

M.M. Manassova*, B.I. Karipbaev

*Karaganda University of the name of academician E.A. Buketov, Kazakhstan
(E-mail: sayabek-mira@mail.ru, karipbaev@mail.ru)*

Socio-philosophical analysis of the phenomenon of the capital in the national picture of modern Kazakhstan

The culture of cities is undergoing major changes in the global world space. The number of urban residents is growing rapidly in world history. Such circumstances lead to an increase in the interest of representatives of various fields of science. Despite the diversity of scientific research in the urban area, from our point of view, there is also not much information about the prospects of the modern city. The study of the phenomenon of Astana has an important scientific significance, as it increases the relevance of a number of theoretical issues necessary for the study: the importance of capitals in the historical destinies of peoples, the importance of Astana in the socio-economic, cultural and spiritual development of the country. Astana as a multifaceted phenomenon requires a choice of many directions in the research process. The capital is the center of attention of the world's financial capital and the power of foreign countries to our country, as well as a factor that can respond to them from the national interest. The article defines knowledge about the history and future of the capital, the attitude of young people to the phenomenality of Astana, the role of Astana in the life of citizens of the Kazakh country, its importance in the state as an important indicator of the socio-cultural significance of Astana.

Keywords: function of cities, urban culture, civilization, Kazakhstan, capital, Astana, urbanization, phenomenon of capital, focus group.

Introduction

Astana as a phenomenon is formed as a subject of education in the humanities, the interpretation of the role of the capital in public consciousness, the formation of patriotism and civic duty, the socio-cultural characteristics of the capital, factors and mechanisms of organizing intercultural communication are of particular importance and studied by domestic scientists.

The role of Performing Arts and musical art in the innovative aspirations of the cultural space of Kazakhstan and the creative activity of Astana composers in the development of the national musical culture are taking place at the international level. Over the past 15 years, works, names and cultural centers known to our country have appeared which play an important role in the cultural life of the new capital.

The role of Astana in international relations is reflected in its architectural and cultural objects. As proof of this, it is known that there are certain objects of culture of modern Kazakhstan, Not only spiritual and religious, but also secular. As an example, we can cite the "Astana Opera" theatre, The herald of European culture and civilization in Astana. It should be noted that in the construction of the Astana Opera Theater there is a synthesis of classical European and Kazakh architectural traditions. The architecture of Astana is moving towards the future, combining innovative projects, traditions of World Architecture and Old City quarters.

The history of Astana's development is rich, thanks to which it is possible to form a civic culture among the younger generation, instill pride and patriotism in the history of the country. Its study has an important scientific significance, as it actualizes theoretical and practical issues: the meaning of the capital in the socio-economic development of the country; the phenomenon of the city and its cultural and civilizational development, changes in urban culture; urbanization and youth; mechanisms for the formation of spirituality, political identity of Kazakhstanis; explanation of the socio-cultural phenomenon of Astana; mechanisms and ways of preserving and developing national culture through education, etc.

Experimental

The approach of historical and philosophical analysis must be used while studying urban culture socio-philosophically. The project makes use of the principles of development, concreteness, and ascent from the abstract to the concrete, as well as general scientific methodological approaches such as structural-functional,

* Corresponding author's e-mail: sayabek-mira@mail.ru

systemic, activity, comparative, method of cultural relativism, cultural-analytical method, and hermeneutic methods and in particular, focus group. Using the urbanization theories of Richard Florida, John Rennie Short, Lees Linda, G. Simmel, and others.

Results and Discussion

As part of our research work within the framework of the project “Phenomenon of capitals in the national picture of modern Kazakhstan”, we came to a decision on the need for a special study of the modern appearance of the capital and how students perceive its role in building culture.

The program of the study includes an understanding of the “cultural phenomenon of the capital Astana”.

The goal is to develop practical recommendations aimed at forming the role of Astana as a cultural and spiritual center of the kazakh country in the minds of students.

The object of the study is university students.

The subject is to understand the socio-cultural phenomenon of Astana in the student environment.

