Cultural landscape in the sociospatial development strategy of a small town in Bashkortostan

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Abstract. This article examines the cultural landscape as a prerequisite for the socio-spatial strategy formation for the development of a small town in Bashkortostan. The authors of the article analyze the social, cultural contexts of small towns in the republic as the aspects of the city cultural landscape formation. Revealing the continuity of cultural, national and regional patterns of land use and management among the small towns’ residents, the authors of the article propose to consider the cultural landscape as an identity element of a small town. The article draws the conclusions about the need to use the patterns of the cultural landscape of a small town as the fundamental design frameworks for the new city spaces’ development. Following the general algorithms of urban strategizing, namely the identification of the city’s self-identity, the article proposes to use the characteristics of the cultural landscape as a semantic “core” of the small towns’ self-identification in Bashkortostan.

1. The cultural landscape as an aspect of the development strategy formation of a small town in Bashkortostan

1.1. Approaches to understanding and defining the term "cultural landscape".

The term "cultural landscape" covers the variety of manifestations of human interaction with his natural environment [8]. As an impact product of social, economic and cultural forces on nature, a cultural landscape can become a representation of a particular geo-cultural region. In turn, the urban cultural landscape can illustrate the identical cultural codes of a particular city.

According to T.A. Smolitskaya, the cultural landscape of a city ("townscape" or "urban landscape") is a process of forming an urban environment generated by the society culture, including the tradition of land use inherited by the city from the territory on which it arose and developed [1].

Depending on the approaches to the definition of the term "cultural landscape" and "urban cultural landscape", the emphasis of the influence different aspects’ priority in the formation of these elements is shifted.

In the Russian geographical science in the classification of cultural landscapes, there are three main approaches to the definition and understanding of the cultural landscape [3].

With the classical landscape-geographical approach, the cultural landscape is considered as a special case of the anthropogenic landscape. And the priority object of research, as a rule, is agricultural cultural landscapes [3].
The ethnological-geographical approach examines the influence and transformation of the natural component by the ethnos that lives and develops this territory. With this approach, the type of settlement, management, communication, language (especially toponymy) [4] is distinguished.

With the information-axiological approach, the cultural landscape becomes the result of joint co-creation of man and nature. The cultural landscape is a complex system of material and spiritual values with a high degree of ecological, historical and cultural information content [4, 5].

The most acceptable in urban planning science are the second and third approaches in the cultural landscapes’ classification. It is the ethnological-geographical and information-axiological approaches that give rise to the consideration of the cultural landscape of a small town as the basis for the urban socio-spatial strategy formation.

According to the typology adopted in the Guidelines for the World Heritage Convention (UNESCO) Implementation, all cultural landscapes are divided into three main categories: landscape designed and created intentionally by man, including garden and park landscapes; "Naturally formed" (organically evolved landscapes), usual rural or urban historical landscapes, among which there are subcategories - "relict" (or fossil) landscapes and "continuing progressive development" (continuing landscapes); and the third category is "associative cultural landscape", the examples of which are the memorial landscapes, places of creativity or residence of great people, sacred places [8, 9].

The cultural landscapes of small towns in Bashkortostan are difficult to attribute strictly to one of the listed categories, but they still possess the hidden features of each category as a whole. Thus, they are more of a hybrid categorical nature.

The genesis of the city’s cultural landscape includes a reciprocal process of anthropogenic and natural structures’ development. There is a natural continuity in the formation process of the anthropogenic landscape under the influence of natural landscapes, which, in turn, are also changeable in the course of human activity. The development of both structures occurs at each stage of settlement and affects the change of historical eras. Thus, a humanized cultural landscape becomes a reflection of the chrono-tope of city spaces, the result of event-time changes in the socio-cultural field of the city, material evidence of the change and transformation of material needs and needs of urban communities [5]. In this sense, the cultural landscapes of small towns in Bashkortostan, despite their relative youth, have the features of urban historical landscapes with the “associative landscapes” elements [2].

In UNESCO documents, the following main criteria of the cultural landscape were identified in order to meet the status of World Heritage: outstanding universal value, authenticity and integrity [8, 9].

