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## Socio-philosophical aspects of the analysis of urban and rural cultures

This article assesses the process of urbanization using an example of Kazakhstan. Also it examines the role of cities at the global level, and the impact on globalization. The authors consider the city as a basic element for social and economic development in comparative perspective. First, they analyze the impact of urban culture in the development of the dialogue of civilizations in Kazakhstan. Second, they analyze the demographic growth of the urban population and the problem of relationships between cities and peripheries. Third, they analyze cities as a new cultural phenomenon and organization of the cultural system focusing on similarities and differences of urban and rural culture. The city as a phenomenon has been and remains the subject of deep study, since it is in the city that the main spheres of human life are concentrated. Both in science and in philosophy, there are trends according to which the peculiarities of the development of metropolitan and provincial cities stand out in separate topics, and this is explained by the fact that the status of the city largely determines the fate of its development.

*Keywords:* Kazakhstan, urbanization, globalization, city, periphery, culture, village, capital, John Reny, philosophy of the city.

### Introduction

Currently, Kazakhstan is recognized as a socially, politically, economically, and culturally advanced country in Central Asia. Formation of national self-identity, cultural, and political identification in Kazakhstan is actively developing in line with world urbanization.

The principle of globalization considers cities as a meeting place of different cultures, a medium for the spread of humanitarian and technological innovations.

Cities are known in the humanities as a special phenomenon of culture. Historically, there are various scholarly views and definitions of the city. In particular, city as a philosophical utopia (Plato, T. Campanella), as an ideal type (Weber 1994), as a historical-cultural individuality (Brodell 1994), as a social organism (Simmel 2002) and social environment (Kogan 1996, Glazychev 2008), mythological text (Toporov 2002), semiotic system (Lotman 1982) and socio-cultural myth (Barth 1996), structural-communicative “landfill” (Baudrillard 2002), and others. If we look at the given definitions, we can see the multi-functionality of the city. At the same time, architectural forms, ethnic and demographic images, socio-economic indicators, socio-cultural entertainment and daily life features of the city are reviewed and processed in detail.

Megacities are the main focus in social formation. The main manifestations of prosperity are developing resources in cities. Human future will be created by using the opportunity of urbanization in the next decade. This is a process that requires active participation of society. Since cities are complex organisms with many unsolved problems. Today’s success of world cities is the result of creativity accumulated over the years: Athens, Rome, Venice, Florence, London, Paris, Berlin, New York, San Francisco, Boston. A new idea has a great impact on the development of these cities. Each city has its own character: like avenues in Paris, skyscrapers in New York, churches in Rome [1].

In world history, the number of urban residents has increased dramatically. In 2010, half of the world’s population, 3.5 billion people lived in cities, and by 2030 it is estimated that the number of people living in cities will reach 5 billion [1].

The process of urbanization in these cities is going fast owing to the work of the creative team. Nowadays, elements of urbanism spread as a phenomenon that spread democracy and capitalism in Western Europe.

At the end of 1950, 15 % of the American population was described as the creative class. It controls the fields of science, engineering and technology, art, aesthetics, culture, health, law, and finance [2; 10].

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John Reny, an American researcher who extensively studied the theory of urbanization, defines the metropolis in his work entitled “Urban Theory”: “A metropolis is a place divided into several parts. From the moment the city wakes up, the phenomena are working in different directions and in harmony with each other. Children go to school, shops are opened, cars operate. This is the recognition of the city as a living organism. Because as media and communication tools become more complex in society, resources in the city are updated. In the modern city, the subject is actively moving. On the one hand, the metropolis contributes to development of economy, on the other hand, it regulates social situation in the life of the city” [3; 15].

According to Western studies, there is cultural diversity between Europe and America. Comparative consideration of American and European cities in terms of urbanization is common. Becoming an economically and politically important center, developing innovation in science and education, all this is the result of civil society. From the economic point of view, increase in political activity, development of art is realized through a democratic political structure.

### *Experimental*

The research methodology is determined by the purpose of the study. The work uses such principles as the principle of development, the principle of concreteness, the method of ascent from the abstract to the concrete, general scientific methodological approaches — systemic, structural-functional, comparative, activity, method of cultural relativism, cultural-analytical method, hermeneutic methods. The article shows interpretation of the sociocultural phenomenon of capital, using the urbanization concepts of Richard Florida, John Rennie Short, etc. It is impossible to do without analyzing the “capital-province” dichotomy. This method will make it possible to conduct a comparative analysis of various concepts in this research space, to compare historically and culturally the places and the role of the capital.

