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Philosophical and methodological foundations of the study of urban culture and spiritual life of the city

In the article domestic and foreign studies of urban culture were analyzed, the transformation of assessments of the city, urban spiritual life, and urban culture was showed. “Urban culture” is characterized as an artificially created environment of existence and self-realization by people. The study examines the vectors of the development of the culture of a modern city. According to the authors, innovative ways and technologies for the development of urban culture and spiritual life of the city are associated to a large extent with a change in the perception of the metropolis as a synthesis of a historical place with the territory of scientific and artistic creativity and are due to the integration of innovative ideas into the field of cross-cultural communications. The authors recognize that it depends only on the person himself whether urban space will exist for him or against him, will promote or hinder spirituality and creativity.

Keywords: city, urban culture, spiritual life of the city, modern urban culture, creativity, modern city, cultural industries, cross-cultural communications, cultural mission, cultural capital, chronotopia of the city.

Introduction

The historical path of the city began with settlements, where a special environment arose, which eventually ensured the rejection of traditions and the formation of a mature urban culture.

Which way are modern Kazakh cities evolving? Is it possible to give an unambiguous answer to this question? At the same time, let's not ignore Bacon's call to “avoid the ignorant novelty and controversy of pseudoscience”.

Without pretending to demonstrate the author's vision of the essence of the “smart city”, remembering academician V.M. Glushkov, we agree with his statement that a person is smarter with a computer, and we do not believe that it is worth continuing the dispute: who is smarter: human or artificial intelligence. Nevertheless, we associate the evolution of the city with the development of urban culture, the spiritual life of citizens and focus on human intelligence, on cultural capital, on culture as an indicator of human development, society, the city, on the spiritual life of the city, and not on artificial intelligence, not on the “smart city”.

The interdisciplinary approach to the topic under study is implemented by the authors on the basis of mutually complementary methods of analyzing the city and the urban environment, urban culture and spiritual life of the city, developed in urban studies and in the philosophical sciences, including semantic, hermeneutic and philosophical-anthropological approaches.

Research methods

The most significant approaches in the study of urban culture and the spiritual life of the city are: interdisciplinary, axiological, synergetic, systemic, communicative, anthropological, sociological, cultural, comparative approaches and research methods: the method of cultural and historical analysis, diachronic and synchronic research methods, the method of historical parallels (comparative historical) and comparative typological method combined with the method of periodization and the method of analogy and extrapolation, as well as the method of structural and system analysis.

Results and discussion

The “city” as a social phenomenon is being increasingly actively explored by domestic and foreign humanitarians. As you know, the emergence of cities is one of the main signs of the transition to civilization, to an industrial society, when the city went beyond the relations and connections of the communal world, abandoning the traditions of the communal community, traditional values, traditional rural culture and found itself in conditions of synchronous development with science and technology.

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Even now, in the 21st century, some researchers with a certain degree of horror and sometimes biased depict the city as a “stone jungle”, “the creation of vices”, “the predominance of violence and hatred”, which was especially pronounced in the lecture by J. Baudrillard's “The City and Hate”, read by him in Moscow: “Increasingly dense concentrations of millions of people in urban areas, their cohabitation there inevitably lead to an exponential increase in violence, due to the fact that in conditions of forced promiscuity, people are mutually annulled. And this is already something opposite to social existence or, conversely, the top of sociality, its extreme manifestation, when it begins to collapse by itself. The appearance of the masses on the horizon of modern history marks the onset and at the same time the catastrophic collapse of sociality. This is the essence of the problem of critical mass... our megacities, our cosmopolitan cities are a kind of abscesses that delay the occurrence of larger boils. Architecture and urban planning, launching ambitious tentacles everywhere, produce only monsters, not from an aesthetic point of view (although, alas, this often happens), but in the sense that these monsters indicate the loss of the city's integrity and organicity, its disintegration and disorganization. They no longer obey the rhythm of the city, its interconnections, but are superimposed on it as something that came from the outside... hatred, representing an excessive form of expression of indifference and rejection of this undifferentiated world, is an extreme manifestation of the vital reaction of the organism” [1; 1–4]. Is Baudrillard exaggerating? It is obvious that today in many cities and regions with spontaneous migration there is a clash of cultures, and the lack of cross-cultural communication proves to be a confirmation of Baudrillard's idea of the catastrophic danger of increasing chaos, when no one hears anyone, denies freedom to others, denying freedom even to oneself, freedom to acquire a certain otherness or freedom to remain oneself with one's traditional and, perhaps, even conservative value preferences and lifestyle.

