Concepts of an ideal city in the history of philosophy

Mira Manassova[1] , **Galiya Seifullina*[2]** , **Marina Klishina[3]**

[1, 2]Karaganda Buketov University, Karaganda, Kazakhstan
[3]Karaganda University of Kazpotrebsoyuz, Karaganda, Kazakhstan

(E-mail: Corresponding author: [1]miramanassova@mail.ru, *[2]galiya-magavina@mail.ru, [3]klmarina_7@mail.ru).

Abstract. This article reviews the primary ideas that have been proposed about the «ideal city» from the time of ancient civilization to the present, and it draws key findings that are important for comprehending the details of contemporary urban development. The article pays a lot of attention to the social essence of the dynamics of the city, ideas about the ideal organization of urban space and its infrastructure. The comparison of modern models of the ideal city with the views of Plato, Aristotle, Al-Farabi and other thinkers and scientists on the ideal city testifies to the importance of these ideas. The authors consider the evolution of ideas about the geometry of urban space, conditioned by certain socio-ethical, aesthetic, mythological and religious priorities, basic scientific concepts and prevailing worldviews, as well as practical tasks of ensuring the safety of the city. Projects of urbanization and social reconstruction, where the ideas of spiritual and moral transformation of man and society prevail, for all their utopianism, cannot sink into the past. They encourage thinking about the possibility of building models of urban and social reconstruction that meet millennial aspirations for security, justice, the common good, and comfort. The article draws attention to the growing negative consequences of the urbanization process, the need for a serious justification of the policy of formation and development of megacities, its implementation taking into account the principle of multifactoriality.

Keywords: ideal city; virtuous city; modern city; virtue; morality; urban space; values; urban infrastructure; city security; urbanization; megapolis.

Introduction

For thousands of years, the topic of the city has been a pertinent one in socio-philosophy. The ideas of Le Corbusier's «vertical garden city», Augustine's «City of God» and «City of Earth», Al-Farabi's «virtuous city», Plato's «ideal city», and several other models all support this. Humanity is always intrigued by plans to rebuild perfect «virtuous cities» and educate morally upright citizens.

Today, many experts note the growing negative consequences of the urbanization process. This is also the process of underfunding small towns in comparison with the largest cities, and therefore the absence of certain factors that ensure the comfort of citizens, the functioning of institutes of science, education, development of the city's infrastructure, etc. Today, when the city becomes an alienation space, when the main infrastructure: transport (there is a problem of public transport, which is actually very expensive), urban planning, communication system, communal infrastructure, social infrastructure (medical care, educational institutions, institutions and leisure space) – no longer meet the needs of citizens, and do not provide comfort accommodation and work. There are serious problems with the prospects of urbanization.

Recent examples demonstrate the significance of megacities for the regional and national economies, a significance primarily derived from their diversified economies, which attenuate negative and crisis tendencies in the economy during recessions and encourage swift recovery during expansions. Additionally, the movement of eager members of society to cities ensures that megacities are hubs of inventive, scientific, and educational progress (Eliseev, 2023: 13). However, the financing of megacities is carried out due to the underfunding of small towns. How legitimate and far-sighted is this practice?

A number of other questions arise. Is it possible to calculate the image of the future city? How severely can the requirements for changes in the appearance and landscape of the city be limited (to restrict or not to restrict the right to rebuild apartments, historical buildings, facades of cultural heritage monuments, demolition of monuments, etc., etc.), how thoughtful is the change in energy supply, water supply, transport and communication systems? Is it possible for city residents seeking to satisfy their needs and ambitions to give up a way to solve urban planning, or should there be a conceptual way to solve it? These and many other issues have not been conceptualized, although the costs of striving to build megacities are already becoming obvious.

Materials and methods of research

The methodological basis of the article is a set of theoretical and methodological principles and directions in the study of the city phenomenon as a whole territorial, social and cultural structure. In defining this research problem, the authors relies on and uses the following general scientific principles of research: the principle of objectivity, integrity, and consistency, as well as hermeneutical, comparative, systemic, synergetic, communicative, anthropological, landscape, sociological, cultural.

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Discussion

The history of urban settlements is a problem of research of many minds of the past and present. The theme of the city is both a scientific, theoretical and practical problem. This problem has worried and worries archaeologists and urban planners, scientists and philosophers, politicians and residents of urban settlements, the authorities of cities and states. By comparing various models of an ideal city, interpreting them, we will try to answer the questions: what kind of city do we dream of, it will be a garden city and how necessary it is to take into account the landscape, is it possible to achieve harmony with the environment and what is the role of architectural bionics in this. Or hopes for taking into account the natural patterns of living nature are unrealistic, and our dreams will not come true, because we are not able to approach the understanding of these issues at an interdisciplinary level, system analysis and synergetic principles (homeostaticity, hierarchy, nonlinearity, instability, open-endedness, dynamic hierarchy, observability, without the use of which it is difficult to avoid excessive metaphorization and arbitrariness of interpretation) and therefore we will all be immersed in the space of the «unlovable» city? There are «at least four areas of application of synergetic methodology in the field of architecture and urban planning: urban studies, form-building in architecture and urban planning, the psychology of architectural creativity and the history of architecture. In fundamental architectural and urban planning research, theoretical models of complex formations with «human dimensions» can already be quite successfully studied in a synergistic manner without violating the integrity of the methodology of the theory of self-organization.

