

URBAN STUDIES: UNIVERSAL INTERDISCIPLINARY STRATEGIES

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The article deals with the specifics of the urban studies teaching in an interdisciplinary field. The authors present two teaching strategies that are universal in their interdisciplinary coverage: the method of mental maps and the concept of the revitalisation of urban locations in terms of theoretical comprehension and practical implementation. Students receive a task typical for a case method: to map the city on the basis of their experiences and preferences and comment on the results. The authors have found out that this process shows not only the urban visual representation, but reflects the existential level of each participant, his/her mental, spiritual, and bodily potential. The authors determine such leading intentions in mastering the city as consumerism (43%), soulfulness (21%), aestheticism (15%), co-creation (13%) and existential closeness (8%). Each type of social behaviour has a wide range of determinants that can be a subject to analysis of a number of disciplines in the sphere of humanities. The stage of perception and practice of the process of revitalisation represents a logical transition from analytical studies to social interaction, which is able to unite participants of urban studies in co-creation in real time. With this in mind, authors claim that some students develop their outlook and communication in the framework of the "creative class" in the "creative city". Since the method of mental maps and revitalisation exceed the traditional content of these approaches, the article proposes to introduce the term SENSITIVE MAP, reflecting the development of the city on the basis of the "sense of the city" and the meaning of the city residents' life values.

Keywords: urban studies; interdisciplinary approach; mental map; revitalisation; existential intentions; sensitive map

Introduction

The sphere of urban studies is one of highly sought after in the system of modern educational programmes. This is due to the fact that our civilisation is increasingly urbanised as a result of global processes extension, and cities, especially large cities, determine its essence and concept. It is the city resident, Homo Urbanus, who becomes the main social actor of our time. Attitude towards the city is the most important marker of a person's stance to the world, an indicator of readiness for creation or destruction of the environment. The ways of urban space development and tempo-rhythm, the neighbourhood of numerous strangers, traffic and consumption, crime and security, city management and self-organisation of the population, urban community communication, emigrant problems, social inequality, ecology, city planning are all just a small part of the grandiose content of urban research. Thus, the key issues are how to find the basic reference models of learning, through which students will fully comprehend the phenomenal qualities of city life and its prospects.

Objectives

The objective of the paper is to substantiate educational strategies that can be comprehensively relevant for any university curriculum on urban studies: the method of mental maps, the practices of urban revitalisation and their theoretical comprehension. The research tasks include the demonstration of the educational context advance to diagnose and potential formation of the important qualities of the student's personality: love of the city, urban identity, creativity. We should also remark that we perceive training not only as a testing ground for the "main" events of adult life. In addition to translating ideas that really can be useful to students in their future professional career, it is necessary to make the training sessions existentially saturated, awakening experiences in the present moment. This will allow combining the theory of the city with its direct development, adaptation, and socialisation in the urban environment.

Background

The literature on urban studies shows a variety of approaches and gives a rationale for the study. The legacy of the Chicago Sociological School (Park, 2002), the reflections of the theme classics Weber (1990), Simmel (2002), Wirth (2005), Lefebvre (1991), a successor of the traditions of the Chicago school Sassen (2005) whose reflection on global cities set the basic algorithms for analysing urban problems from the point of view of the uniqueness of the urban lifestyle, the dependence of social behaviour of a person on urban space, its scale, structure and methods of zoning the city, alienation or adaptation to it. The materials of visual anthropology (Chalfen & Rich, 2007), the works of de Certeau (2008) and Lynch (1982) on the city

as a figurative system lay the foundations of a direct “outlook” of the city which influences the worldview of a man, formation of his preferences in urban everyday life. We are especially impressed by the traditions of the School of French Situationists (SI group), who, despite their shocking nature, represent one of the most striking attempts at the theory and practice of ranking urban space on the basis of the existential characteristics of the city resident’s personality (Chtcheglov, 2006). Advocates of mental maps method still widely use this way of representing the subjective experience of Homo Urbanus in the city development (Paquot, 2015), which is also actualised in our work.

Urban studies: modern approaches and methods

A review of current trends in the teaching of urban studies in Western universities highlights that this area of knowledge in academic education requires an integration of disciplines: psychology, geography, philosophy, urban planning, city sociology, visual anthropology, economics, politics, gender prism, the foundations of urban architecture, design etc. Urban studies (US) are widely introduced in Western universities. In Stanford (<http://explorecourses.stanford.edu>), students study the urban space under the supervision of professors with the involvement of urban planners, have the opportunity to practice in leading cities of the world. During the training, unique methods of “living stories” and original educational technical toolkits are used, in particular, software for studying the city of Pin Pin (“Walks”).

