

THE CULTURAL HERITAGE AS A BASIS FOR CREATING A VIRTUAL IMAGE OF THE CITY

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Abstract

The article presents the experience of studying and using the cultural heritage of the ancient Siberian Russian city of Yeniseysk, which 400th anniversary will be celebrated in 2019, as a basis for creating a virtual image of the city. The objective of this work was to study the attitudes towards the city in the student youth of Yeniseysk and the young growing city of Lesosibirsk. The following materials were studied: the history of Yeniseysk, cultural heritage, the city as a concentration of cultural heritage, the cultural heritage of Yeniseysk. The paper describes the history of Yeniseysk as a city with a rich cultural heritage, which needs to be

studied and preserved. Much of the study is devoted to the analysis of "cultural heritage" category, and various aspects of the concept, which are presented in the national and foreign scientific literature. It is proved that the city as a place for developing the cultural values includes the possibility of their preservation. A brief description of the cultural heritage of Yeniseysk and its natural cultural landscape is presented. Methods of study: questioning, content analysis, survey and results analysis of the integrated database to achieve the goals of this scientific work. Trial and experimental part of the study was the development of website "My Yeniseysk. Living history", where the students of Yeniseysk Pedagogical College and Lesosibirskij Pedagogical Institute have expressed their attitude to the city and its cultural heritage in their essays. On the basis of these data, the attitude of young people of two cities to the cultural heritage of Yeniseysk was studied. The content analysis revealed a significant predominance of positive attitude to the cultural heritage of the ancient city among youth. The article provides the evidences confirming the feasibility of work on the creation of a "living history" of cities with a rich cultural heritage in digital format to preserve it and search for the regional development variants.

Keywords: culture, cultural heritage, history of Yeniseysk, the city as a concentration of cultural heritage, virtual image of the city, "living history"

Introduction

A man is organized in such a way that, living his life "here and now", he is inextricably connected materially and spiritually with the past. This connection exists a priori, at the level of the collective unconscious and even its external negation (for example, in the era of drastic revolutionary changes in the political and social life), no one can completely turn away from the past. The mankind has empirically determined the only way to maintain the person's needs to be the subject of his past and present at the same time, while being focused on his future. This basis is the culture, the main features of which are timelessness and

outsidedness. The culture is a kind of guarantor of the human spirit immortality, because only in culture we can be freely transferred from one historical epoch to another. Only with the help of culture the time boundary is blurring, and the history of mankind becomes a continuum, where the fairy tale of the "time machine" acquires a realistic character. The culture contains a powerful humanistic potential, so it can be the only true guide in life. At the same time, the culture is very "biased" and demanding of a man. It requires him to work his mind harder, have a developed emotional sphere, a hard work on finding "his own" reason for living. Turning to the past, a person should answer the very important questions for himself: "Why do I need this new knowledge or a new comprehension of knowledge mastered earlier? How important is it for me to understand what was done to me? How can I use a new page of my cultural development to improve my life and the world around me? What cultural experience mastered by me can I leave to the subsequent generations?" And, even when we are trying to find answers to these and other equally complicated questions, going on an exciting journey to the country called "culture", each of us finds himself in a state of frustration, due to the immensity of perceived object. And then a new question arises: "If it is impossible to master even the smallest part of what has been created and accumulated by mankind, what is the point in all this?" It is here that the existing implicit connection of a person with the past of an ethnos, a nation, a social group, a family, his own life works, and he tries to self-identify in the past, which most clearly stands in the cultural heritage.

The man-explored cultural heritage has different levels of representation: from the officially accepted global level to the micro-level of "small homeland" or the cultural traditions and history of one's own family, which can be meaningful to a person as the recognized global cultural heritage. Our attention was drawn to the level of a person belonging to the place of his current habitat or close to this place of residence. The different levels of cultural heritage development are "docking", because a person selectively masters even the unconditionally recognized things, which were made before he was born, in the form of museum values or natural cultural landscape. Sometimes it is difficult to determine what is more valuable for

a single person: artifacts of the world cultural heritage or the family photographic history of ancestors. At the same time, a recognized cultural heritage remains a powerful resource for the formation and development of a person's relation to the world.

The given article is intended to describe the experimental work done and to identify the tendencies for the development of attitude towards the small Siberian city and its cultural heritage in the younger Russian generation.