Considering the small towns of Bashkortostan as integral authentic formations, an approach in their further development strategy is formed. The city appears as a cultural material evidence of the unique ethnic groups in the republic, and from this point of view, it becomes a universal value. Defining a small town in the republic as an integral cultural landscape, the basis for the concept of its public urban spaces’ development, for its territorial eco-revitalization strategy is formed. Understanding the genesis of the city cultural landscape provides a direction for choosing the course of the city's economic strategy based on the hybrid rural-urban mentality of its inhabitants [7]. Such concepts and strategies will become the socio-spatial development drivers of a small town.

1.2. Research aspects of the cultural landscape of a small town.

When defining the concept of "cultural landscape", the geographer Vladimir Kagansky uses the metaphor of "carpet" [2]. In the simplest view, a cultural landscape is a natural combination of natural and cultural components, spatially organized in a certain way. The cultural landscape, made up of diverse elements, has its own complex patterns, which are built like a pattern on a carpet.

It is necessary to clearly structure the laws of the cultural landscape of a small town, to analyze the laws of the "patterning" of its landscape "carpet", as V. Kagansky defined it. The analysis of the cultural landscapes of small towns can cover the following aspects:

• location on the ground and interaction with the urban environment - spatial differentiation of cultural landscapes in the city structure, identifying the patterns of urban landscapes;
• identification of the initial impulse of development - determination of the reasons, fundamental conditions, development in the existing key of the landscape pattern; studies of soils and biodiversity of the area, criteria for the conservation and selection of the existing biodiversity;
• contrast or similarity to the original landscape - defining the degree of impact and “cultivation” of the original landscape;
• planning structure and history of planning development - typological features of the cultural landscapes’ various patterns of the city, in particular, the study of private land plots of the city, their sizes, proportions, the system of parceling within the quarter, structural features (location of the main house entrance, backyard, greenhouses, structure of economic ridges, etc.); placement in the city structure of gardens, flower beds and gardens, mastered by the local residents; the nature and level of water and geo-landscape natural components’ development in the structure of the city (banks of rivers, lakes and other bodies of water, hills, precipices, mountains);
• main dominants and main planning axes - defining the cultural landscape role as a town-planning framework;
• the main architectural landscapes and natural boundaries - defining parts of the cultural landscape as the cores of the town-planning framework;
• basic visual, planning, functional links - the cultural landscape as a condition for urban planning links;
• basic natural structures and processes as geographic determinants;
• sensory perception, phenomenology of urban space - colors, sounds, smells, climatic features of the city;
• toponymy;
• semiotics - symbolic components of the landscape;
• semantics - historical associativity;
• geoglyphs [1].

The role of an architect in changing the cultural landscape is currently reduced, on the one hand, to the restoration of historical landscapes, on the other, to the creation of new city spaces filled with cultural meaning and content [1]. By identifying the patterns of cultural landscapes in the structure of the city, the architect forms a project framework for the development of the city’s environmental spaces. Evaluating the historically formed cultural relationship between man and the nature of a particular city, the architect has the conditions and reasons for the concept and strategy formation for the development of the city as a whole.

The recipes of each successful city are unique, but in one way or another, the general algorithms for the city development strategies boil down to the formation of a unique city brand based on local identity as a new urban economy [6].

Analyzing the experience of successful urban strategies for small towns, the curators of the Creative Environment and Urban Studies section of the VIII St. Petersburg International Cultural Forum identified several areas around which a successful brand for a small town can be formed: heritage (historical monuments and historical and cultural complexes of the city), cultural and educational initiatives, sports infrastructure, site-specific tourism, transport infrastructure (convenient transport logistics and the possibility of comfortable and quick communication with other cities) and special unique public spaces (“Zaryadye effect”) [13].

Considering all of the above-mentioned areas in the context of their application as the strategies for small towns of Bashkortostan, the authors of this article see their possible application only under the condition of a detailed study of the contextual features of these cities, namely their cultural landscapes as the initial spatial patterns of the city’s territory development and use by its inhabitants. This approach gives a correct idea about the social portrait of the city, about its social and communicative processes, about the imagery and cultural significance of urban spaces for its inhabitants. The level of ecological ethics of the townspeople and the manifestation degree of the genetic cultural code, welded with the nature of the Bashkir land - all this will become the correlation aspects of the strategies presented above.

2. Small town as an integral cultural landscape
2.1. Conditionality of the cultural landscape characteristics by the social context of a small town.

More than two-thirds of the cities in the Republic of Bashkortostan are classified as small towns with a population of no more than 50 thousand people. Thus, a small town is numerically the preferred type of cities in the republic.