«Timaeus», «Critias», Plato's «State» and «The Doctrine of the State», Aristotle's «Politics» about the «Ideal City», biblical ideas about Sodom, Gomorrah and other cities of the past, «A Treatise on the views of the inhabitants of the virtuous city» by Al-Farabi and the Just City of ibn Sina, the ideal utopia city T. Mora and T. Campanella's «City of the Sun», Francis Bacon's «New Atlantis», are all devoted to the same range of issues: what should be an ideal society, an ideal state, what should be the power and what is the status of the city, what is the role of the city in the history of the formation of local civilizations and modernity.

Plato talks about an island named Atlantis in the Timaeus. A kingdom of incredible proportions came into being, «whose power spread to the entire island, many other islands and parts of the mainland and even conquered Libya on this side of the straits as far as Egypt and Tyrrhenia in Europe» (Plato, 2007: 506-507). It was at that point that Plato continued in the Timaeus Critias River, that «your state showed to the whole world a brilliant proof of its velour and strength: surpassing all by its firmness of spirit and experience in military affairs, it first stood at the head of the Hellenes, but because of the betrayal of the allies it was left to itself, faced extreme dangers alone and nevertheless, it overcame the conquerors and erected victorious trophies. Those who had not yet been enslaved, it saved from the threat of slavery; all the rest, no matter how many of us lived on this side of the Pillars of Hercules, it generously made free» (Plato, 2007: 501).

It follows from this dialogue that Atlantis is not really an ideal city-state. Atlanteans are conquerors. And the liberators are the ancestors of the Athenians modern to Plato. What did

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Plato want to show? That in an ideal city, from the point of view of the geometry of urban space, there may be far from ideal power? And why did thinkers of the following centuries try to recreate this geometry? What are the advantages of planning an ideal city according to Plato?

According to Plato, the ideal city has a radial-ring layout system and all dimensions of which are subordinated to one unit – the stage. The geometry of Plato's city reveals to us the meanings of not only mathematical concepts, but also astronomical, socio-ethical, religious and class ones. Plato draws the geometry of the urban space of Atlantis, due to the mathematical concepts of that time, in which the dominance of the concept of a circle as an ideal geometric figure can be traced from Pythagoras, but in addition to mathematics, religious and mythological ideas influenced the idea of the geometry of an ideal city. The architecture of the cities of ancient civilizations was also largely determined by the religious beliefs of the past.

One cannot ignore the fact that ancient Athens, according to the geometry of urban space, is to some extent a prototype of Plato's ideal city-state of Atlantis: «in terms of the central part of the city was an alternation of water and earth rings …, the outer water ring was connected to the sea by a channel 50 stadia long (1 stadia – approx. 193 m). The earthen rings separating the water ones had underground channels near the bridges, adapted for the passage of ships. The largest water ring in circumference was three stages wide, and the earthen ring that followed it was the same; the next two rings, the water ring and the earth ring, were two stages wide; finally, the water ring encircling the island in the middle was several stages wide» (Plato, 2007: 602). As already mentioned, Plato considered the geometry of the legendary Atlantis, based on the Pythagorean idea of the circle as the most ideal figure.

So, Plato's ideal city had a centrally symmetrical layout and a radial structure that reflected the class division of the inhabitants into 12 predominantly equal groups.

Plato's story about Atlantis is an image of the ideal life of the city and society, which was presented by Plato in the «State» and in the «Laws», preserved in his memories of the «golden age». An aristocrat to the core, an aristocrat by birth (a descendant of Solon and Codrus), an aristocrat of the spirit, Plato gravitated towards a passing tradition, to a passing architectural style. And if the geometry of the urban space of Athens with its main square, the circle, suited Plato, then the lack of rich decoration in the architectural appearance of Athens is a distinctive feature of Athens, but not of Atlantis.

And that's why Plato pays great attention to architectural delights, a kind of aesthetics (as they would say now, design): «white, black and red stone …, which was mined in the bowels of the middle island and in the bowels of the outer and inner earth rings …, in quarries where double depressions remained, blocked from above with the same stone, the Atlanteans arranged parking for ships. If they made some of their buildings simple, then in others they artfully combined stones of different colors for fun, giving them a natural charm; They also treated the walls around the outer earthen ring with copper along the entire circumference, applying metal to the wall in molten form, the wall of the inner shaft was covered with tin casting, and the wall from the acropolis itself was covered with orichalcum, emitting a fiery sheen» (Plato, 2007: 601-602). Such luxury, of course, is not typical of democratic Athens, there is a different architectural style. The most famous monument of the classical period of

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the time of Socrates and Plato is the Acropolis of Athens: the entire temple complex was built of white marble, looked light and airy, without any stone decorations. The story of Critias is a vivid verbal image of the ideal city given by Plato in the «State». Today, of course, urban planners are less concerned about exterior design. The modern exterior style is characterized by minimalism: the use of steel, glass and concrete, and modern buildings are characterized by smooth geometric lines and lack of decorations.