The proposed hypothesis of the study was that the cultural heritage of the ancient Siberian city, due to its specificity and diversity, could become the basis for the formation of a positive attitude towards the city in the younger generation.

Materials and Methods

In our work, the cultural heritage of the small Siberian city of Yeniseysk, which 400th anniversary of its foundation will be celebrated in 2019, is used as a source base. To obtain the reliable results, we, first of all, needed to analyze the following theoretical categories of research: the history of Yeniseysk, cultural heritage, city as a concentration of cultural heritage, cultural heritage of Yeniseysk. These categories serve as the study material.

Let's get down to the history of Yeniseysk.

It would not be wrong to say that the nature of any city is contradictory. The city as an "orchestra playing without a conductor" [Pravotorova, Gusachenko, 2002:5] acts simultaneously as a generator, a culture guardian, the creator of values, and, on the other hand, is "a source of morality and traditions destruction" [ibid.: 7]. The history of mankind has vividly demonstrated this, at first glance, incompatible unity. Another essential characteristic of the city is the no less contradictory unity of the typical and unique, which once again confirms the existence of the principle of complementarity in social processes. The complex self-organizing life of the city confirms that "the clearly constructed logical systems act as metaphors: they define the models that behave both as the outside world and not so. One logical design is not enough to describe the microworld complexity" [http://dic.academic.ru/dic.nsf/enc_philosophy/6020/].

The history of the ancient Siberian city of Yeniseysk is an evidence of above scientific thesis.

Founded in the XVII century by the Cossacks on the banks of a full-flowing Siberian river, the Yeniseysk fort was called to become a stronghold of the state power of that period in the territory of Siberia, which, with its undiscovered riches, was a sign and a symbol of the economic and political power expansion of the Russian state. The events of the era of Siberia conquest are of interest for the domestic and foreign researchers. At the same time, it should be noted that the study of Siberia is integrated in nature, where the political, historical and other aspects of life are closely intertwined with the development of cultural values and the lives of ordinary people, whose enthusiasm in developing those harsh lands we should be thankful. The abstract to the book by J.M. Hartley set the parameter of studying the historical development of Siberia: "... comprehensive history offers a vibrant, profoundly human account of Siberia's development. One of the world's most inhospitable regions is humanized through personal narratives and colorful case studies as ordinary—and extraordinary—everyday life in "the nothingness" is presented in rich and fascinating detail" [Hartley, <http://www.goodreads.com>]. A.J. Haywood calls Siberia as "a vast, strange and frightening paradise" [Haywood, 2010:269]. We think that the metaphorical opinion of the scientist is associated with the uniqueness of the nature of Siberia, the harsh living conditions, the mentality of its inhabitants.

Yeniseysk in its history fully reflected the essence of Siberia as part of Russia. This history, in spite the centuries-long age, can be enclosed in the formula "rise-fall-rebirth-fall". Thus, in the first historical period in the XVII-XVIII centuries, the city on the river, which determined its transport capabilities, embodied a whole complex of features that indicate its prosperity. A unique urban planning was developed, which made it possible to consider Yeniseysk as one of the most beautiful cities in Siberia, and it was one of the ten best county-level cities in the Russian state. A powerful rise of crafts, trade, iconography, education and culture were observed in the city. At the very beginning of its formation, Yeniseysk has

positioned itself as the center of Siberian Orthodoxy up to the Soviet period. Before the revolution of 1917 there were 12 Orthodox churches in the city, more or less the confessional aspect of life was very strong.

Yeniseysk was well known abroad. The local merchants have successfully traded with European countries, China, and others. The names of S. Dezhnev, E. Khabarov, Kh. P. Laptev, F. Nansen and others are associated with the city.

In the XIX century, the geographical factor played a negative role in the city's life, when together with the dynamic development of Siberian region, the efforts were made to determine the shortest transport routes, and Yeniseysk was in a losing position. Due to the construction of the Trans-Siberian Railway through Krasnoyarsk, Yeniseysk became an economic and transport periphery, and it was destined to become a dying city. But in the second half of the XIX century, a gold deposit was discovered in the north of the region, and this event was a great chance for a revival of Yeniseysk. Over a certain period, the city's life passed under the sign of new prospects, but this did not last long.

