the Internet contribute to the formation of a new model of the information space of the city. A. V. Manoilo introduces the concept of infosphere for this specific environment and understands it as “a specific sphere of activity of

subjects of public life associated with the creation, storage, distribution, transmission, processing and use of information”. The scale of the infosphere is growing and leads to the fact that information becomes the main element of the public life of the city. The functioning of the infosphere in the urban environment is provided by an increasing number of mobile devices and applications.

The functioning of the infosphere in the urban environment is provided by an increasing number of mobile devices, mobile developments and applications. The most important features of mobile devices are their size and ease of transport, they are sources of information and entertainment for users anywhere 24 hours a day. High quality of cellular communication is one of the factors of comfortable living in the city. One of the reasons for buying a smartphone or tablet is not only fast and high-quality Internet access, but also a variety of mobile services. With their help, people are included in cultural and communicative processes. The activity of modern mobile citizens in the infosphere can create new meanings and meanings, update cultural patterns.

The mobile city dweller category also includes “digital natives”, since natives represent a set of citizens who were born in an already established digital society, have certain skills and are limited by an age criterion. The category of mobile citizens is broader and includes all citizens of different ages living in the information space of the city, with different knowledge of technology.

Citizens make most of the decisions based on the search and analysis of information coming from other subjects of the information space that are members of certain virtual communities. The information content of the infosphere occurs directly by the creator of the information and is relevant for other citizens who have not yet generated their attitude to the event or their own solution to the current situation.

Modern technologies expand the possibilities for establishing new contacts, increase the number of friends and acquaintances, and effectively contribute to overcoming the alienation characteristic of modern cities. The key value of mobile citizens is information, its relevance, reliability, timeliness and accessibility. A variety of mobile applications are presented as a tool for effective inter-subject communication based on trust, interactivity and openness. The skillful use of information technology in education and everyday life is recognized as the value of modern mobile citizens and is recognized as key competencies in modern society.

The relevance of applications in the field of leisure and services is increasing. Citizens are interested in mobile ticket booking services for movies, theaters, and concerts; creating virtual game services, which significantly reduces travel time and provides additional opportunities to communicate with family and friends.

Abstracts of lectures on topic 7: “Research of Urban Space”

(2 hours)

Main question:

1. Methods of urban researches.

The city is a complex spatial environment rich in archetypes, the main elements of which include semantic elements: paths, boundaries, nodal points and landmarks. Paths are the key elements that allow you to create an image of the environment in the process of dynamic perception of the space of the city. Borders separate one state from another, and unite certain territories together, like the outer contour of a city. The everyday life of citizens takes place within the spatial systems of streets, quarters, microdistricts, the arrangement of which should take into account cultural diversity and the characteristics of different places and regions. Significant components in the structural model of the city are semantic dominants. In the process of moving around the city, citizens use landmarks, i.e., they select elements from the set. The selected elements do not exist in isolation, but form a complex perception of urban space.

Semantic dominants, as a rule, are located at the nodal points of the city. Unlike the vertical dominant, the horizontal one has an impact on the city not due to its size or location, but due to the attractiveness of its functional solution. Such dominants reflect the new qualities of the social structure of society: openness, mutual respect, cooperation, create a system of values and guidelines for modern citizens. New methods of urban organization and cultural resources enable people to think and act creatively, making cities more sustainable.

The rapid development of information systems and technologies, as well as the globalization of the Internet, helped a person to create a new city model based on information technologies. The concept of digital cities reflects the historical purpose of the city as a space for interaction, information exchange, development of creativity and experimentation. Thanks to simplified access to information using mobile devices, the establishment of new contacts – there are opportunities for citizens to turn on and perceive various cultural events of the city, expand the possibilities of their own self-presentation, and create new opportunities for self-education.

Such an impact affects the value system of mobile citizens and constitutes the cultural component of the modern city and society as a whole. The human personality in the conditions of the cultural space of the city acts as a certain cultural type, characterized by its level of development, value orientations, the structure of needs, the logic of their development. The listed directions of the influence of the information space on modern citizens characterize the ability of the cultural space

subsystems to reproduce a certain type of personality and are representative for assessing social transformation.

Research design is a plan for collecting and analyzing evidence that will make it possible for the investigator to answer whatever questions he or she has posed. The design of an investigation touches almost all aspects of the research, from the minute details of data collection to the selection of the techniques of data analysis.