The University of Sheffield (<https://www.sheffield.ac.uk/usp>) presents “urban dimensions of human geography”, maximally personalising the course and initiating the study of urban social maps by students. At Harvard (<https://www.ihs.nl/en>), urban space research is primarily concerned with the analysis of “crisis places”, which also involves acquaintance with the social mapping of areas and micro-locations. The methods of training and monitoring of urban emergency situations are popular. At the University of Glasgow (<https://www.gla.ac.uk/>) Urbo studies (US) are presented as “meaningful ways of understanding the social world”, including an apprenticeship with potential employers and detailed analysis of statistical data on urban issues. At the University of Rotterdam, the US focus on the “individual educational track” of each student, who personally explores the city, considering his own cognitive priorities, using international communication (<https://www.ihs.nl/en>). Interesting experience has been accumulated at Winton College in Chicago, where the US are designed for the entire period of the pupil’s maturation – for 17 years. Attention is drawn to the wide interdisciplinary potential of humanitarianism to study urban problems, in particular, the analysis of “philosophical and literary views on the state of urban residents”, the assessment of the urban environment in terms of ethics and faith (<https://www.wheaton.edu>). At the University of San Luis (<http://www.slu.edu>) oral discussions of students’ field research prevail, and postgraduate professional internships in urban structures obligatory.

New York’s Barnard College (<https://urban.barnard.edu>) emphasises the creation of “student projects of original cover versions of research”, students carefully analyse materials on the historical urban segregation of the “slum clearance” period, applying their empirical thinking skills. At the Washington University (<http://cep.be.washington.edu>), where the first school of urban planning was founded in the history of America, the training concentrates on the analysis of urban risks in the structure of the capital’s locations. In the Urban Laboratory, students carefully study city communities and their interaction. The mission of the university is considered as “holistic growth and a joint research process” of the co-creation of teachers and students in their empirical interdisciplinary research.

The College of the City of London at the University of Cleveland (Maxine Goodman Levin) operates one of the best schools of urban life in the UK (<http://www.csuohio.edu/>). The urban studies suggest the compilation of knowledge from the fields of geography, economics, political science, urban planning, statistics, ecology and public administration. A special emphasis is placed on the information literacy of students, the skills of writing explanatory and substantiated prose, taking into account the daily experience of the student.

In the Estonian Academy of Art (<https://artun.ois.ee>), students study how art impacts the formation of cities, analyse the relationship between city residents and space in the field studies. The Graduate School of Urban Studies in Paris (EUP, <http://www.eup.fr/>) is a powerful European conglomerate of urban studies. A distinctive feature of the training is the reliance on the classics of urban studies. For example, the legacy of Henri Lefevre is carefully examined. Training is based on “eclectic disciplines” (geography, sociology, history, law, environment, statistics, economics, computer science). A separate course explores the mapping of urban spaces (see <http://www.u-pem.fr>).

It can be summed up that the common features of urban education in the West are interdisciplinarity and the obligatory combination of theoretical cycles with empirical ones. To date, there are dozens of higher schools and colleges of urban studies, there are departments of urban studies in leading universities in

Europe and the United States. In the learning process, the students' everyday experience in developing the urban space is used, considerable attention is paid to the social mapping of cities for the analysis of local processes. The relationship of higher education institutions with city authorities and urban development structures is very important and makes it possible to provide employment for graduates, and implement the apprenticeship into the learning process.

Considerable experience in urban studies has been accumulated in the Russian Federation. In the structure of the Higher School of Economics of Russia, there is the Higher School of Urban Studies named after A. Vysokovsky, where the training programmes are adapted to the needs of the metropolises; in the Laboratory of Spatial Analysis of Urban Data, researchers are developing ways to visualise the city using maps, graphs, infographics (<https://urban.hse.ru/luda>). We should also mention the rarity of so-called "advocacy planning" research, which ideally takes into account the interests of urban microgroups and microlocations, and develops the city based on human-centric demands (<https://www.hse.ru>). A large number of departments of Urban Studies are included in the training complexes of architectural and construction educational institutions in the major Russian universities: the Pacific State University (<http://pnu.edu.ru>), the Perm Polytechnic University (<http://pstu.ru>), the Saratov Institute of Urban Studies, Architecture and Construction (<http://www.sstu.ru>), etc. The mentioned educational structures are oriented toward the solution of applied tasks of urban design and housing problems. However, insufficient attention is paid to the individualisation of learning. Similar phenomena are observed in Ukrainian universities. The recently opened Faculty of Urban and Spatial Planning at the Kiev National University of Construction and Architecture carries out sound academic Urbo-education in a combination with ecology, engineering protection, foundations of landscaping, legal support for urban planning (<http://www.knuba.edu.ua>). Nevertheless, it is still difficult to say how personal experience of students is used in learning.