In the Soviet era, the city existed thanks to a small number of industrial enterprises, which were cooperated with the companies of forestry industry, shipyards. In 1940, the pedagogical institute was opened in the city, and it had a great influence on the development of city's education and culture. In 1977, the institute was transferred for political reasons to the young growing town of Lesosibirsk, which was located at a distance of 40 km from Yeniseysk.

Paradox of the history of Yeniseysk is that for four centuries of its existence, despite the economic ups and downs, the periods of ideological unification, the cultural life was brightly represented in the city. It was reflected in the existence of the unique school of icon painting, architecture, education, and library science. So, Yeniseysk was a major center of icon painting art. It is the Yeniseysk icons were used to make up the cult buildings in the city, the total number of which was 9 stone churches by the beginning of the XIX century. In 1864, a public library was opened on the initiative of a public figure, N. V. Skornyakov. An interesting fact: a women's gymnasium was established in 1872, and only in 1876 – a male's one. At

the end of XIX century, L.I. Kytmanov and N.V. Skornyakov initiated the establishment of a Local Lore Museum, which was the second in the province. Today, the Yeniseysk Local Lore Museum is a place, where the cultural heritage of Yeniseysk is preserved.

A great contribution to the development of culture was made by exiles, who in different periods of time enriched the cultural life of the city, created the grounds for its spiritual development. Throughout the centuries, a special type of mentality has developed in the inhabitants of Yeniseysk, which was so expressed by A.J Haywood: “Among the established Siberians, the people of Yeniseysk are considered clever and deceitful, which explains why they earned the moniker Skvosniki, which means they are people who know how to see through things” [ibid.: 268].

In the post-Soviet period, Yeniseysk was a city, as if “frozen and conserved” in its development. The absence of industrial enterprises in the present does not create conditions for the economic growth of the city and the implementation of an effective roadmap for its development in the future. Let us note that it was this component that became the basis for the revival and restoration of many European cities. A fragment of such an experiment is analyzed and presented in the source: “...it is important to note that urban regeneration is a holistic and integrated process seeking for improvements concerning economical, social and environmental conditions in a strategic and long-term perspective of an area or a city that has been subject to change” [<http://www.docviewer.yandex.ru/130022.pdf>].

The only grounds that support Yeniseysk today are its past, unique destiny and rich cultural heritage. Following this statement, the question arises: Is it possible to make the past and the cultural heritage of Yeniseysk to be the source of its further development, and what actions need to be taken for this at different levels? It's not just about the significant financial costs of stakeholders and bodies, but also about the active participation of citizens in this process. Great help can be provided by the experience of European cities, where the art was one of the

resources for cities reviving: “Using creativity, culture, the arts and creative industries in city development should not happen formulaically. It is more an art than a science, but strong principles can help cities on their way. These include going with the grain of local culture rather than against it, focusing on the distinctiveness of place and involving citizens in an act of co-creation in making and shaping their evolving city”. [<http://www.forum-avignon.org> ECCE_report.pdf p.4]

The next material for our study was the phenomenon of cultural heritage, the categorization of which, due to its polysemy, stochasticity and diversity, cannot be unified. But it should be paid tribute to researchers in this field: studying the various aspects of the phenomenon of cultural heritage, it is now possible to confidently talk about the systematization of knowledge base on cultural heritage, the works has been carried out on the classification of various kinds and types of cultural heritage, a lot of empirical and theoretical works are carried out on the problem of its preservation. Let us dwell on some recent studies, with the caveat that they are all based on the scientific researches conducted in the 1980s of XX century, when the world noticeably intensified its interest in the concept of "cultural heritage" and the problem of its preservation. In the second half of XX century, the Russian researcher E.A. Baller fruitfully worked on the problem of continuity in culture [Baller, 1987]. The world's cultural heritage, as well as the culture itself, is the subject of unceasing attention of UNESCO. Thus, the documents of UNESCO note, first of all, the ambiguity of "culture" [[http://Inweb18 worldbank.org/essd/essd](http://Inweb18.worldbank.org/essd/essd)]. In another document, UNESCO describes the role and place of culture in the life of mankind “... Culture is who we are and what shapes our identity. No development can be sustainable without including culture. [<http://en.unesco.org/themes/culture-sustainable-development>]

