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## Comparative analysis of the development of world capitals

Knowledge of the history and future of the capital, the attitude of young people to the phenomenality of Astana, the role of Astana in the life of citizens of the kazakh country, its importance in the state are determined as an important indicator of the socio-cultural significance of Astana. Interest in the capital brought new genres and directions (philosophical, cultural, demographic, political science, sociological, historical and architectural) in the study of the city. The article presents a scientific concept of the formation and development of world metropolitan cities in domestic cultural studies (by types of world metropolitan cities, by economic indicators of capitals, by geographical location of metropolitan cities, by multicultural, architectural appearance, cultural cities). Also, on the basis of comparativist analysis, a description of the common important parameters in the development of capitals at the present stage (their structure as a capital, cultural and economic development, architecture, science and education, religious features) was given. In domestic and foreign studies, a critical analysis of the characteristics given to the socio-cultural phenomenon of the city by various branches of the humanities was carried out and new methodological directions in the study of the city (urbanistic, socio-cultural, social ecology, philosophical, existentialist, metaphysical, semiotic) were revealed. In the presented work, the first comprehensive analysis was made in the fields of humanitarian sciences related to the issue of cultural and civilizational formation and development of Astana.

*Keywords:* city, culture, capital, urbanization, comparativism, Astana, Washington, Moscow.

### Introduction

In the XXI century, comparativism is actively studying modern problems that have global significance. These are: the global and local world, world domination and global leadership, the new world order and world-systems, the relationship between world, regional culture and the culture of individual countries, their political and legal culture, the formation of a new territory for the study of global culture, interethnic law, global economy, global culture. The study of these topics requires the use of not only general, but also comparative analysis to identify specific patterns that are inherent only in individual systems. The individual system of different countries (political, legal, economic, financial, etc.) acquires a special character due to the different form of influence of the specifics of its national culture. Therefore, there is no single universal rule for all individual systems, one has to reckon with their culture-dependent features, study the local and global correlation of existing systems.

Comparative studies are defined as comparativistic (from the latin “comparatio” — “equal ratio, rhyme, comparison, mutual agreement”). Comparativism — comparison, a set of scientific methods of cognition, a complex scientific method; a separate science with its own subject and methods, an additional discipline within the framework of the theory of social and humanitarian sciences.

As an alternative method to comparativistic research, we can consider intercultural dialogue, the exchange of knowledge between representatives of individual traditions and comparison based on this acquired knowledge, but in our case there is a question of comparativistic analysis of the cultural status of world capitals.

To study the cultural status of world capitals, it is necessary to dwell on such concepts as “capital” and study the functional features of cities in the world, the historical and cultural dynamics of the city, etc. “Culture” is interpreted as “the world of art”, “the essence of enlightenment intelligence”, a form of life of society, a part of public life [1]. Graham Evans in his book “Cultural planning: the urban renaissance” [2], Charles Landry's “The Creative City. A Toolkit for Urban Innovators” [3], Richard Florida's works “The Rise of the Creative Class and How It's Transforming Work, Leisure, Community and Everyday Life” [4] formulated, analytically studied and analyzed the social aspects of the city.

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The role of culture in the development of society, the state, the city is special. This is due to the fact that each city differs in its mental, figurative, symbolic, that is, cultural significance. In the modern era of global, high-level civilizational development, in the context of the economic development of each country, the role of culture in raising the international level is great. The concepts of “culture”, “city”, “society” are inextricably linked.

The Center for the study of urban culture in large megacities (World Cities Culture Report) divides cultural infrastructure into formal, that is, institutional, and informal (not specifically institutionally approved). Culture is created through special infrastructure (cultural institutions, artists, cultural events, etc.).

In cities, the development of infrastructure, symbolic significance, ecosystem and growth of cultural universality are important. The emergence of cities brings to life new mechanisms and structures of communication (writing, architectonics, cultural and historical products). Researchers of the XXI century also consider modern cities to be the place of accumulation of new global forces and conflicts between the economy, politics and power, education and traditions. The development of cultural and creative infrastructure has led to a high-quality living system of modern “creative cities” [5].