Basic concepts in the given research work:

Understanding is a mental cognitive process that predicts sensory mechanisms and cognitive evaluations that have previously been influenced by learned experience, emotional states, and conventional predictions. For sociologists, the meaning of the term consists in proving the individual interpretation of events that society and culture contribute to.

Knowledge is the cognitive activity of people aimed at knowledge, business, or their development in a targeted manner.

A student is a person who is studying at a particular educational institution of his choice in order to obtain a diploma in the future.

Culture-historically determined, the level of development of society, creative strength and human abilities, expressed in the types and types of Organization of human life and activity, their mutual relations, as well as in the material and spiritual values created by them.

The concept of “Kazakh Eli” is interpreted as the key to the National Code, the concept of statehood, the state, strengthens the kazakh identity.

The forecast of the study is characterized by an understanding of the socio-cultural phenomenon of our capital Astana:

1) a set of knowledge about history, modern architectural image and socio-political trends and events, prospects for the socio-economic development of the capital (cognitive component);

2) students' understanding of the role of Astana in the formation of spirituality and strengthening the unity of the nation (“Kazakh Eli”) (value component);

3) conscious motivation (incentive component) of student youth for future professional growth and involvement in the culture of the capital city.

The sociological study was conducted on the basis of Karaganda Economic University of Kazpotreboysuz, Karaganda Buketov University, Abylkas Saginov Karaganda Technical University.

The purpose and objectives of empirical research are conditioned on the methods of collecting and processing data. For more detailed and accurate information, comprehensive scientific research methods have been used:

Observation is the fixation of the manifestation of objects that were carried out in parallel with the development of learned phenomena and trends, which can be perceived purposefully and register the signs and characteristics of interest to us. Used when filling out questionnaires and working with students when conducting a focus group. A positive emotional state of attitude to the problem under study is recorded.

The interview is conducted in the form of a conversation in an informal setting. Several respondents refused to fill out questionnaires and passed on the information orally. The reaction of those asked during the interview aroused interest.

The study of the result of the activity: essays, creative tasks, abstracts provide information about the individual-typological features of the respondents, a description of cognitive activity, interests, values and much more.

Focus group-group discussion, in the course of which the attitude of participants to a particular action or to the result of the same action is determined. As part of the study through the focus group, the participants' opinions on the most important aspects of the role of Astana in the cultural and civilizational process were studied: socio-cultural features of the capital, perception of the urban space of the capital, intercultural

communication. As a result of the discussion, it was determined: the influence of the capital on the political culture and social activity of young people, the views of young people on the prospects and cultural significance of the capital, the understanding of the interaction of scientific and technical, educational, political, artistic and aesthetic spheres in the organization of the cultural process.

According to the domestic sociologist Aigul Zabirova, there is a trend of “metropolization” in Kazakhstan, which is the further urbanization of one or two large cities, which have the magnetism of attracting capital and labor [1].

In her book on the philosophy of the city, Akmaral Syrgakbaeva explores Astana in a cultural philosophical way: “...in the eighteen years since its foundation, Astana has become a symbol of the new Kazakhstan, a city “continuously developing in its development”, a city of potential opportunities for creative development, a city of “cultural and semiotic contradiction”, and it has become the basis for the intensive intellectual reflection of the city” [2].

At the same time, the simultaneous occurrence of processes in Kazakhstan of the formation of a new state, a new capital and a sense of national consciousness of Kazakhstanis, which intensified the problem of cultural and political similarity. This situation is the same matrix that reproduces itself for millennia in all cities that have received the status of the world capital.

In an empirical study of the role of Astana in the cultural and civilizational process, we used the focus group method, which allows us to obtain high – quality information on this issue based on the process of interaction with participants. The purpose of the discussion is to identify the relationship of young people to Astana as a socio-cultural phenomenon. The concept of focus group was based on a systematic approach that sees the city as the result of the connection and mutual influence of all elements of culture [3].

“Is Astana considered the cultural and civilizational center of Kazakhstan?” the coordinator of the focus group M.M. Manassova was identified on the declared topic, who has experience, organizational and leadership abilities in the study of urbanization, urban culture. Manassova M.M. is trained in the organization of interviews, is able to interact with the participants of the focus group, has knowledge of the issue discussed, has a sense of tact, the ability to focus inside the group, allows all participants to express their position.