### *Results and Discussion*

Urbanism is often associated with Americanism. In some sources, emergence of the theory of urbanism is closely connected with cultural development of Western European cities.

Researchers of urban culture present the city as a place with dense demographics and an influence on economic development.

Modern cities also act as regulators of social and political relations. The symbolic structure of the city is its culture and way of life.

If we reveal the meaning of the concept of “city”, which is becoming the basis of research around the world. “The city is a large settlement with a certain number of people, whose inhabitants work mainly in industry and construction, service and trade places, scientific and cultural institutions and management apparatuses and other fields. They are often the administrative and cultural center of their locality” [4; 487]. Urban lifestyle is often defined by contrasting it with the country (rural) lifestyle. German sociologist F. Tönnies defines the city not only as a large settlement, but also as an innovative form of social organization in which the community (*gemeinschaft*) alternates with the *socium* (*gesellschaft*). A city is a society, not a community. The difference from a rural settlement is that social control over people’s actions is much lower in the city [5; 96]. Unlike the city as a settlement system, the village has a low population density and a small number. Types of work and leisure are less likely to change. Work here is based on the will of nature, i.e., changing seasons. Compared to the city, degree of employment of rural residents is low, but substantive unity of profession and life is high, working conditions are harsh, infrastructure is poorly developed. Families in the village are socially and ethnically homogeneous. The degree of social control is higher than in the city, as mutual relations between people are strictly based on customs and traditions.

“The rapid growth of cities plays an important role in the overall development of society. After all, their emergence and development coincides with the history of mankind. The first cities were Ur Lagam, Nippur in Sumer, later Akkad, Assyria, Babylon in Mesopotamia, Memphis, Thebes in Egypt, Mohenjo-Dapota, Harappo in the Indus River basin as centers of trade and crafts in the 4th-3rd millennia BC” [4; 487].

In short, relationship between the city and the village can be shown as follows. At the initial stage of its first existence, the city was united with agricultural region, that is, an urban man was both a tiller and a craftsman, subject to inner order of tribal life. But gradually, special business qualities of the person who led the need for a new enthusiastic type of discipline began to become pressing issues.

Power concentrated in council of the head of a tribe, now finds its source in the person himself, his willpower, activity and ability to organize action. Tribal organization is replaced by professional principles.

Patriarchal clan leaders were displaced, and leaders of professional groups came to leadership. Tribal settling is replaced by a professional-handicraft type of settlement organization.

Mutual contradictions between handicrafts and farming have expanded and reached the clash of civilizations: in the end, they mean different directions of social development and their ontological (meaningful) basis. The main directions of this social development are rural and urban. If the city shows an active action initiative, the village shows a conservative, passive initiative subordinate to nature. The city began its opposition to the village, which was subject to “authority” of land, and raised the idea of getting out of the “authority” of the land.

The initiative of the city plays a decisive role in this process. The city resists all antiquity, conservatism and tradition; it is the driver of progress, the creator of a new social structure in which power, administrative and economic organizations are concentrated. At the same time, the city is not an alien way of life, but basis of culture of each period. For many years, before there were alternative subcultures, the city lived and developed not in opposition to the village, but in unity [6; 12]. The city is an artificial structure, deprived of the natural environment and landscape. City life, in contrast to the traditional way of life in the countryside, is not related to the rhythm of nature. It has become clearer on many levels, in the course of the history of unnaturalness and artificiality of the city and in development of urban culture [8].

Unlike the city, the village is the main focus of archaic agrarian society, which is completely immersed in the rhythm of the cosmos, the source of traditionality. From the day of birth, nature of a rural person enters into the vortex of the natural cycle, which directly reveals cosmic life to him. In a farming civilization, feeling of complete subordination of a man to nature, rooted in the experience of life, involuntarily convinces him of the need to completely submit to the rhythm of nature. People use their existing social and cultural potential and energy to respond to natural phenomena, to search for ways to fight for life. The cycle of seasonal phenomena, repeated year after year, is given a religious interpretation by preparing universal rules and measures that people use in the event of repeated events, strengthening them in the cultural, social and economic traditions of the collective.