Results

As a rule, temples and religious buildings were located in the center of ancient cities. What is the reason for the amazing architectonics of the ancient cities of Mesopotamia, ancient Egypt, the Harappan civilization, and the civilizations of the South American continent: the Incas, Aztecs, and Maya? The architecture of ancient structures that researchers discover all over the world, ancient civilizations that at least partially become accessible to the eyes of archaeologists after centuries and millennia, cannot fail to amaze. Why and why were such monumental structures erected? Obviously, they were not built for mercantile reasons, not only for themselves, but also for future generations. What information do these architectural masterpieces bring to us? What sacred meaning did the ancient architects and ancient civilizations try to convey to us? Today, without having the drawings of the layout of Atlantis in our hands, we cannot unequivocally say that such a layout of urban space, from Plato's point of view, is ideal. Nonetheless, the Critias's preserved account of the Atlantean metropolis helps us visualize its geometry: «He fortifies the hill where she lived, dividing it from the island by a circumferential ring and enclosing alternating water and earth rings (there were three water rings and two earthen rings) of equal or lesser magnitude, drawn at an equal distance from the island's center, as if with a compass». People were able to overcome this obstacle since there were no ships or cargo at the time (Plato, 2007: 599).

A vivid description of the geometry of the urban space of Atlantis is presented in the dialogue «Critias»: «The island on which the palace stood had five stadia in diameter; the kings circled this island from all sides, as well as earthen rings and a pletre-wide bridge with circular stone walls and towers and gates were placed everywhere on bridges at the passages to the sea» (Plato, 2007: 601). Towers and gates. What does this remind us of? Yes, of course, ancient and medieval fortifications. Let us recall the famous myth and tragedy of Aeschylus «The Seven against Thebes». The city had a round shape and was surrounded by a wall with seven gates: hence the Boeotian Thebes was called Sevenfold. Thebes had an open urban space in the form of a circle and seven impregnable gates. All attempts to capture Thebes were unsuccessful. And only when the city was encircled and an army stood at every gate, this legendary city was captured. That is, towers and gates, including the towers and gates of the Moscow Kremlin, are not only and not so much the result of aesthetic preferences, this architecture performs the main function, defensive. And if gates and fortress walls are not relevant for today's cities, then the same cannot be said about squares, «meeting squares» or «open spaces», which in ancient times were the centers of business life and were used for meetings.

Plato's ideas were popular with many generations of architects – Italian ideal fortress cities of the XV-XVI centuries, which closely resemble Plato's centric, radial-ring urban planning

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idea. In addition, his constructions provided food for theoretical thought and formed the basis of ideal cities-societies of utopian socialists.

In «Doctrine and the State», Aristotle, like his esteemed mentor and friend the philosopher Plato, places enormous emphasis on the geometry of urban space. The urban area in Aristotle's ideal city is laid out in a rectangle and is separated into three sections: holy, public, and private. «The city ought to be the hub of the entire surrounding area, from which assistance might be dispatched in all directions. Another requirement is that there be convenient transportation to the city and that the items can be transported there with ease (Peshina et al., 2013: 38).

As we can see, Aristotle does not agree with his friend and teacher on the issue of urban space either (recall his famous words: «Plato is my friend, but the truth is more precious»). Aristotle, in contrast to Plato, believed that an ideal city had a «rectangular plan» for urban space (Aristotle, 1983). It also did not include «identical houses», as Plato had defined the geometry of the city (Plato, 2007: 609).

Why? In the time of Aristotle, the circle as a perfect geometric figure was replaced by a square, parallel lines. In this regard, it is impossible not to recall the interpretation of E.V. Ilyenkov's postulate on parallel lines, which, when rejected, gave rise to the geometries of Riemann and Lobachevsky: «Why does a civilized child not have to «prove» (which, among other things, is impossible) the fact that parallel lines don't intersect, no matter how much you keep imagining them? And why is this axiom impossible to explain to an adult bushman…? The fact is that the forms of perception … of a European from the very first days of his life are actively organized by geometrically «correct» forms of «civilized, «humanized nature» – walls of rooms, streets …, and the forms of perception and imagination of a bushman – the wild nature of the jungle with their fantastic interlacing of vines and branches …» (Ilyenkov, 2014: 39-40). These words of E.V. Ilyenkov confirm the reasoning of those who rely on the principles of bionics. The development of architectural bionics is largely predetermined by time. Analysis of the literature, study of already created architectural objects, proves that this is one of the most relevant areas today, to which the authors will devote the next article. And this is connected with the general idea of a return to nature, which can be traced today in many areas of human activity. The technocratic development of recent decades has almost completely subjugated the human way of life. In fact, we have become inhabitants of an artificial «nature» created from glass, concrete and plastic, the ecological compatibility of which with the life of a living organism is steadily approaching zero. Architectural bionics can be one of the ways to restore balance and return to nature. In addition to buildings whose design uses the principles and structures of living nature, bionic buildings also include those that copy forms rather than biological structures. Discussions connecting ideas about an ideal city with landscaping are still relevant. To improve the environmental situation, natural elements such as trees and grass, moss and others are increasingly being used in architecture. Take, for example, the project of a house and garden in Singapore. E.V.Ilyenkov's words about people's geometric ideas are not an attempt to belittle the architectural model of a bushman or eskimo; on the contrary, it is a prediction of awareness of the importance of adequate perception of the geometric forms of natural objects, not burdened by geometric abstractions, and their possible use in urban planning.

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Based on the bionic principle, the South Korean architect S. Calatrava built a tower in Sweden – HSB Turning Torso, a one hundred ninety-meter building literally «twisted» around its axis, «folded» from nine cubes slightly shifted relative to each other so that the top of the tower is rotated by 90° from the base. The main principle of bionic architecture is that functional space should be a continuation of the laws of nature.