The transfer of the capital activates a certain layer of national culture in the civilizational world. The basic context of the idea of the Eurasian “civilizational mediator” is the basis of the National “Mission” of Kazakhstan. The newly independent state is presented as a territory where Europe and Asia meet. Astana is a logical candidate for the role of the symbolic center of Eurasia.

Subject: cultural and civilizational phenomenon of Astana.

Purpose: in the course of the study, it is planned to study the respondents' perception of the socio-cultural phenomenon of Astana and its place in the cultural and civilizational process.

The expected result of the study is to determine the level of understanding of the phenomenon of Astana, its place in the cultural and civilizational process of the country.

Responsibilities:

- To determine the specifics of the urban space of the capital.
- To determine the importance of the role of Astana in the life of Kazakhstanis.
- To identify the socio-cultural features of Astana and its differences from other cities of Kazakhstan.
- To determine the importance of the geopolitical position of Astana.
- To study the importance of the global situation in Astana for student youth.

The script addresses questions aimed at understanding and determining the role of the capital in cultural, sociological, semiotic aspects. The focus group respondents are students of three Karaganda universities.

Analysis of this topic started with a question “What do you know about Astana?”. During the analysis, the respondents demonstrated their knowledge of the history of Astana, noted significant changes in the development of Astana. Most of the participants considered Astana as an environment of business activity and science, as a student city, noting its economic and cultural effectiveness in terms of developed infrastructure and location. The respondents expressed their opinion on this in the following forms: “Astana is a young and fast-growing capital”, “Astana is a modern metropolis”, “it is unlikely that any other capital will develop in this way”, “administrative center of the country”, “moving Astana from Almaty is the right decision of the first president”, “a very beautiful city with beautiful buildings”, “when you come to Astana, you will feel like you are in a fairy-tale world”, “Astana as our capital strengthens the image of our country in the world”, “Astana is a profitable city for business”.

Most of the respondents prefer to live in Astana and associate their future profession with it: “the prestige of living in Astana is high”, “I want to live in Astana with my family”, “almost all famous scientists and cultural figures live in Astana”, “my future profession is in demand in Astana”.

At the same time, some of the respondents called the following situations: “Astana has a high standard of living”, “the main problem is the lack of housing”, “you need to work very hard to ensure your financial situation at the proper level, it is very expensive to live in all capitals”, “I see my city well, and I go to Astana as a tourist to relax, have fun”.

“What is the attractiveness of Astana? On the contrary, what is unattractive?” Let's summarize the results of the analysis. It should be noted that most of the respondents identified building architectures as the attraction of Astana: the presidential residence, the Central State Museum of the Republic of Kazakhstan, the Palace of peace and harmony, the opera and Ballet Theatre “Astana Opera”, the shopping and entertainment complex “Khan Shatyr”, the monument “Astana-Baiterek” and many others.

“How unattractive is Astana? Let us cite the opinion of the vast majority of participants on the question: “bad climate”, “with environmental problems”, “the fundamental difference between the Left Bank and the right side of the city”, “narrow streets”, “constant rush, and people's inattention to each other”, “it is necessary to give up habitual life, as in your city”, “fear of not finding a new friend”. The thesis of the participants and their observation show that the respondents paid special attention to the relationship of people in Astana, the problem of loneliness in a big city, the difficulty of getting used to a new pace and model of life.

The participants of the focus group have repeatedly noted that the population of Astana is distinguished by a multinational composition, and when asked what role Astana plays in ensuring tolerance and dialogue between cultures, the respondents unanimously answered: “Astana is the image of polyconfessional Kazakhstan”, “Astana is the capital of harmony and peace”, “our capital received the UNESCO “City of Peace” award”, “regardless of nationality, Astana residents consider themselves as Kazakhstanis”.

Respondents believe that the history of Astana reflects the integrity of the historical fate of many peoples living in Astana today. The participants of the group are confident that this city, built on a flat plain, is the result of the common work of Kazakhstanis.