Sociologists were the first to pay attention to the problem of the city and the countryside, their mutual relations. For example, M. Weber, G. Simmel, R. Park, E. Bed-jess, D. Wirth, A. Anderson, S. Brunner.

According to historical data, the first cities in human life appeared in Egypt, Mesopotamia, Syria, India, China and Asia Minor in the 3rd-1st millennia BC. Cities like Athens, Rome, Carthage in the Greco-Roman era were associated with the great success of civilization.

Antiquity has a lot of heritage for human culture. The Greek polis (“polis” — city) is a form of social, economic and political organization of society in the ancient world. From the point of view of the meaning of polis, a city is a state, that is, it is a special phenomenon with the possibility of being a separate state while being a city. Initially, polis was used to refer to an agricultural association, and later it was used to refer to the city itself, including territories that were connected to the city. A polis is a small association of citizens formed when handicraft separated from agriculture and rapid development of trade-commodity relations. According to the nature of economic development, polises are divided into: agrarian (for example, Sparta), agrarian-handicraft (Athens), and trade-craft (Corinth).

The first cities on the territory of present-day Kazakhstan appeared in its south and south-east in early times. Specialists point out that favourability of nature of this region, that is, warmth of the sun and abundance of water, had a positive effect on this. Based on this, foundations of agriculture were laid along the Syrdarya, Arys, Talas, Shu, and Ile rivers, and people began to get used to a sedentary life. Grouping of people created a division of profession. Demand for handicrafts has increased in accordance with development of agriculture and animal husbandry. This situation laid the foundation of city life. The revival of the Silk Road, which started from ancient China and passed through the Zhetysu region, gave a great impetus to the development of urban construction in Kazakhstan. Stations were built along the caravan route, and they gradually rose to the level of cities where trade and goods were exchanged. The cities of Otyrar, Syganak, Sauran, Zhent, Zhankent, Taraz, Sozak, Kumkent, Tortkol, Aktobe, Kulan were built and prospered in this way. Al-Maqdisi, a scientist-geographer who lived in the 10th century, in his work “Al-bad wa-tarih” (“The book on the beginning and history of the world”) named about 50 cities located on the territory of Kazakhstan at that time. They are Isfijab, Khirlug, Zhumishlagu, Arsubaniket, Barab, Shaugar, Sauran, Turar, Zerah, Shagylzhan, Balaj, Baruket, Yaganket, Taraz, Balu, Kulan, Merke, Lakra, and many other cities [7]. The construction of cities at that time had its own characteristics. For example, the cities built in the southern part of Kazakhstan in the medieval era, especially in the areas close to Central Asia, mainly consist of three parts: the main part with the palace of the city ruler — the citadel; The part of the city where the rich population

and artisans live — shahristan, and the part where crafts workshops are located is rabad, but the cities of those who lived along the Ile, who later moved to the settlement, were not divided into such parts. The cities here are surrounded by four-cornered walls. This is probably due to the warlike times at that time. That is, on the one hand, cities represented a new life born from different divisions of labor. On the other hand, they performed a defensive function. The peasants who grazed livestock and planted crops in the outskirts of the city used to enter the city and settle down when enemy came to the edge of the country. Thus, in the 10th-12th centuries, strengthening of trade between the West and the East caused development of urban construction in the land of ancient Kazakhstan and led to prosperity of the region. Part of the population gradually began to pay attention to sedentary life. At the same time, it was noted in the “Kazakh Soviet Encyclopedia” that there were about 200 cities and settlements on the territory of modern Kazakhstan [9]. A traditional village in Kazakh history is considered a community-social organization based on clan and tribe in which the Kazakhs live. The number of houses in the village did not exceed ten to fifteen [10; 208]. But this village lost its existence after the policy of the Soviet government. The Kazakh village was forcibly resettled. What we now call villages are the villages left over from the former Soviet government. The main part of the population living in the villages, which are the soul of the Kazakh vast steppe, are Kazakh. This is the foundation of preserving our national traditions, language and religion.

The village has its influence in solving economic, demographic and cultural problems of our country. One part of today’s intelligentsia proclaims that “the village cannot be a country, if we follow civilization, we should take direction to the city”, while others call “the village is the golden cradle of the Kazakh people, to beautify and develop the village”. There is a grain of truth in both of these conclusions. In fact, in the policy of colonization of the Soviet government, the Kazakh people were kept in the countryside, and they tried to keep the Kazakhs away from the cities by giving them cattle and crops. The reason is that it did not want Kazakhs to be open-minded and involved in politics. Therefore, the village was kept as a reservation.