Analysis of existing literature is one of the grounds for the assertion that the environment of a modern large city suppresses a person with its monotony. Bionic architecture, on the contrary, is an extension of nature. It can be assumed that in the future its role will increase.

Ensuring a clean water supply for cities is a responsibility that involves considering the health of the populace and tying this to the city's advantageous position. After all, our health is greatly impacted by the things we eat often and in big quantities to fulfil our physical demands, and this is related to the quality of the air and water. Therefore, if in cities that are prudent, it turns out that not all the water flowing in them is of the same quality for health, or if there are few sources in them, it is necessary to separate drinking water from water that serves for other needs (Aristotle, 1983: 609). In this context, the facts of drainage, or vice versa, the reconstruction of reservoirs and swamps that take place in the modern history of cities, await their objective study and scientific justification of their possibility and necessity. In general, the policy of formation and development of megacities requires serious justification, it must be implemented taking into account the principle of multifactoriality. For instance, Aristotle disagreed with Plato's notion. «Help should be able to be sent in all directions from the city, which should serve as the hub of the entire surrounding area. The ability to transport the received goods to the city with ease is another requirement. Additionally, the nation should be advantageous for the transportation of wood and any other processing-related materials. Foreign nationals raised in accordance with other laws who remain in the state for an extended period of time do not support the upkeep of law and order in this state or its development. This is because many foreign merchants come to this state and stay there since maritime transit is so easy, which goes against the principles of good government (Aristotle, 1983: 559).

As already noted, Plato's model of the «ideal city» had a great influence on the architects of the Renaissance and was repeated many times in their works. Filarete's Sforzinda project (Antonio di Pietro Averlino) is a model of an ideal Renaissance city. However, the geometry of the urban space of his ideal city is no longer a circle or a square or rectangle, but an eight-pointed star.

Filarete believed that an architect should have knowledge in the fields of geometry, astrology, arithmetic, philosophy, music, rhetoric, medicine, law and history. It should be added to this statement today those local authorities should also treat the main architect of the city with great respect and, most importantly, the general plan for the development and restructuring of the city. How many historical architectural monuments have perished and continue to perish in pursuit of super profits. The urban greening system is also deteriorating and collapsing, and arrays of green spaces and park areas are disappearing. The urban environment is increasingly becoming environmentally unsafe for human life. The main reason for this situation is the absence, or violation of a sound urban planning concept, of a

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greening system as a normative and functional part of the city's master plan. The situation can be assessed as an urban planning crisis, including in the sanitary and environmental aspect. In this regard, it should be recalled that in the USSR, the state system of landscaping and «production» of oxygen for all cities, created in 1935, was successfully implemented. In particular, botanical scientists acclimatized poplar, birch, maple and other trees for the Karaganda region, which produced oxygen as much as possible with low water consumption. Unfortunately, after the collapse of the USSR, it was closed

Let's go back to the Renaissance. What place does the topic of social responsibility occupy in urban planning projects of this time, a time when humanism, the theme of the human creator, becomes the most important principles of the worldview. The social system of Sforzinda is largely based on the «Laws» of Plato, where many socially significant problems were presented, including the idea of a school for the children of the poor. This school, while teaching sciences and crafts, was also supposed to instill virtues in children. The school had to fulfill both the task of teaching and the task of education, including on the basis of familiarization with high art. How do contemporaries feel about this topic? In the same Karaganda, the wooden architectural monument Summer Theater was destroyed – a unique building with openwork wooden porticoes and columns in the antique style, with a hall decorated with carved decorations. The summer theater was one of the favorite recreational places for the townspeople.

Today they don't build for centuries. Why? Do we have nothing to convey in the language of architecture to future generations? Or is it just that we don't have this language today? And we hope for verbal messages to posterity? Or do we not have the task of addressing the descendants of the distant future, which is thousands of years away from us?

How are the various urban theories interconnected, is there continuity between them, what meanings are found in the positions of the considered thinkers of the past?

The first and significant contribution to urban theory can be considered the activity of the ancient Greek urban planner Hippodamus of Miletus (498-408 BC). He used a layout that was later called the «Hippodamus grid»: the center of the city was the main square – the agora, around which the same-sized residential quarters were grouped, formed by perpendicular intersecting streets; separately public buildings were located.

Is it possible to assume that most architects and thinkers of the Renaissance, preserving and embodying the geometry of the oldest urban settlements, could not use their original architectural designs, believing that they were less perfect, or did they consciously assume the role of repeaters of ancient ideas about the geometry of urban settlements, in which some information is encrypted that we must learn to interpret, not only for the sake of architectural delights, but also for the sake of something more significant from the point of view of the builders of ancient cities?

What is this language of ancient architecture? And does modern architecture carry meaningful information for generations of the distant future? Today, no one builds for centuries, for the sake of those who will inhabit our planet through the centuries and millennia. And it is unlikely that modern architectural creations will stand the test of time.

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A Renaissance-style cultural period of thriving science, philosophy, and art occurred in Arabia, the Middle East and Central Asia in the eighth and nineteenth centuries. This process was not accidental.

The closure of the Athenian School by Justinian forced philosophers and scientists to strengthen their presence in the Middle East and continue their research like representatives of the Milesian school outside Europe. It is worth noting that the asynchrony of the development of European and Middle Eastern science, philosophy and culture, in general, was accompanied by asynchrony in the development of society in general, political and economic life in particular. With all responsibility, it can be argued that in the Middle East, the Renaissance type of culture that came during this period was five centuries ahead of the European Renaissance. And in this, a significant role belongs to Eastern peripatetism, one of the main representatives of which was al-Farabi.