Another part of the researchers actively discussed and continues to discuss and convince members of various humanitarian commissions today. The need for new urban improvement projects. What is the stratum of Jurgen Habermas, the author of the “philosophical diagnosis of time” [2; 81].

Karl Schlögel, a modern researcher of the urbanization process, put forward a new methodological thesis: “to see space is to hear time”. This methodology is described in detail in his book “In the space of the city we read the time of world history and geopolitics” (“Schlögel Im Raume lesen wir die Zeit über Zivilisationsgeschichte und Geopolitik” [3; 15]. Yes, indeed, today we are witnessing not just a crisis of the idea of tolerance, humanity is facing the threat of negative consequences of the uncontrollable chaos of a globalizing world. Forced migrations will obviously bring long-term positive results, but so far they provide discomfort even when a rural resident moves to a city or another region within the borders of his own state. And what do we see with forced migration to other countries? Is this what the representatives of the Club of Rome assumed when they put forward the idea of globalization more than half a century ago? Alas, so far the positive forecasts of the globalists have not come true. And the call to forget about belonging to a particular nation-state and perceive planet Earth as a single common home is perceived with less enthusiasm than half a century ago.

Of course, one cannot disagree with these Western researchers who claim that negative manifestations of civilization are also associated with the growth of cities: the proletarianization of the population, crime, poverty, prostitution.

However, one can hardly agree that urbanization is responsible for the destruction of intercultural dialogue, which contributes to the mutual enrichment of cultures, which was allegedly replaced by the lack of spirituality of the urban environment, hatred and violence, inability and unwillingness to accept another due to the lack of cross-cultural competencies.

On the contrary, the importance of the city for the development of free human activity and the accumulation of culture cannot be overestimated. At the beginning of the historical path, the city was the place where a special socio-cultural urban environment began to form, within which urban culture matured. “If we can say about rural culture that it is mainly extensive, associated with the use of space, then urban culture is intensive, aimed at one or another use of time” [4; 15].

It is impossible not to agree with E. Burlina that at the end of the Soviet era, it was in the city “as a territory of communication among citizens that a “new cultural and philosophical agenda” opened: the importance of urban culture, the “homosphere of the city” for life, the role of the city and urban communities for themselves and for the country; as well as the global philosophy of the people — the tragedies of “mankurtism”, destruction of old values and cultural heritages” [5; 93].

So, what problems of urbanization can be recognized as relevant and significant today? What is urban culture, what are its components and what are the features of its transformation? What are the components of the spiritual life of the city? What is the spiritual life of the citizens and residents of the megalopolis becom-

ing, what problems have they faced and are facing in the largest megacities of the world? How has the spiritual life of megacities been transformed in recent decades? A decrease in the level of education that generates lack of spirituality, the growing influence of unscientific (or, more precisely, anti-scientific forms of knowledge) leads to destruction and does not contribute to constructive creativity, creation.

“The main directions of urban culture implementation are science, education, including vocational education, the job market, as well as real projects to solve problems of environmental protection, labor, health, strengthening family values, organizing comfortable and diverse leisure for children and adults... The key role for all these vectors should be determined by urban cultural Wednesday” [6; 74–76]. But, alas... We have what we have.

The emerging historically new type of culture manifests itself in the commonality of trends in philosophy, science, and art, which “Western philosophy and journalism define as “postmodernism, the fundamental principles of which are... “contextualism”, i.e. a free combination of expressive means, as well as pluralism of ideas, opinions, points of view and “concrete” humanism... In science, this is manifested in the application of competing examples, the overthrow of the hierarchy of scientific cognition methods, the recognition of their fundamental pluralism, and the installation of complementarity of applied, rational-speculative and religious-mythological knowledge” [7; 59].

