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Transformation of the system of value preferences in the conditions of the urban environment

The article deals with the topical issue of the influence of the metropolis and its socio-cultural space on the outlook, values and lifestyle of citizens, analyzes the transformation of value preferences of society throughout the history of the urban process. The authors analyze the cultural processes associated with the development of the urban environment, which contributed to the change of value preferences and the cultural appearance of the city, and the reverse influence of new cultural and moral aspirations on the development of the urban environment. Carrying out the idea of the mutual influence of the urban environment and the value system, the authors emphasize that the result of these interrelated processes is a special socio-cultural space with intellectual, linguistic, moral, ethical, communicative and other characteristics. It shows the aggravation of contradictions in the development of cities, the insolubility of some problems in a particular historical period. The authors describe in terms of “cultural proportionality” and “cultural centrality” the realities of the emerging type of society and the urban environment, which are characterized by changes in the degree of mutual influence and the system of moral priorities. In the article, the negative consequences of the development of the metropolis are also determined along with the positive side of the development of the urban environment. The authors focus on socio-cultural transformations in the conditions of a megalopolis that affect the manifestation of the crisis of spiritual culture, and emphasize the need to harmonize traditional values and modern moral innovations in order to prevent the deformation of the spiritual potential of the population of cities and megacities.

Keywords: anthropological approach, city, urban environment, urban space, comparative approach, information society, cultural dimension, cultural centrality, cultural landscape, megapolis, socio-cultural space, humanistic approach, values.

Introduction

The theme of the city as a subject of socio-philosophical attention has been relevant for thousands of years: Plato's “ideal city”, Al Farabi's “virtuous city”, Augustine's “City of God”, “City of Earth”, Le Corbusier's “vertical garden city” and many other ideas of forms of social community are proof of this.

The relevance of the topic under study today is confirmed by a wide range of urban issues in various fields of science and practice: “urban studies”, “urban planning”, “urban design”, “urban sociology”, “urban anthropology”, “urban ecology”. The United Nations Human Settlements Programme, resolutions of international urban forums and congresses have also confirmed the attention to the topic of cities and megalopolis in the XX-XXI centuries. The study of the socio-cultural space of the megapolis is of theoretical and practical importance for Kazakhstan, where the observed trend towards megapolization entails a change in lifestyle, the possibility of transformation of traditional values and deformation of the spiritual world of people, their social adaptation.

A significant range of issues is generated by an attempt to determine the prospects for the development of the city, the urban environment. Understanding of the role of the division of labor, developed once by K. Marx and F. Engels, in the emergence of cities, certainly allows us to recognize economic processes as the cause of urbanization processes as a priority. At the same time, it is worth paying attention to the model of the “garden city” by E. Howard and to the socio-psychological perspective of the consideration of urbanization by E. Durkheim, F. Tönnies, etc.

Today, the relevance of the problem under study is due to the mission of culture of the XXI century. If the acceptance of cultural proportionality and cultural centrality as essential aspects of the relationship between a person and a city in which mutual alienation is overcome really becomes a necessity of methodolog-

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ical culture, the idea of the status of culture as a strategic resource of the modern economy will not be utopian. Otherwise, these ideas are much more utopian than the ideas about a virtuous city, about a bright communist future.

Research methods

The authors of the article carried out a retrospective review of the history of the urban process and the evolution of the idea of a perfect city on the basis of a comparative approach, which allowed analyzing and evaluating the influence of value preferences on the main characteristics of the city. The appeal to anthropological, humanistic, culturological approaches that perceive a person as the highest value of the city focused on cultural proportionality and cultural centrality. In the study of this topic, such methods were used as theoretical and general philosophical analysis (system method, analysis, synthesis, observation, etc.)

Results and discussion

The city is a socio-cultural formation. “From the point of view of the sociological approach, the socio-cultural space of the city is a way of appropriation, social organization and structuring of the living space of people” [1; 10]. The synergetic approach allows us to conclude that bifurcation has determined the dominant direction of progress while maintaining and increasing the multi-vector nature of the possible genesis and development of the city. The comparative approach makes it possible to compare the systems of value preferences of a particular era. Based on these provisions and referring to the well-known facts of the history of urbanization, we draw attention to the following: on the one hand, the urban environment forms a certain culture of the city, and on the other hand, attitudes, values and beliefs play a significant role both in social progress in general and in the development of the city in particular.

