

URBAN STUDIES: FROM THEORY TO PRACTICE

Radionova Lydmila¹
Kudryavtsev Oleksandr²

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The theory of the city in the socio-philosophical context associated with the problems of development and modernization of urban society. “Modern practical task in understanding cities is the creation of the modern theory that enables configuration of multy-subjective sector, which is responsible for rational city being. The lack of such a theory is felt in discussing issues of urban development and formation of local government structures” [1, p. 248-342]. This especially makes it important to study cities in the context of social philosophy, because, in our opinion, it is the only one that can integrate multiparticulate urban problems.

At the present stage of social development it has raised practice management and design of city life and social problems solving that derive from the positivist

¹ O.M. Beketov National University of Urban Economy in Kharkiv, Ukraine

² O.M. Beketov National University of Urban Economy in Kharkiv, Ukraine

methodology vision of the city, not to the complexity of the tasks facing the administrative structures of the cities. In our view, the positivist approach to the analysis of the city focuses on the object-oriented aspects of urban life, presenting the city as a machine and as a structure–functional organization of joint activities based on division of labor. As we know, the techno–economic component is far from exhausting the contents of urban life. We proceed from the situation that the city is a unity of three subsystems: ecological, technical and social. Social structure is understood as a city community because the city is primarily people, a culture that determines the society [2; 3].

In our view, such a theory of the city can be a philosophy of the city while the city is the reflexive form of culture. This problem both in theoretical and practical terms, we will try to explore in the article. This becomes possible by reason, which is embedded in the cultural etymon of the city: the city is an ontological idea of gathering the man into a unified whole, the idea of space habitats, including their own human corporeality (“temple of soul”, the body as “the abode of the soul”), and in fact external to the individual forms of embodiment, forms of the urban environment, especially public communication of social space. The philosophy of the city – is the idea of the city, the concept of the city. Starting with ancient philosophy the city with its ideals of humanism and the urban community is the ideal man.

Today, the philosophy is in such condition that can be characterized by the words of K. Mannheim's: “People come from the direct study of things to the consideration of ways of thinking only when faced with many opposite definitions no possibility of direct and long-term development of concepts about things and situations” [4, p. 7]. Such a situation is not surprising because some authors deny our history that we have cities and they ever been, and is [5, p. 15].

So, the problem is that defining the scope and content of the concept of the city based on a particular historical area is impossible. The only option was to clarify the concept of the city relying on any ontological foundations for building a culture, independent of historical range not show this empirical concept of the history of civilization, and to build the city in the space of culture as a kind of ontological idea that has its history, its biography, its trajectory of becoming – as a kind of ideal archetype, from which became possible branches – at the European, Eastern and other.

From the point of view of the city culture in our homeland is even more desired than a cultural idea as it is born not in the West or in the East. It is born in a culture, or rather, as a cultural idea. As the idea of unity of man, the idea of gathering in its integrity, as an analogue of the Temple of Heaven. In this sense, a manifestation of the city actually became literature. Literary images of the city the essence of mirror images–shapes the city in which the idea of the city was implemented. This is the question whether we have the city. Yes we have, but it revealed not just in stone. It is represented in word, in literary texts. With this consideration in principle should be taken off European and Eastern contexts, and different cities can be only an illustration and example, but not the basis for conclusions.

Urban development in recent decades has grown dramatically. Urban tsunami moved from the West to the South and East of the planet, dramatically increasing the state economy. Unlike countries in the developed world, urbanization here is gaining momentum. And it happens hundreds of times faster and bigger than it ever was in the West. This wave of “urban revolution” main experts call the economic transformation of the new time: the center of gravity of the economy shifts to the East and South of the planet, from the developed world – to the developing one. The international trend has changed. And this is not an academic stamp, but reality given us in sensation. First cities have emerged as a result of the concentration of artisans. For thousands of years the main trend has been associated with the development of production. Then the direction changed: gradually began to manifest a request to the city from the citizens. In socio-philosophical perspective of urban society opens in complex heterogeneous composition of the population that contains many communities that vary in their value–semantic orientations. This makes topical problems of communicative public space of the city.

Culture changes the environment of the city and the city becomes attractive to new economies. Now the culture itself is a new economy. L. Mumford, for instance, in the book “Culture of cities”, argued that the city cannot be reduced to material structures, cause of high importance of social and cultural dimension. This is its essence, not in the form of streets or buildings. The main function of the city, according to L. Mumford, not in economic well-being, and the mechanism of transmission of cultural heritage. The city is both a physical unit together, and a symbol of collective efforts and consensus, that grow in its environment. Along with language, it remains the greatest work of man. “The nature of the city is not in its economic basis, the city is primarily a social organization. A sign of the city target social complexity. It represents the maximum opportunities for the humanization of the natural environment and for the naturalization of the human (cultural) heritage. It gives cultural form at first and materializes in permanent collective forms, at the second” [6, p. 5].

Speaking about Kharkov, it is quite obvious that the city began to occur significant changes; first of all, there was another, more humanitarian component of the development of the city. The trend changed in the right direction, in terms of the context of culture and civilization. It is very important what will be the strategy of socio–economic development. Kharkov should be much more comfortable city for living.

Today, much is being done to create public spaces in Kharkov, but mainly involves the Central part of the city. Gorky Park is an iconic Park, and to begin with it was quite logical. But in residential areas is a completely different situation. A public space are quite different. And another question is also important: what about the fact that these areas do not imply that Jane Jacobs calls a “mixed use”? Problem areas in the urban literature has been called the problem of “environmental communism.” Environment of communist apartment blocks – it's like Pandora's box. Everyone is afraid to look there. How to equip the peripheral residential areas, make them higher quality? In these areas you need to focus on identifying public space. That they

should meet from the point of view of landscaping and quality architecture. They should be wholly aesthetic, perfect. On very small areas to make a quality environment, and life in a huge area of people will appear to others. Parks, squares is a very bright, attractive pole.

The philosophy of the city needs to show horizons, which will be working on the development of the city.

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