Today, small towns do not have positive dynamics of socio-economic development. Such spheres of small towns as ecology, quality of public spaces, cultural and leisure spheres, and the sphere of education and medicine are also problematic. Becoming less and less attractive for the life and self-realization of their citizens, small towns of Bashkortostan become cities-donors of human capital for the larger cities of the republic [7].

Despite the internal problems, the small towns have a high potential for the “humane” urban environment formation. A “humane” urban environment is an environment where high quality indicators of urban infrastructure and mental environmental characteristics, expressed through the cultural identity of the city, popular mentality, and social cohesion, remain in a balanced ratio. Against the background of the global urbanization process and the numerical hypergrowth of cities, the percentage of problems, especially ethical, cultural, environmental and social, of a big city to the advantages of living in it is increasing. The “humane” urban environment is becoming an unattainable allusion to the big city. Unlike big cities, small towns of Bashkortostan preserve the patterns of cultural landscapes to form a “humane” urban environment on their basis.

Ferdinand Tennis, describing the "city dweller" of a metropolis, emphasized its ability to "be in a society" where "mutually beneficial exchange" prevails. Communication of a “city dweller” is built on rationality and selective connection with urban individuals. Such communication acts as a reflexive social connection, where everyone achieves his own benefit. The urban community of a megalopolis is essentially selfish, it is formed according to the principle of rational collective participation in certain activities [11].

According to George Simmel, human fluidity and crowding in big cities do not allow a person to focus on the perception sensibility, personal assessment of everything and everyone, so abstract and typical prevail over the individual. The big city was originally formed as a center of monetary and commodity relations, in which the personality of the seller and the buyer is as abstract as possible, in such relations rationality prevails, and not the warmth of personal ties. The tradition of a business relationship not only to things, but also to people is continued by a modern large city, and in the megalopolis it reaches its apogee [10].

In contrast to the big city, the mentality of a villager, rural settlement and small town resides in the field of communal communication, not the urban community. Community refers to the property of “having something in common”. This is an organic, essential, primordial, non-reflective connection between people, which is possible in a family or a peasant community [11,12].

Big cities are multicultural centers of globalization, while small towns are more homogeneous in their composition. The ethnic composition of the small towns’ population, in contrast to large cities, is less variegated. The main nationalities of both large and small towns of Bashkortostan are Russians, Tatars and Bashkirs. But the share of other nationalities in a city in a small town is only 5%, and in a large city it reaches up to 56% [7].

Most of the small towns’ inhabitants have ties with the countryside. The small town is a transit point in the process of the migration mainstream from rural areas to large cities [7]. Most of the contingent of small towns remains the bearers of the cultural traditions of their people, the archaic ties of the village community, the folk language and the agrarian traditional imagery of life. The inhabitants of a small town retain their ancestral attachment to the land, to nature. In the context of world globalization, the blurring of the lines between cultures, peoples, with the loss of points of support for human self-identification, all these traits of a resident of a small town are becoming rare and valuable. K. Jaspersa wrote that a person becomes himself precisely thanks to the traditions that “allow him to look into the dark depths of his origin and live, feeling responsibility for the future of his own and his loved ones; immersed for a long time in the substance of his historicity, he is really present in the world he creates from the inheritance he has received” [15].
Thus, the small towns preserve the cultural codes of the folk traditional way of life. The residents of small towns maintain a vital need for a private household with gardens and plantings, vegetable gardens and even mini arable land. All this is manifested in a large percentage in the structure of small towns, the prevalence of the private sector over the apartment buildings’ development [7].

Partially retaining the features of the agrarian community mentality, the inhabitants of a small town are no longer villagers. The life cycles of a resident of a small town are subject to daily labor migrations not related to agriculture (most of the small towns of Bashkortostan are the industrial cities, and they have a high percentage of factory workers) [7]. The desire to cross the lines of behavior of a “person tied to his land” and a city dweller who uses the benefits of the city’s communal areas with their infrastructure - all this forms a hybrid mentality in a small town dweller. On the one hand, he has not lost cultural codes for self-identification as a representative of “his” people, as a part of the integral people of Bashkortostan, on the other hand, he is adaptive to the adoption of the new, to the common achievements of the global world civilization. Without losing the roots, a resident of a small town is capable of crossing the traditional and the universal, the generic and the universal. He is receptive and mentally flexible, he is able to develop and connect his folk model of world perception to the world universe [10,12].