The literature review is an integral part of the research process and makes a valuable contribution to almost every operational step. It has value even before the first step; that is, when you are merely thinking about a research question that you may want to find answers to through your research journey. In the initial stages of research it helps to establish the theoretical roots of your study, clarify your ideas and develop your research methodology. Late in the process, the literature review serves to enhance and consolidate your own knowledge base and helps you to integrate findings with the existing body of knowledge. Since an important responsibility in research is to compare your findings with those of others, it is here that the literature review plays an extremely important role.

The selection of available documents (both published and unpublished) on the topic, which contain information, ideas, data, and evidence written from a particular standpoint to fulfil certain aims or express certain views on the nature of the topic and how it is to be investigated, and the effective evaluation of these documents in relation to the research being proposed.

3. PRACTICAL SECTION

3.1 Topics of seminars

Seminar lesson on topic 1: “Introduction. A City as an Anthropological Phenomenon”

(2 hours)

Questions for discussion:

1. The approaches to studying a city in social and humanitarian knowledge.
2. Utopian theories of the city by Plato, Thomas More and Tommaso Campanella.
3. Typology of cities by Max Weber.
4. The urban personality type of Georg Simmel.
5. The Chicago School of Science and its contribution to the development of urban anthropology (R. Park, L. Wirth).

List of sources for preparation:

1. Auge, Marc. Non-Places. Introduction to an Anthropology of Supermodernity / Marc Auge ; translated by John Howe. – New York ; London : Verso, 1995. – 123 p.
2. Gehl, J. Cities for people / J. Gehl. – London ; New York : Routledge, 2019. – 288 p.
3. Parker, S. Urban Theory and Urban Experience: Encountering the City / S. Parker. – London ; New York : Routledge, 2004. – 210 p.
4. Sassen, S. Cities in a world economy / S. Sassen. – 4th ed. – SAGE Publications, 2000. – 182 p.
5. Simmel, G. The Metropolis and Mental Life / G. Simmel. – London ; New York : Routledge, 2018. – 340 p.
6. Weber, M. The City / M. Weber. – London ; New York : Routledge, 2019. – 242 p.

Seminar lesson on topic 2: “Essential Characteristics of the City”

(2 hours)

Questions for discussion:

1. Characteristics of a Classical city.
2. City as cultural and economic center.

3. The specifics of the sociocultural relations in an industrial city of the 18th–20th centuries.
4. The specifics of the sociocultural relations in a city of the 21st century.

List of sources for preparation:

1. Gehl, J. *Cities for people* / J. Gehl. – London ; New York : Routledge, 2019. – 288 p.
2. Parker, S. *Urban Theory and Urban Experience: Encountering the City* / S. Parker. – London ; New York : Routledge, 2004. – 210 p.
3. Sassen, S. *Cities in a world economy* / S. Sassen. – 4th ed. – SAGE Publications, 2000. – 182 p.
4. Simmel, G. *The Metropolis and Mental Life* / G. Simmel. – London ; New York : Routledge, 2018. – 340 p.
5. United Nations [Electronic resource] / www.un.org. – Access mode: <https://www.un.org/eng/>.
6. United Nations Educational, Scientific and Cultural Organization [Electronic resource] / unesco.org. – Access mode: <https://en.unesco.org/>.
7. Weber, M. *The City* / M. Weber. – London ; New York : Routledge, 2019. – 242 p.

Seminar lesson on topic 3: “The Image of the City”

(4 hours)

Questions for discussion:

1. Origin, content, structure of the concept “image of the city”.
2. The “Image of the city” by Kevin Lynch. The system of elements (path, landmark, border, node, district) of urban space by Kevin Lynch.
3. Creative city concept by Charles Landry.
4. Cultural resources: definition, structure, functions. The importance of cultural resources for urban development.
5. Urban cultural space and Semantic dominants: definition, structure, functions.
6. Architectural, Sociocultural, Informational urban spaces: definition, structure, functions.

List of sources for preparation:

1. Gehl, J. *Cities for people* / J. Gehl. – London ; New York : Routledge, 2019. – 288 p.
2. Landry, Ch. *Creative City* / Ch. Landry. – London : Verso, 2018. – 488 p.