According to the philosopher and researcher of scientific knowledge F. Bacon, “in order for science to flourish, it is necessary to adhere to the military law of David: that an equal part be given to those who go into battle and remain in the wagon train”, because otherwise the wagon train will be poorly guarded... So teachers for science turn out to be... the guardians of all its achievements, which make it possible to fight in the field of science and knowledge. And therefore, it is quite fair to demand that their payment be equal to the earnings of the same specialists engaged in practical activities” [8; 144]. Obviously, the reformers of the institutes of education and science have never read Bacon's work.

In his unfinished work “New Atlantis”, Bacon described a country where the whole life of people is provided by the achievements of scientific and technological progress, which is governed by “The House of Solomon, which occupied the former central place of the Temple, which was the concentration of religious preferences and worship. From the very beginning, an ancient or medieval city is a center of communication with the main common god through the temple, which, along with the market — the center of communication and trade — was an indispensable and central element of the urban environment” [8, 126]. “The House of Solomon”, according to Bacon, “not only organizes scientific research and work on various technical inventions, but also ensures their implementation in industry and agriculture, in healthcare, and in people's everyday lives. This institution manages the country's natural resources and their efficient use. Solomon's House has special rooms with equipment placed in them, adapted for scientific research. Special attention in the House of Solomon is paid to the training of young scientists, which is necessary for the continuity of scientific activity in the state... If I may say so, the “House of Solomon” is a kind of temple of science, a place of generation, transmission and retransmission of knowledge...” [8; 127].

In the book “On the Dignity and Multiplication of Sciences” Bacon wrote: “The most precious moisture of knowledge very soon it would have completely perished and disappeared if it had not been preserved in books, teaching, conversations, and mainly in certain places designed for this purpose — in academies, colleges, schools, where sciences receive, as it were, permanent residence and, moreover, opportunities and means for their growth and strengthening...” [9; 147]. If F. Bacon understood this, why don't science and education officials now want to understand this and continue to measure the development of science based on scientometric approaches? Therefore, we see how, in violation of environmental principles, weeds that cause allergic reactions continue to be planted, and the gene pool of botanical gardens and greenery is being destroyed...

As Yu. Lotman, head of the Tartu-Moscow semiotic school emphasized: “representatives of various estates and classes, and in general, each individual personality had different, and sometimes opposite, assessments of the urban environment. These assessments themselves were determined by the value of the specific fate and circumstances of life in the anthill of the city, which at every historical time had its own anatomy, its own “physiology”... its noosphere — a spiritual and cultural sphere, and in its own destiny intertwined the destinies of famous and unknown people” [10; 78]. Yu.M. Lotman, exploring the city, conducting a semiotic analysis of the cultural space, said, “we are creating a certain model that is equal to itself, and it is very convenient for research constructions. But you can't live in a model, you can't live in a movie, you can't live in any of our studies... And you can only live in what is not equal to itself. The fact that he speaks about himself in different languages all the time” [10; 85].

Which way are Kazakhstan's cities evolving? And are they evolving? Is it possible to give an unambiguous answer to this question? And what are the reasons for the decrease in the rural population and the increase in the share of the urban population?

Over the past 30 years, rural schooling, medicine, and cultural life have been burned out in almost the entire post-Soviet space. Isn't this the reason for the sharp decline in rural settlements? Or is it a consequence of the notorious Marxist law of the division of labor, which is now not accepted to talk about? How much preferable was urban life to life in rural settlements? And does the future of our country really need to be linked to the development of megacities? The community of political leaders recognizes or does not recognize that by saving on the development of rural infrastructure, the country loses not only people, but also, oddly enough, money. After all, the maintenance of the infrastructure necessary for an urban person today is much more expensive than a rural one. If we can say about rural culture that it is "mostly extensive, associated with the use of space, then urban culture is intensive, aimed at one or another use of time" [11; 4].

The arrangement of modern megacities in accordance with the needs of the XXI century is a bottomless item of expenditure, Sisyphean labor. Moreover, without the necessary qualifications for a well-paid job in the city, it requires additional costs from the state for so-called targeted assistance for the poor, despite which it is necessary to state the growth of imbalances in the quality of life, leads to a reassessment of traditional values and ideas about social justice, and at the same time generates insoluble contradictions in urban culture and a decrease in spiritual, and therefore creative potential, because we agree with G.S. Batishchev's statement "the spiritless do not create".