The participants of the focus group commented on the following concepts: “public relations”, “value system”, “religious tolerance”, “interfaith harmony”, “national and territorial identity”, “unity of interests”, “multiculturalism of society”.

Further, the course of the question is aimed at determining the views of Astana as a cultural phenomenon and future plans of young people associated with Astana.

The thesis “Astana is a cultural brand of the country” caused a discussion among the participants of the group.

Some participants do not consider the capital as a cultural center. They adhere to this opinion, citing the insufficient level of the capital's culture of residents and the lack of historical monuments.

It was also noted that there are enough cultural objects in Astana that preserve national traditions and harmonize western urban planning trends. The respondents, who consider Astana as a cultural center, noted the originality of the culture of the multinational population, the development of a trilingual language, the behavior and style of Astana residents, fashion patterns and special dynamics of life. Many arguments have been made about the fact that Astana has a unique cultural image, many years of history and architecture. The fact that the most important cultural events are held in this capital will make the people and guests of Astana more creative. One of the participants of the group also expressed his hope that Astana can become the basis of the center of culture and art on a global scale.

The respondents understood the phenomenon of “cultural brand” as follows: “the uniqueness of the Kazakh tradition”, “the system of values and norms of multinational urban residents”, “the city has the opportunity for self-development”, “a set of unique buildings and quarters that do not exist in other cities and countries”.

It should be especially noted that the present architectural image of Astana is considered harmonious by the participants. In general, the respondents supported the main construction project and development of Astana. Reviews are as follows: “Astana is a city of the East”, “the architecture of Astana combines Eastern and Western culture”, “Astana is still an experimental base for architects”, “modern design and national color are well coordinated in the erected buildings”, “the architectural style of Astana reflects the changes taking place in Kazakhstan”.

Analysis of responses shows that respondents showed high criticality. Some of the respondents believe that the capital is gradually losing its national color and imitating Western patterns; high migration to the capital leads to the economic and cultural decline of other cities, a decrease in the number of people in rural areas.

In the concept of youth, Astana is a city with a high potential for the implementation of professional and personal plans. “What educational projects are there in Astana?” and “does urban space affect the social activity of young people? How so? this is confirmed by the comments made to the questions “What are you talking about?”.

Respondents named a large number of universities in Astana, including special attention was paid to the special status and role of Nazarbayev University, the high intellectual power of the capital. “According to the participants”, “higher educational institutions of Astana have a greater number of students on state educational grants”, “graduates of Astana universities are more competitive”, “they have a better chance of finding a good job in the capital”, “educational environment in Astana universities is interactive”. According to most of the respondents, students and young people of Astana will be more active in theaters, museums, concerts, sports events, sociable, their life is full of events of cultural and social life, socially active and progressive.

The most important factors affecting the social activity of young people in Astana include mobility, intercultural communication, education, technology, innovations in all spheres of public life.

The participants were asked to discuss the phenomena of integration, migration, segregation, assimilation, which are taken into account in the development and conditions of the socio-cultural environment of Astana. Therefore, for most participants, the given phenomena are either unknown or superficially understandable. Only two of the participants of the focus group were able to understand the given concepts, showed their dual nature as factors of personality development in urban space.

The respondents focused on the issues of marginalization, unemployment, participation of young people in non-traditional religious organizations, counted them as negative factors of psychological influence. Young people are more capable of perceiving an unrecognized object, being banned by active promotion, communicating through social networks. The following theses sounded: “metropolitan life can also depress young people”, “weak psyche, psychological instability and emotionality can serve as the basis for the search for new sensations”, “lack of social control in a big city slows down intuition”, “in the company of premature familiar people there is a misconception that everything happens”, “metropolis is a great environment for free Respondents have repeatedly noted that many students come to Astana from different cities and villages of Kazakhstan, so that they feel free and start a life without subordination due to lack of parental care, and this can sometimes have a negative impact on personal development.

