

The Transformation of Power in a City: Social and Philosophical Aspects

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Abstract—Some aspects of transformation of power resulting from the intersection of macro-social trends and their specific spatial and social forms are studied. As the organizing principle of the analysis, the genealogy method was chosen. In the context of the overall conceptual field of philosophy of society, diverging and integrating trends of organization of urban communities and social networks based on motivated relations are considered. Interest is understood as a network attribute meaning that networks can effectively demonstrate power operations.

Keywords—city; power; globalization; social networks; community; interests

I. INTRODUCTION

The problem of power in a city becomes even more urgent in the context of globalization, transnational integration and explosive growth of urban population. A contemporary city is a very complicated unit, which involves intermingling of different languages, traditions, ways of life and manners of behavior. The situation is exacerbated manifold by the increasing numbers of migrants and inevitable confrontation among different culture flows.

It must be recognized that a contemporary city management system is based neither on the notion of class nor on the notion of ethos (ethnicity), and this fact generates the necessity of efficient power structures development. However, the question arises as to what power should be like to ensure that the population's activity provides reproduction of high-grade city life? It is obvious that to find an answer to this question one should search not only in the future, but also in the past, when a man's place of dwelling satisfied his needs of living and surviving.

Methodological approach means that the power transformation process analysis should be undertaken under genealogical procedure, namely through identification of the sources of interconnection and mutual dependency of the phenomena of power and city environment. A city is a closed, fenced space, a territory which is separated from the wildlife by a wall which ensures its safety from predators and enemies.

II. THE TRANSFORMATION OF POWER IN A CITY: GENEALOGY AND ANALYTICS

City building is a sign of civilization on the one hand, and the continuation of the archaic tradition, on the other. The latter actualizes the original meaningful ideas of life and death, cosmos and chaos through creating the safe environment which was assigned a status of a sacred place possessing a center and a periphery.

The emergence of a Greek city-state, a polis, meant the birth of a fundamentally new social environment. Its distinctive feature was the orientation on the center in the following interpretation, which was new: power and domination were not at the top of the social and cosmic staircase any more, they were placed in the center of a group of people instead. Monarchy was considered to be "a disease", whereas only the symmetrically organized society was acknowledged "healthy". Equal status was provided for all the individuals and groups of people relative to the center.

In Ancient Greece the natural instinct transformed to the social one and became embodied in the identity of an individual and a polis, in the unity of a temple, home, and a city. A man of the XXI century can't imagine the importance and the magnitude of the work the ancient Greeks accomplished to verify the power of political and social issues over natural and instinctive matters. Ancient notion of asceth is denoted, first of all, the ability of a man to control himself, the rule over his own instincts and desires.

Ancient Rome represented a totally different city model. A city was considered to be a symbol of the empire puissance and the emperor's power. In his book "Man and Environment", that has become classic, O.F. Bollnow names the Romans teachers of the contemporary city-building. The roman style is characterized by the three elements: 1) a circle, 2) walls, 3) cross-shaped streets in accordance with directions of the parts of the world, the quadrants. This axial street system bore the sacred meaning and it was replicated in every military camp as the sign of the emperor's power.

In the chapter "Discovering of The Environment" O.F. Bollnow points out that it is streets, not dwellings that bear witness to distinction between a man and an animal. Animals,

as well as men, build dwellings — holes, nests, but it is only a man who builds a planned and organized system of streets that indicates the spatial social order. Rom represented a unity of visual order and the emperor's power. The efficiency of the emperor's power was determined by the extent to which his power was obvious in the monuments and public buildings. Power needed stone, it needed architecture. It is the Romans who grasped the basic peculiarity of city-building: rural streets could emerge uncontrolled, but not city broad paved streets. The construction of the latter needed enormous efforts to be made and could be held only under the guidance of the state. These streets were brought to life by violent system of power. Later they were acknowledged as the military strategic space. Streets served as means of the enforcement of the empire: they commenced in Rome thus provided order and proper structure throughout the state. Streets were the canals of the Roman domination. An example of inner connection between planned city streets construction and strong centralized power is recognized here [1].