What is the dynamics of urban culture? How is the spiritual life of the city transformed in the process of its evolution? What has urban culture lost and gained in comparison with the culture of rural settlements? What happened in Kazakh society during the transition to a sedentary lifestyle? And what does nostalgia for the nomadic lifestyle and the loss of the original culture and spiritual life of nomads, the traditional value system of rural residents mean?

Today, when talking about the city, one should keep in mind not so much and not only the territory where a fairly large number of people live, but also the spiritual life of the citizens, a special urban culture, including communicative.

As already emphasized, the emergence of cities is one of the main signs of the transition to civilization, to an industrial society, when the city went beyond the usual traditions, relations and ties of the communal world and in many ways found itself in conditions of synchronous development with science and technology. But if this characterizes an industrial society, does the characteristic of the city of the period of industrialization relate to a post-industrial society in the context of globalization processes? How has the spiritual life of the city changed over the course of history? What is she becoming today? What is urban culture and what are the features of its transformation?

What is the potential of the modern Kazakh metropolis? What does migration of Kazakhstan give today, especially to megacities? Is the urban environment really that comfortable for yesterday's villager? How does this affect the moral potential of the younger generation? Probably, relocation to megacities does not make education more accessible, unfortunately, without additional paid education during the school period, it becomes even less accessible for those who received education in rural areas.

As for the activities aimed at the development of science, according to F. Bacon, it can be divided into four types: "the construction of buildings, the allocation of funds, the granting of privileges, the approval of charters and regulations — all this should, first of all, contribute to achieving the necessary peace and free scientists from extraneous worries and troubles" [9; 147]. Today, more than ever, these statements by F. Bacon's are relevant. There will be no scientific breakthrough projects if the policy of self-financing of science is maintained.

In various historical epochs, the city caused certain imbalances in the city, but, unfortunately, studies of emerging problems did not have a socially significant effect, since the authorities did not want to take into account scientific recommendations.

Images of the city, urban culture, and the spiritual life of the city have found and are being embodied not only in science and philosophy, but also in artistic creativity.

According to F. Bacon (with whose work, obviously, few modern statesmen are familiar), "in order for science to flourish, it is necessary to adhere to the military law of David: "So that an equal part goes to battle and remains in the wagon train", because otherwise the wagon train will be poorly guarded. So teachers for science turn out to be, so to speak, the guardians and guardians of all its achievements, which make it possi-

ble to fight in the field of science and knowledge. And therefore, it is quite fair to demand that their payment be equal to the earnings of the same specialists engaged in practical activities” [9; 79].

How does science perform its predictive function, its most important function, today? And what happens if people, including leaders of states, speaking on behalf of science, or rather quasi-science, deny its predictive capabilities, diverting the predictive capabilities of astrology? It is unlikely that a research scientist today can deny the predictive function of science. It must be recognized that the existence of science as a cultural phenomenon, and not just the production of scientific knowledge, determines the forecasts of the future.

Is it possible to agree with the “results of modern Russian researchers in understanding this phenomenon” [12; 87.], who build both negative and positive scenarios of science and culture? Moreover, negative scenarios are associated with the actual abolition of science by its commercialization, which, alas, are associated with the replacement of the creative constructive component of science by an artificial intellectual environment and prevailing over fundamental applied research, which is hardly worth agreeing with, on the contrary, it is necessary to focus on human intelligence, culture as an indicator of human development, society, the city, the spiritual life of the city, and not on artificial intelligence.

An interdisciplinary approach allows us to consider the city as a place of human activity, both material and spiritual. Therefore, it makes sense to talk about both material and spiritual culture.

And in its entirety, all kinds of scientific, artistic, architectural creativity create a kind of panorama of the city as a set of semantic, iconic spiritual connections between citizens and their material urban environment, which, being transformed, should not infringe on the interests of already living citizens do not turn the urban space into a “human house”, do not impoverish the spiritual life of citizens.