In Ukraine, urban studies are characterised by a paradoxical character: with a great demand for Urbo-education, it occurs mainly in extra-academic forms, alternating theoretical lectures and workshops. Some educational organisations, sponsored as a rule by foreign foundations, promote educational urbo projects in a private format. The School of Urban Studies, CANactions School for Urban Studies, has been working for several years, where students "acquire the necessary knowledge and skills for effective work on urban development projects in the field of consulting, strategic design and planning". The mission of the School is "to improve the creation of places and communities in Ukraine, where people like to live and work" (<https://nashkiev.ua/novosti/shkola-ourbanistiki-canactions-school-for-urban-studies-ob-yavlyayet-nabor-nanovouyu-programmou.html>). In this context, the Western experience is being introduced: through interdisciplinary approach and cooperation with the city's management structures. The public organisation Garage Gang suggests "Code of the City" programme, which promotes the educational strategy of creative cities, supports residents' initiatives (<http://kodmista.com.ua/>). The extra-academic centres of historical urbanism are being built up. It is a new tradition in Kiev to hold the international urbo festivals with the creation of creative locations in their structure. A distinctive feature of such events is a combination of spectatulatory, entertainment and educational discourses. One of the tasks is to involve as many ordinary citizens as possible in urban development processes (<http://abcnews.com.ua/en/event/vtoroi-kiievskii-urban-fest>).

Nowadays Ukrainian universities conduct courses on the sociology of the city. They are mainly devoted to the review of sociological theories and training in sociological methods while studying urban problems. The programme of the city's sociology course at the Academy of Labor and Social Relations (A.Marchenko, the developer) presents a theoretical course with students writing the final essay on primary sources (<http://moodle.socosvita.kiev.ua>). At the Kharkov Polytechnic Institute, in the framework of a rather rich course of sociology of the city (V.V. Burega, the developer), informative discourse still prevails, although several practical tasks include a cartographic approach, in particular, the designation and analysis of symbols for rest places of citizens (<http://referatu.in.ua/navchalena-programa-normativnoyi-disciplini-sociologiyamista.html>). The programme on the sociology of the city in the Dneprodzerzhinsk State Polytechnic University (developed by LV Glushkov) also applies purely theoretical approach, the students' knowledge is assessed only by means of tests (see <http://www.dstu.dp.ua>)

In the curriculum "Sociology of the City and Urban Studies", offered by the Humanitarian University of the National Aviation University (S. Stoyan, the author), the description of the lecture courses contains the themes of "psycho-mental aspects of the territory", but they are not supported by practical personalised assignments for students (<http://web.kpi.kharkov.ua/sp/metodichni-materiali/>). In the Dnepropetrovsk National University named after Oles Honchar, the city's sociology programme (developed by A.V. Demichev) is based on Russian-language sources, the main topics are theoretical, connected with the study of basic definitions and literature (<http://repository.dnu.dp.ua>).

One of the first departments of urban studies in Ukraine was founded in the V.N. Karazin Kharkov National University (<http://www.univer.kharkov.ua/>) in 2018. Training involves an interdisciplinary perspective, introduction to the anthropology of the city, the study of the city as a text through communicative practices and other empirical methods. Perhaps, it will be the first platform of the European campaign for urban studies in our country.

From the outcome of our investigation it is possible to conclude that the Urban Studies departments have not been introduced into the structure of Ukrainian universities yet, and practical urban studies are carried out mainly by public organisations, the city's sociology programmes do not cover a wide range of urban studies and, moreover, are too theoretical. There is neither individualisation of tasks nor an interdisciplinary campaign. The need for integrated teaching methods is obvious.

Prerequisite of the new approach

Since the second half of the XX century, due to the city and international interdisciplinary associations of urbanists, who demonstrate their constant presence on the Internet, the researchers' consolidation has been formed, and there is a constant exchange of views on debating platforms and forums (World urban forum, <https://unhabitat.org/wuf/>). Representatives of urban laboratories usually combine theoretical work with field research, participate in public city councils meetings, develop urban development plans, and in Eastern Europe they often take part in civil society protest actions and practices of revitalisation of urban locations. The uninterrupted unity and interdependence of practical and theoretical aspects of urban studies are becoming a key task for higher education.