Ancient Egyptian culture is rightfully considered the brightest example of urban culture. The Egyptians are pioneers of urban planning, which reflects the contradictions of the worldview of representatives of the oldest civilization, who created temples of religious culture and temples of entertainment. The successive polytheism and monotheism were reflected in the construction of temples, in the lifestyle of the elite and commoners. The monotheism introduced by Akhenaten, who renounced the god Amon and worshipped the one sun god Aton, was not supported by the population and was abolished by his son Tutankhamun. Akhetaton, built by Akhenaten, was abandoned after his death and remained unfinished, so subsequent generations reacted to Akhenaten's monotheism and wished to return the former gods.

Archaeological excavations allow you to get acquainted with the history and culture of cities during the reign of Ramses II, who ruled for about 60 years, during which there was not a single war, which contributed to the formation of a belief about the possibility of resolving contradictions peacefully and a tolerant attitude towards the Other. Later, when Alexander not only conquered Egypt, but also preserved its traditions and culture, Alexander would be considered a liberator, and Alexandria, built by him, would become the center of ancient culture, and Alexander would be elevated to the status of god.

The formation and development of cities in Mesopotamia went through several stages. “The first stage (formation) — IV thousand BC — the first half of the I thousand BC. Already at this stage in the oldest areas of civilization — in Mesopotamia — large centers are distinguished — Ur, Uruk, Erech, etc. The area of individual settlements by the beginning of the second millennium reached more than 200 hectares (Erech — 3000 BC — 210 hectares). At the end of the III — Iii thousand BC, a completely new space of the spiritual life of the city begins to form. Ideas and images change. Myths repel the world of the city from the former, referring it to the creation of a Divine, different from the former settlements. The people of Ur and Larsa are the people of the city” [2; 15-16]. As you know, in patriarchal epochs, the vast majority of cultures tended to be closed, which on the one hand manifested itself in the self-worth of the family, and on the other hand, in some cases gave rise to prolonged stagnation, movement “in a circle”. This was primarily the case in the East.

Let's remember the Greek city-polis and their architecture, sculpture, philosophy and science, poetry and drama, let's remember the cities of Ancient Rome. For Aristotle, the political, democratic value is the polis, which “represents the highest form of all possible types of human communities as a community of free people” [3]. In other words, freedom is the highest value. According to Aristotle, the goal of every community is the good and the highest good of man is the intelligent activity of people. Everything else has meaning and value in relation to this supreme good, which is unconditional [4].

Ethical virtue in Aristotle's teaching is a measure, a “golden mean” between two extremes — excess and lack. As we can see, Aristotle's moral values are prevailing. In Athens, the achievements of ancient

Greek culture were mainly associated with this constant struggle, which mobilized the creative potential of people involved in the dynamics of the contradiction between the polis and the city [5].

Today, for many researchers, the negative impact of the contradictions of the urban environment is obvious not only on the individual, but also socio-cultural, financial, economic and political processes caused by the specifics of a multicultural metropolis. Well-known American economists, political scientists, sociologists give a positive answer to the question: "Is it possible to transform culture with the help of political or other tools and remove obstacles that arise in the way of progress, how cultural values and attitudes contribute to or hinder progress" [6; 12].

It is impossible to overestimate the role of ancient culture, which determined the future of European civilization. This role of antiquity is especially succinctly represented in the concept of axial time. Axial time is the time of outstanding discoveries, the appearance of the first philosophical doctrines set forth in written treatises, brilliant scientists and thinkers such as Homer, Heraclitus, Plato, Aristotle, Archimedes.

At this time, people began to know themselves (recall the famous "know yourself"), the limits of their capabilities. Man began to realize the infinity of the world and his vulnerability to it. He begins to desire freedom and salvation, thinks about the creation of the world. In his theory, Karl Jaspers identifies a kind of axis (800-200 BC), which, from his point of view, changed history, thanks to which such a type of people was born, which continues to exist to this day.

Of course, we do not exclude the importance of the creativity of Eastern thinkers: Confucius, Lao Tzu, Zarathustra in the transformation of culture and society, awareness of the need for a harmonious relationship between man and power, the absolutization of the value of the family and the creation of a patriarchal-paternalistic theory of the state.

In the ancient era, man for the first time tried to find the support of his existence in himself, in his mind. Most researchers agree with Jaspers that at that time "the transition from cultural locality to civilizational universality took place: in this era, the main categories that we think about to this day were developed, the foundations of world religions were laid, and today they determine people's lives...There were prerequisites that allowed a person to become what he is to this day" [7; 32-33].