Most of the cities are multi-ethnic, but the villages are mono-ethnic. If signs of traditional national culture predominate in the countryside, then in the city you can find signs of the multifaceted culture of various peoples. Higher education institutions, scientific institutions, theater, philharmonic, exhibitions, and similar resources for creating and spreading diverse culture are concentrated in the city, but these opportunities are limited in rural areas [10].

Rural and urban existence have their own common aspects. Features of rural and urban existence include the following issues:

- determination of the role in the society and settlement system;
- features of urban and rural lifestyle;
- connection with the geographical environment;
- social factors and consequences of population migration.

In the West, the study of rural and urban problems took place even earlier. M. Weber’s work “The City” was published in XX century. There, the author says that the city can change self-image of a person and become a tool of historical changes. As well as G. Simmel has contribution among the western sociologists. He reveals socio-psychological aspects of city life. Representatives of the “Human Ecology” school R. Park, E. Burgess, D. Wirth considered the size and architecture of the city.

The city is a qualitatively new form of a person united on the basis of social relations. Another difference of the city from the village is its artistic and professional changes and its peculiar content. The industrial type of labor has a different relationship with nature than in the countryside. Nature cannot be a direct means of labor, but manual labor can be where there is a market relationship. The process of separation of the city from the countryside is also connected with the division of labor into spiritual and material. A city is often more autonomous than a village, so it has a greater opportunity of a place of origin choice, since natural factors have less influence on it. The city quickly masters its territory, as the urban industry itself creates the prerequisites for its operation.

However, the city is a qualitatively new type of association of people, which is created not only through new types of work, as well as not based on blood and kinship, but based on social relations. That is, relations between people are based not on nature, but on the basis of people’s own social relations. The city exists as a type of social structure or “element” that eliminates the leading role of nature in human development. And in the village, the natural initiative prevails.

The broad meaning of the word “Urbanization” is a process of increasing the role of cities in the development of society as a whole, a process of effective use of the country’s resources by introducing urban culture and living conditions to all settlements, and the narrow meaning is that it is only due to further expan-

sion of large cities, increase in proportion of residents does not correspond to social and economic conditions of the city, and it is a tendency to fall into false urbanization.

In every era, in every society, the village bore the brunt of historical storms, revolutions and upheavals. One of the urgent problems of our modern society is the problem of rural and urban areas. The main issue related to village and city is a process of urbanization in our society.

Urbanization means "city" in Latin. This is the process of increasing cities and urban population. Urbanization leads to concentration of residents in a certain space, concentration and accumulation of scientific and cultural institutions in one place [11]. This process happens sooner or later in any nation. Urbanization is a historical process of establishment of an urban way of life due to the role and weight of cities in distribution of people.

If urbanization proceeds spontaneously, due to excessive expansion of large cities and suburban "megapolises", changes will occur in the social and economic structure of society, which will eventually lead to an increase in unemployment, an increase in crime, moral and ethical decline of people, and pollution of public environment [11; 487].

The next structural element that reflects the level of urbanization includes cultural-role, psychological, infrastructural, educational, age-specific structures and affects the changes occurring in the life of migrants, the process of acceptance. City dwellers will live better if they experience similar conditions as previous after moving; and their getting used to the countryside — on the contrary, will be difficult. Due to unfavorable conditions, rural residents who moved to the city also go through a long and complex process of adaptation.

The concept of urbanization has two main sides: as a consequence of processes of social interaction and as a prerequisite, where these two combined mechanisms are seen. As a result, differences between the city and the countryside, the center and the outskirts, small towns and big cities appear and become stronger. At the same time, urban relations begin to enter the countryside and all types of settlements.

The term "Urbanization" appeared in the 70s of the 19th century and until the 60s of the 20th century had a narrow professional and only scientific meaning. Today, this concept is the most widespread and has a socio-political significance. Modern urbanization is accompanied by pollution of urban environment, which is particularly severe in developing countries. It threatened the health of residents, prevented the elimination of economic backwardness. In cities of developing countries, problems begin to appear that threaten all aspects of their lives.

For many years, the term "urbanization" has primarily meant the growth of cities significance and their population. Urbanization is a phenomenon that can reveal the history of the country, the situation in a certain era. At this transition point, when rural people moved to the cities in a homeless and poor conditioned state, the inherent drama of this phenomenon and some conflicting moments appeared, and it is also noticeable that this situation has divided our society into two [11; 17].