It should be especially noted that the opinion about the psychological impact of urban life on young people was not voiced by all respondents. Researcher of the urban environment G. Simmel in his work, among the special achievements of the city, attributes intensification to “nervous stimulus” (influence on a person on the psychological side). In his opinion, the city overwhelms the individual with various signs, sounds and smells, and all this teaches the individual intelligence, simultaneously leading to a slowdown in intuition [4].

One of the participants of the group admitted that until now he could not formulate why he did not live in the capital. At the end of the discussion, the participant noted that the real reason for the obstacle to life in Astana was the fear of the negative impact of large urban spaces.

All participants in the discussion recognized the need to teach in higher educational institutions the psychological and cultural aspects of the impact of urban space on the consciousness of a person, his mentality and spiritual world.

The respondents named the most important events that influenced the cultural development of Astana: the Astana Economic Forum, EXPO-2017, etc. At the end of the discussion, the respondents formulated the socio-cultural phenomenon of Astana with the following comments: “the symbol of independence of the country”, “the basis for ensuring the stability of the Republic of Kazakhstan”, “the heart of Eurasia”, “a city with a competitive economy, attractive for citizens, tourists and entrepreneurs of the country”.

As a result of the focus group, the following conclusions were made.

Today, the city is considered as a political, administrative, economic environment. Global social and cultural changes are taking place in cities. The urban space unites different communities of people and different subcultures. As a cultural implementer, a distributor of multi-functions, a living environment, a medium of concentration of socio-cultural changes, the city is becoming an object of influence on public

consciousness. The given characteristics are necessary in the study and definition of the capital as a socio-cultural phenomenon. As the capital, Astana symbolizes the independence of the state, and Kazakhstanis connect the future of the country with its prosperity.

The urban space of Astana is a source of social activity of young people. Young people connect their future professional and personal development with Astana. According to young people, the capital is an environment that has sufficient intellectual potential for creative development and is able to provide intensive industrial and spiritual development.

Intercultural communication, polyconfessionality, dynamism of interethnic relations and cooperation are characteristic features of the capital of Kazakhstan. They give stability to the vital activity of a person, have a positive effect on the cultural and civilizational process.

An important result of the work of the focus group is the actualization of the following issues: housing, psychological, transport relations, Organization of the architectural and artistic environment of the city, urban planning, political and cultural identity of Kazakhstanis.

Modern youth has sufficient knowledge of the history of Astana, an understanding of the modernization of the city's infrastructure, the role of significant commercial, cultural, entertainment and residential facilities of Astana, and the cultural phenomenality of Astana.

As a result of the discussion of the participants of the focus group, the recognition of facts in accordance with the process of formation of a new statehood, a new capital, national self-consciousness is considered.

In our research work, methods of analyzing and studying documents, analyzing the results of activity are used to identify cognitive, motivational and value components.

The practical significance of the study comes from the solution of the pressing problem posed. This is a cultural explanation and description of the socio-cultural phenomenon of the young capital of Kazakhstan, which has become a symbol of renewal and modernization. The theoretical principles of the dissertation, which characterize the concept of urban development, are necessary in the preparation of methodological and pragmatic courses in urban studies. The content of the history of the development of Astana is rich, so the younger generation is brought up with patriotism through the formation of a vision of the history of their native land. Reference materials and research results can be used in higher educational institutions for conducting special courses on the development of the culture of metropolitan cities.

The article was prepared as part of a scientific project under the grant AP13268743 "The phenomenon of the capital in the national picture of modern Kazakhstan" (2022-2024) (Committee of Science of the Ministry of Science and Higher Education of the Republic of Kazakhstan).

References

- 1 Забирова А. Астана: традиционный город или катализатор перемен? / А. Забирова. — Алматы: Казахстан, 2013. — [Электронный ресурс] — Режим доступа: <http://repository.enu.kz/handle/123456789/7923>.
- 2 Сыргакбаева А.С. Философия города / А.С. Сыргакбаева. — Алматы: Өрекет-Print, 2007. — 243 с.
- 3 Бурдые П. Практический смысл / П. Бурдые. — СПб.: Ин-т эксперим. социологии; Алетейя, 2001. — 562 с.
- 4 Зиммель Г. Большие города и духовная жизнь / Г. Зиммель // Логос. — 2002. — № 34 (34). — С. 23–34.