Before conducting a comparativistic analysis of cultural and civilizational trends in capitals, it is necessary to determine the cultural aspects, function, and character of world metropolitan cities. The city is an endless communicative space, a zone of communication. Jose-Ortega-I-Gasset said that “the city begins with a gathering square”. It is the most effective place for the storage and transfer of cultural information. Museums, libraries, theaters, and universities play the role of transporting and storing information in the city.

### *Experimental*

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 author relies on and uses the following general scientific principles of research: the principle of objectivity, integrity, and consistency, as well as comparative, historical, hermeneutic, cultural relativistic, and social research methods.

### *Results and Discussion*

Since the mid-nineteenth century, geographers' interest in the study of capitals has increased in the field of urban studies. In particular, the German geographer I. Kohl was the first to evaluate the geographical conditions of all European capitals in his work “geographical position of European capitals” [6].

American urbanist Scott Campbell analyzes the differences between metropolitan cities and non-metropolitan cities, the specifics of capitals as follows: “the capital is the place where the government is located, where decisions are made regarding the existence and prospects of the ruling country. The status of the capital provides the city with a full-fledged place for safe and effective decision-making for a long time” [7].

Economic changes can undermine the traditional role of metropolitan cities. The international economic market is turning global cities into controlling centers of financial capital [8].

Currently, 20 European cities are awarded the title of “cultural capital” (Athens (1985), Florence (1986), Amsterdam (1987), Berlin (1988), Paris (1989), Glasgow (1990), Dublin (1991), Madrid (1992), Antwerp (1993), etc.). Each of these cities has its own direction of development and purpose.

The program “cultural capital” is not only a kind of competition between beautiful cities, but also an opportunity to use culture and declare the importance of culture. Through this program, the impact of cities on cultural, social and economic development is determined.

A similar European experience will spread around the world, and in October 2005 Athens will host a Congress dedicated to the 20-year history of the “cultural capital” program.

In the 90s of the XX century, according to this program, projects came to life: the Arab cultural capital, the cultural capital of America. In addition, within the framework of the cultural policy of the Russian Federation, cultural exchange projects are being implemented under the “cultural capital” program.

The project “cultural capital” takes place around the world. In the process of globalization, the relevance of this project is growing. This is due to the fact that the presentation of cultural values, national culture through the cultural capital forms a cultural identity and expands the intercultural space to the international level. The status of the cultural capital also pays great attention to the development of the tourism industry.

E. Rudan notes that culture and tourism are closely related [9]. In addition, G. Maciocco and S. Serreli [10] noted the negative impact of cultural tourism on local culture. That is, tourism also leads to

the destruction of the identity of the local cultural heritage. And other authors wanted to determine the role of culture and art in the development of tourism in the city. C. Law [11] wrote: “museums, art galleries, cultural heritage, special celebrations, art festivals are the terms cultural tourism and cultural city”. H. Briassoulis and J. Straaten [12], R. Chawla [13] stressed the importance of culture and art in the development of the city.

According to world experience, the center, competently using the cultural and creative sector of the city, will have good indicators:

- creating a quality infrastructure;
- development of the process of attracting investments to the city;
- a radical change in the image of the city in the eyes of residents;
- increase in the number of highly qualified specialists.

The capital of the state is the largest city in the country. In the capitals of states, the highest bodies of power and government are located. In comparativistic analysis of state capitals [14], comparative analysis alone is not sufficient.

It is necessary to identify similarities and differences in the cultural development of world cities and reveal common problems in the development of the culture of capitals.

Today, there are a lot of records devoted to the history and architecture of specific capitals, but the bibliographic list of theoretical texts dedicated precisely to metropolitan cities is short. Different aspects of metropolitan life are mastered through different disciplines: architect, historian, political scientist, specialists in urban planning and sociologists. All these works deal with various aspects of metropolitan cities; however, there is no unambiguous, clearly formulated theory about the development of capitals.

It is believed that in comparativism, the general laws of the historical process, which allow us to talk about typological similarity, lead to the emergence of a similar phenomenon in different national cultures. Separately, in this study, we identify the influence of certain social, economic, cultural, national similarities and differences in the development of the cultural status of world capitals (Washington, Moscow, Astana). Thus, the meaning of comparative research is not only an empirical determination of a specific form of communication, it is based on conclusions about socio-cultural phenomena.

In the development of capitals, there are many similar factors affecting the development of the state, including economic, cultural and religious, educational. The development of the cultural and economic infrastructure of these capitals differs significantly from each other. This is due to the many centuries — old history of the capitals of these states.