Under the influence of Plato's philosophy, al-Farabi calls a perfect society a «virtuous city», to which he opposes numerous types of cities, flawed and vicious in one aspect or another, explores virtue in a political aspect, linking it with the correct structure of society, correct laws and correct views of citizens, but at the same time in his reasoning is guided not by political foundations the state, and the prevailing morality in society. «A treatise on the views of the inhabitants of a virtuous city» is one of the principal compositions of the East Mediaeval philosopher Abu Nasr Al-Farabi; it is a methodical presentation of Al-Farabi's beliefs regarding the universe, society, and humanity. In his interpretation of the ideal society (city-state), al-Farabi gives preference to the spiritual and moral transformation of man, his continuous improvement, and the development of humanity in man., society, and humanity. In his interpretation of the ideal society (city-state), al-Farabi gives preference to the spiritual and moral transformation of man, his continuous improvement, and the development of humanity in man.

Al-Farabi considers the concept of «perfection» as identical to goodness and happiness. The greatest thinker of the medieval East gives the following characteristic of a virtuous city: «A city in which everyone cooperates to find happiness is a virtuous city; and a society in which all people cooperate to achieve happiness is a virtuous society» (Al-Farabi, 1972: 149). The second teacher did not so much try to reveal the essence and causes of political unification of people, as unity based on universal, universal spiritual and moral qualities. In addition to these issues, he paid great attention to the need for a wise and moral ruler of an ideal city-state.

Al-Farabi examined the design of the ideal city and the architectural features of Atlantis, whose urban space repeated the geometry of Athens' urban space, in his treatise «On the Views of the inhabitants of the Virtuous City». He then used this geometry of the circle as the foundation for the architecture of the Virtuous City (Al-Farabi, 1972).

«A treatise on the views of the inhabitants of a virtuous city» is, on the one hand, a systematic presentation of Al-Farabi's views on the world, society and man, and on the other hand, it is a rethinking of traditional problems for ancient science and philosophy, including the problem of an ideal city, the geometry of its geographical space, value preferences, and the architecture of social the composition of society, its religious and mythological representations, a new look at history.

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Ignatenko A.A. a Soviet and Russian Islamic scholar, came to the following intriguing conclusion in this regard: «Plato, according to Al-Farabi, came to the conclusion about the need for another state structure, where the head of state should be guided by philosophy and the main citizens should be philosophers... It is this thought that Al-Farabi makes central in his «Treatise on Views». And his treatise, although it is a utopia, still has educational goals. This utopia does not relate to the lost past, as in Plato, but to a possible present or future – it is an ideal model for building an ideal society, i.e. a guide for rulers» (Ignatenko, 1990: 138).

Of course, in the Islamic East, the problems of the city, the state, public administration and economic life required a different theoretical solution to the issues than that proposed by ancient thinkers.

Continuing, we can say that today the modern process of urbanization is not fully understood. Apparently, current academics have not learnt the lessons of the ancients about the purpose of cities and their role in the development of local civilizations of the Incas, Aztecs, Maya, ancient Egyptians, ancient Greeks, and fabled Atlanteans, in their drive to establish megacities. The experience of builders of ancient Egyptian cities, architects of ancient Greek cities is not realized, the geometry of urban space is not realized, the teachings of ancient thinkers are inadequately interpreted, the actual significance of utopian reasoning about urban settlements is not understood. But in the history of science and philosophy, this research tradition has not been interrupted from the Old Testament attempt to understand the social organization of human life to the futurists of the XX century: E. Zamyatin, Aldous Huxley, K. Chapek, J. Orwell and many other more or less well-known researchers.

In general, the Unified State of E. Zamyatin, who created the first dystopia of the 20th century, resembles the ideal state of Plato, the Utopia of Thomas More, the city of the Sun of Campanella, whose ideas were continued the ideas of which were continued in «Ray Bradbury's Fahrenheit 451» and writer Susan Collins' world bestseller The Hunger Games, published in the 21st century.

The world of K. Chapek's salamanders is not only a planet affected by the fascist infection. In this future, ideas will become obsolete since «what is civilization but the ability to use what someone else has invented» Individuality will be eradicated for the fictitious benefit of society, science, and the arts will be subservient to consumption, and ideas will become obsolete.

The representative of Eastern Aristotelianism, Al-Farabi, in his teaching gives a description of a virtuous city, supplementing it with reflections on non-virtuous cities. What should a Virtuous, ideal city-state be like? According to Al-Farabi, it should be one where people, interacting with each other, help each other preserve their health and lives, protect each other. This humanistic approach is very relevant for today. These ideas correspond to modern ideas about the humanistic, basic foundations of society. Al-Farabi gives a characteristic of a virtuous city by comparing a virtuous city with a human body in which all human organs interact with each other, help, protect health, and keep the human body healthy (Speranskaya, 2011). In this reasoning, al-Farabi traces an approach that in the twentieth century will be designated, on the one hand, as systemic, and, on the other, as anthropological. And the method of analogy used by Al Farabi is quite appropriate. It allows us to recognize that the principles