In ancient cities, the key centers of world culture, at this time, religious and ethical teachings are developing absolutely unlike anything that used to be, which were based on fundamentally different values. These values differed in depth and universality. At this time, there was a transition from Myth to Logos, there was a restructuring of thinking, reflection becomes an integral component of it. Thus, according to Jaspers, new value ideas and imperatives have replaced traditional values.

It is considered that the works of medieval philosophy and science, culture and art (architecture, sculpture, music) served the interests of the church. Of particular interest are the socio-political position and philosophical understanding of the problem of the city, stated by an Arab scholar of the IX century al Farabi, his "Treatise on the Inhabitants of the Virtuous City" requires a separate study.

Similar problems worried thinkers not only thinkers of the medieval Middle East and medieval Europe.

The spread of Christianity in Russia led to the formation of a subtle Christian culture in spirituality, represented in artistic monuments of the XI-XIII centuries: mosaics, frescoes, icons, which is associated with the activities of the Russian Orthodox Church. Ancient Russian cities performed not only military, commercial, administrative functions, but also intellectual, religious, aesthetic and moral. In ancient Russian cities, religion played a major role in preserving moral values. Nevertheless, in the conditions of Christian culture, Jewish usury had become a specific activity since the Middle Ages in European cities, and later in Russia. As you know, Christian morality condemned usury, considering it to be "unchristian, contrary to God and law".

Let us recall D.I. Mendeleev's radical attitude to speculative capital. Perhaps we can regard this as a manifestation of a high culture of economic thinking and economic behavior, which by the end of the XX century was practically lost. This fact had become especially painful in the post-Soviet space. The abolition of criminal liability for speculation was the first legislative initiative of Yeltsin B.N. No one is trying to understand the reasons for the appearance of numerous markets, primarily in Moscow, as a result of abandoning the traditional ethos in the field of trade, as an opportunity to make money on speculation. Let us recall that it was the merchants in pre-revolutionary Russia who were the main patrons, which, unfortunately, is not necessary to talk about today in the entire post-Soviet space and not only. These are concrete manifestations of the rejection of the traditional hierarchical system of values, the rejection of the understanding that "culture matters".

Let's go back to the historical past. In the XV century, Florence was a leader in the development of a new Renaissance culture, which attracted humanists from all over Italy to it. The humanist and statesman of

Florence Matteo Palmieri attached great importance to the aesthetic appearance of the city: squares and markets, bridges, porticos, roads, streets should be beautiful [8]. Urban civilization was highly appreciated in the works of the humanists of Florence, in their view, the urban socio-cultural space became a reliable basis for the prosperity of culture.

Campanella shows a great interest in science, on the achievements of which, from his point of view, the whole life in the state is built. In addition, Campanella drew attention to the fact that the upbringing of children should be the most important state matter. What's going on now? It is good that Uganda has put this question very clearly, declaring it the basis for the survival of mankind.

Campanella paid attention to the improvement of the City of the Sun, its cleanliness and hygiene, water supply and sewerage. What can we say about today's actions on urban improvement? For example, the reduction of the areas of urban parks and squares with the simultaneous "improvement" of artificial lawns, which have an unsanitary effect as accumulators of dirt and infection. At the same time, these are big profits for those who have taken such a path of improvement today.

On the eve of the 90th anniversary of the city of Karaganda, street renaming is initiated and the development of the theme of an environmentally friendly city is insufficiently supported. Plans to turn the city into a megacity should be focused on preserving in the city what was created by previous generations.

Let's return to the Renaissance era, which proclaimed the cult of man, philosophy and science, culture and art determined the directions of the development of the spiritual life of society, its political ideals, humanistic aspirations for many centuries to come, although, as is commonly believed, they primarily served the aristocracy and the emerging class of burghers, thereby contributing to the revival of the city.

In cultural studies, it was noted that there are "two types of cultures: focused on the subject-activist way of life and on autocommunication, introspection and contemplation. The principle of the ancient Chinese culture "wu-wei", which requires non-interference in the course of the natural process, was opposed in the Renaissance and Enlightenment by the principle of transformative action" [9, 10]. The cultures of technogenic societies clearly gravitate to the first type, and the cultures of traditional societies — to the second.