In this work, Astana is the object of analysis of various areas of its existence, it is shown as a complex, multifaceted phenomenon in content. Having studied and identified the main features and attributes of Astana, highlighting its cultural, political, economic and civilizational aspects, we conclude that Astana, as a model of realization, being free from foreign influence, demonstrates its idea and beauty from time and space.

Many urbanists devote their research to identifying a specific capital, the specifics of the cultural and historical processes taking place in it. Famous thinkers in their works analyze the topic of the capital status of cities, the dependence of the fate of the city on such a status and make predictions related to the future of such cities. The works of O. Spengler, A. Levinson, M. Weber, V.I. Medvedev, A.A. Aldashev are very valuable in this direction.

According to the established tradition, Astana is considered not only as the main city of any state, but also as the center of the economy, culture and civilization, as the initiator of innovative activities in the country. Astana as a multifaceted phenomenon requires the presence of many approaches to the study of itself. In this work, we will conduct a comparative analysis of capitals as a symbol of statehood, identity, and cultural diversity.

To do this, we need to establish a range of issues to be considered and find answers to two important questions:

1. Why did we choose these three capitals?
2. What are the main capital features of these cities?

For comparativistic analysis, we have chosen the capital of the leading world states that influence global development.

We will try to understand on the basis of the influence of what factor the city becomes the capital, focusing on the capital as a being, as a reality. On what basis does the city have certain privileges and the right to function as a center, capital?

The capitals of Washington, Astana and Moscow were established as the center (capital) of the state in various historical periods (Moscow XV-XVI, Washington XVIII – early XIX, Astana –late XX century).

Metropolitan cities, which are becoming the object of study, are the main city of their state, the place where the government and other higher bodies of state power are located. Washington is home to all US federal authorities. The state authorities of Kazakhstan are located in Astana. Moscow is also an independent subject of the Federation. The Constitutional Court in Russia was transferred from Moscow to St. Petersburg. In addition, there are also capitals where the state body is not located (Amsterdam, the capital of the Netherlands, Porto Novo, the capital of Benin, Sucre, the capital of Bolivia, Tbilisi, the capital of Georgia). Washington, Moscow and Astana are considered the administrative center of the state.

The inhabitants of these three capitals (Washington, Moscow, Astana) are always distinguished by their diversity. For example, in Washington, along with the white population, there are quite a lot of African Americans here. According to the census taken in recent years, both Asians and representatives of other races, including mixed ones, live in Washington. The ethnic composition of the inhabitants of Moscow and the capital is also multinational.

The largest number of supporters of the Washington religion is considered to be Christianity, which includes Catholics, American Baptists, Southern Baptists, Orthodox and other Christians. In second place in terms of number is Islam, followed by Judaism. In addition, there are many residents in the US capital who do not profess any religion at all. Moscow has all the main world religions. More than 1,000 religious organizations of more than 50 different religious faiths are officially registered in the city. As of November 1, 2014, the religious Square in Astana has 49 religious organizations and their divisions, which are characteristic of 14 denominations.

Washington is famous for its cultural development. The construction project of the city is carefully thought out, all the architecture, especially new ones, is under close supervision. Several styles are clearly visible here, including new greek, new gothic, new classical patterns, and modern architecture. In areas some distance from the center, there are also buildings in Victorian, Georgian styles and in the pale style.

The capital of the Russian Federation, Moscow, has preserved a number of valuable architectural monuments included in the UNESCO World Heritage list. Among the more famous objects – the ensemble of the Moscow Kremlin and Red Square, The Church of The Ascension in Kolomensk, the architectural complex of monasteries in Moscow (Andronikov, Donskoy, Novodevichyevo, etc.), the ensemble of the Manor Row (Kuskovo, Ostankino, Tsaritsyno, Kuzminki, etc.), the Pashkov house, the Bolshoi Theater and others. In smaller areas, there are buildings typical of different eras, cultures and styles. Classicism, eclecticism, modernity are the main styles of Moscow architecture.

The architectural style of Astana combines the best traditions of eastern and European culture. The architectural ensembles created according to the Kurokawa project combine modern design and Asian Color.