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of the systemic organization (organization of systems) of the animal and social world cannot be ignored. Today, the crisis of goal setting leads to ignoring the principle of priority of the goal, which makes it impossible to study the social world from the standpoint of a systematic approach. The methodology that does not correspond to the dictates of the time leads to a quasi-scientific approach. Al-Farabi points out several varieties of non-virtuous cities: An Ignorant City, a City of Exchange, a Power-hungry City, an Immoral City. The «ignorant» city, from the point of view of the second teacher, is characterized by immorality, ignorance. It is inhabited by bestial people who need only power, money, and carnal pleasures. The concept of «bestial» should not be taken literally. Most likely, the brilliant Al-Farabi intuitively felt the gap between the law of natural selection, which determines the essence of the animal world, and the moral law, which determines the life of a virtuous city. What is the difference between non-virtuous cities? All these cities are united by the desire for material wealth, power, and the desire to satisfy material needs above all. Perhaps this reminds us of the specifics of consumer society, the main feature of which is the predominance of the service sector, and the cultivation of such needs that will bring maximum profit to the service sector.

This problem is as old as the world. It was and remains relevant for the Abrahamic religions. Which cities and states are not inclined to this ideology today? Who are they, those who are trying to abandon today the traditional values protected by Judaism, Christianity, and Islam and replace them with new ones, giving them the status of universal? Why and why are they doing this? Just to reduce population growth? In which countries, cities, and communities does the government condone this? Can she declare her neutrality on this issue? The question is not simple. Neither Judaism, nor Christianity, nor Islam solved it. It requires a systematic approach. Today, consistency has fallen out of the basic principles of the research methodology. Politicians unknowingly or intentionally avoid a systematic understanding and solution of this issue.

But the government can also be different, pursue different goals. At the same time, Al-Farabi agrees with Plato: the ruler of a virtuous city-state must have good characteristics, namely: wisdom, perfect judgment, the ability to convince perfectly, the ability to imagine, the ability to physically wage a holy war, not to have problems with the body. He concurs with Plato when he says that royal art is «philosophy simpliciter», as it is expressed in an ideal city. On the other hand, «philosophy simpliciter», in the words of Al-Farabi, is not the same as «philosophy», which is limited to it and encompasses numerous perfections, including theoretical ones (Al-Farabi, 1973). If philosophy turns out to be royal art in Plato's ideal city, this does not imply that they are the same in an ideal city; rather, it just indicates that philosophy and royal authority are combined in an ideal city. Ultimately, royal art occurs in flawed cities, just as royal art as such does not exist in an ideal city.

The problem of power in an ideal city, in a state, cannot be divorced from understanding the process of urbanization. Regarding the whole world, a distinct state, a locality, as wise leaders and administrators, heads of state and «virtuous» cities need to be morally and intellectually admirable. Sharpness of mind, intelligence, and rapid wit are examples of intellectual attributes. In addition, moral and ethical qualities like fairness, charity, moderation, and honesty are crucial.

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The major objective of an «ignorant» city's ruler is to amass money dishonestly. He is not smart, pursues his own pleasures, gains honor by violence, and guarantees the transmission of power by inheritance.

The Governing Council of the United Nations Human Settlements Programme Report was created in April 2013, and I would like to emphasise five important themes in urban growth for the 2014-2019 projected period:

– Drawing attention to issues related to urbanisation on a local, national, and international level;

– Improving urban planning, management, and administration;

– Improving land and housing resource policies;

– Developing environmentally sound urban infrastructure and services;

– Providing funding for affordable social housing and infrastructure (Programme, 2023).

However, modern urbanists have practically reduced the global problem of creating an "ideal city" as the embodiment of an ideal society to the pragmatic task of creating a healthy and human-friendly standard urban environment, its enhanced technologization and informatization. Future «ideal city» projects, like Masdar City in the United Arab Emirates, are an attempt to mechanically gather all scientific and technological advancements in one location without considering the costs involved, the compatibility of various technologies, or the effects on the local population (Grigoryeva, 2023: 27).

Modern thinkers have stopped dreaming of an ideal society living and thriving in their ideal city. However, not every researcher may agree with this. It's hard to deny that the most important feature of a comfortable city for living is good relations between people who are ready to help each other in a difficult situation and will not ignore someone else's misfortune. A city without restrictions is a place where everyone feels free among equal free people. Not all countries have adopted this way of thinking, and Russia, unfortunately, is one of these states. Communication barriers between people – aversion to communicating with people with disabilities, a wary and sometimes dismissive attitude towards them – often become a more serious obstacle than any physical barriers. Educational classes in kindergartens and schools on the topic of solidarity, of course, can influence the situation, but only the active inclusion of people with disabilities in the life of the city will truly change society and allow us to call our living environment a «city without restrictions» (Trishenko, 2024: 5).

It should be noted that the needs of society have also increased, and the commercial value of housing with social infrastructure is much higher than without it. When choosing future housing, buyers are not limited only to square meters of living space, but also evaluate the surrounding area by the availability of parking lots, kindergartens, shops and other infrastructure. At the moment, the solution to these problems will be provided by a partnership between the state and private business. For the sustainable development of agglomerations, the harmonized development of the city center and the adjacent territory of the region, appropriate urban development projects are being developed as part of the agglomeration. In the Republic of Kazakhstan, "in conditions of dynamic urban development, the master plans of settlements are being adjusted to adapt to changing realities, the socio-economic situation, and the need to create a comfortable urban environment" (National article, 2016).