“Spiritual life is a complex subsystem of social life, which consists of a number of spheres, the system-forming elements of which are various types of spiritual activity, relationships and consciousness. At the same time, these elements, in turn, have a complex structure. Note that, for example, spiritual activity includes the production, distribution, exchange and consumption of spiritual values. It should be emphasized that exactly what values are produced depends on the type of spiritual activity, on the direction of the actions of the subject of this activity” [13; 123].

More than 100 years ago, O. Spengler devoted a special chapter to the soul of the city in the second volume of his famous work “The Decline of Europe”. Spengler claimed that he penetrated “into the soul and physiognomically interpreted the specifically Chinese, Indian, Apollonian and Faustian images of the city, connecting with them everything that the culture, religion, science and art of these peoples created”. Spengler draws a vivid analogy: “a city... is like a plant. Just like the peasantry, everything nomadic, everything purely microcosmic is alien to it. For this reason, every development of the higher language of forms is tied to the landscape. Neither art nor religion is able to change the place of its growth” [14; 92].

The miracle of miracles was called by Spengler “the birth of the soul of the city. As a mass soul of a completely new kind, the last foundation of which will forever remain a mystery to us, it suddenly stands out from the general soulfulness of its culture. When she wakes up, she builds herself a visible body. From the village estates standing next to each other, each of which has its own history, a single whole arises. And this whole lives, breathes, grows, takes shape, inner shape and history. Starting from this moment, not only a separate house, cathedral or palace, but also the image of the city itself represents an objective unity of the language of forms and the history of style, which is present in the entire life course of culture” [14; 93].

It is impossible not to agree with Simmel that “wherever it is a question of the inner content of the results of a specific modern life, where, so to speak, the body of culture is asked about its soul — which is the question that now occupies us in relation to large cities — everywhere the answer must be sought in the equation that is drawn up between the individual and the supra-individual. The content of life is in the adaptability of the individual, thanks to which he gets along with external forces” [15; 5].

And, as it turned out, there is no other phenomenon of mental life that would be as certainly characteristic of a large city as insensitive indifference, which is practically impossible in a rural settlement or a working settlement where everyone knows each other. But under what social conditions can we state this? The work on the prevention of religious extremism revealed a terrible thing: when the MPP was closed in the urban-type settlement of Karagaily in the Karkaraly district of the Karaganda region, some parents, left without work, who did not have the opportunity to employ or help their children continue their education: teenagers and youth, were forced to use the help of a man who “allegedly returned to his historical homeland”, who offered to give teenagers and religious education for young people by introducing them to the Koran and Muslim religious values.

As it turned out later, the purpose of the “Teacher” was different: to convince parents to let young people go to study in another region of the former Soviet Union, where they received special training to participate on the side of the militants in the first and second Chechen wars. Some of them died in Chechnya, and some were arrested for aiding terrorism.

Who was to blame for this? Of course, the indifference, especially the indifference of local authorities to the problems of teenagers and young people, which was the result of a lack of leisure, the inability to do something interesting and those rapidly changing contradictions that led to the tragedy.

Even with a cursory acquaintance with chronotopy as an analysis tool, it can be recognized that artistic and educational films of the past Soviet cinema allow us to raise the question of “alternative Soviet chronotopes”.

For example, no one denied the dominant role for the intelligentsia, the education system and science of lectures held by the “Znanie” society, the Ministry of Culture, organizing musical evenings on television, where teenagers and young people got acquainted with the masterpieces of musical culture, educational programs on television (who did not watch the programs of S.P. Kapitsa, Y. Senkevich, a participant in the world-famous travels and research conducted by Thor Heyerdahl, which were much more exciting than modern detectives), the Union of Cinematographers, organizing film lectures and meetings with your favorite actors. It is impossible to overestimate the role of libraries and books in Soviet culture and self-education, the Soviet people were called the most reading people for nothing. Let's recall the same Polytechnic Museum, which is vividly represented in the film “I am twenty years Old” (“Ilyich's Outpost”).

It was this huge educational and leisure work, testifying to the high potential of cultural capital, that allowed teenagers and young people to strive for knowledge, formed their civic position, a sense of civic responsibility, the concept of a small homeland, pride in their hometown or their rural settlement.

