

порушенням мобільності чи іншими станами. Ось чому стати більш інклюзивним є більш доцільною метою для туристичної галузі, ніж зосередження уваги просто на «доступному туризмі». Інклюзивний туристичний бізнес чи напрямок працює, щоб запропонувати позитивний досвід подорожей людям з різними потребами, звертаючись до них з різних точок зору, а також надаючи дизайнерські та сервісні рішення, спрямовані на охоплення якомога більшої кількості різних груп.

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#### CULTURAL INTERPRETATIONS OF THE CITY'S ARCHITECTURAL LANDSCAPE

It is generally accepted that cities should be analyzed not only from the object-anthropogenic position, as a “product” of human activity, which forms the “living environment”, but also subject-perceptual [1]. In particular, attention is drawn to the fact that a person's emotional connections with the environment can be manifested in topophilia, love of the place, or, conversely, topophobia. The new urbanism considers the city in the perspective of the diversity of experiences of everyday life, highlights the unique ways in which citizens define themselves and their world of life. The meaning of a place is manifested in the minds of those who are in it. Cultural interpretations of urban locations are also outlined by the experience that citizens receive in them.

In general, cities need careful "reading". The place of social identity can be both a separate city location and the city as a whole. Urban studies take into account the fact that each community has its own form, goals, values, and its formation can be seen as a kind of "self-description" through the conditions of everyday life. In particular, the comprehension of the city through the phenomenon of "presence" becomes relevant, and then the "place" appears as a certain integrity with its own internal logic of being a person / community. After all, the space "occupied" by the body, and the perception of this space extends to personal emotions, social communications, worldviews, as well as everyday urban practices. These subjective meanings of place for man (community), "attached" to the physical environment, can be both individual (significant for the biography of an individual) and social (common meanings of place"), and appear as a kind of products of mediation (mediation) , filling a person (community) with certain emotions and impressions [2].

Various forms of urban life are "rooted" in the architectural landscape in terms of the concept of living environment. For example, the sacred landscape is determined by a person's desire to be in a consecrated space. Landscape architecture should form a space in harmony with the biological structure of man, which supports natural rhythms and is a source of aesthetic pleasure. The city, as a kind of "concentrator" of creative potential, must have its own topography of creative places and support the creative life of citizens. At the same time, the city must provide citizens with "everyday confidence", be safe (on the physical, social, mental levels) [3].

Modern ideas about urban planning, progressive for its time were embodied in a functional urban architecture. Modern urban visions, instead of symmetrical urban development in the style of rational functionalism, "ascetic" of architectural forms, aimed at creating nonlinear architectural and spatial solutions. Most modernist projects seemed to displace the citizen from the auto centric spatial structure of the city. At the same time, the vocation of the city is to unite citizens, to overcome social isolation. Due to this, urban architecture becomes relevant, able to form horizontal "urban lines" to maintain informal social contacts of citizens. Due to horizontal planning decisions, a more convex topography of the city formed. This has a special anthropological value, as it allows the articulation of "other" voices.

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