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One can note a certain periodicity between the desire for «ideality» of urban planning form and a purely utilitarian approach to it. The latter happens when urban development is driven by private capital and the desire to maximize profits, and the state ceases to regulate urban development. Obviously, it is necessary to strengthen the role of state regulation in urban planning, since urban development projects created today have a long-life cycle (Mazaev, 2019).

Let us remember that the uniqueness of Bacon's ideal city lies in the fact that the central place in it is occupied by the Order of the «House of Solomon» – this is a society of wise men, a scientific and technical center and the brain of the country. In fact, this is a prototype and an idealized anticipation of future European academies of sciences. Unfortunately, in the post-Soviet space, science has ceased to concern the state.

The pursuit of super-profits has pushed this component of the ideal city into the background. And along this path, we will increasingly discover the degradation of scientific and philosophical thought on the question of what the city of the future will be.

Even more puzzling is the policy of compacting urban space, which leads to an uncomfortable life for citizens and a violation of all environmental requirements. When choosing an urban development strategy, you must set yourself the goal of making it comfortable for life, for professional activities, infrastructure and public space must be accessible.

Conclusion

The following essential findings may be reached by analyzing the notions around the «ideal city»: certainly, compared to ancient times, societal concerns have a considerably bigger impact on urban design strategies in current culture. A city is both a geographical phenomenon and an essential socioeconomic entity. Over the centuries, the functions of cities have changed. But at all times, the spatial and social organization of the city reflected the level of development of society and national characteristics.

«Virtuous cities» and virtuous people never cease to excite the minds of mankind. Moreover, not only in various social projects, but also in existential foundations: to change our imperfect world, changing ourselves, becoming human as a result of the transformation and improvement of the inner (spiritual) and external surrounding reality.

The technogenicity of modern cities, especially megalopolises and urban agglomerations, has begun to influence the evolution of their structure as much as possible. Studying the views of philosophers of past eras allows us to better understand the genesis of the origin and formation of views on the development of cities as a socio-civilizational phenomenon.

The ideas of virtue cannot but be associated with the problem of ecology, political justice, moral and aesthetic harmonization. Overcoming the negative consequences of the urbanization process is possible with the guidance of an immutable imperative principle and an ontological call: to change our imperfect world by changing ourselves, in conditions of transformation and improvement of the internal (spiritual) and external surrounding reality.

Therefore, social philosophers have considered what an ideal city should look like from ancient times to the present. Within the framework of social utopia and urban utopia, conceptions of the perfect city changed. The social-utopian element's predominance over

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urban planning as such in the content of these concepts unites the notions about the perfect city that have endured to this day, developed throughout the classical period.

Urban planning and social utopias are closely intertwined in the substance of the related notions about the perfect city during the machine age utopia formation stage.

As of right now, we note that the connotation associated with urban utopia is predominant and that the percentage of social utopian components in the related thoughts has significantly decreased. In this context, it would be hard to overlook the so-called «smart city».

Endorsing the narrative that the earth is ecologically healthy, he suggests that the best way to drastically cut down on energy use and maintain the health of the biosphere would be to reconstruct modern cities according to the principles of eco-cities. While focusing mostly on the socio-utopian features of living in an eco-city–namely, social justice and citizens' creative self-realization – R. Register outlines extremely precise forms of urban gardening. These elements are not very important in his writings. Primarily, his interests are in preserving biodiversity, greening urban areas, and the related aspects of urban design that facilitate the practical implementation of these changes. Similarly, compared to earlier periods, the socio-utopian aspects of ideal city conceptions are not universally present and are not given particular attention in smart city notions.

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Manassova M.M. – idea generation and formation; formulation and development of key goals and objectives, development of methodology and concept of the article; identification of source material.

Seifullina G.R. – corresponding author; participation in the scientific design of the article; collection of information, analysis and interpretation of results; conducting content analysis of periodic sources; resource support of the study.

Klishina M.V. – critically reviewing the content of the article and approving the final version for publication; making valuable comments of intellectual content; taking responsibility for all aspects of the work, the integrity of all parts of the article and its final version.

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Мира Манасова, Ғалия Сейфуллина, Марина Клишина
Академик Е.А. Бөкетов атындағы Қарағанды университеті, Қарағанды, Қазақстан
Қазтұтынуодағы Қарағанды университеті, Қарағанды, Қазақстан

Философия тарихындағы идеалды қала концепциялары

Аңдатпа. Мақалада «идеалды қала» туралы ежелгі өркениеттен бүгінгі күнге дейінгі қолданыстағы жетекші теориялары қарастырылып, қазіргі заманғы қала құрылысының ерекшеліктерін түсіну үшін өзекті болып табылатын негізгі тұжырымдар жасалған. Мақалада қала динамикасының әлеуметтік мәніне, қала кеңістігін идеалды ұйымдастыру және оның инфрақұрылымы туралы идеяларға көп көңіл бөлінген. Идеал қаланың заманауи үлгілерін Платонның, Аристотельдің, әл-Фарабидің және басқа да ойшылдар мен ғалымдардың идеалды қала туралы көзқарастарымен салыстыру өткен және бүгінгі күндегі ғылым мен мәдениеттің