“The resulting, inability to respond to new stimuli with the energy inherent in nerves is the frustration that, strictly speaking, every child in a big city finds when compared with children of a calmer and less diverse environment. To this physiological source of the blasphemy of the big city is joined another, consisting in the monetary economy. The essence of blasiveness is the bluntness of perception of the differences of things, not in the sense that differences are perceived incorrectly, as happens with stupid people, but in the fact that the meaning and value of the difference between things, and therefore the things themselves seem insignificant” [15; 5]. Describing a person alienated from community ties who once in a big city, Simmel notes that “a citizen constantly enters into relationships with strangers without trying to feel their individuality. He looks at others with a “blasphemous gaze” — jaded and tired” [15; 5].

Of course, every citizen should bear his share of responsibility for urban culture, for the improvement of his own yard, the organization of sports yard teams, which was so famous for the Soviet city yards. Volleyball courts on school grounds, football fields on the outskirts of rural settlements, ice slides for younger children, ski competitions, bicycle races, horse racing in Kazakh villages. The achievements of rural sports life of schoolchildren were demonstrated at regional pioneer gatherings and sports competitions of regional significance. And amateur art! Many urban children considered it a blessing to spend the summer in the village with their grandmother or distant relatives. Why is this experience not used and encouraged by anyone today?

Taking the point of view of the English sociologist C. Landry, we emphasize that “changes are possible on the basis of available cultural resources, and a creative approach helps to implement them, making cities successful and creative” [16; 25-26]. However, not everything is so simple, let's recall the numerous shootings in the same Netherlands.

“Chronotop of the city” is one of the important trends of the XXI century, weaving a philosophical view of the city with daily turnover and routine practices. The scientific ideas of A.A. Ukhtomsky, M.M. Bakhtin and other outstanding humanitarians, which made it possible to comprehend the “split spaces” of Soviet cities, are far from being mastered. This is an urban trauma in relation to the past, present and future and the modern city [5; 84].

One of the most striking mass cultural events created in the post-war years in Kuibyshev-Samara is the legendary “Grushinsky Festival”, the Volga Woodstock. Some believe that “Grushinsky” connected the city together. “On the Grushinsky there was one city, one Volga, one amphitheater of beautiful green hills. There was a city about which either Okudzhava or Gorodnitsky (different memories) allegedly said: “The freest city in the USSR”. However, the same thing was said in Sverdlovsk, Tomsk and Novosibirsk. The spatio-temporal diagnosis of these and other urban phenomena is an urgent scientific problem. The key concepts could be, for example, “split” and “unification” of urban areas [5; 89].

Yu.M. Lotman, exploring the city, conducting a semiotic analysis of cultural space, said, “we are creating a certain model that is equal to itself, and it is very convenient for research constructions. But you can't live in a model, you can't live in a movie, you can't live in any of our studies... And you can only live in what is not equal to itself. The fact is that he speaks about himself in different languages all the time” [17; 35].

How has the spiritual life of the city and its culture been transformed in the history of the formation of civilization? As you know, urbanization is a product of industrial civilization, which led to a massive outflow of people from the countryside to the city, and the difficulties of housing affordability caused by this migration, which gave rise to the construction of aesthetically pathetic buildings for mass settlement. How has the spiritual life of recent representatives of rural settlements changed? What the recent nomads and villagers have gained and lost. How humanistic and fair is the US government policy that ensures the existence of reservations for Indians? What is the future of Kazakhstanis? Is it related to the development of megacities, or do Kazakhs gravitate towards rural life and even a nomadic lifestyle? If so, does this mean that Kazakhs do not feel comfortable in modern civilization? If not, what do the many regrets about the disappearance of the nomadic lifestyle mean? Or is it just an attempt to carnivalize the current stage of development of Kazakh society?

The numerous manifestations of carnivalization in modern culture fully reflect the instability of the current state of culture. As it turned out, in modern conditions, the formation of the external cultural environment does not occur as an adaptation of cultures to each other, but subordination to a stronger and more aggressive environment.