3. Lynch, K. *The Image of the City* / K. Lynch. – London : Verso, 2018. – 308 p.
4. Mumford, L. *The Culture of Cities* / L. Mumford. – San Diego ; New York ; London : A Harvest /HBJ Book Harcourt Brace Jovanovich, Publishers, 1970. – 586 p.
5. United Nations [Electronic resource] / www.un.org. – Access mode: <https://www.un.org/eng/>.
6. United Nations Educational, Scientific and Cultural Organization [Electronic resource] / unesco.org. – Access mode: [https:// en.unesco.org/](https://en.unesco.org/).

Seminar lesson on topic 4: “Public Spaces in the Urban Environment”
(4 hours)

Questions for discussion:

1. Definition of the concept of “public space”. Functions of “public space”.
2. The subjects of cultural activity in the urban space. The impact of the urban space to the citizens.
3. Ensuring communication and interaction of people in the city as the main function of public space.
4. Intercultural dialog in the urban space.
5. City as an object of regional cultural policy. Planning and realization of urban cultural projects in the context of regional cultural policy.
6. The specifics of the activities of cultural institutions in the city (museums, exhibition halls, galleries, theaters, concert venues, circus, houses of culture and creativity, etc.).

List of sources for preparation:

1. Gehl, J. *Cities for people* / J. Gehl. – London ; New York : Routledge, 2019. – 288 p.
2. Landry, Ch. *Creative City* / Ch. Landry. – London : Verso, 2018. – 488 p.
3. Lynch, K. *The Image of the City* / K. Lynch. – London : Verso, 2018. – 308 p.
4. Mumford, L. *The Culture of Cities* / L. Mumford. – San Diego ; New York ; London : A Harvest /HBJ Book Harcourt Brace Jovanovich, Publishers, 1970. – 586 p.
5. United Nations [Electronic resource] / www.un.org. – Access mode: <https://www.un.org/eng/>.
6. United Nations Educational, Scientific and Cultural Organization [Electronic resource] / unesco.org. – Access mode: [https:// en.unesco.org/](https://en.unesco.org/).

Seminar lesson on topic 5: “Semiotics of the City: Cultural Symbols in Urban Space”
(2 hours)

Questions for discussion:

1. A city as a system of functionally conditioned material objects and cultural and communicative environment.
2. City as a symbolic environment.
3. The center of the city as a semantic dominant.
4. Integral theoretical model of the city as a visual-communicative complex.

List of sources for preparation:

1. Gehl, J. Cities for people / J. Gehl. – London ; New York : Routledge, 2019. – 288 p.
2. Landry, Ch. Creative City / Ch. Landry. – London : Verso, 2018. – 488 p.
3. Lynch, K. The Image of the City / K. Lynch. – London : Verso, 2018. – 308 p.

Seminar lesson on topic 6: “Axiology of Urban Space”
(2 hours)

Questions for discussion:

1. The citizens’ system of values.
2. The concept of “digital citizens” as a new opportunity for interaction in the city.
3. The forms and results of citizens’ participation in the formation, correction and transformation of urban space.
4. The value aspects of the transformation of urban space and urban heritage.

List of sources for preparation:

1. Gehl, J. Cities for people / J. Gehl. – London ; New York : Routledge, 2019. – 288 p.
2. Landry, Ch. Creative City / Ch. Landry. – London : Verso, 2018. – 488 p.
3. Lynch, K. The Image of the City / K. Lynch. – London : Verso, 2018. – 308 p.
4. United Nations [Electronic resource] / www.un.org. – Access mode: <https://www.un.org/eng/>.
5. United Nations Educational, Scientific and Cultural Organization [Electronic resource] / unesco.org. – Access mode: <https://en.unesco.org/>.

Seminar lesson on topic 7: “Research of Urban Space”

(2 hours)

Questions for discussion:

1. Methods of urban research (field research, participant observation, mental mapping etc.).
2. Mental mapping as a method for studying the urban space.
3. World trends in urban development.
4. Post-industrial cities: technopolises, “smart cities”, ecopolises (sustainable, “green cities”), creative cities, humanopolises.