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ірі өкілдері қайта қарастырып жатқан бұл идеялардың маңыздылығын айғақтайды. Авторлар белгілі бір әлеуметтік-этикалық, эстетикалық, мифологиялық және діни, негізгі ғылыми тұжырымдармен және басым дүниетанымдармен, сондай-ақ қала қауіпсіздігін қамтамасыз етудің практикалық міндеттерімен шартталған қалалық кеңістіктің геометриясы туралы идеялардың эволюциясын қарастырады. Адам мен қоғамды рухани-адамгершілікке өзгерту идеялары үстемдік ететін урбанизация және әлеуметтік қайта құру жобалары өздерінің утопизміне қарамастан, өткеннің еншісінде бола алмайды. Олар қауіпсіздікке, әділеттілікке, жалпы игілікке және жайлылыққа деген мыңжылдық ұмтылыстарға жауап беретін қалалық және әлеуметтік қайта құру үлгілерін жасау мүмкіндігі туралы ойлануға шақырады. Мақалада урбанизация процесінің келеңсіз салдарларының күшеюіне, мегаполистерді қалыптастыру мен дамыту саясатын байыпты негіздеуге және оны көп факторлылық принципін ескере отырып жүзеге асыру қажеттілігіне назар аударылады.

Түйін сөздер: идеалды қала; ізгі қала; заманауи қала; ізгілік; адамгершілік; қалалық кеңістік; құндылықтар; қалалық инфрақұрылым; қала қауіпсіздігі; урбанизация; мегаполис.

Мира Манасова, Галия Сейфуллина, Марина Клишина
*Карагандинский университет имени академика Е.А. Букетова,
Караганда, Казахстан
Карагандинский университет Казпотребсоюза, Караганда, Казахстан*

Концепции идеального города в истории философии

Аннотация. В статье рассматриваются существующие основные теории «идеального города» от античной цивилизации до настоящего времени и формулируются основные выводы, актуальные для понимания специфики современной застройки городов. В статье достаточно много внимания уделяется социальной сущности динамики города, представлений об идеальной организации городского пространства, его инфраструктуры. Сопоставление современных моделей идеального города со взглядами Платона, Аристотеля, аль-Фараби и других мыслителей и ученых на идеальный город свидетельствуют о значимости этих идей, которые переосмысливались и переосмысливаются крупнейшими представителями науки и культуры прошлого и настоящего. Авторы рассматривают эволюцию представлений о геометрии городского пространства, обусловленных определенными социально-этическими, эстетическими, мифологическими и религиозными приоритетами, базовыми научными понятиями и господствующими мировоззренческими установками, а также практическими задачами обеспечения безопасности города. Проекты урбанизации и социального переустройства, где превалируют идеи духовно-нравственного преображения человека и общества, при всей их утопичности, не могут кануть в прошлое. Они побуждают к размышлениям о возможности построения моделей городского и социального переустройства, отвечающих тысячелетним чаяниям о безопасности, справедливости, всеобщего блага, комфортности. В статье обращено внимание на растущие отрицательные последствия процесса урбанизации, необходимость серьезного обоснования политики формирования и развития мегаполисов, реализации ее с учетом принципа многофакторности.

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Ключевые слова: идеальный город; добродетельный город; современный город; добродетель; нравственность; городское пространство; ценности; городская инфраструктура; безопасность города; урбанизация; мегаполис.

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Авторлар туралы мәлімет / Сведения об авторах / Information about authors:

Манасова Мира Манасқызы – PhD, философия және мәдениет теориясы кафедрасының профессор ассистенті, Академик Е.А. Бөкетов атындағы Қарағанды университеті, Университетская көшесі, 28, 100024, Қарағанды, Қазақстан.

Манасова Мира Манасовна – PhD, ассистент профессора кафедры философии и теории культуры, Карагандинский университет им. академика Е.А. Букетова, ул.Университетская, 28, 100024, Караганда, Казахстан.

Manassova Mira Manassovna – PhD, Assistant Professor of the Department of Philosophy and Theory of Culture, Buketov University, University street, 28, 100024, Karaganda, Kazakhstan.

Сейфуллина Галия Рустембековна – философия ғылымдарының кандидаты, философия және мәдениет теориясы кафедрасының меңгерушісі, Академик Е.А. Бөкетов атындағы Қарағанды университеті, Университетская көшесі, 28, 100024, Қарағанды, Қазақстан.

Сейфуллина Галия Рустембековна – кандидат философских наук, заведующий кафедрой философии и теории культуры, Карагандинский университет им. академика Е.А. Букетова, ул.Университетская, 28, 100024, Караганда, Казахстан.

Seifullina Galiya Rustembekovna – Candidate of Philosophical Sciences, Head of the Department of Philosophy and Theory of Culture, Karaganda Buketov University, University street, 28, 100024, Karaganda, Kazakhstan.

Клишина Марина Васильевна – философия ғылымдарының кандидаты, әлеуметтік-саяси пәндер және ҚХА кафедрасының профессоры, Қазтұтынуодағы Қарағанды университеті, Академическая көш, 9, 100009, Қарағанды, Қазақстан.

Klishina Marina Vasilevna – Candidate of Philosophical Sciences, Associate Professor of the Department of Social and Political Disciplines and the Assembly of the People of Kazakhstan, Karaganda University of Kazpotrebsoyuz, st. Academic, 9, 100009, Karaganda, Kazakhstan.

Клишина Марина Васильевна – кандидат философских наук, доцент кафедры социально-политических дисциплин и Ассамблеи народа Казахстана, Карагандинский университет Казпотребсоюза, ул.Академическая, 9, 100009, Караганда, Казахстан.

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