What is the spiritual life of the city and its culture in the history of the formation of civilization? As you know, urbanization is a product of industrial civilization, which led to a massive outflow of people from the countryside to the city, and the difficulties of housing affordability caused by this migration, which gave rise to the construction of aesthetically pathetic buildings for mass settlement. How has the spiritual life of recent representatives of rural settlements changed? What have the recent nomads and villagers gained and lost. How humanistic and fair is the US government policy that ensures the existence of reservations for Indians? What is the future of Kazakhstanis? Is it related to the development of megacities, or do Kazakhs gravitate towards rural life and even a nomadic lifestyle? If so, does this mean that Kazakhs do not feel comfortable in modern civilization? If not, what do the many regrets about the disappearance of the nomadic lifestyle mean? Or is it just an attempt to carnivalize the current stage of development of Kazakh society?

The study of carnivalization as a phenomenon that inherently belongs to modern culture provides an opportunity for an in-depth understanding of the processes taking place in a modern city and in society as a whole.

Obviously, the totality of the manifestations of carnivalization in modern culture remains to date rather poorly understood from the point of view of a systematic approach and unexplored. It remains to admit that sighing for a bygone nomadic civilization is a manifestation of the impotence of an adequate understanding of the modern crisis, or an attempt to demonstrate the imaginary identification of the origins of the modern crisis and the proposal of far-fetched ideologies for a way out of the crisis, out of chaos? Yu.M. Lotman spoke about the inevitability of the presence of chaos in culture, pointing out that “every culture creates not only its own type of organization, but also its own type of external “disorganization”” [18; 267].

The sustainability of the urban community depends on the urban culture, the spiritual life of the city, the elements of which are the ideas circulating in the urban community, generally accepted spiritual values, norms of behavior of its members.

Representing the principles and ways of organizing community life at a specific historical moment, urban culture and the spiritual life of the city have deep social, cultural, ethnic roots, and their own rather long history. What does the modern call to “create a new value system” mean? And what about traditional values?

An adequate understanding of the role of culture obliges the authorities to support the development of cultural industries, which has a beneficial effect on the development of the urban environment. It should be borne in mind that “the capitalization of culture can provide conditions for increasing the regional potential of the creative economy, the economy of knowledge and the economy of “emotions”, the creation of the symbolic capital of the territory” [19; 17].

“The concept of cultural capital in the economic sense allows us to articulate both tangible and intangible manifestations of culture as long-term reserves of value and sources of benefits for individuals and groups” [20; 132]. When cultural industries turn the “cultural product” of cultural capital into a cultural value

of a mass nature, a “breeding ground” for creativity is created. It is this level that becomes the core of cultural capital.

Representing the principles and ways of organizing community life at a specific historical moment, elements of urban culture and the spiritual life of society have deep social, cultural, ethnic roots (let's not forget that Kazakhstan, due to certain historical conditions, is a multinational country), its own rather long history.

Conclusions

The analysis of foreign and domestic publications on cross-cultural communications allows us to conclude that the “clash of cultures” or “intersection of cultures” is the most important condition for violence in the urban environment, its lack of spirituality. Intersectoral cooperation of urban organizations of culture, education, sports, and the volunteer movement should contribute to the development of urban culture with specific ways of communication.

This integration expands the possibilities of jointly achieving the set goals for the development of the city, its material and spiritual spheres. Moreover, intersectoral synthesis becomes a significant incentive to attract additional funding for project initiatives and to solve the most significant tasks of the dialogue of cultures.

The post-Soviet scientific urban literature takes into account Western developments in urban culture, but at the same time we must not forget about our traditions and peculiarities. Urban literature has its own traditions, different from those that have developed in the research of European scientists.

In the current ecological, demographic, migration and economic situation, the most urgent issue is to understand the role of modern urban culture in finding a balance between man-made and informational development of civilization with nature, the historical and cultural content of the city with its image, mass consumption with an original manifestation in order to ensure the possibility of self-realization. It is for the sake of self-realization of their children, and not for the sake of an easy life, that parents transport their families to cities.