М.М. Манасова, Б.И. Карипбаев

Қазіргі Қазақстанның ұлттық бейнесіндегі елорда феноменін әлеуметтік-философиялық талдау

Қалалардың мәдениеті жаһандық әлемдік кеңістікте үлкен өзгерістерге ұшырауда. Әлемдік тарихта қала тұрғындарының саны тез өсуде. Мұндай жағдайлар ғылымның әртүрлі салалары өкілдерінің қызығушылығының артуына әкеледі. Қалалық саладағы ғылыми зерттеулердің алуан түрлілігіне қарамастан, біздің көзқарасымыз бойынша қазіргі қаланың болашағы туралы көп ақпарат жоқ. Астана феноменін зерттеу маңызды ғылыми мәнге ие, өйткені ол зерттеуге қажетті бірқатар теориялық мәселелердің өзектілігін арттырады: халықтардың тарихи тағдырындағы елорданың маңызы, Астананың елдің әлеуметтік-экономикалық, мәдени және рухани дамуындағы маңызы. Астана көп қырлы құбылыс ретінде зерттеу процесінде көптеген бағыттарды тандауды талап етеді. Елорда, яғни біздің еліміз

әлемдік қаржы капиталы мен шет елдер билігінің басты назарында, сондай-ақ оларға ұлттық мүдделер тұрғысынан жауап бере алатын фактор болып табылады. Мақалада бас қаланың тарихы мен болашағы туралы мағлұмат берілген, жастардың Астананың феноменалдығына қатынасы, елорданың қазақ елі азаматтарының өміріндегі ролі және мемлекеттегі маңыздылығы Астананың әлеуметтік-мәдени маңыздылығының маңызды көрсеткіші ретінде анықталған.

Кілт сөздер: қалалардың қызметі, қалалық мәдениет, өркениет, Қазақстан, елорда, Астана, урбанизация, елорда феномені, фокус-топ.

М.М. Манасова, Б.И. Карипбаев

Социально-философский анализ феномена столицы в национальной картине современного Казахстана

Культура городов претерпевает серьезные изменения в глобальном мировом пространстве. В мировой истории число городских жителей стремительно растет. Такие обстоятельства приводят к повышению интереса представителей различных областей науки. Несмотря на разнообразие научных исследований в городской сфере, с нашей точки зрения, также не так много информации о перспективах современного города. Изучение феномена Астаны имеет важное научное значение, так как повышает актуальность ряда теоретических вопросов, необходимых для исследования: значение столиц в исторических судьбах народов, роль Астаны в социально-экономическом, культурном и духовном развитии страны. Астана как многогранное явление требует выбора многих направлений в исследовательском процессе. Столица является центром внимания мирового финансового капитала и власти зарубежных стран к нашей стране, а также фактором, который может реагировать на них с точки зрения национальных интересов. В статье определены знания об истории и будущем столицы, отношение молодежи к феноменальности Астаны, роль Астаны в жизни граждан казахстанской страны, ее значимость в государстве как важного показателя социокультурной значимости столицы.

Ключевые слова: функция городов, городская культура, цивилизация, Казахстан, столица, Астана, урбанизация, феномен столицы, фокус-группа.

References

- 1 Zabirowa, A. (2013). Astana: traditsionnyi gorod ili katalizator peremen? [Astana: modern city or a catalyst for change?]. Almaty: Kazakhstan. Retrieved from <http://repository.enu.kz/handle/123456789/7923> [in Russian].
- 2 Syrgakbaeva, A.S. (2007). *Filosofia goroda* [The philosophy of the city]. Almaty: Print [in Russian].
- 3 Burde, P. (2001). *Prakticheskii smysl* [Practical meaning]. Saint Petersburg: Institut eksperimentalnoi sotsiologii; Aleteia [in Russian].
- 4 Simmel, G. (2002). Bolshie goroda i dukhovnaia zhizn [Large cities and spiritual life]. *Logos*, 34 (34), 23–34 [in Russian].