

## **Semantic structure of the cultural landscape of the city**

The city is a symbol, a metaphor and at the same time a local realization of a complex society. The city can express the structure of consciousness from a single human personality, a local community and up to humanity as a whole.

The constituent elements of the city landscape – mythical, historical, ideological, architectural – are simultaneously components of the meaning of the place, and by-products of its dynamics, and factors necessary for its reproduction and for its full perception. Each city forms its own internal metaphorical space.

The functionality of the city is ensured by its structures, which, in addition to their pragmatic function, also have additional or related meanings that make up its semantic structure.

The process of perception and comprehension of the meaning of the city is based on its identification, i.e. on understanding not only the external elements of the urban landscape, but also the semantic elements.

There is always an administrative center in the city – a functional and symbolic power. It is usually realized in the form of a building/buildings in the city center, which have a corresponding dominant/majestic architecture, most often made of expensive construction materials. In some cases, there may be a reference to more significant objects – for example, the administrations of Soviet and post-Soviet cities are traditionally called the «white house» (by analogy with Washington – the antipode in the political space). Often, sculptures of people – implementers and symbols of power in the past and present – are located near the administrative center.

Another important structure is spiritual centers associated with the current religion or ideology (if it replaces religion in a given state).

Other structures are places of memory associated with local and regional history.

Important elements of the urban structure are necropolises, places of memory and rest.

Leisure places – parks, stadiums, theaters, etc.

The reverse side of the city structure – dumps, slums, places that have fallen out of normal functioning, but are reintegrated into cultural practices – abandoned buildings.

Sometimes, events can change places' direct meanings, like the stadium in Santiago de Chile during the Pinochet era. Sometimes, the morphology of places can be deliberately changed to eliminate the possibility of political tensions – breaking up large areas into several subspaces.

All these city structures are actualized by holding corresponding rituals – parades, religious services, pilgrimages, worship, black magic practices, creation of visual content associated with them, doubling reality.

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