The complexity of the official definition of cultural heritage was noted by L. Prott, calling the cultural heritage categorization as "one of the most difficult points of stumbling for scientists" [Prott, 1989]. Nevertheless, in the scientific world a position has been formed, according to which the main essential characteristic is

determined, allowing to come close to the definition of cultural heritage. It sounds as follows: Cultural heritage is the accumulation and preservation of things created by previous generations for the sake of the possibility of their consumption in the future. At the same time, the consumption is understood as both material and spiritual, in an equal measure. Moreover, the historical practice has proved that these two components are closely related in the cultural heritage, and after time, the spiritual heritage becomes dominant in the process of "consumption". This is due to the fact that the material cultural heritage embodied in artifacts, material carriers in the form of museum exhibits, architecture, monuments, etc., along with traditions, customs, and so on is always open to interpretation and selectively for the emotional and sensory perception of the "consumer" – a person who lives in another time in his contemporary culture.

Today, the researchers of the phenomenon of cultural heritage consider it from different points of view. Thus, in addition to the complexity of concept definition, the scientists study the following characteristics of the cultural heritage and its preservation:

- Symbolic-spatial-temporal parameters, which is concentrated in the phenomenon of the city. Therefore, according to the authors, "a city is the only foundation of great human cultures, since the city is an endless multitude, which is a confluence of human will to multiply the objects of civilization" [Solomin, Sukhorukov, 2015: 7].

- Historical and regional aspects. Thus, T.N. Mironova states that "the culture is nationalized and regionalized, raising values common to all mankind" [Mironova, 2014: 4].

- Philosophical, axiological, educational issues of the cultural heritage, where, according to A.A. Tlyuntiaeva, "the consolidating role of cultural heritage" is affirmed [Tlyuntiaeva, 2012:5]

- The fate of cultural heritage in the information-oriented society. According to O. N. Astafyev and R.N. Budnik "a new stage of the simplistic interaction of

cultures can be provided, mainly, with information resources" [Astafyev, Budnik, 2011] and others.

Speaking of the "new culture for new people", I.V. Melik-Gaykazyan aggravates the problem of culture self-organization, arguing that "... the break of cultural traditions has become a common consequence of innovative technologies" [Melik-Gaykazyan, 2014:33].

The problem of cultural heritage and culture in the context of globalization has recently been urgent. L. Crane conducted a study by analyzing different models of interaction between the culture and globalization process and revealed that under existing models of cultural globalization: Cultural imperialism, Cultural flows/networks, Reception theory, Cultural policy strategies, "...each of these four models is useful for explaining specific aspects of the phenomenon of cultural globalization" [Crane, 2002:19].

To date, we can talk about the complex nature of the definition of "cultural heritage" from the perspective of various aspects of humanitarian knowledge. From the cultural point of view, cultural heritage is a complex socio-cultural system, functioning in a synergetic mode, which is characteristic of the time and environment of its appearance and existence. There is an information definition of the heritage, because in any heritage the information potential is imprinted. In the draft Declaration of Cultural Rights, D. S. Likhachev defined the legacy as "a form of consolidation and transfer of the cumulative spiritual experience of mankind", while dividing the heritage into material and spiritual [Declaration of Cultural Rights (draft): 2000)]. There is also a journalistic definition, where the legacy is treated as "a part of the material and spiritual culture created by past generations that has stood the test of time and passed on to generations as something valuable and revered" [Kalita, 2013: 66].

If the Russian researchers are trying to explore more the theoretical aspects of the cultural heritage, the attention of foreign researchers is attracted apart from the theory of the question, by the proper humanitarian aspect, which is directly addressed to the "consumer" of the cultural heritage. It is about the problem of

human identification and the role that cultural heritage shall play in this complex process. In this, the important role is played by tourism, which will not only enrich the personality and make a material contribution to the treasury of a particular place containing a cultural heritage, but also help people to identify themselves in their culture. Based on the historical material, K. H. Greiner proves how the tourism and national identity are interrelated: “In recent years Scots have worked to counter the tourist myth presenting a more dynamic, modern impression of their country, and the importance attached to this process testifies to tourism’s power of national definition”. [Greiner, 2005: 11]

G. H. Roberts, speaking of the material culture of Russia and the Soviet Union, brings the "Identity" category to the title, which confirms the importance of the phenomenon for understanding the role of cultural heritage in the formation of national identity [Roberts, 2017].