The characteristics of the symbols that form the basis of the architectural model of these three capitals (Washington, Moscow, Astana) are those that correspond to the process of gaining national independence, its development and characterize statehood.

The concept of creating a Capitol represents an associative return to the culture of Ancient Rome. The young American state, thus based on legitimacy (Roman law) and omnipotence, is a continuation of an ancient tradition. Capitol — in 1793–1865 the greatest building of the American capital, built according to the project of William Thornton. The Capitol (“United States Capitol”) — the symbol of American statehood — is one of the five most famous monuments of the countries.

The Moscow Kremlin is a symbol of Russian statehood, one of the largest architectural ensembles in the world, a historical relic, a rich treasure trove of monuments of culture and art.

Among all the architectural projects of Astana, a special place is occupied by Baiterek. It is a 97-meter metal structure with a large gilded glass ball at the top. As written on the plaque describing the history of Baiterek, its structural idea depends on the first president of independent Kazakhstan, Nursultan Nazarbayev. The meaning of the word “Baiterek” means “Tree of life”, it depicts one of the Universal mythological concepts. By its location and compositional execution, Baiterek expresses the understanding of the world by the ancient nomadic tribes. According to this understanding, a World river flows at the confluence of the worlds, on the banks of which the tree of life has grown, which, penetrating the earth with its roots, aspires to heaven. Every year, a sacred bird laid eggs on this tree, and it was eaten by a dragon that lived at the foot of Baiterek... Such a cycle symbolically symbolizes the change of the year. For the people of Kazakhstan, Baiterek is primarily a symbol of independence, as well as Astana.

According to the American scientist Anaker Shonin, the capital is not only the main city of the state, where the authorities are concentrated; it is an energy node that ensures the growth and development of political, social, economic, cultural and other relations of all state scales [15].

The peculiarity of the architectural style is that it is a necessary part of the General History of any country, an indicator of the state in society, which allows you to imagine a holistic picture of the social process. Architecture, reflecting our understanding of the world, is a visible and direct image of the political, social, economic relations of society, a means of their reverse uniqueness, meaningfulness and understanding in the footsteps. However, this brief definition does not reflect all the meaning of the concept of “Astana”. The famous researcher A.G. Levinson proposes to analyze the concepts of “Astana” and “center” as follows: “...the center is a representative system, a cluster of complexity, specificity and diversity. An open, complex, multi-layered unit of different components combined” [16]. Through such an analysis, the author clearly demonstrates the need for an integrated approach to determining the essence of the concept of “capital” and the need to understand each component of its description. In the development of the above-mentioned capitals of the country (Washington, Moscow, Astana), the development of culture, ecosystem and unique architectural style is carried out as a factor of economic growth and social integration.

In world capitals, culture is seen as the heart of public policy. According to the politicians of all cities, it is necessary to strategically implement culture in the city authorities, to develop it as a central part. Culture plays a high role in the development of capitals. For example, if we take the cities of the world apart from these three capitals, New York puts culture in the 2nd category of strategy, which is higher than the entire region. In Shanghai, Culture is a source of urban unification. In Tokyo, culture is shown as a tool for starting the country into the future. In some cities, the role of culture as a supporter of economic strategy prevails. In London and Paris, the sphere of creativity is solving various difficulties in the economic situation, and also affects the growth of new jobs. Cultural creativity is considered an important tool in urban regeneration.

Only the mutual influence of all components of the capital allows us to analyze and perceive a city of a special status. Only a complete complex of the capital's sign allows you to understand all the depths of the dichotomy “capital as a cultural center”, study and master the existing phenomenon.

Washington, Moscow, Astana combine in themselves the title of the capital of the state and the cultural, scientific, educational, economic center of the country. When it comes to problems and difficulties of a political nature, as a rule, the state is understood behind the capital. The capitals are major financial centers and international official centers, as well as the center of management of a large part of the country's economy.

For example, half of the banks registered in Russia are located in Moscow. And the central offices of many large companies are also located in the capital.

The economy of Washington is engaged in the area of Public Administration, and in the provision of services. The high indicator of the population is in the management area, that is, federal employees.

The economy of Astana consists of trade, transportation and Communication, Construction. The contribution to economic development on the territory of the state is high.

Having considered and analyzed the main factors of development and formation of the capital city, we can draw the following conclusions: capital is a product of great thought and culture, has a specificity in all indicators, it is “free from the requirements of time, above the flow of formation” [17].