The formation of a hybrid mentality and the nature of the social portrait of a small-town resident has a connection with the genesis of small towns in Bashkortostan.

2.2. The genesis of small towns in Bashkortostan.

There are 9 small towns in the Republic of Bashkortostan - Agidel, Baimak, Birsk, Blagoveschensk, Davlekanovo, Dyurtyuli, Mezhgore, Uchaly, Yanaul - all of them have a unique fate that has formed a special unique "face" of each city. The genesis of their typology is associated with a certain stage of economic and state development in the region [7].

Formed as a fortress on the way to the capital of the Republic - Ufa in 1667, the city of Birsk is one of the oldest small towns in the republic. Having a "city" historical nucleus with a square and the Holy Trinity Cathedral in the center, the structure of the city is dominated by such a form of land use as private housing construction with a land plot. In 1939, the village of Kalmazy was included in the structure of Birsk. Thus, in the city, the percentage of people whose lifestyle and land use tends to be closer to the "rural", increased in relation to people who do not have a "relationship to the land" and lead a predominantly "urban" way of life.

Unlike Birsk, which back in the 17th – 19th centuries, was called a city, all other small towns of the republic grew out of rural settlements.

Blagoveschensk was formed as a mining settlement in 1756 at the Blagoveschensk copper-smelting plant, passed the stage of town formation as a workers’ settlement, and only in 1941 acquired the status of a city. Baymak is associated with the discovery of gold and copper deposits at the end of the 19th century and the construction of the Baymak copper smelter in 1913. Already in Soviet times, in 1938, it received the status of a city. The city of Davlekanovo grew out of a village located at the intersection of transport communications, in 1928 it became an urban-type settlement, and in 1942 - a city. Uchaly as a city was formed in 1963 by the merger of two villages: Malye Uchaly (1943) and Novye Uchaly (1960), which arose during the development of the Uchalinsky copper-pyrite deposit. The city of Dyurtyuli grew out of a village due to the discovery of oil fields, in 1964 it received the status of an urban-type settlement, and in 1989 - the status of a city. Thus, apart from Birsk, all other small towns on the map of Bashkortostan appeared in Soviet times due to the industrialization policy and the needs of the region’s industrial development.

It is worth highlighting the cities that arose in the post-Soviet era - Yanaul, Agidel, Mezhgore.

Since 1938 Yanaul has been a workers’ settlement and only in 1991 acquired the status of a city of republican significance. But the first written mention of the Yanaul village, where mainly patrimonial Bashkirs lived, dates back to 1750. In the village they were engaged in agriculture, cattle breeding and beekeeping, they leased land to alien peasants. The construction in 1909-1914 of the Moskava-
Yekaterinburg railway, and the opening of the Yanaul station near the village radically influenced the further development of the settlement.

The city of Agidel appeared in 1980 as a settlement in connection with the construction of a nuclear power plant; in 1990, under pressure from the "green" movement, the station construction was stopped. The village of nuclear scientists was virtually left without a livelihood. In 1991 the village with a large number of highly qualified specialists was elevated to the rank of a city. And in 1993, the decree of the Presidium of the Supreme Soviet of Bashkortostan No. 6-2 / 408 "On the measures to stimulate jobs in the city of Agidel" was signed, which made it possible to largely ensure the viability of the city [7]. But despite the absolute industrial history of the city emergence, it did not arise from scratch (before the construction of typical housing, the village of Starokabanovo was located on the site of the city) and in its planning structure the city demonstrates the “fusion” of the village of Novokabanovo and the young industrial city with the modernist building structure of the industrialization times.

Mezhgore occupies a special place in this group of small towns. The city of Mezhgore was founded in 1995 by the Decree of the President of the Russian Federation of July 8, 1995 and has the status of a closed administrative-territorial entity (CATE). It is located at the foothills of the highest mountain in the Southern Urals, Yamantau, where the Bashkir villages of Tatly and Kuz’elga were previously located [11].

One way or another, “village roots” can be traced both in the modern structure of small towns and in the “pedigree” of urban education.