Growth of cities and transformation of power was accompanied by the transformation of the affects organization in the process of civilization. A medieval city included a castle, a temple and a market, which sometimes were in controversial relationships. The reason was that a temple cultivated the virtues of sympathy, compassion and unity whereas a marked formed an autonomous individual, a rival for the others. The forces that emerged inside a city were far from being homogeneous but they could not but searched for appropriate forms of mutual existence. The medieval society had no central power, strong enough to force people to be reserved. Both the affects modeling and the standards of affinity forming gradually changed on the large and small territories where the growing power determined people's peaceful life. The moment the monopoly on violence was in the hands of the central power, no strong man could "boast" his aggression, it was the prerogative of a few men set in authority, for example, police officers relatively to criminals. Thus these affects became legitimate and took their fixed place in the routine life of the civilized society. They acquired "an elaborate", rationalized form that could successfully be patterned in different social spheres such as sports and could influence the development of book publishing and theatre, cinema and television. These rationalized affects were crucially important for the acknowledgement of all the above mentioned in the contemporary world. The transfer of affinity from the sphere of action and into the sphere of contemplation was accompanied by the humanization of the affects [2].

City space of the New Time initiated the development of autonomous individual and technical instincts. Gradually machines acquired a tendency to replace men. The contemporary city space gave birth to a new form of time, which is characterized by its coherence with speed. Here new signs of domination over a man could be recognized. Large streets acquired autonomy and status of independent units. According to O.F. Bollnow, there are two street construction strategies: the first is domination, the second is planning. It is not only men, but also landscape that becomes inferior to the

rational principle, the structure of which varies. In the states with strong centralized power not only streets, but also railways follow the circular pattern, starting from the power center like rays of the sun, as it is today in France. Sometimes a periphery can be more easily reached through the center. There is another type of street arrangement. For example, in Germany there is no center, streets are located like vascular system of a plant's leaf with smaller streets branching from the larger ones.

A street stopped being a private space for a man, it changed into a place more and more homogeneous, suitable for transportation. Measurement in kilometers, cross-road signposts acquired special importance. A contemporary street meaning a way can be defined as an eccentric space as opposed to the sacred space of home and a temple. Hence in the definition of a man as an urban resident we can trace a certain duality — that of a dweller and of a traveler, the centralized and the decentralized creature. A street implies only one measurement of the space, that is of length, that is why space has become coherent with time — street direction into the future means speed, which is a meaningless aim, that takes powers over a man. [3]. A city resident is a passenger of a vehicle the motion of which is monotonous and passive. City space and city traffic has made a man inert and solitary.

The change of city geography and topography determined by speed and the requirements of comfort became the conditions of individualism formation in the Modern epoch. The settlement of the above mentioned problems was followed by another problem, that of loneliness and lack of roots. A dwelling place used to be identified as "oykumena" with its strict borders, as a place to live, support and respect those living inside. A contemporary dwelling place has become an inhabited island for a solitary individual [4].

Still in the contemporary cities there exist invisible forms of order and power that provide unity and stability. For example, material system advertising is considered to be an important communicative structure that makes individuals a unity. The power of advertising is realized through a man's determination by the public entity. Subconsciously it is looked at as a new security and a gift, a symbol of public care, which though can become neither personal, nor hearty [5]. The security of this kind by no means implies the joining to the common living. The social, moral and political ties disconnection can't be fixed through the shallow forms of communication.

It should be applied to the analysis of the city power transformation process, the comparative-historical method in genealogy leads to the following conclusion. The problem review should be undertaken through the interpretation of a city as a civilization phenomenon, such issues of which as the city space and the city time being generated as related to the power structures. The problem actualizes through architecture, which is a specific signs language. Different power forms and architectural styles of city space organization are interrelated. Moreover, power and the signs language, expressed in the architecture, implies much more profound relationships — they are: power and affinity,

power and affects, power and defense, power and force, which are also due to the transformation in the megapolis environment.