The project “cultural capital” occupies a leading position in the world. In the process of globalization, the relevance of this project is growing. This is due to the fact that the presentation of cultural values, national culture through the cultural capital forms cultural identity and expands the intercultural space to the international level. The status of the cultural capital also pays great attention to the development of the tourism industry.

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Capitals are often seen as a separate administrative center. However, Astana is a symbolic embodiment of national ideology, an image of the state's attitude to urbanization, a catalyst for the country's economic development and, historically, a link between various local cultures and a “community of thought” of the national state.

There are many different types of metropolitan cities. Belonging to the classic metropolitan cities — London and Paris: centers with a powerful government, the capitals of the former colonial empires, architec-

ture with a clear view. Ottawa or Canberra are simple administrative centers of powerful countries. Montevideo or Jakarta are prestigious cities in weak countries. Washington and Berlin are hybrid capitals of a contradictory nature. If we look at the parameters of the Capitals in comparison, Bern and Mexico City are opposite in size, Beijing and Dublin are opposite in demographic, Ottawa and Singapore are opposite in geographical size.

In terms of political characteristics, Democratic Stockholm and the opposite type of government are absolute monarchical Riyadh, or communist Pyongyang; France's centralized Paris can be compared to Switzerland's decentralized Bern. The history of the transformation of the city into the capital plays a certain role. For example, the historic, imperial capital London can be compared to Brasilia. London and Paris, which were formed as capitals from the very beginning and still serve as capitals today, can be contrasted with the replaced capitals Bonn, Canberra, Brasilia, New Delhi, Ankara, or with the former capitals Constantinople, Petersburg, Calcutta, Philadelphia, Rio de Janeiro, Bonn.

The capitals also differ in terms of economic indicators. In terms of the well-being of their state, the cities of London, Tokyo and Washington appear at the opposite level to the cities of Mogadishu, Maputo and Dhaka. The capitals of economically dominant countries in terms of State Development are the cities of Montevideo, Paris, London, Copenhagen, Mexico City and Bangkok. In their countries, the capitals of the second city level are Ottawa, Bonn, Canberra, Ankara, Bern, Pretoria, Brasilia. In the Metropolitan City, London and Tokyo are recognized as the economic cornerstone of their country. Ottawa and Canberra show a high level of government employment services.

An important feature is also the geographical location of metropolitan cities. For example, Rome and Madrid are Capitals located in the geographical center of the state. The cities of Berlin, Moscow, Beijing, Washington are located in the geographical periphery. London, Washington and Tokyo are the capitals located in the Central Transport Zone.

In many countries, in addition to political capitals, which serve as the main economic or cultural environment, there are also informal ones. For example, New York, Shanghai, Calcutta, Bombay, Istanbul, Milan, Frankfurt am Main, Toronto, Sao Paulo and Rio de Janeiro, Johannesburg.

In some countries, the role of capital is played by several cities in the state. This is called multitasking. For example, in the Netherlands, Amsterdam (National, Constitutional) and The Hague (where there is a government, parliament, the Supreme Court and the Queen); in Israel, Jerusalem (where there are parliament and government residences) and Tel Aviv (where there are foreign embassies and ministries), in Palestine, Gaza and Ramallah (the capital on the West Bank of Jordan and in the Gaza; In Cote d'Ivoire, Yamusukro (residence of Parliament and government) and Abidjan (with embassies and ministries); in Sri Lanka, Sri Jayavardenepura-Cotte (legislative) and Colombo (administrative); in Malaysia, the administrative capital Putrajaya and legislative Kuala Lumpur; in Swaziland, the official capital Mbabane, royal and legislative Lobamba; in Bolivia, the constitutional and judicial capital Sucre and administrative and legislative La Paz; in Chile, the official capital is Santiago and the Legislature is Valparaiso (where the National Congress is held); in Benin, the official capital is Porto Novo, and in fact Cotonou; In Bhutan, the official capital is Thimphu, in fact — the old capital of Punakha and many others.

There are three capitals in Germany and South Africa. The official capital of South Africa is Pretoria (Tshwane), the legislative power is in Cape Town, and the judicial power is in Bloemfontein. The political capital of Germany — Berlin, the judicial — Karlsruhe, most of the ministries and embassies are still located in Bonn, the former capital of Germany. States such as Nauru, Tokelau and Niue on some islands did not have capitals [18].