Summing up the analysis of "cultural heritage" category as a study material, we once again emphasize the "openness" of the term "cultural heritage", which is related to the versatility of both the phenomenon itself and the definitions that the researchers give to it. The "openness" of phenomenon and the concept of "cultural heritage" are also ensured by the immensity of culture as a manifestation of the human in man.

Let us consider the following material, which became the basis for our study. It is about the city as a place of concentration of the cultural heritage. It is empirically proved that the city is the most convenient and multifunctional form for the development of human society and meets the needs of people living in it. It was here since ancient times that the political, administrative power, economic and trade prospects, religious, judicial and other components of the life of society were concentrated. The culture did not stand aside, and the city (antique, the Middle Ages, New and Modern Times) is logically represented and continues to be a place of creating and keeping the cultural values that eventually became the cultural heritage. This is the enduring significance of the city for the development of human civilization. In every city, big or small town, there is what is called the not

quite scientific term "city spirit", which is in the air of any city and creates its unique atmosphere. K. Lynch so figuratively expressed this phenomenon, which, undoubtedly, has a spiritual meaning: "True enough, we need an environment which is not simply well organized, but poetic and symbolic as well. It should speak of the individuals and their complex society, of their aspirations and their historical traditions of natural setting, and of the complicated functions and movements of the city world" [Lynch, 1975:119]. The empirical observations convince us that the thought expressed by K. Lynch in 1975 has not lost its relevance in our days.

The life of any city includes a complex picture of intersections, where the cultural component plays a significant role, because the "time machine" principle works here. With the help of culture, we can move to any era and in any cultural content. At the same time, the cultural heritage becomes truly supranational, and at the same time it retains the deep national roots.

Any cultural heritage is vulnerable and inextricably linked with other aspects of the peoples' life, states, society and a single person. Possessing the abstract unconditional humanistic value, the cultural heritage is not such for all people. But it is precisely that it acts as a "catalyst" for the manifestation of humanity. This can explain the fact that under force majeure in the form of military conflicts, natural disasters, the problem of the preservation of cultural heritage is exacerbated. In the book "Cultural Heritage in the Crosshairs" the authors, analyzing the historical cataclysms of our time in different parts of the world, where the military conflicts occur, sometimes bitterly state the fundamentally different positions regarding the attitude to the preservation of cultural heritage among the military and scientists. And even inside these groups there are disagreements: "We also encountered cultural differences between civilian academic and military academic circles, not to mention intelligence, security concerns that often play a role in educating people about cultural properties under siege or in the aftermath of conflict" [Cultural Heritage in the Crosshairs, 2013:351]. The above quotation is a confirmation of the

far from absolutely unconditionally positive attitude towards the cultural heritage and its preservation among the representatives of different bodies.

In the context of the above, let us now turn to the cultural heritage of the small ancient Siberian city of Yeniseysk. For 400 years of its existence, the city has accumulated a fairly representative cultural heritage, which according to the UNESCO Convention for the Protection of the World Cultural Heritage (1972) is as follows.

1. Monuments of the orthodox church architecture: Savior Transfiguration Monastery (founded in 1642), Dormitory church (end of the XVIII century)

2. Groups of buildings, where the groups of separately standing or interconnected buildings are particularly distinguished. The city retained the layout of its original construction. Many houses and entire ensembles were built (especially after the fire of 1703) in the style of Siberian baroque and are preserved to this day. In the city, there are many stone buildings of the late XIX century – the beginning of the XX century, built in the styles of eclecticism and modernity.

3. The Monastery Lake, which is located 30 km from Yeniseysk, belongs to the objects of cultural heritage. "According to the legend, it's named by the monk brothers, who came to the lake and saw the monastery outline in it. In 1642, they founded a monastery on the shore, which operated until the Bolsheviks came to power. During the church repressions, all monks of the monastery were killed, and their bodies were drowned in the lake. The body of one of the monks did not sink and floated on the surface. But only it cost the killers to swim to him on the boat, it immediately went to the bottom. After that, the water in the lake became reddish, and the bottom is soft, like a monk's robe. Several years after the massacre, the lake did not freeze. In the 1980s, a wooden cross appeared on the bank of Monastery Lake, in memory of the martyr monks who died in the years of Soviet power. In 2002, with the money of patrons on the monastery site the monastery was built and consecrated" [ru.Wikipedia.org]