List of sources for preparation:

1. Gehl, J. *Cities for people* / J. Gehl. – London ; New York : Routledge, 2019. – 288 p.
2. Landry, Ch. *Creative City* / Ch. Landry. – London : Verso, 2018. – 488 p.
3. Lynch, K. *The Image of the City* / K. Lynch. – London : Verso, 2018. – 308 p.
4. Mumford, L. *The Culture of Cities* / L. Mumford. – San Diego ; New York ; London : A Harvest /HBJ Book Harcourt Brace Jovanovich, Publishers, 1970. – 586 p.
5. Parker, S. *Urban Theory and Urban Experience: Encountering the City* / S. Parker. – London ; New York : Routledge, 2004. – 210 p.
6. Sassen, S. *Cities in a world economy* / S. Sassen. – 4th ed. – SAGE Publications, 2000. – 182 p.
7. Tailor, P. J. *World City Network: A Global Urban Analysis* / P. J. Tailor. – London ; New York : Routledge, 1997. – 256 p.
8. United Nations [Electronic resource] / www.un.org. – Access mode: <https://www.un.org/eng/>.
9. United Nations Educational, Scientific and Cultural Organization [Electronic resource] / unesco.org. – Access mode: [https:// en.unesco.org/](https://en.unesco.org/).

4. SECTION OF KNOWLEDGE CONTROL

4.1 List of questions for the exam

1. The approaches to studying a city in social and humanitarian knowledge.
2. A city as a system of functionally conditioned material objects and cultural and communicative environment.
3. Methods of urban research (field research, participant observation, mental mapping etc.).
4. Mental mapping as a method for studying the urban space.
5. Utopian theories of the city by Plato, Thomas More and Tommaso Campanella.
6. Typology of cities by Max Weber.
7. The urban personality type of Georg Simmel.
8. The Chicago School of Science and its contribution to the development of urban anthropology (R. Park, L. Wirth).
9. Characteristics of a Classical city.
10. The center of the city as a semantic dominant.
11. City as cultural and economic center.
12. The specifics of the sociocultural relations in an industrial city of the 18th–20th centuries.
13. The specifics of the sociocultural relations in a city of the 21st century.
14. World trends in urban development.
15. Post-industrial cities: technopolises, “smart cities”, ecopolises (sustainable, “green cities”), creative cities, humanopolises.
16. Urban cultural space: definition, structure, functions.
17. Architectural urban space: definition, structure, functions.
18. Sociocultural urban space: definition, structure, functions.
19. Informational urban space: definition, structure, functions.
20. Semantic dominants in urban space: definition, structure, functions.
21. Origin, content, structure of the concept “image of the city”.
22. The “Image of the city” by Kevin Lynch.
23. The system of elements (path, landmark, border, node, district) of urban space by Kevin Lynch.
24. Creative city concept by Charles Landry.
25. Cultural resources: definition, structure, functions.
26. The importance of cultural resources for urban development.
27. Definition of the concept of “public space”. Functions of “public space”.
28. The impact of the urban space to the citizens.

29. The subjects of cultural activity in the urban space.
30. Ensuring communication and interaction of people in the city as the main function of public space.
31. Intercultural dialog in the urban space.
32. The forms and results of citizens' participation in the formation, correction and transformation of urban space.
33. The concept of "digital citizens" as a new opportunity for interaction in the city.
34. The citizens' system of values.
35. City as an object of regional cultural policy.
36. Planning and realization of urban cultural projects in the context of regional cultural policy.
37. The specifics of the activities of cultural institutions in the city (museums, exhibition halls, galleries, theaters, concert venues, circus, houses of culture and creativity, etc.).
38. City as a symbolic environment.
39. Integral theoretical model of the city as a visual-communicative complex.
40. The value aspects of the transformation of urban space and urban heritage.

4.2 Criteria for evaluating the results of students' educational activities

10 points – independent, free, consistent disclosure of the topic (question), supported by links to several sources. Broad knowledge of terminology. Own, reasoned view of the issues raised. Submission of abstracts. Systematization of knowledge, skills in the field of professional communications (timely completion of all tasks of a practical nature, exemplary presentation of materials on professional communications). Demonstration of interest in participating in communication activities of an educational and developmental nature.

9 points – free presentation of the content of the topic (question), based on the involvement of at least three sources, comments and conclusions. Consistency and clarity of the material presented. Broad knowledge of terminology. Submission of abstracts. Systematization of knowledge, skills in the field of professional communications (timely completion of all tasks of a practical nature, exemplary presentation of materials on professional communications). Demonstration of interest in participating in communication activities of an educational and developmental nature.

8 points – some incompleteness of the argumentation in the presentation, which requires clarification of theoretical positions. Terminology mastery. Simple performance of tasks of high complexity, systematic updating of acquired knowledge, skills in the field of professional communications (fulfillment of almost all tasks of a practical nature, exemplary presentation of materials on professional communications).