There are also capitals that have become the cultural center of the country: the capitals of multilingual countries Ottawa, Bern, New Delhi and the former Soviet Union, Moscow or the capitals of monolingual countries Paris, the capitals as historical religious centers Rome, Jerusalem or secular cities Washington, Ottawa, Bonn, Astana are becoming the main cultural center.

Many European capitals, full of attractions, in their architectural appearance of which there is a reflection of antiquity and modernity, are considered tourist centers. For example, Rome — the capital of Italy has been considered the bearer of greatness and omnipotence for thousands of years.

Rome is a treasure of World Culture, the heart of Catholicism. Rome is the main political, cultural, important economic center of the country, the oldest city in the world and rich in historical and cultural monuments, which bears the title of "Eternal City" (III century BC). Within the borders of Rome there is the Vatican. The Vatican is a city-state that has been the center of World Catholicism for several centuries, where the famous Peter's Cathedral, palaces owned by the Pope are located.

Objects of cultural heritage in the architecture of Brasilia are characterized by Utopia and universality. Brasilia liberates the country from colonial exploitation and promotes its economic development. Architect Oscar Niemeyer gave the architecture of Brasilia an elegant and unique character. The construction of Brasilia became a symbol of pride, hope, United Brazilians, demonstrated the power of the country to the entire world. Brasilia is the first experience to create a bioclimatic project. Within ten years, Brasilia was recognized as the city of the future.

The US city of New York, located in the eastern part of North America, is known as the “capital of the world” (nineteenth century) and is the unofficial capital of the United States. This city is considered the financial and economic center of the world. In the first half of the twentieth century, it became a global industrial commodity and Communication Center. The construction of the UN headquarters in New York City has increased its political importance at the world level [19].

According to the 2020 plan, Shanghai city, an important center of cultural cities, is one of the fastest growing cities in the world. Compared to New York, the cultural sectors occupy different areas. It is important that the activities of the city authorities of cultural policy intersect with other regions. Promoting culture, gives aesthetic development and other positive results. In Bogota and Johannesburg, for example, culture is viewed as part of Health and social development. It also sees it as the key to improving the lives of the marginalized stratum of society. And for Sydney, combining the land where the Aborigines live and the urban culture is considered one of the most important goals. Amsterdam and Singapore regard culture as an important part of the education system from school age. Paris exalts the role of culture in economic development. And Shanghai sees itself as a source that ensures social harmony and stability in the face of rapidly accelerating economic and social changes.

Canberra is not the largest city in Australia, but the capital of the state. The concept of a city-garden was taken as the basis for the design of Canberra. The houses of the Administrative Center are the residence of the Australian government, parliament, the Supreme Court, ministries and agencies. There are also public and cultural institutions of State importance (the National Gallery of Australia and the National Museum of Australia). The architectural image of Canberra was created according to the project “genuine natural capital”.

In European culture, the historical and cultural value of the city lies in the fact that it is considered as a raw material in the economy and an effective source of Finance in production. According to scientists, in countries that have just entered the process of industrialization and urbanization, the phenomenon of megacities is clearly observed. Therefore, they often have an imbalance between settlements.

Taking into account the United States, federal courts, military departments and bases, a mint and representative offices of many companies are located in different cities of the country. A similar situation is widespread in Germany. Similar situations are common in countries with developed decentralization models. In such countries, the main decisions are made in one center and implemented locally. Despite the decentralization and decentralization of economic activities, the capital remains the center of state and government affairs [20].

In the era of globalization, culture is creating world cities. Not cities within one country, but the world of cities is competing with each other for permission to hold large-scale international sports and cultural events. Culture and economic success are considered in close relationship. London, New York and Paris are high-class cities in terms of culture. This is because they view culture as an important part of the economy. Being rich in culture is a source of economic success. The city was created for educated, creative people. Working forces with higher education improve the country's situation by making a creative environment. This situation is also observed in the developing cities of Shanghai and Istanbul.

The capital is the center of attention of world capitals and the forces of foreign states, and at the same time the nationalist force that opposes them. Here we see the paradox of the capital because the capitals reflect the characteristics of each state in the period of globalization. The main task of capital is to distract local and international opposing forces. According to Anthony King, “the most successful capital in its space harmoniously combines the national style and modern global style”.