At the same time, one must take into account the difference in the problems of Western and Eastern European urban studies, in particular, Ukrainian ones. The overwhelming majority of foreign studies are focused on the problems of migrants, the crime situation in cities, the coexistence of different ethnic groups, social inequality, gender problems and ecology. These topics are widely reflected in thematic journals: *Urban Affairs Review*, *Urban Education*, *European Urban and Regional Studies*, and *Urbanities*. Domestic scientists are more interested in the historical traces of urbanism, the problems of city management, the preservation of historical heritage and overcoming chaotic urban development. The axiological aspect is extremely important because the city as a value reflects the gradation of the values of its citizens and forms a national and urban identity (Wozniak, 2009; Demicheva, 2013; Tyminski, 2013).

But the most advanced global trend of urban studies is the comprehension of an urban person as a special type of *Homo sapiens*, which develops an innovative way of life features. Books with the key concept of *Homo Urbanus* in their titles are increasingly appearing in the information space. Dutch researcher Roymer (2017) focuses on the futurological hypotheses of urban development in the context of the general evolutionary theory; Austrian biologist Oberzacher (2017) tracks the unique behavioural reactions of a city man; French philosopher and architect Paquot (1990) discusses the issues on world urbanisation and morality; Polish philosopher and architect Lose (2016) optimistically interprets the future of an urban man as "the inevitability of universal creativity". Ukrainian philosopher Prepotenskaya (2014) explores the man of the metropolis in terms of the big city challenges and innovative methods of urban adaptation. Some Russian urbanists consider a city man in a global futurological aspect, seeing in it a special kind of hominid (Antimantikora, 2014). Thus, we highlight the actualisation of the anthropocentric view in the theory of the city. Directly in the field of urban anthropology, numerous publications are devoted to educational processes in schools on the basis of ethnographic research, the study of semiotics, the structure of space, its mythology and the filling of subcultures (Pardo & Prato, 2012).

At the same time, despite the huge amount of urban research, the subject of the integrity of the city's personality and the holistic perception of the city remains not fully investigated in Ukrainian science. The problems of corporality and existential motives in the urban development are periodically observed in the works of urbanists, but the correlation of the triune structure of a human person (mental, spiritual, physical) with the city as a whole anthropomorphic "personality", the possibility of man-city "dialogue" require deeper consideration. After all, the prospect of such communication is based on the idea of self-improvement – one of the main semantic ideas of human life, and the harmonious wholeness of its components is the guarantee of individual and social progress.

To solve these problems, the methodological potential of philosophical anthropology and the philosophy of existentialism are useful, since they define spirituality as the main feature of a person differentiating him from all living things (Scheler, 2009), and the essence of human perfection is interpreted as the ability to go beyond the limits of ordinary life and acquire the unity of the mental, spiritual, and corporal.

Using the interpretative approach in data analysis, we consider the information obtained in the classroom through an axiological prism, and therefore, the empirical-inductive guidelines in terms of the

interdisciplinary integrative paradigm of research are updated. Its validity is limited to the analysis of students' work who study at a university in the capital city and live in a metropolis. The applicability of the data is corrected by the scale of the city, although some of the indicated trends can be extrapolated to an urban environment, as it will be discussed below. Considering methodology, the Nazip Khamitov's project of meta-anthropology is also important. According to his conception, each person, developing mentally, spiritually and physically, is able to overcome the ordinary level of being; and passing through borderline situations, he experiences the so-called "ultimate being", revealing the will to power, knowledge, creativity and love, and, ideally, can approach the "higher" existential dimension (beyond the being), full harmony with oneself and the world (Khamitov, 2015). Such trends, which form the basis of the life sense, can be traced in the proposed methods of urban studies, and it expands the informative horizon of research to the awareness of personal values and the overall prospects of urban development.

Methods

Such methods as drawing up of mental maps of the city and presentation of revitalisation carry a number of important educational tasks: create personal motivation for students, develop their autoreflexion and creativity in the empirical study of the city and analytics. In addition, these methods can be used in other disciplines of the humanitarian cycle, which can also indirectly contribute to the urban education and upbringing of students.

Participants: 3rd-year students of the Sociology and Law Faculty of the National Technical University of Ukraine "Igor Sikorsky Kyiv Polytechnic Institute", 52 students. Among them there are 21 students not from Kyiv, the rest are the indigenous inhabitants of Kyiv. The method was a part of the compulsory workshop of the discipline "Sociology of the City and Urbanistics".

Method of mental maps

Proceeding. Students are given the task of understanding their urban migration, recalling the significant situations of life associated with urban locations, and reflect visually the personal mental (existential) map of the city. They should be based on subjective preferences, on what they see, feel, experience in the space of a metropolis, but not on standard sightseeing guides. Participants, marking their most visited places, can call them in their own way and justify it. It is also necessary to comment on your attitude to the "unknown" urban area and explain the reasons for the alienation. Compilation and commenting of mental maps fit into the case-study format: creating a problem situation (finding mental preferences in the city) – conducting fieldwork (studying, mapping) – public presentation – collective discussion discourse.