7 points – understanding the essence of the topic (question), a competent, but insufficiently complete presentation of the content. Lack of own ratings. Use of terminology (fulfillment of most of the tasks of a practical nature, good presentation of materials on professional communications).

6 points – understanding the essence of the topic (question), the presentation of the content is not complete, requiring additional explanations. Lack of own ratings. Inaccuracies in terminology (fulfillment of half of the tasks of a practical nature, poor presentation of materials on professional communications).

5 points – superficial study of the topic (question), inability to consistently construct an oral message, lack of knowledge of terminology. Insufficient activity in the acquisition and application of knowledge in the field of professional communications (performing some tasks of a practical nature, poor presentation of materials on professional communications).

4 points – low cognitive interest in professional communications, superficial study of the topic (question), the presence of some errors in the answer, gaps in the disclosure of content, lack of knowledge of terminology (performing a smaller part of

tasks of a practical nature, very poor presentation of materials on professional communications).

3 points – lack of knowledge on a significant part of the main educational and program material. Low cognitive interest in the academic discipline. Ignorance in mastering knowledge, skills in the field of professional communications and not being ready to apply them in practice (not performing tasks of a practical nature).

2 points – lack of knowledge on a significant part of the main educational and program material. Low cognitive interest in the academic discipline. Ignorance in mastering knowledge, skills in the field of professional communications and not being ready to apply them in practice (not performing tasks of a practical nature).

1 point – no answer / refusal to answer (failure to complete the provided practical tasks).

РЕПОЗИТОРИЙ БГУКМ

5. AUXILIARY SECTION

5.1 Educational-methodical map of the academic discipline for the full-time form of higher education

EDUCATIONAL AND METHODOLOGICAL CARD OF EDUCATIONAL DISCIPLINE

Section number, topic	Section name, topic	Number of classroom hours			Number of hours of MSS	Knowledge control form
		lectures	practical classes	seminar. classes		
1	Topic 1. Introduction. A City as an Anthropological Phenomenon	2			2	frontal survey
2	Topic 2. Essential Characteristics of the City	4		2	2	report at the seminar
3	Topic 3. The Image of the City	2		4	2	report at the seminar
4	Topic 4. Public Spaces in the Urban Environment	4		4	2	report at the seminar
5	Topic 5. Semiotics of the City: Cultural Symbols in Urban Space	2		2	2	report at the seminar
6	Topic 6. Axiology of Urban Space	2		2	2	report at the seminar
7	Topic 7. Research of Urban Space	2		2	2	report at the seminar
	Всего ...	18	-	16	14	

5.2 Main literature

1. Gehl, J. Cities for people / J. Gehl. – London ; New York : Routledge, 2019. – 288 p.
2. Landry, Ch. Creative City / Ch. Landry. – London : Verso, 2018. – 488 p.
3. Lynch, K. The Image of the City / K. Lynch. – London : Verso, 2018. – 308 p.
4. Simmel, G. The Metropolis and Mental Life / G. Simmel. – London ; New York : Routledge, 2018. – 340 p.
5. Weber, M. The City / M. Weber. – London ; New York : Routledge, 2019. – 242 p.

5.3 Additional literature

1. Auge, Marc. Non-Places. Introduction to an Anthropology of Supermodernity / Marc Auge ; translated by John Howe. – New York ; London : Verso, 1995. – 123 p.
2. Mumford, L. The Culture of Cities / L. Mumford. – San Diego ; New York ; London : A Harvest /HBJ Book Harcourt Brace Jovanovich, Publishers, 1970. – 586 c.
3. Parker, S. Urban Theory and Urban Experience: Encountering the City / S. Parker. – London ; New York : Routledge, 2004. – 210 p.
4. Sassen, S. Cities in a world economy / S. Sassen. – 4th ed. – SAGE Publications, 2000. – 182 p.
5. Taylor, P. J. World City Network: A Global Urban Analysis / P. J. Taylor. – London ; New York : Routledge, 1997. – 256 p.

5.4 List of electronic resources for remote access

1. United Nations [Electronic resource] / www.un.org. – Access mode: <https://www.un.org/eng/>.
2. United Nations Educational, Scientific and Cultural Organization [Electronic resource] / unesco.org. – Access mode: <https://en.unesco.org/>.