Metropolitan cities should be rich cities of great symbolic importance. Capitals are subject to the influence of the global market, world culture and information. That is why the capitals put national culture in the first place, promoting local and territorial interests.

In conducting a comparativistic analysis of the role of cultural development in world capitals, types of metropolitan cities, the works of Scott Campbell, S.A. Tarkhov were taken as a basis. Now the development of culture occupies a central place in urban politics. The European Union and UNESCO intend to use culture

in the development of the city. Taking into account Europe, Australia, Asia and North America, the culture of the city was effectively used in urban strategic works, in national and international contexts. Among them, the cultural role of the capitals of the country stands out.

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## Әлемдік астаналардың дамуын салыстырмалы талдау

Елорданың тарихы мен болашағын білу, жастардың Астана феноменіне деген қатынасы, бас қаламыздың Қазақстан азаматтарының өміріндегі алатын орны, сонымен қатар Астананың мемлекеттегі әлеуметтік-мәдени маңыздылығы негізгі көрсеткіштер арқылы айқындалады. Бас қалаға деген қызығушылық қаланы зерттеуге жаңа жанрлар мен бағыттарды (философиялық, мәдени, демографиялық, саясаттану, әлеуметтану, тарихи және архитектуралық) әкелді. Мақалада отандық мәдениеттанудағы әлемдік мегаполистерді қалыптастыру мен дамытудың ғылыми тұжырымдамасы ұсынылған (әлемдік мегаполистердің түрлері, астаналардың экономикалық көрсеткіштері, мегаполистердің географиялық орналасуы, мультимәдениеттілігі, сәулеттік келбеті, мәдени қала). Сондай-ақ, компаративистік талдау негізінде қазіргі кезеңдегі астаналардың дамуындағы жалпы маңызды параметрлердің сипаттамасы берілді (олардың астана ретіндегі құрылымы, мәдени және экономикалық дамуы, архитектурасы, ғылымы мен білімі, діни ерекшеліктері). Отандық және шетелдік зерттеулерде гуманитарлық ғылымдар

дың әртүрлі салаларында қаланың әлеуметтік-мәдени феноменіне берілген сипаттамаларға сыни талдау жүргізілді және қаланы зерттеудегі жаңа әдіснамалық бағыттар анықталды (урбанистік, әлеуметтік-мәдени, әлеуметтік экология, философиялық, экзистенциалистік, метафизикалық, семиотикалық). Автор Астананың мәдени және өркениетті қалыптасуы мен дамуы мәселесіне байланысты гуманитарлық ғылымдар саласында жан-жақты талдау жүргізген.

*Кілт сөздер:* қала, мәдениет, елорда, урбанизация, компаративизм, Астана, Вашингтон, Мәскеу.

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## Сравнительный анализ развития мировых столиц

Знание истории и будущего столицы, отношение молодежи к феноменальности Астаны, роль столицы в жизни граждан страны Казахстан, ее значимость в государстве определяются как важный показатель социокультурной значимости Астаны. Интерес к столице привнес новые жанры и направления (философские, культурологические, демографические, политологические, социологические, исторические и архитектурные) в изучение города. В статье представлена научная концепция формирования и развития мировых мегаполисов в отечественной культурологии (по типам мировых мегаполисов, по экономическим показателям столиц, по географическому расположению мегаполисов, по мультикультурному, архитектурному облику, культурным городам). Также на основе компаративистского анализа было дано описание общих важных параметров в развитии столиц на современном этапе (их структура как столицы, культурное и экономическое развитие, архитектура, наука и образование, религиозные особенности). В отечественных и зарубежных исследованиях был проведен критический анализ характеристик, придаваемых социокультурному феномену города различными отраслями гуманитарных наук, и определены новые методологические направления в изучении города (урбанистическое, социокультурное, социальная экология, философское, экзистенциалистское, метафизическое, семиотическое). В настоящей работе был проведен всесторонний анализ в областях гуманитарных наук, связанных с вопросом культурного и цивилизационного становления и развития Астаны.

*Ключевые слова:* город, культура, столица, урбанизация, компаративизм, Астана, Вашингтон, Москва, социокультурная значимость.

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