Method of revitalisation representation

The second creative content task in the frame of a case study for students is to find and justify examples of urban revitalisation.

Proceeding. The research work in this direction includes both the collection of materials and direct participation in the transformation of the human environment. Students are explained that the task is especially relevant in the space of post-Soviet cities and those cities of other countries that were previously oriented to a purely industrial development or still contain traces of totalitarian development, social and aesthetic monotony. In the group, a preliminary discussion is held about the influence of the architectonics of the city on the perception of the inhabitants, their social behaviour. It is discussed that urban revitalisation is set on the basis of micro- and macro-objects. It may be the entrance of a house, a courtyard, a university campus, a former large-scale industrial zone, a depressed district or even a whole city needs rebranding. At the same time, it should be taken into account that in the brand cities with their historical heritage and rich architecture, the revitalisation processes are also taking place, improving the visual culture of the city and improving the external environment (Ramlee et al., 2015). Students study the city and find examples of revitalisation, prepare a visual presentation on the found example; make photographs, video films, often find immediate initiators of revitalisation, conduct interviews or even invite them to the classroom for dialogue. Such examples demonstrate the emergence of the creative class of the city, expand the communication of students, facilitate the study of the urban space, percept it as a material for constructive transformation.

Results

It is obvious that in the process of mastering the city each person daily uses one's corporal, mental and spiritual potencies in general or manifests any of their dominants. For example, a corporeal oriented, but spiritually bounded citizen can be configured to receive sensory pleasures; he/she feels the city in the bones

and makes every effort to use its comfort zones. It can be a type of urban hedonist-consumer, who forms one's way of life purely on the basis of homeostasis provision.

Without denying the value of reasonable consumption, but discarding the spirit of consumerism, a person with a more sensitive spiritual organisation deeply perceives the cultural and aesthetic layers of city impressions, is ready to empathise, notices and values the beauty is socialised and full of friendliness, and enjoys emotional performances in the city. Even more spiritually developed an urban personality, apart from it, romanticises the city, realises its historical significance and symbolism, seeks "brothers in spirit" in urban locations, looks ahead to the future, to know the city and search for his place in it. If Homo Urbanus develops in an existentially holistic manner, maximising the personal potential, it translates love to the city and responsibility for it, shows social activity and creativity, can perceive the city itself as a "being" having its own "spirit", "soul" and material "shell". As a result, with some share of the metaphorical assumption, we can single out such existential modes of living in the city as the types of the Philistine, the Seeker, and the Creator, on the basis of which it is easier to analyse students' representations (Prepotenskaya, 2014). Moreover, in this process, the urban optics of students is expanding; students realise that the integral development of the personality correlates with the fullness of life in the city and constructive personal development in general.

Mental mapping

The natural stage of urban studies is the acquaintance with the most valuable scientific literature on urban research, comparative analysis of urban search in their integrative, interdisciplinary paradigm. However, after the theoretical period of studies, you should pay attention directly to the city itself, which is stretched beyond the windows of the university; bearing in mind, that higher education, as a rule, is the prerogative of large cities. In addition, in each training group, a certain part of the students comes from the small town, which, carrying the experience of native settlements, is often open to the comprehension of the metropolis. Mental mapping is an effective task in this way. For students, this is one of the most attractive workshops, since the ranking of urban locations is a natural integral part of their daily life; moreover, it is supported with the high level of motivation and creates a friendly atmosphere in the group. Based on the analysis of 52 students' mental maps, created over 3 years, it is possible to single out a certain hierarchy of values, manifested by youth in the process of ranking the city. Note their preferences in the percentage dimension, using key metaphors to indicate the leading intentions of the participants.

1) Consumerism. 43% represents the most popular stance of the city perception, associated with everyday communication, food, and shopping. A large scope is taken by numerous cafes, clubs, and pubs, generously designated on the map - the so-called. "Third places" of the megapolis (outside the home and out of university) where you can relax, discuss the problems with new and old friends, accompanying the conversation with pleasant dishes and drinks. Markets, boutiques, fairs are brightly marked. The obligatory attributes of the cards are shopping malls, the favourite places for leisure activities in many urban communities. The phenomenon of the shopping mall deserves a separate detailed consideration, but within the framework of this article, we will note only that these very large structures already claim to be a city in the city, providing consumers with "everything for everyone". Artificial light and warmth, creating the illusion of eternal spring, entertainment attractions, thematic gaming halls, quests and cinemas, well-trained courtesy of the staff, the nonstop mode in the work of some establishments create an atmosphere of a permanent holiday, bind visitors emotionally. Not without reason, on one of the student map, the shopping centre is marked with the phrase "I would live here".

