

PRELIMINARY ISSUES IN THE MODELLING IMPACT OF THE CITY

This article attempts to culturally analyze the concepts of design, building a space, and smart growth of the city. Topological structures of place are translated into practiced place by walking individuals. Thus, the act of walking makes it possible to constantly change the city according to vicinity. Obviously, there is some kind of essential link between psychology and geography. Thoughts along these lines are found in the theory of the world's eminent scholars. Furthermore, the semiotic system gives opportunities for creating a variety of societal axiologies and cultural engagement stimulates uniqueness of the cultural vibrancy, creative economy and inclusive urban growth. In this very system, smart cities perform a significant role. Consequently, smart cities are meant to be a shift in the intellectual paradigms in social sciences.

Key words: *education, university, culture, psychogeography, environment.*

The city is a huge monastery.
Erasmus

Cultural sign systems work with texts from metahistorical social events. The scholarly process of *reading history* has a rich testimony of “outer” space history, and many influential historical theories and methodologies have emerged during different historical periods. Thus, the social essence of culture is a set of facts, objects and realities. Cultural studies usually start with facts, subjects and realities, and for this process, the sign systems are highly recognized in the nature and society. Culture may be viewed as a web of value patterns in which everything is connected to everything. In this way, we study the concept of the “creative cities” and cultural heritages firmly enclosed in mixed urban environments. Therefore, gradually speaking in a wider socio-economic style, we might identify the significant effect on the city’s cultural vibrancy and its image renaissance rejuvenated by the universities, as “small creative cities”, for both sustainable and inclusive growth ¹.

Psychology and geography interact in the term of psychogeography. Constructing the city culture, many authors direct their academic attention to the psychological experiences of the city and expand the experiential and cultural theories of the urban environment [1; 2; 4; 5]. What does the city's positive impact actually stand for the people who live there? A strong reference includes commonly acknowledged dimensions such as cultural impact, image impact, social impact, and economic impact. In this way, the cultural vibrancy, the creative economy, the tangible and intangible assets of the urban landscapes reveal cultural transformation aspects between the histories and myths.

The interplay between individual and environmental image projects a specified function for perceiving and acting subject. Moreover, memory and imagination permit to understand "city image" as a sign for both representing the environment and going for interpretation. The American urban theorist Kevin Lynch gives us a clear semiotic and practical orientation about city planning and how to "read cities" in a given urban space. Lynch studies environmental image as a "mental picture of the exterior physical world that is held by an individual" [5, p. 4–9].

In analysing the practices of everyday life, Michel de Certeau writes that "space is a practiced place". He additionally scrutinises the urban street in order to be culturally defined and transformed into "a space". And, for a walker, the closest space, concerning spatial practices and walking in the city, is her/his home. Usually, the travelled distance is measured from her/his home [2, p. 117].

Producing an attractive image for creative city

In reference to psychogeography, home is a sacred space for people. For Bulgarians, the act of acquiring knowledge states indirectly a significant importance. If we examine the notion of "university" in the conceptual scheme of "home", the practiced place of "21, Montevideo Street" embodies tangible and visible forms of ritual space. As applying this hypothetical recognition, New Bulgarian University is associated with a practiced place, thus, as a sacred second home for intellectual growth; a home, where one starts distinguishing natural sciences from all other scientific approaches; a home for academic debate; a home, where students undergo training for knowledge-transformation and future knowledge-based realisation.

Once the knowledge-transformation starts, the intellectual content of human emotions is transformed into higher psychic functions. This intellectual process increases the creativity for further sustainable growth in the smart cities, intensifies the capacity and ambition of the cultural sector. Intellectual emotions are a specific system of psychological phenomena and involve reflection in more than one level of emotional design² [6, p. 21–24].

All emotional signals at the visceral level, being produced in a given cultural milieu, are instantly captured and interpreted by individuals. Because the university pretends to be a well-organised practiced place, the cultural actants, i.e. teachers and students, recognize its image impact as it attracts attention and enhancing local, national and international perceptiveness.

The learning process at the university is characterized by particular polyvalence and innovativeness in acquiring knowledge and skills. At the behavioural level, learning opportunities depend on the academic environment for both students and teachers. This smart practiced place includes commonly acknowledged cultural and social impacts. Moreover, it exemplifies a significant effect on the city's cultural vibrancy and the positive dimension of social impact is projected on the smart urban landscape as well. In reference to this vivid interaction and its contribution to strengthening the environmental image and networks, we can discuss the reflective behaviour.

Therefore, at a reflective level, we interpret and understand academic environment in the context of the psychogeography, we study ethics, aesthetics and concepts. For the reflective thinking activity and reproduction of academic thoughts, this level dominates the previous two levels. Additionally, it integrates many sub-themes for identifying the city's cultural system, for assessing the image and sense of place, or for analysing the actual impact and long-term effects encouraging new work for smart, sustainable and inclusive city's growth.

This short schematic overview provides a comprehensive list of the importance of academic education, and thus, the significance of the academic cultural heritage in many creative urban environments.

Rethinking university as cultural mixed practiced place

A good environmental image gives its possessor an important sense of emotional security.

Lynch

Let me culturally analyse, from this angle, the cultural theory of Eduard Hall as a model of the experiential and cultural approach [4, p. 61–81]. The idea I will consider here in a comprehensive way is that of focusing on relationships between urban space and signification. Preliminary stages of understanding the urban space are grounded in the subjective action, involving the activities of exploring the basic human needs such as food and shelter.