In the countries of Western Europe as well, migration of population to private houses in the suburbs has led to a decrease in the number of people living in the central streets of cities such as London, Paris, Hamburg, Vienna, and Milan, and to development and maturation of peripheral and suburban areas. Scientists named this process "suburbanization".

Currently, the development of urban agglomeration in Kazakhstan can be seen primarily from the image of Almaty city. This city is expanding its wings by adding several settlements such as Talgar, Nykolayev, Kalkaman. Now if it makes a step, it will approach to Kaskelen. The city of Kapchagai is also short distance away. According to experts, Almaty neighborhood is forming as a single-core urban agglomeration.

The current level of growth and expansion of Astana as well as shows the trend of agglomeration. It annexed nearby settlements such as Koktal, Michurin, Kirpishti. Another interesting phenomenon is the proximity of the cities of Karaganda-Temirtau. The phenomenon of emergence of a two-centered urban agglomeration is observed here.

Similar processes are taking place in other regions and cities of the country. The process of urbanization is an actual phenomenon from the point of view of state-people's interest and cultural-social idea. The problem of the city has been studied by many scientists and is still recognized from different angles. When talking about the city, the problem of the village as a large social entity should not be left out. In countries with developed agricultural economy, there is no noticeable difference between the city and the countryside. As a result of unemployment, the countryside is aging, and the rural population has migrated to the cities en masse.

Thus, as a result of the country's independence, the urbanization process in Kazakhstan accelerated. It can as well be called an obvious phenomenon evoked from people's dreams. After all, the people of any in-

dependent country want to live in good and convenient places. At the time when there was no government, the Kazakh people, who had been pushed out of the so-called beautiful and fertile places, actively started to resettle the dream of our ancestors. Everyone chooses and decides where to go. Due to the current impact of urbanization, large urban agglomerations have started to appear in our country, and some villages have become empty of people.

Moreover, during the inspection of rural settlements, it was found that 136 villages have been depopulated in recent years, that is, their population has moved away. As we can see from this, the process of migration in the village is going on spontaneously. Now the state is going to intervene in this matter with its regulatory activities and conduct it in a planned and civilized manner. As the next step, it would be better for the state to intervene in this issue and start regulatory mechanisms. After all, the land of Kazakhstan is vast, and the population is small compared to it. This in itself requires the planning of population resettlement patterns. Urbanization is the level of historical settlement of people's living environment. Its main features are:

- concentration of residential population and industry;
- socio-territorial difference between village and city;
- maturation of the unnatural sphere.

These signs are common to all formations and show the impact of social production on the territorial organization of society. The development of industrial power and industrial relations has a great influence on the development and types of the urbanization process in society. The process of urbanization will continue quite a while. For a long time, the term "urbanization" primarily referred to increase in size of the city and the number of urban residents.

Until now, in some developed countries, urbanization has been interpreted as growth and development of some part of the city or the city. The current interpretation of urbanization cannot be explained outside of natural and ecological conditions. Urbanization creates a relatively limited area ("special space"), especially the close interaction of nature and economy, society and population.

The process of urbanization in the 20th century shows the complexity, wave-like character, and multifaceted nature of this process. But urbanization in its main meaning is a historical process of increasing the role of cities in the development of society. Being more figurative in the future, i.e. in socio-economic, demographic, political, ethno-cultural and geographical image, this process reflects the territorial formation of the society, its production power, settlement. And urbanization in the narrow sense is growth of cities, especially large cities and growth of the number of urban residents in the country. The level of the urbanization process is defined by the term urbanization. It is manifested by the predominance of the number of urban residents, the predominance of large urban settlements.

Urbanization is an integral and relevant process. Architect A. Burov called the city "the limit of human activity". The city, with development of its industry, employment opportunities, and high quality of life, always attracts residents of countryside, small towns, and villages. At the same time, with the high level of cultural and communal services in the city; Abandonment of labor in agricultural land due to its severity as well as affects. All this caused the rural population to flock to the city.

The city has existed in Kazakhstan since ancient times. The subsequent development of the cities of Kazakhstan is also in line with world trends. From the very beginning, the cities of Kazakhstan, like all the cities of the world, assumed the functions of managing administrative, financial, economic, ideological, military-strategic and cultural regions. Cities were an indicator of the level of achievement in society. The development of Kazakh civilization is connected with the gradual adaptation of steppe and nomadic inhabitants to the city.