Some participants draw in sufficient details the lines of urban migration, but as a rule, they justify their need for the further search for places of luxury. At the same time, the historical, natural and cultural heritage of the metropolis is left neglected. The attention of the authors of such kind maps also focuses on spontaneously formed communicative clusters providing a zone of comfortable communication: "Meeting Park", "Kvartirnik", "Our Yard", "Polyana", "Sole mate". Students report that some micro-communities become very closed, develop their slang, attribution, mythology, and rituals. In this context, we can talk about the formation of subcultures. It is appropriate to recall also the heterotopies considered by Foucault (2009), who fixed the formation of "other" spaces with their autonomous regimes of life, separated from the general environment. In the case of such impenetrable groups, we observe symbols of their soul mates and others', dangerous and safe, open and taboo places: "Closed Zone", "Tusovka for the initiated", "Alien Walls", "Black Hole".

As a result, we can state that the intentions of leisure, consumption and everyday communication prevail in the lifestyle of almost half of the participants. The values of consumerism are very significant in the environment of similar preferences, which are somewhat philistine. Bearing in mind, that maps demonstrate

the tendency of isolation in the microenvironment of micro-locations, it can be assumed that this phenomenon is determined by social turbulence in the country, which increases the sense of anxiety, contributes to an anomy and a desire for security in a circle of spiritually related people. Other reasons for this may be the complicated traffic of a metropolis, poor ecology, saving time and energy. Cognitive laziness and attachment to gadgets also play a significant role: immersion in the virtual space physically and spiritually alienates from the city, creating an effect of public privacy (Prepotenskaya, M., 2014). We would like to mention the paradox: in the life of a certain part of the youth, the infinity of virtual communication adjoins the real reduction of the urban space.

The recorded material can be of immediate interest for philosophical, psychological, anthropological and sociological reflection, potentially enabling extrapolation of data to the sphere of history, geography, politics, marketing and other scientific paradigms.

2) Soulfulness. 21% of the mental map scenes reflect the deeper, existential aspects of living in the city, which reveals the inner world of authors, the ability to empathise and feel blood and spiritual kinship. Students colour city locations according to their permanent state of mind in the city's districts: blue means "a place for sadness", green "the kindest memories", red – "places of incomprehensible discomfort", grey – "terrible area", orange – "a field of joy". There are also locations directly related to the family communication: "Family", "Parent's House", "Dad's office", "Mother's apartment", "Brother's school" "Grandma. Comfort". The authors of these maps are capable of urban drift for the acquiring a soulful atmosphere and a panorama of emotions. Students "notice" libraries, book markets, theatres, urban nature, animals, everything that nourishes emotional experiences: "Lake with swans", "Tree after the storm", "Cat's house", "Park with magnolias", "Sting's Concert", "Book's boom". At the same time, historically significant resources of the city are not shown, many areas remain "white spots". The presented material appeals to the need for anthropological, ethnographic, sociological, psychological approaches.

3) Aestheticism. 15% of the maps of the city zone have been comprehended with various art associations: "classics – underground – innovation", "tango area – rock-n-roll square – step dance street", "black and white cinema area – thriller street – mystical series park". Several maps record city locations purely by murals in the context of Street art. There are personalities, immortalised in urban monuments and onomastics, sightseeing related to the glorification of the history of the city and the country. Mystical places, "places of power" with their legends and myths are mentioned. In the same group of students with artistic imagination, the maps bear the designations of theatres, museums, exhibition halls, theme parks. These examples show mental and spiritual development of students, their ability to appreciate artefacts and see beauty, although the aestheticism of the participants is somewhat narcissistic and fixed on personal impressions.

This research discourse can be especially relevant for art historians, historians, used in courses of cultural studies, visual anthropology.

4) Co-creation. 13% of works demonstrate an even wider coverage of urban space and the scope of urban life, corresponding to it. The heterogeneity of the metropolis, in this case, absorbs the most diverse phenomena in the spirit of mosaic culture and digests. The places of consumption and ramification of urban traffic, and zoning according to existential preferences, and the location of communication, places of study, intellectual and physical development (training centres, yoga and fitness studios, thematic cafes, anti-cafes, etc.) are drawn. On several maps, the city is ranked in the spirit of morphological anthropologisation. The "heart of the city", its "think-tank" are marked. Commenting on the maps, students talk about the city as a person, or an interlocutor, or a living being. It is noteworthy that the authors of these maps often participate in start-ups and urbo fests, they learn with interest about the plans of urban development and take an active part in their implementation. This group of students represents the most passionate part of society, capable of influencing social events, being part of the creative class and civil society. Figure 1 shows similar trends in the city's development of a creative, holistic personality, aware of its urban identity. The city appears as a living organism, the "vessels of Kiev" (its transport arteries) are marked, and the locations have bright names: "Embankment of Dreams", "The District of All the Tired", "Lost Souls", "Faraway Distance", "Arc of Trolls". The map demonstrates the author's wealth of the soul, a lively attitude to the city and a developed imagination, an existential marking of significant places is also presented. Obviously, this vector of urban socialisation can be studied in a broad interdisciplinary field.