Hall examines closely and thoroughly how to place culture on various scales, on what cultural misunderstanding depends, and outlines examples of individual experience of living and working in different urban conditions. As portraying a variety of cultural transformation aspects in his book, he makes an intercultural analysis and summarises the following culturally shaped elements, including interaction; association; subsistence; bisexuality; territoriality; temporality; learning; play; defense; exploitation — use of materials [4, p. 62]. For Hall, the theory of culture is a conceptual whole consisting of separate interconnected communication patterns.

In many cases, academic education is a key component to the dynamic dialogic open structure. Language and communication are effective contributors to the attractiveness of changing cities in terms of developing cultural creative milieu. Academic interaction may organise new forms of cultural clusters. Consequently, in attracting talents and creative people, it enhances cultural investments, improves regional competitiveness and regional identity.

Wherever people go, they measure the cultural vibrancy of the place. For the place, cultural vibrancy acts as a powerful marketing tool and it is important to provide a good cultural infrastructure and intensive participation in culture for developing strong social values. Association, in the social activity, is the process of bringing ideas in memory or imagination. Therefore, cultural and academic heritage of the urban environment may evolve self-awareness, self-worth, and social cohesion.

Getting to know educational value of urban environment indicates many economic impacts and processes. As a result, education broadens horizons and contributes to the growth of economic and social competence, improves quality of the local business sector by developing employment and job creation.

A well-organised urban place works as an example of taking into account a territorial pride. Moreover, practiced places request to be studied as meta-cognitive and meta-public environments. In building a local pride, symbolic value deals with psychological ownership, thus territoriality might be recognised as a social behavioural concept. In the urban creative environments, human territoriality is translated into organisational behaviour for decreasing the practice of violence and overt domination, and seems to have been justified by referring to the maintenance and communication between individuals in the social environment. In this way, the academic territoriality exercises the everyday practiced place as the ideal place for acquiring knowledge and realisation at the university.

Deliberations for further research

Having the above in mind, it can be assumed that urban spatial systems encompass individual feelings and experiences revealing dynamically social, economic, and political aspects of flexibility and openness in spaces. Specific cultural urban temporality plays increasingly important role for social cohesion of practiced environments.

Some prominent ideas have been scrutinised for a modern city's growth in this contribution [1; 2; 5]. There is a representation of commonly acknowledged issues dealing with cultural, social, economic, and image environmental assets.

The comprehensive analysis indicates that the university, as a cultural operator of mixed practiced places, can have a significant impact on the city's culture. The educational value of the practiced

place opens new horizons and revives positive urban development. Social and cultural dimensions, embedded in the creative economy, strengthen a particular sense of local pride.

It has been argued that the “creative city” is a huge university with a psychological tension [3; 6]. In reference to psychogeography, we may rethink the university as an important sense of emotional security in the geography of urban environments [4]. Therefore, universities are firmly enclosed in mixed urban environments managing city’s cultural vibrancy and promoting smart, sustainable, and inclusive growth.

NOTES

¹ The task of structuring and coordinating a certain number of initiatives for smart, sustainable and inclusive growth has been taken over from the Lisbon Agenda “The Europe 2020 strategy”, accessed 15.11.2019 [electronic text data]. – Mode of access: <https://www.eea.europa.eu/policy-documents/com-2010-2020-europe-2020> – annotation mine.

² According to Norman, the emotional system consists of three interconnected levels: visceral design (attitudes, beliefs, feelings); behavioural design (usability, pleasure, enjoyment); reflective design (reflections about and self-expressiveness) – annotation mine.

LIST OF REFERENCES

1. Calvino I. Invisible cities // Harcourt Brace&Company. – Orlando, 1974.
2. Certeau, M. The practice of everyday life // University of California Press. – Berkeley and Los Angeles, 1984.
3. Habermas, J. Communication and the Evolution of Society // Beacon Press. – Boston, 1979.
4. Hall E. The Silent Language // Doubleday&Co. – N.-Y., 1959.
5. Lynch K. The Image of the City // MIT Press. – Cambridge, 1960.
6. Norman D. Emotional Design // Basic Books. – N.-Y., 2004.

Велинов И.И.

главный ассистент, доктор

Юго-восточноевропейский центр семиотических исследований

Новый болгарский университет

Болгария, г. София

СОВРЕМЕННОЕ СЕМАНТИЧЕСКОЕ ПРОСТРАНСТВО ГОРОДА

В статье представлена попытка культурного анализа концепции дизайна, построения пространства и интеллектуального роста города. Топологические структуры мест переводятся в отработанные пешеходами места. Таким образом, акт ходьбы позволяет постоянно изменять город в соответствии с окружающей местностью. Очевидно, существует какая-то существенная связь между психологией и географией. Мысли в этом направлении встречаются в теории выдающихся ученых мира.

Кроме того, семиотическая система предоставляет возможности для создания различных аксиологий общества, а культурное взаимодействие стимулирует уникальность культурной активности, креативной экономики и инклюзивного роста городов. В этой самой системе умные города играют значительную роль. Следовательно, умные города должны произвести сдвиг в интеллектуальных парадигмах социальных наук.

Ключевые слова: образование, университет, культура, психогеография, среда.