Thus, in the city cultural space power should be understood as a medium that in the unity of both inner and outer context provides the preservation of the boundary between the orders of different levels. This boundary is the landmark of not only division and distinction, but also a landmark of connection and mutual understanding.

Considering this thesis we'll proceed from the conception that cities are the receptacles of authoritarian resources, and each epoch generates the special principals of realization and demonstration of power. The fact that authoritative mechanisms always have their own history, trajectory, technique and tactic which were and continue to be invested, colonized, used, expanded in the more common mechanisms and forms of global domination was proved by M. Foucault. Our intention is to stress the significance of power in the context of community concept. We'll address to notion "social network" functioning in different spatial patterns of the city.

The city appears as the space of social networks and dispersed communities demonstrating availability of power resource the meaning of which we'll consider in correlation with interests.

III. POWER, SOCIAL NETWORKS, INTERESTS: COMMUNITARIST STRATEGIES

It is paradoxically, but the closer people are connected the more mutual claims arise. Incongruity of tight contacts and mutual impacts becoming real in many fields of human existence does not give, as it was imagined, organic compound but it only heats up the anxiety concerning big problems in this connection. This social contradiction inspired by policy of social and cultural pluralism becomes apparent in daily routine, economics and culture.

It is hardly surprising that at the beginning of the 21st century some of old topics and problems of urban sociology of Chicago school become actual for understanding of today's problems, that is the study of the problem of organization and functioning of the local community. Within the theory of "community solidarity" R. Park and his colleagues stressed the importance of the communal life against individualism, isolating and generating hostility.

Originating from the conservative tradition communitarism sees the source of the social compliance in the general initial positions: human morals, customs, prejudices, heart inclinations [6].

In comparison with the Russian idea of "community" this term is polysemantic. If in the notion of the Russian community the functions of the production collective, neighbors and confessional community (partial and complete coincidence of the territorial borders of the community with the border of the parish), administrative district, then the idea of community expresses the social-psychological community.

By its nature the Russian community is not a mechanical composition but it implies the presence of several social transitions and the subsequent chains, determining specific channels of development of social community [7]. In English-American tradition the idea of community is abstracted and deprived of concrete historical distinctness. In its important aspects the term community is connected with social and political content and republican ideal of "direct democracy". So the general conceptual kernel which only theoretically connects the idea of community and community of Russian understanding, points at the specific nature of social connections at the level of small group, stressing the role of informal contacts and relations "face to face".

This understanding of community in the form of "community without direct contact" was developed in the researching orientations in 60-70 years and it was based upon the "social network" analysis method. The vector of attention was drawn to the spatial organization of the city and its communications which were considered as the basic regulator of interpersonal interactions. In the course of these research direction three criteria of community has been revealed: the defined territory; ethnic, racial community; membership (social networks).

If the first two criteria express the connection with the feeling "we" and with the spirit of participation and respect, then the factor of common territory becomes important in the conceptualization of the notion community, and racial community (ethnos) provide for the unity of psychophysical nature and culture without which community life is impossible. On the other hand existence of functional groups (communities) created on basis of interests; work, education and activity are based upon the value of autonomy and freedom of personality, pluralism.

Fixing the criteria of membership via power, idea of partnership and experience of collaboration based upon confidence, J. Kuleman describes the social networks as homogenous associations [8]. Creating the conditions for coordination and cooperation for mutual benefit, such types of communities are today the form of social capital and they are destined for realization of the parallel procedures. For full homogeneity the lines of the net social connection are locked and then the relationships when all members of community are in equal state are constructed.

Western tradition equates the social capital to the public good. Created by the participation it is understood as a type of resource, the net of connections and norms, which promote the cooperation and achievements of objectives, which can't be gained without it. Such membership means the possibility of access to resources and based on the family ties, relationship system, religion, ethnic solidarity, corporation connections and informal interested relationships. The role of power in this functional community is in counteraction to dominating structure of power, in forming and supporting of interest, in regulating of social interaction which performs according to certain norms.