Fig.1 Mental map of the city through holistic perception

5) Closeness. 8% of students present in their work an extreme estrangement from the city right up to escapism. On their maps, most of the city remains white or shaded in grey. Among the participants – gamers, freelancers, musicians, novice writers, artists, i.e. people, extremely immersed in their inner world and the process of individual creativity.

In the same group, we can see individuals prone to Internet addiction, to sociopathy, maximally introverted, or experience borderline situations. Feelings of abandonment, loneliness, alienation from the world are denoted by similar inscriptions and symbols that indicate the locations of seclusion and rare, the most necessary for survival points of urban migrations: “Home”, “My Room”, “Computer”, “Studio”, “Where no one bothers me”, “Everything is bad here”, “The castle of loneliness”, “The shop opposite”, “The station”. Such information can be of immediate interest to sociologists and social workers, art historians, psychologists, therapists, teachers.

All maps are accompanied with a certain verbalisation, which gives a rich material for philologists, linguists, psycholinguists, may be relevant in the sphere of rhetoric, communication theory and practice. In general, the context of the problems posed by mental maps makes it possible to develop an effective instructional classroom discussion. The dependence of the character of the maps on the author’s personal potential is obvious. Identified existential modes (consumerism, a priority of soulfulness, aestheticism, closeness, and co-creation) to help students understand better the life of the city, its values and development prospects. It should also be noted that the mental maps of students not from Kyiv are more detailed and richer in their toponymy, since the capital for them is a more interesting object of knowledge than for students who were born and grew up in Kyiv, we know it “along and across” and are sufficiently defined in our preferences.

Moreover, during the analysis of mental maps, the departure of modern citizens from classical urban optics becomes evident. Obviously, decentralisation of the city instead of painting and sensing a single centre, desacralisation (religious and religious buildings are almost not reflected on maps), superficial attention to the wide “nodes” and “connections” of spatial locations, aspiration for personal pleasures and comfort. As a result, you can record that the visual representation of the city is replaced by existential mapping.

City revitalisation in theory and practice

Revitalisation, unlike the previous discourse urban studies, is always open to the outside world. This tendency to openness and cooperation of the most diverse groups of young people is especially evident in the start-up, devoted to the transformation of spaces. In this context, we can talk about the phenomenon of a mixed crowd, where the motivation for uniting participants is not consumerism or ordinary communication,

but a higher motive is the communicative process of co-creation on an equal footing, creating a location that is both “own” and common to new participants. In this connection, we note in general the constructive tendency of combining comfort and training outside the academic walls during the extra-academic period. Anti-cafes, workshops, coworkers, creative lofts, hackathons are becoming increasingly popular centres of attraction for young people, who want to know the world, to develop and at the same time feel free. The combination of leisure and cognition in the practice of revitalisation and in their theoretical understanding allows previously passive students to find a field of application for their abilities without fear of coercion, evaluation, and disciplinary punishment.

At the training sessions, urban studies students prepare presentations of existing places of revitalisation, exchange information and emotions about this, expanding knowledge about the city and involving new participants in the process of creative interaction. The National Technical University “Igor Sikorsky Kiev Polytechnic Institute” has convincing examples of such projects. One of them is the revitalisation of an abandoned courtyard between educational buildings, turning it into an art-space called “The Collision of Friends”, where the second year lectures, concerts, competitions are held. The process of creating a creative object is reflected in the photographs (photo 1, photo 2). A small group of enthusiasts eventually attracted many supporters, and today the “Colosseum” unites visitors for intellectual, aesthetic leisure and training (Davitian, 2016).



Photo 1. Initial stage of “Colosseum” revitalisation



Photo 2. Guitar concert in art-space “Colosseum”

If we talk about the explication of this topic in the interdisciplinary sphere of research, we can outline its importance in the sociological and psychological terms. Another promising analytical approach can be associated with communicative features in the process of forming creative groups, identifying leadership qualities of participants, self-management and cooperation.