At the current stage of urbanization, we can talk not about the triumph of urban culture, but about the loss of the city of its former spiritual and cultural appearance, about mass culture, about the leveling of personality. According to UN estimates, by 2050, 67 % of the world's population will live in cities. One way or another, cities arise, change, disappear, and all this time remain an object of study for many researchers. Based on the ideas of I. Wallerstein, B.N. Mezhuyev, M.S. Kagan, it can be emphasized that in this case a special methodology of interdisciplinary research is needed. The semiotic aspects of cultural phenomena related to the concept of chaos, reflected in the works of Yu.M. Lotman and V.V. Ivanov, are still waiting for their researchers.

Constructive recommendations for the study of the spiritual life of the city and urban culture are impossible without relying on the principles of semiotic analysis, developed by the Tartu semiotic school in domestic science; on the provisions and methods of modern aesthetics — the concepts of aesthetic object, artifact, aesthetic environment; methods of a systematic approach and structural analysis of cultural texts, principles of periodization and typology of world artistic culture.

In a society that is losing stability and carnival can become one of the elements of the mechanism of self-destruction, the rampage of which changes reality towards increasing chaos, pushing it to go “into disarray”, is it worth giving carnivalization only a positive meaning? Today, no one denies that the carnivalization characteristic of traditional society, during its transformation into more modern forms, is expanding and changing, reflecting the distortion of value priorities. What does the reproduction of the most archaic patterns of social behavior give during carnivalization? And if this spontaneous transformation of value priorities is accompanied by the ideology of creating a new value system? What will happen in the end?

These and many other problems of modern culture and spiritual life of the city, which are extremely relevant today, will be presented in subsequent publications by the authors.

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М.М. Манасова, М.В. Клишина

Қаланың мәдениеті мен рухани өмірін зерттеудің философиялық-әдіснамалық негіздері

Мақалада қала мәдениетінің отандық және шетелдік зерттеулеріне талдау жасалып, қаланың, қаланың рухани өмірі мен қала мәдениетінің бағалануының трансформациясы көрсетілген. «Қалалық мәдениет» адамдардың жасанды түрде жасаған тіршілік етуі және өзін-өзі жүзеге асыру ортасы ретінде сипатталады. Зерттеу қазіргі заманғы қала мәдениетінің даму векторын қарастырады. Авторлардың пікірінше, қаланың мәдениеті мен рухани өмірін дамытудың инновациялық әдістері мен технологиялары мегаполисті ғылыми және көркем шығармашылықтың аумағымен тарихи орын синтезі ретінде қабылдаудың өзгеруімен едәуір дәрежеде және инновациялық идеялардың мәдениетаралық коммуникация саласына интеграциялануымен байланысты. Және қала кеңістігі адам үшін немесе оған қарсы өмір сүре ме, руханият пен шығармашылыққа ықпал ете ме, әлде кедергі келтіре ме, т.б. осы сияқты мәселелер тек адамның өзіне байланысты екенін мойындайды.

Кілт сөздер: қала, қала мәдениеті, қаланың рухани өмірі, заманауи қала мәдениеті, шығармашылық, заманауи қала, мәдени индустриялар, мәдениетаралық коммуникациялар, мәдениет миссиясы, мәдени капитал, қала хронотопы.

Философско-методологические основания исследования городской культуры и духовной жизни города

В статье дан анализ отечественных и зарубежных исследований городской культуры, показана трансформация оценок города, городской духовной жизни, городской культуры. «Городская культура» характеризуется как искусственно созданная людьми среда существования и самореализации. В исследовании рассмотрен вектор развития культуры современного города. По мнению авторов, инновационные способы и технологии развития городской культуры и духовной жизни города связаны в немалой степени с изменением восприятия мегаполиса как синтеза исторического места с территорией научного и художественного творчества и обусловлены интеграцией инновационных идей в сферу кросс-культурных коммуникаций. Авторы признают, что только от самого человека зависит, будет ли городское пространство существовать для него или против него, будет способствовать или препятствовать духовности и творчеству.

Ключевые слова: город, городская культура, духовная жизнь города, современная городская культура, креативность, современный город, культурные индустрии, кросс-культурные коммуникации, миссия культуры, культурный капитал, хронотоп города.

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