In such cases the actions of authority become possible for differentiation and distinction, counteraction and limitation of life style. Generally speaking community based upon

criteria of membership is the closed society which does not mean only the territory but it is the group of persons, set of institutes and totality of interacting interests and so the access to the membership can be closed.

Relationships between power, division and integration are clearly formulated via nets. Net agreements connected with access to city resources and their distribution can significantly impact on the structures of social and economic inequality, strengthening of closedness of social circles. Those distributions have self-evident effects and as well as less evident ones.

There are effects of practical actions or power deficiency. For example, tight net of elites is capable to perform the significant power in sphere of the city policy and limit community with poor resources. So focusing at the private interest of their own community of ethnic associations and orientation to self-support can be the basis of the acute struggle for survival, possession and control of city spaces (fights, "wars", murder as specific adaptation of appropriation act).

Quite often such self-constituted communities combined by the net of family-clannish, religious and production relationships have sufficient resources to position the places of steady self-determination and resistance to dominating power.

Power of community draws a close relationship between interests and homogeneity, and social networks with their rich resource and strong connections can have a significant impact in the pursuit of interests. However, how can we speak of "real" interests bearing in mind that people's interests are multiple, that they conflict with each other and are heterogeneous?

Naturally, we can suppose that within the dispersed communities and networks, which integrate the members with each other in ongoing communications, multiple identification process covers to a great extent repetition of uniformity. However, all this does not make weighing less the fact that human societies are not always uniform formations and that they often consist of groups pursuing different and often conflicting interests. Their common human essence, so different and so similar at the same time, diverges only in the ways and means that they use in the struggle for their interests.

Nevertheless, in urban life, differences cannot be complete, but they are infinitely produced and are inevitably challenged. Cities are points of interaction, proximity and density, that is why they are the key places in the design of interests, through which differences are determined. If we recognize this fact as significant, then it becomes clear that any reflection of differences cannot ignore a wide range of forms of identification and construction of uniformity in the spaces of a city. We see this installation in the version of the network society of M. Castells, who pointed out the importance of urban social movements as places of change, social organization and resistance to the domination of capitalist relations. In addition, being local for a long historical time, social networks gradually acquired a national

scale, before becoming international in scope scale over the past few decades. The network organization of global cities is particularly significant for this process [9]. Accordingly, a diverging organization arising in this way can be understood as a new form of drawing the boundaries, configuration, and forming of dominants or weakening of states, cities, territories, societies, particular groups, and individuals.

However, the idea we have emphasized is the importance of considering how social networks and urban communities, in promoting their interests, have the power to define or demand spaces in order to express uniformity and difference.

IV. CONCLUSION

In the space of a big city, the power draws and maintains boundaries between different orders, and these boundaries outline not only points of separation and discrimination, but also the points of connection and uniformity. The radical openness of cities means that difference and uniformity can be false, fragmented and differentiated with respect to the effects of power, which clearly or less clearly appear in different types of communities, places and networks. To understand this, we need to recognize that cities are the key places in constructing of interests, through which the differences are determined.

The questions that are nowadays posed within the framework of the theory of community often express astonishment, confusion, and sometimes even clearly expressed anxiety of researchers about the developments in this sphere. Today we are increasingly forced to take into account the effect of such a "colorful" space of social formations, where many of them tend to segmentation according to their own cultural criteria, despite of being religious or educational institutions, linguistic and ethnic communication, lifestyle or organization of commodity production. Such an explicit focus will be insufficient, if we do not take into account the fact that nowadays the ethnic, racial and religious composition of population is changing much faster than it ever happened in history, and the issues of transition or mixing have moved into the area of probable, since the resulting associations do not wish to assimilate. It is reasonable to assume that in this type of social and cultural landscape, the phenomena, which previously existed separately and implicitly, have been identified, and now, being to some extent joined together, must find ways to coexist with the so-called "host society". Anyway, this kind of processes and phenomena provoke fragmentation of a society, both cultural and political. Accordingly, diverging and integrating tendencies in the organization of life of urban communities remain to be the most important and need further extensive discussions.

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