The mechanical increase in the small towns’ population in Bashkortostan was formed due to the intensive migration of people from the villages that surround them. According to some estimates, the number of migrants from rural areas in small towns is ¼ of the city’s population [16]. Most of the small towns in the Republic of Bashkortostan in the post-Soviet period did not have the opportunity to develop their production functions. Also, the socio-cultural potential inherent in them is not fully realized. As a result of the influx of migrants from the rural areas who did not have time to join the urban way of life, to assimilate and master the city values, a “semi-urban” way of life has been formed in small towns. Lacking sufficient means of subsistence, the arrived former villagers continued to grow vegetables and fruits on their local plots of land for their own consumption.

According to the Federal State Statistics Service for the Republic of Bashkortostan in 2019, agricultural organizations account for only 39.4% of the total agricultural production. In farms, this figure did not exceed 13%. The largest percentage remains with the population of Bashkortostan, that is, almost half (47.7%) of all agricultural products are grown by people on their own plots. For certain types, such as potatoes and other vegetables, this figure reaches 95% and 65% respectively [17].

When analyzing residential development in the structure of small towns in Bashkortostan, the type of private housing with a land plot prevails in percentage terms over the development of multi-apartment residential buildings. Also, with a detailed analysis of land plots in the structure of the city, it is possible to trace the nature of land use: on a personal plot, residents of a small town set up gardens, plant fruit trees around the perimeter, organize greenhouses, and cultivate land for a "potato field". It can be assumed that the land use patterns of a small-town dweller are similar to those of a villager. The intertwining of the urban lifestyle with the rural lifestyle remains a characteristic feature of small towns in Bashkortostan.

2.3. Agrarian patterns of urban dweller mentality as a guarantor of economic stability of small towns. By the order of the Government of the Russian Federation of July 29, 2014 No. 1398-r, the lists of Russian cities were compiled according to the degree of complexity of their socio-economic situation in connection with the crisis situation of the city-forming enterprises of the city. Among 9 small towns of the republic, only Blagoveshchensk and Uchaly were included in these lists and only in the category “Single-industry municipalities of the Russian Federation (monotowns) with a stable socio-economic situation” [14]. This gives rise to the formation of a hypothesis about the sustainability of small towns in the context of economic instability in the era of globalization, due to their close connection with the rural district. The relative economic stability of small towns, in contrast to medium-sized and large
single-industry towns, was made possible by the diversification of their economies through the opening of different-level enterprises for processing agricultural products - Yanaul Dairy Plant, Belebeevsky Dairy Plant, Dyurtyulinsky Butter Factory, Bashkir Delicatessen Meat Processing Plant in Baymak, the Turbaslinsky Broiler poultry farm in Blagoveshchensk, etc.

![Figure 1](image_url)

**Figure 1.** Percentage of the private development area with land plots to the area of apartment buildings’ development in the structure of small towns in Bashkortostan.

When developing a strategy for the development of small towns, an essential aspect is precisely the connection of the local population with the traditional rural way of life. The ability and desire of the small towns’ residents to cultivate their private household plots, a large percentage of private land plots in the structure of the city, the close proximity and contact of the city and the countryside should be taken into account when choosing a city development strategy.

2.4. **Natural artifacts in the structure of small towns.**

In addition to the residents’ household style close to the rural way, the presence of natural artifacts both in the structure of the city and in its surroundings serves as a special context of small towns. Natural contextual artifacts are presented in the city both as the developed cultural landscapes and as natural inclusions or city components. The arboretums of Birsk, the geoglyphs of Blagoveshchensk, made by planting trees, and many other are the examples of the developed cultural landscapes.

Nature is closely related to the toponymy of small towns, with the semantics of urban landscapes. It is the organic interweaving of natural components, assimilated and cultivated, that each time forms a special structure and imagery of urban spaces and planning decisions of the city [5].

The traditional settlement of the peoples of Bashkortostan is associated with the presence of a water component in the area as a drinking resource, for economic and industrial needs, and also as a water transport artery. Thus, a village or a rural settlement was often located near a river, lake, or network of
water bodies. Many small towns in Bashkiria have a unique natural water frame that influenced their development and settlement patterns. The etymology of the very name of Agidel, one of the small towns, reflects the importance of the urban water component as a “city on the river”. Also, from the hydronym Bir came the name of the city of Birsk.

Figure 2. Analysis of the cultural landscape pattern structure on the example of the Blagoveshchensk city.