On the uniqueness of the city, great importance was rendered by the landscape, which can also be a part of the cultural and historical heritage and a

material for research. The mighty Siberian river Yenisey, the forests around the city as a whole have preserved authenticity and devoid of features of the postindustrial landscape. This metamorphosis is typical for the overwhelming number of modern cities in the world, that follow strategies for the priority of economic development. The process is actively investigated by scientists engaged in studying the changes resulting from active human intervention in nature. Thus, D. Cosgrove, analyzing studies in the field of landscape within the geographic and cognitive sciences, in one of the conclusions of his study emphasizes the social role of landscape as an inheritance: “Further collapse of traditional disciplinary boundaries will encourage a diversity of theory and method and continued recognition of landscape as a concept capable of embodying central moral and social issues”. In this case, the scientist especially emphasizes the role of the landscape as a heritage [<http://dx.doi.org/10.1080/01426399008706316>]. Yeniseysk happily escaped this fate, the landscape of the city and its surroundings continue to be part of the authentic natural and cultural heritage.

One more study should be mentioned, the results of which can explain the specificity of Yeniseysk landscape from the point of view of cultural heritage. In the review of the Collection of Articles “Landscape and culture in Northern Eurasia”, O.A. Povoroznyuk notes "... the notion of landscapes as a reflection of historical processes, endowed with meanings, values and power bodies embedded in their materiality and traditions of use. The procedural approach to studying the landscape defines their understanding more as an "unfinished project", than as an end product: people create the landscapes, and landscapes, in turn, determine the identities and models of people's adaptation in the course of everyday ongoing social practices "as a key point presented in other authors" [Povoroznyuk, 2011:311]. For Yeniseysk, the landscape turned out to be more than an "unfinished project" due to its historical and climatic conditions (geographic remoteness of the region, a long snowy frosty winter and a short summer did not allow to change rapidly the landscape of the city and its environs).

Now, let us turn to the methods of study that have provided us with an adequate achievement of the goal.

In our study, the following methods were used:

1. Questioning.
2. Content analysis of essays on the topic "My Yeniseysk" at [<http://moiYeniseysk.sfu-kras.ru>]
3. Method for interpreting the data obtained.
4. Comparative analysis.

Questioning as a method of study is quite common and widely used in the human studies. We used an open questionnaire.

The method of content analysis is complicated, but it contains the possibilities for implementing the validity of study. We used the content analysis as a method of qualitative and quantitative analysis of the document contents in order to identify or evaluate the various facts and trends that are reflected in such documents [http://socoplogy_encyclopedia.academic.ru]. The social and cultural context of work was important for us. In the work we followed the following stages: after formulating the study objectives, tasks and hypotheses, the analysis categories were chosen – the most common, key concepts, corresponding to the set study tasks. We wanted to ensure that the categories of content analysis of the studied documents were exhaustive and covered all parts of the content for our study.

The method of interpreting the obtained data attracts us with the possibility of a certain freedom of judgments and content analysis. At the same time, the weak point of this method is the subjectivism of the researcher who carries out the interpretation. A certain justification and a positive characteristic of this method is the choice of study methods and following it. But in the case of the interpretation of cultural heritage, the situation may not be so simple. We agree with the opinion of the authors who argue that “heritage is not a concrete object; meaning evolves

and is updated by subsequent generations, e. g. in relation to the interpretation of ‘scriptures’” [Rahaman, Das, Zahir, 2012].

As for the method of comparative analysis, this method is often used in human studies. The whole issue here also concerns the study methods.

Results

The original purpose of this study was to develop a website, at which the inhabitants of Yeniseysk could present their impressions, memories of the city, the history of their families, describe the attitude towards the city. Residents of the city were invited to join the work of website and express their attitude towards the city. Here is the text of the flyer, which reflects the meaning and purpose of website development. "In 2019, the city-monument of Yeniseysk will celebrate the 400th anniversary. This remarkable date can become a starting point for its new history for the city's residents and everyone who is connected with the Yeniseysk. For this to happen, you need to see the city history through the eyes of people to whom it is dear and close, to feel the pulse of this Siberian city, where the past lives in the present and brings the future closer. We invite all those who care about Yeniseysk to express their attitude towards the city, its past, present and future on the website <http://moiYeniseysk.sfu-kras.ru> These may be memories of people, the history of streets, homes, traditions, way of life... They can be presented with photographs, where the history of a unique city will be captured through the destinies of its inhabitants... This can be videos and much more... All this will be of interest to our contemporaries, children and grandchildren! Let's create a "living history" of the monument city together!"