Discussion and Conclusions

Thus, during our research, we found out that the representation of mental maps and examples of revitalisation in the course of educational urban studies have a greater analytical potential than is commonly believed. Virtually any sphere of humanitarianism can use these methods in its field of research. In the zoning of the city, the level of existential dialectics of man, its deep sense of life, is revealed. We agree with Christian Schultz that the city first of all “represents an existential space, “where any existential of being, and “even freedom ... suppose belonging to a place”, and in general “life takes place” (Schulz, 2012). So, the stay in the urban location is “skipped” through the inner world of a person, causing certain experiences and imprinting in the memory of the association. Therefore, it seems to us a controversial point of view of some representatives of visual anthropology, that in the development of the city a purely visual factor prevails, and in the educational urban studies, the main thing is “to teach to see” (Soboleva, 2014). It seems to us that the ability to “see” a priori depends on the spiritual predisposition of the city residents, and formation of this ability supposes not only a visual, informative but also an existential approach to the personality of the student.

Keeping in mind that a large percentage of mental maps have demonstrated trends of consumerism and the blurring of urban identity, it is necessary to help participants understand these processes through an open educational discussion and the comparison of content. Regarding this, we support Luis da Vinha’s opinion (Luis da Vinha, 2017), who connects the method of mental maps with decision-making algorithms in the individual and public life of citizens. Another respectful research was proposed by Andrea Brygenti, who argues that in mental mapping, a person seeks to “hide or make visible” the areas of the city, which are primarily calibrated by certain experiences (Brighenti, 2016).

On the other hand, moving around the city suggests some kind of individual preferences network. This is well reflected in space syntax theories, based on the ideas of K. Lynch, according to which in the mental map of the city there are spatial reference points, which eventually become the leading attributive elements of urban adaptation (Hillier, 2004). However, we think that in this approach the existential aspect is reduced: by the examples of mental maps analysis, we were convinced that some participants are not at all inclined to create a wide urban “network”, preferring autonomous locations. It is appropriate to recall Jean Baudrillard's famous work “The City and Hatred”, where the philosopher shows the limit of destructive human experiences even in an objectively comfortable environment (Baudrillard, 1997). Therefore, we quite agree with a number of researchers who focus their attention primarily on the experiences of citizens: they represent the city through feelings of neighbourhood, safe shelter or resistance (Herbert, 2017), based on a sense of confidence and longevity (Mayer, 2017), appeal as a result, to the idea of a humane city (Jégou, 2018). Especially convincing is the representation of the urban man by Thierry Paco, who reveals the existential nature of the city resident, depending on the “rhythm of architecture”, “street aesthetics”, “feelings of city expression” (Paquot, 2015). We also find Anna Schwanhauser's idea appropriate, that in every person's life there is a “sense of the city” (Schwanhäuser, 2016). The results of the study and the comparison of the views of other representatives of the urban studies imply that the method of mapping proposed in this article shows the “mental map” definition limitation. After all, in the course of the tasks analysis, the priority of the existential worldview of the city was revealed. Regarding this finding, we propose to introduce into scientific dissemination a new definition: SENSITIVE MAP (senso-map). In this definition, the potential of the homonym “sense” is used, which means both sense and meaning. Defining thus the task of mapping, we deduce participants to a special level of comprehension of their urban life and life in general, based on experiences, existential “feeling”, and living in the city.

A logical continuation of the urban studies is the analysis of the processes of the revitalisation of the city and direct participation in practices. Through social interaction, co-creation and the expansion of communication those previously socially passive students, limited their knowledge of the city, can improve themselves and their living environment. Extrapolating these processes to the citywide scale, we can talk about the origins of the creative industry of the city, and not just the metropolis (Flew, 2013). Convinced that the processes of urban revitalisation are increasing everywhere in all countries and cities of any scale, we agree with the optimistic views of Landry (2000) and Florida (2009) on the prospect of civilisation: “creative class “in the” creative city “is capable of harmoniously and creatively, relying on technical innovations and on all-around ecology, to build the future. Part of this process can and should become a university urban studies in an interdisciplinary field.

One of the prospects for research in the context of mental maps and revitalisation is the reference to the archetypal attribute of cities – the “spirit of the place” (genius loci) (Strecker, 2000). In some cities, particularly in Kyiv, with which the stories of the lives of many famous personalities are connected, paradoxically there are few places of genius loci. According to preliminary surveys, the youth recalls only the facts of the biography of the writer Mikhail Bulgakov, who lived in Kiev, and the aircraft designer Igor Sikorsky, although Kiev in its 1,500 years history keeps traces of many great people lives. The search for significant places, their revitalisation or innovative creation can bring great benefit to both the individual personality of the student and the life of the city as a whole, adding to the history and culture, spiritually enriching the citizens and guests of the Ukrainian capital, contributing to the holistic development of Homo Urbanus.

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