What cities will our contemporaries create? Cities like Detroit, cities like ghost towns in Pripyat? Or will the shift method adopted on the oil platforms of the world ocean suggest thinking about the fact that cities do not need to be turned into industrial centers again? But will enterprises take on the costs of delivering people to work and home, as it was in Soviet times? Will they want to lose some of their profits? Will the state and business think about the welfare of people and build and beautify cities, or will they use every meter of urban and courtyard space, take them away from the residents of the city and build retail outlets, which is especially famous for the city of Karaganda in the last 30 years. There are no sidewalks in the city and in the courtyards, all free space is occupied for parking cars.

Science began to claim a complete and exhaustive knowledge of the world, including about man himself, about his habitat. So why, declaring science as a resource for the development of human civilization, we see the use of scientific recommendations only where it can get even more profit.

The enlightenment paradigm, which prevailed for quite a long time, filled cultural life with ideological content: ideas of enlightenment and social progress. The result of the Enlightenment era was cultural institutions created in the XIX century: museums, art galleries, public libraries, theaters and concert halls, without which it is impossible to talk about the cultural life of the city. Fortunately, industrialization, which caused the development of cities, did not destroy interest in spiritual culture.

As you know, it was the transformation of the system of value preferences in the conditions of the political and ideological system in nazi Germany that led to the destruction of a significant fund of classical literature in the country's libraries. And there are many similar examples. How not to mention the vandalism of those who are demolishing monuments in different countries of the world today.

Famous researchers: V.L. Glazychev, A.V. Baranov, M.N. Mezhevich, A. Vysokovsky, E.S. Demidenko, A.E. Gutnov, M. Meerovich, reveal the elements of the city in a complex of socio-economic, scientific-technical, socio-ecological, socio-cultural processes.

On the one hand, increasing tolerance enhances the ability to perceive the "other", other values and other points of view, recognition of the legitimacy of the existence of many truths and diversity of cultures, without which an intercultural, interethnic, interfaith dialogue is impossible.

On the other hand, contrary to the principles of the socio-cultural approach, which focuses on the cultural development that is crucial for the city, we are witnessing a crisis of personal identity that hinders the process of social integration. Consequently, the cultural, interethnic or interfaith crisis generated by the urban

environment can reach a particular severity and lead to conflict. It is impossible not to recall the tragic events of January 2022. Therefore, especially in the urban socio-cultural space, where we meet immigrants more often than in rural settlements, in which everyone has known each other for generations, the search for new approaches to the study of technologies for the interaction of social and cultural life in the city becomes an extremely urgent and multifaceted task.

On the third hand, relocation to the city today, for example in Kazakhstan, is dictated most often by the possibility of improving living conditions by increasing social support from the state for those segments of the population who could not realize themselves in rural settlements in new concrete historical realities and are guided by dependent moods.

Cities have traditionally acted as attractors of culture, determining the vector of its further development. At the current stage of urban dynamics, culture has already turned out to be an attractor of their future development.

The peculiarity of the modern world is the preponderance of communication over closeness. It is particularly worth paying attention to the possibility of providing a platform for dialogue. Cultural, scientific communication, the ability to conduct and perceive cultural influences, is an essential, typological feature of any culture and (or) any society.

There is no doubt that interaction in the field of culture and science, its material and spiritual spheres, is one of the conditions for social progress. Unfortunately, the question of the formation of a worldview today has ceased to be the main concern in matters of education and the formation of children and youth. We repeat the mistakes of technocratic education. The hours spent on philosophy, history, political science, cultural studies, sociology have been minimized, logic, which has been present in education since the time of Aristotle, has been thrown out, the father of which is considered to be the First Teacher.

However, the specific state of the modern worldview, based on the assumption of the simultaneous co-existence of heterogeneous orientations, stimulates claims to narrative cognition of the world, since discourse and narrative perform the legitimizing function of cognitive and linguistic structures and claim the status of an “epistemological category” and, thanks to this, allegedly is nothing more than a manifestation of the modern culture of thinking. In addition, the current state of reflection, unlike the reflection of antiquity, is characterized by the destruction of antinomies in favor of polyfurcations, when the maximum embodiment of freedom poses the problem of endless searches in the world.

Having not assimilated the characteristics of freedom in the philosophy of Sartre and Heidegger, bloggers and “debaters” in social networks, without realizing it, pour water on the recognition of a destructive model of behavior in networks, recognition that attempts to search for stable value orientations lead to the belief that there is no place for universal ethics in modern society, today there is no prohibition function, that ultimately, it leads to permissiveness, to anti-humanism.