2.5. Environmental ethics of small towns in Bashkortostan.
Considering the natural component of small towns in Bashkortostan, it is necessary to touch upon the environmental friendliness topic, especially against the background of the fact that it is this parameter that affects the life quality index in the city as a whole.
For small towns with a rich industrial history, which include most of the small towns of Bashkortostan [7], environmental issues are acute. And this is not only about the absolutely necessary modernization of enterprises in accordance with modern high standards of environmental protection. The concept of sustainable development changes the very paradigm of the human relationship to nature: from the source of an “almost inexhaustible” resource to minimizing the exploitation of natural resources and a responsible, careful attitude to natural objects. Environmental friendliness is becoming the most important factor in the territory attractiveness. Thus, we are talking about creating an ecological environment not only in the city itself, but also outside it.

Despite the industrial complexes of city-forming enterprises, most of the small towns of Bashkortostan have a strong potential for creating their own brands as “green” cities with unique natural components both within their territory and near it. As an example, the small town of Mezhgore is located in the most beautiful state nature reserve, the habitat of Siberian stags and the growth of rare useful plants on Mount Yamantau. The Blagoveschensk inland lakes network is a unique natural framework on the basis of which an eco-friendly brand of the entire city can be formed [7]. At the same time, the emphasis can be placed both on the high aesthetic, ecological qualities of natural objects in the structure of the city, and on their cultural significance as the objects of self-identity of the city and its inhabitants.

Considering ecological ethics in the cultural landscape paradigm, it is necessary to highlight two main directions - biocentrism and anthropocentrism [4]. From the standpoint of anthropocentrism, a person does not take into account the value characteristics of nature as a spiritual and cultural component for the formation of an anthropogenic landscape. At the same time, the ethics of biocentrism strives in the maximum way to direct a person into a nature-saving channel as the sources of urban form-creation.

Self-identification and ecological ethics as values of a cultural landscape follow from such a characteristic of human existence as creativity - the creation of something new that did not exist in nature before - and further, integration around the results of this creativity [5].

The fusion of nature and the cultural environment (material and spiritual) of a person is expressed in folk tales, myths and legends of the people, as well as in songs, customs, rituals and sayings. At the same time, in a binary pair, culture and nature, culture is a part of the archaic form of understanding the phenomenon of unity and integrity of oneself as a person with a natural environment [4].

“Culture, reflecting or practically transforming the natural landscape, endows it with images, meanings, new meanings, relief and rhythm of life. Along with this, the natural landscape, entering the mythological, religious, historical consciousness, artistic creation, influences the image of the world, mentality, serves the national self-identification of the people, giving rise to a branched landscape topic and metaphor” [1, p. 55].

Thus, the cultural landscape is fully one of the key forms of cultural reflection. Interaction with him in the historical development process contributed to the formation of the traditional axiological foundations of society: creativity, integration, self-identification, environmental ethics - which indicate, first of all, the spiritual, conscious component of a cultural landscape phenomenon [5].

The city as an integral cultural landscape becomes an expression of the material and spiritual culture of the peoples of Bashkortostan. The urban landscape elements, their structure and spatial relationship represent a cultural value layer that requires special treatment.

**Summary**

The territory where the natural landscape has been transformed and a full-fledged bodily, spiritual and mental life and therefore social and state of a person is possible, becomes a full-fledged cultural landscape. A paradoxical consequence is derived from this definition - there are territories that have been greatly transformed by man, but are not the cultural landscapes.

In this sense, the landscapes of large cities are becoming more and more “anthropogenic”, as much as possible divorced from their spiritualizing natural component, in contrast to small towns, where cultural landscapes predominate.

The unique cultural urban landscapes of small towns in Bashkortostan are a part of the cultural landscape framework diversity of Russia as a whole [2]. The unique natural component of the urban
environment of small towns in Bashkortostan has the potential to form the core of branding for each of the individual cities. The formed brand of the city, which is based on the specificity and uniqueness of the cultural landscape of each of the small towns, can become a driver of the economic growth positive dynamics for the small towns in the republic.

A small town should not strive to be like a large dynamic metropolis. The structure of small towns reflects the spatial codes of their cultural landscapes that are very different from the urban landscapes of large cities. In a small town, it is possible to trace "lyricism", "poetics" of urban and natural connections, "soulfulness", "regularity and philosophically meaningful simplicity", a distinct embeddedness of human existence in the world order reflected in the laws and cycles of nature - all this can be an attractor for people, looking for an alternative to the fast-paced lifestyle of megacities, cut off from the natural basis, from the genetic cultural codes [1,2,4].

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