At the first stage of the study, a young generation responded to the proposal to develop the website – students of Yeniseysk Pedagogical College and students of Lesosibirskij Pedagogical Institute – branch of Siberian Federal University. Unfortunately, the proposal to create a joint "living history" did not interest the older generation, many of which, in fact, are custodians of the cultural heritage and could become authors of the most interesting history of ancient Siberian city.

In this particular situation, we had to change the perspective of the study and, leaving its name "My Yeniseysk. Living History", to analyze the attitude of the younger generation towards the city cultural heritage, which became the objective of our work at this stage.

The experimental work was attended by students of Yeniseysk Pedagogical College and students of Lesosibirskij Pedagogical Institute – branch of Siberian Federal University. The reference set was 127 people.

The essays on the topic "My Yeniseysk" were the answers to the following questions of questionnaire: "What does Yeniseysk mean in your life? What are your impressions of visiting or living in this city?"

An analysis of essays showed that all the essays are of a personal character, even where the authors resort to historical facts, they necessarily express their attitude to the described content. This shows that the topic of Yeniseysk and its cultural heritage is significant for youth. Some works contain the memories of trips to Yeniseysk, about the first impression that the city made when they arrived to it for the first time in childhood or later.

A more accurate picture is provided by the content analysis of essays. Despite the general prevalence of respect for the city and its cultural heritage, we identified the leading linguistic categories in the form of words and sentences that are generalizing in nature. For the convenience of analysis, we have connected two tables that are part of the data processing requirement by using the method of content analysis: the table, where the system of coordinated and subordinated categories of analysis is defined and the coding matrix. In the first case, it proved to be problematic for us to identify both categories of analysis, since many coordinated and subordinated categories were crossed in the essays, following the rules of the discourse of written text. Each text was an authorized version, so we had the opportunity to identify only some general ideas. The second type of table for units recording assumed the registration of results and was a calculation of units for the content analysis. The results of our work are presented in Table 1.

Table 1.

| Item No. | A system of coordinated and subordinated analysis categories, consisting of the units of content analysis | Number of units |
|----------|---|-----------------|
| 1 | Rich cultural heritage, rich history, beauty of the city, beauty of nature | 55 |
| 2 | Yeniseysk is my homeland, I want to stay here to live and work. | 12 |
| 3 | Yeniseysk is an ancient city. | 6 |
| 4 | Confidence in a better future of Yeniseysk. | 5 |
| 5 | Admiration of the beauty of Yeniseysk, an opportunity to escape from the routine. | 34 |
| 6 | Poor infrastructure of Yeniseysk. | 5 |
| 7 | Negative or indifferent attitude towards Yeniseysk. | 3 |

Comments.

We did not need any special instructions for performing the content analysis procedure, since the number of encoders was limited by the authors of proposed article. However, the work was carried out according to a well-defined algorithm, where the moment of overcoming the subjective evaluation of texts was important. In our case, the procedure for quantitative counting of units in the content analysis was generally similar to the standard methods of classification by selected groups of ranking and associations measuring. To obtain the most accurate data, we used the formula, where C = the number of analysis units, fixing this category/total number of analysis units.

The calculation showed the following data.

$$C = 8/127 = 0.06$$

This parameter indicates a fairly low level of indifferent or negative attitude towards the city and its cultural heritage among young people living in Yeniseysk.

In addition, since five of the seven units contain a clearly positive connotation, the predominance of quantitative parameters in five units indicates a positive attitude of youth towards the cultural heritage of Yeniseysk.