Communicants in social networks do not try to understand the polysemanticism of the discourse of postmodernism, as a nodal point of the interweaving of relations between the subject, language, demonstrating their pseudoscientific position, corrupting immature minds, since they deal with clip thinking.

Consumer orientation, the formation and satisfaction of demand have become a key priority and the end result of the activities of any sphere, which implies an increase in the culture of material and spiritual production, service culture, communicative culture, including scientific communication, in the activities of the media, social networks, cultural organizations, etc.

Civilization faced the costs of a consumer society, a one-dimensional man already in the XX century, not to see the consequences of the ideology of a consumer society today is already becoming unsafe for the future of human civilization.

Deindustrialization has begun in the post-Soviet space, but does this mean a return to a traditional agrarian society, to a nomadic lifestyle? Deindustrialization is a complex and ambiguous process that entails many questions: what can become today the ideology of the cultural industry, the culture of the urban environment, the metropolis, how culture today should differ from the ideology of consumer society, etc.

The dynamics of modern production, the sphere of scientific communication, the sphere of leisure, which are influenced by scientific and technological progress, leads to the rapid intellectualization of labor and the transformation of the value priorities of a modern person. Modern culture is a continuous information pipeline. However, there should be no illusions about the well-being of the urban environment. We can recall that one of the oldest and culturally marked signs of a developed city was prostitution, but it was not a widespread disaster. Obviously, the prevailing worldview was on guard of high morality. Otherwise, how to explain the fact that the Jewish settlers (Jews who crossed over to the other side of the Euphrates) enriched not

only folklore, but also religious tradition, with stories about cities (Sodom and Gomorrah) so godless and depraved that divine forces rebelled against them and destroyed them. Why today these stories do not stop the rampage about LGBT communities.

The myth of the Tower of Babel is also indicative. In fact, this is an artistic description of the city by people accustomed to a different environment and a completely different way of life. The usual phenomenon of capital urban planning and the ethno-cultural diversity of the composition of the inhabitants of Babylon was perceived as a challenge to God with appropriate punishment. The beginning of the new III millennium was marked by a number of fundamental changes caused by the information revolution and the process of globalization.

In Europe and North America, there was a transition to a post-industrial type of society, which was characterized by the predominance of a service economy rather than a commodity-producing one, where the service sector became the dominant source of income and the main sphere of employment. Universities, medical centers, scientific and cultural organizations as centers of concentration of theoretical and applied knowledge become the main institutions of society, but they also become the sphere of commercial activity, the sphere of services. Humanitarian branches of science and new technologies are developing, the importance of education and tourism is growing, from which a significant part of the economic potential of developed countries is formed. The cultural mechanisms by which society chooses, ranks and translates its goals and values are becoming crucial [11].

The actualization of culture in its broad and narrow sense is obvious. Culture as a material and spiritual environment that contributes to the formation and elevation of a person. Culture in a narrow “branch” sense, as a specific sphere of society's life (the sphere of culture), including the preservation and use of cultural and historical heritage (museum, library, archival, etc.), art education and children's creativity, art, leisure and entertainment, ethnographic arts and crafts, as well as activities that provide them (cultural economics, law, financing, management, information, development of the material and technical base, etc.).

The socio-cultural space of a modern megalopolis is an “information society” [12; 97], the distinctive feature of which is that innovative products have high value here. Megacities can be attractive because many people have hopes for self-realization in a megalopolis, the development of creative and innovative potential [13].

Conclusions and recommendations

The analysis allows us to draw the following conclusions.

It should be recognized that the world processes of urbanization are objective processes and have no grounds for completion in the near future. On the contrary, there is a strengthening and real embodiment of the point of view that the transition to megacities is a trend that needs to be maintained. This trend is also supported in Kazakhstan.

Of course, the city is, on the one hand, a center that accumulates and integrates the general production potential of society and implements the craft and trade sphere of the economy, but, on the other hand, it is a cultural and scientific center. Therefore, it is necessary to take into account that the study of the urban environment and megacities is important not only for understanding their economic and political processes, but also socio-cultural transformations. This will be a prerequisite for understanding the transformation of value orientations, life values and the need to create an urban environment favorable for living. It is important to understand that ensuring the unity of traditional values within the framework of traditional conservatism and modern aesthetic, moral innovations that positively solve urgent problems in the context of an escalating global crisis will prevent the deformation of the spiritual potential of the population of cities and megacities. In this regard, the issues of upbringing and education, which are the responsibility not only of the family, school, university, but of the entire civil society, all social institutions, require special attention.