According to B. Nurzhanov, there was no word "space" with a western meaning in nomadic languages. "Space" is a place with a certain border, "the creation of a sedentary person living in a certain territory" [12; 35]. For a sedentary person, such a place was a city. The modern meaning of space as "cosmos", "universum" is the rule of a sedentary person over the surrounding world in a certain territory. For a nomad, there are no boundaries, he is free and feels at home everywhere. The endless steppe is the image of a nomad.

On the contrary, modern Kazakhstan is an urbanized country, 56 % of Kazakhstanis are urban dwellers. The peculiarity of the modern Kazakh is synthesis of traditional and urbanized values in his mind. Despite the density of life in the city, the Kazakhs of the city glorify traditions and customs of their ancestors.

### *Conclusions*

Urbanology emphasizes the relationship between people and the city. Man is the creator of the city, but as well as is the product of the city.

Today, Kazakhstan is at the level of industrial development of the economy. Cities take a special place in these processes. There are 84 cities in Kazakhstan, including new capital city — Astana.

Astana is one of the youngest capitals in the world. This city was founded in 1830 as an Akmola Cossack outpost. In 1997, it got the status as the capital of Independent Kazakhstan.

In the culture of Kazakhstan, cultural and civilizational processes in the city of Astana during the last years did not escape the attention of domestic and international researchers. Since new works of art in architecture of our capital did not leave anyone indifferent.

In conclusion, in the development of modern Kazakhstani society, great importance should be given to the phenomenon of urbanization. Relationship between the village and the city should be thoroughly studied. One of the most important steps ahead is to analyze this spontaneous process from a cultural-social, socio-philosophical point of view.

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### **Қалалық және ауылдық мәдениеттерді талдаудың әлеуметтік-философиялық аспектілері**

Мақалада урбанизация процесі, сондай-ақ қаланы жаһандық деңгейде дамытудың рөлі және қалалардың жаһандану процесіне әсері қарастырылған. Авторлар қаланы салыстырмалы перспективада әлеуметтік-экономикалық дамудың негізгі элементі ретінде зерттейді. Біріншіден, олар қалалық мәдениеттің Қазақстандағы өркениеттер диалогының дамуына әсерін талдайды. Екіншіден, олар қала халқының демографиялық өсуін және қалалар мен ауылдар арасындағы қарым-қатынас мәселелерін, қала мен ауыл мәдениетінің айырмашылықтарын зерттейді. Үшіншіден, қалалар мәдени жүйені ұйымдастырудағы жаңа мәдени құбылыс ретінде қарастырылған. Қала құбылыс ретінде терең зерттеу тақырыбы болды және болып қала береді, өйткені онда адам өмірінің негізгі салалары шоғырланған. Ғылымда да, философияда да слордалық және провинциялық қалалардың даму ерекшеліктері бөлек қарастырылатын тақырыптарға бөлінетін тенденциялар бар және бұл қаланың мәртебесі оның даму тағдырын алдын-ала анықтайтындығымен түсіндіріледі.

*Кілт сөздер:* Қазақстан, урбанизация, жаһандану, қала, шеткері аймақ, мәдениет, ауыл, астана, Джон Рени, қала философиясы.

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## Социально-философские аспекты анализа городской и сельской культур

В статье рассмотрены процесс урбанизации, а также роль развития города на глобальном уровне и влияние городов на процесс глобализации. Авторы изучают город как базовый элемент для социально-экономического развития в сравнительной перспективе. Во-первых, они анализируют влияние городской культуры на развитие диалога цивилизаций в Казахстане. Во-вторых, исследуют демографический рост городского населения и проблемы отношения между городами и деревнями, различия городской и сельской культуры. В-третьих, города рассматриваются как новый культурный феномен в организации культурной системы. Город как явление был и остается предметом глубокого изучения, так как именно в нем сосредоточены основные сферы человеческой жизни. Как в науке, так и в философии существуют тенденции, согласно которым особенности развития столичных и провинциальных городов выделяются в отдельно рассматриваемые темы, и это объясняется тем, что статус города во многом предопределяет судьбу его развития.

*Ключевые слова:* Казахстан, урбанизация, глобализация, город, периферия, культура, деревня, столица, Джон Рени, философия города.

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