We also conducted a comparative analysis of the essays written by the students of Yeniseysk Pedagogical College who live and study in Yeniseysk, and the students of Lesosibirskij Pedagogical Institute who live in a young city with more comfortable conditions than their peers from Yeniseysk. 54 works of Yeniseysk students mark the rich cultural heritage of the city, its beauty and nature, but there is practically no admiration for the city's uniqueness and its surroundings. The tone of works is restrained, the personal attitude is veiled. The essays written by Lesosibirsk students are filled with admiration for the beauty of Yeniseysk, the theme of the opportunity to relax from the city's fuss, to distract from cares and find peace in the silence of the ancient city prevails. We explain this difference with the "novelty of the impression" in people who rarely visit any places, while people living in a locality of historical or cultural interest often stop noticing it. The psychology of tourism is based on that. It seems that cities like Yeniseysk could become a support for the formation of a sense of Russian identity for people who visit them in order to get acquainted with a rich cultural heritage. We will assume that the lack of interest among representatives of the older generation of Yeniseysk to take part in the development of website "My Yeniseysk. Living History" lies not in the absence of a sense of attachment to the city where they live now, but in the habitual way of life and habituation to their place of residence.

However, the work has identified those prospects and opportunities, which are hidden in the creation of virtual environments such as the website "My Yeniseysk. Living History". The virtuality here is not only in the variability of expression of the attitude to the subject of study, what the cultural heritage of Yeniseysk has become for us. Any discourse (in our case, the written texts) is a variant of virtuality. In this case, we can talk about the mobility of information exchange, the

possibility of its interpretation, the impact on changing attitudes and the emergence of new contents. The work done by us was a proof of this.

There is another argument, which supports the research of such a plan. The development of digital websites on culture and cultural heritage belongs to the sphere of Digital Humanities, which has recently become a widespread matter and widely used in educational practices and everyday life, including the inhabitants of Russia in general and Siberia in particular. Thus, in Siberian Federal University the work of this direction is actualized as follows: “Digitization and virtual reconstructions in Krasnoyarsk, a city where Siberian Federal University is based, might be the first step in developing digital humanities in the region. The department's challenge is to apply their acquired skills to research problems outside the immediate scope of technological problems and to collaborate with scholars working beyond their direct technological environment” [Digital Humanities at Siberian Federal University <http://www.digitalstudies.org>].

Discussion

The work has allowed us to identify the ways of further discussing the problem and identifying the possibilities of using the results of our study.

Continuation of this work may be continued filling of the website "My Yeniseysk. Living History" based on the experience of active practice in studying the history of cities, small settlements, which is held in the UK and named as "Community History" [Twells, www.history.ar.uk]. The work carried out in this direction is based on the idea that not only scientists but also ordinary people make history. A. Twells in her work refers to the concept of Thompson [Thompson, 1981] and argues that “...a key feature of ‘peoples’ history is the belief that all histories should be acknowledged as History; that the life of a domestic servant or a factory worker is as important and as indicative of wider national stories as a traditional elite of history” [ibid.]. The result of such work can be a systematic description of the city and its cultural heritage, for example, at [<http://www.queensparkbooks.org.uk>], where the history and cultural heritage of

Brighton are reflected in the printed and electronic publications in the form of projects, books, memories, etc.

The use of study materials for educational purposes is also interesting, and here we agree with A. Twells, who writes: “The tension between community history and the history they hitherto studied is very tangible during the course, as students enjoy the ‘real world’ focus of the module and grapple with its relationship to academic method” [Twells, www.history.ar.uk]

In practical terms, the work done can become a material for analyzing the possibilities of the cultural heritage of Yeniseysk to organize and develop a tourist business in the city. This segment involves the "discovery" of new tourist destinations, including some non-standard options. The beginning of such work in Yeniseysk can be observed in the non-state museums, such as Fotoizba, Museum of planes and Museum of rugs.

All this and other work will be focused on preserving and multiplying the cultural heritage of the ancient Siberian city, developing the need to take an active part in the further prosperity of the unique city among its inhabitants, especially the younger generation.

Moreover, one of the further variants for using the materials of our study seems to us is to expand the concepts of "cultural heritage" and "preservation of cultural heritage", which is important for the actualization of supranational and national problems and aspects of studying these phenomena.

Acknowledgement

The reported study was funded by the Russian Foundation for Basic Research, Government of Krasnoyarsk Territory, Krasnoyarsk Region Science and Technology Support Fund to the research project No. 16-16-24007.

Our special thanks to Lora Elizabeth Thomas, English teacher, the graduate of Cambridge University.

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