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Қалалық орта жағдайындағы құндылықтар жүйесінің трансформациялануы

Мақалада мегаполис пен оның әлеуметтік-мәдени кеңістігінің қала тұрғындарының дүниетанымына, құндылықтары мен өмір салтына әсері туралы өзекті мәселе қарастырылған және урбанистік процестің тарихында қоғамның құндылық артықшылықтарының өзгеруін талдауға арналған. Қаланың құндылық қалауы мен мәдени келбетінің өзгеруіне ықпал еткен қалалық ортаның дамуына байланысты мәдени процестер және жаңа мәдени және моральдық ұмтылыстардың қалалық ортаның дамуына кері әсері зерттелген. Сонымен қатар қалалық орта мен құндылықтар жүйесінің өзара әсері туралы ой атап өтілген және интеллектуалды, лингвистикалық, моральдық-этикалық, коммуникативті және басқа сипаттамалары бар ерекше әлеуметтік-мәдени кеңістік осы өзара байланысты процестердің нәтижесі ретінде қарастырылған. Қалалардың, атап айтқанда ежелгі әлемдегі қала мен саясаттың дамуындағы қайшылықтардың шиеленісуі, белгілі бір тарихи кезеңдегі кейбір мәселелердің шешілмеуі көрсетілген. «Мәдени пропорционалдылық» және «мәдени орталықтылық» тұрғысынан қоғамның қалыптасып келе жатқан түрінің шындығын, қала мен мәдениеттің өзара әсер ету дәрежесінің өзгеруімен сипатталатын қалалық ортаны, адамгершілік басымдықтар жүйесі сипатталған. Мақалада қалалық ортаны дамытудың оң жағымен қатар мегаполис дамуының жағымсыз салдары да анықталған. Авторлар рухани мәдениет дағдарысының көрінісіне әсер ететін мегаполис жағдайындағы әлеуметтік-мәдени өзгерістерге баса назар аударған және қалалар мен мегаполистер халқының рухани әлеуетінің деформациясын болдырмау мақсатында дәстүрлі құндылықтар мен заманауи адамгершілік инновацияларды үйлестіру қажеттілігін атап көрсетеді.

Кілт сөздер: антропологиялық тәсіл, қала, қалалық орта, қалалық кеңістік, компаративистік тәсіл, ақпараттық қоғам, мәдени пропорционалдылық, мәдени орталықтылық, мәдени ландшафт, мегаполис, әлеуметтік-мәдени кеңістік.

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Трансформация системы ценностных предпочтений в условиях городской среды

В статье рассмотрен актуальный вопрос о влиянии мегаполиса и его социокультурного пространства на мировоззрение, ценности и образ жизни горожан; проведен анализ трансформации ценностных предпочтений социума на протяжении истории урбанистического процесса. Авторы проанализировали культурные процессы, связанные с развитием городской среды, которая способствовала изменению ценностных предпочтений и культурного облика города, и обратное влияние новых культурных и нравственных устремлений на развитие городской среды. Проводя мысль о взаимовлиянии городской среды и системы ценностей, авторы подчеркивают, что результатом этих взаимосвязанных процессов является особое социокультурное пространство с интеллектуальными, языковыми, нравственно-этическими, коммуникативными и другими характеристиками. Показано обострение противоречий в развитии городов, неразрешимость некоторых проблем в том или ином историческом периоде. Авторы описывают в терминах «культуроразмерность» и «культуроцентричность» реалии нарождающегося типа общества и городской среды, которые характеризуются изменениями степени взаимовлияния и системы нравственных приоритетов. В статье, наряду с позитивной стороной развития городской среды, определяются и негативные последствия развития мегаполиса. Авторы делают акцент на социокультурные преобразования в условиях мегаполиса, оказывающих влияние на проявление кризиса духовной культуры, и подчеркивают необходимость гармонизации традиционных ценностей и современных нравственных инноваций с целью предупреждения деформации духовного потенциала населения городов и мегаполисов.

Ключевые слова: антропологический подход, город, городская среда, городское пространство, компаративистский подход, информационное общество, культуроразмерность, культууроцентричность, культурный ландшафт, мегаполис, социокультурное пространство, гуманистический подход, ценности.

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